INTRODUCTORY LECTURES

ON THE STUDY OF

CHRISTIAN THEOLOGY;

WITH

OUTLINES OF LECTURES ON THE DOCTRINES OF CHRISTIANITY.

BY THE LATE REV. JOHN HANNAH, D.D.

TO WHICH IS PREFIXED A

MEMOIR OF THE REV. JOHN HANNAH, D.D.,

BY THE REV. W. B. POPE.

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MEMOIR

OF THE

REV. JOHN HANNAH, D.D.

THERE are some who will think that a memoir of Dr. Hannah ought not to have been condensed into the preface of a volume, even of his own Theological Lectures. The sentiment does no more than justice to his worth; but it must bow to necessity. Dr. Hannah himself has not permitted any longer memorial; he made no provision for a biography; and, in fact, has bequeathed scarcely any material for that purpose beyond his own fine character and the scanty incidents of an uneventful though noble career. What justice may be done to these may be done as well in few pages as in many. It must be remembered that the true memorial of a man is not anything that survivors may say about him: so far as it is on earth at all, it is to be found in the produce of his mind, in the results of his energy, in the effect of his life. Dr. Hannah's record among men is bound up with the work of many whom he helped to train for the ministry, and thus is wrought into the fabric of the religious Society for which he lived. His best monument is one that could not be written or graven: it is an influence diffused

throughout all lands where Methodism is a teacher of Christianity. That portion of his system of theology which is contained in this volume is in a sense his literary monument: one which, though not large is precious, and will long preserve his memory in honour among his own people.

This sketch must be accepted therefore as only an introductory memoir. As such it will keep mainly in view the theological position and relations of its subject. It will neither be so long as to be disproportionate, nor so short as to disappoint those who may hereafter read the Lectures without having had a previous acquaintance with their author. Having had little or no documentary help, I have fallen back on the reminiscences of earlier years, relying chiefly however on some more recent conversations with my revered Tutor,—conversations which, I must confess, were not without a secret reference to my present labour of love.

I.

Had Dr. Hannah left the outlines of an autobiography, it is certain that his native city and county would have received a loyal tribute. To the end of his life any reference to this subject kindled a pleasant excitement and made him eloquent. He never forgot that the first name in the world's science, ancient or modern, belonged to Lincolnshire. It touched him yet more closely that his county could boast the finest genius, as he thought, of the Methodist body. But chiefly he delighted to enlarge on the religious history of Lincoln, and the early struggles, soon ending in a firm prosperity, of Methodism in that city. He did not very often allude to his own family; but it gave him great satisfaction to speak of himself as a Methodist of the third generation. His grandfather came under the influence of the great revival, and joined the Methodist Society. His father also was a member at the beginning and at the end of life: indeed, his heart was with it always, though for many years he was a worshipper among the Baptists, and held some of their tenets. But, whatever was his ecclesiastical position, the John Hannah from whom our Doctor sprang was a devout man, and, whatever his opinions were as to their covenant relations, took great care of the religion of his children. His family worship was marked by a character of order, punctuality, and fervour, then

comparatively rare. John, his third son, born in 1792, came early under deep religious impressions; his heart was gradually and surely won by the Divine Spirit at the very dawn of religious consciousness, so that he could not fix upon any precise date as the time of his conversion. At the age of seventeen he was walking in the comfort and under the guidance of the Holy Ghost. His youthful religion was peculiarly earnest. Those were the days when godly young men were wont to meet in band for the most intimate and unreserved spiritual communion; and John Hannah consorted with two companions for that purpose at six o'clock on every Sunday morning. After an hour thus spent, another hour was given to the prayer-meeting. Then came the Sunday-school, the public services, the more private cottage exercises; and so the day was crowded with ordinances of edification and charity. All this was a healthy discipline. Continued as it was year after year, it tended to the formation of a thorough and complete Christian character. Principles were thus silently confirmed and habits formed which told their secret afterwards in a long, active, and consistent career. Here at the outset we have the key to Dr. Hannah's excellence in the inward and in the outward life. His early maturity, his deep devotion, his large charity, the steadfast tranquillity of his Christian confidence, rejoicing or rather reposing in "the assurance of faith," his remarkable alacrity to every good word and work, the gravity of his spirit, and his habitual reverent apprehension of Divine realities,—all were characteristics of a religion the foundations of which were laid in childhood and youth.

Meanwhile, the intellectual culture of the future teacher was not neglected. His father was a judicious man, and discerned the special aptitudes of his son's mind. He could not have made more discreet provision for his education than he did. Young John Hannah, diffident, retiring, thirsting for knowledge, and devout in spirit, was, after suitable preparatory instruction, sent to a clergyman in Lincoln, who was competent to finish his training. The master had nothing but satisfaction in his pupil, whose intellect, slow and bounded, but vigorous and honest, throve exceedingly under his guidance. He made fair proficiency both in classics and mathematics, the former being his favourite study. As if with a presentiment of his coming vocation, the tutor turned his attention to the original languages of Scripture. In Hebrew he did not make, either then or subsequently, much progress; but with the Greek Testament he became familiar, so familiar, at least, as to obtain a good working command of it through life. From the classics proper he in due time diverged to the patristic classics, both Greek and Latin: some few of these, such as Lactantius, Tertullian, and Chrysostom, he early learned to admire, and in subsequent years read with some facility. In mathematics he did not travel far; but far enough to acquire a certain evident intellectual impress from them. There was a closeness of consecutive demonstration, and symmetry of analysis, in all his literary work, great and small, which that study beyond any other tends to promote. It must be added that whatever the youth was taught he was thoroughly taught. Exactitude marked Dr. Hannah's acquire-

ments even where they were limited most in their range.

The Rev. Mr. Gray—for this was the name of his instructor—conferred upon his pupil a greater benefit than could be measured by the quantity of his instruction. He stimulated his thirst for knowledge, and taught him to seek its gratification in the only legitimate way, by steady, plodding industry. He inured him to early rising and hard work: habits that were never lost. He taught him the importance of being faithful in that which is least, and of doing all that he did with his might. To this may be traced one of Dr. Hannah's intellectual characteristics, that of thoroughly finishing whatever he took in hand: if his achievements were not many or great, nothing that he accomplished was otherwise than perfect in its own order. His early instructor laid him under lasting obligation in many other respects. He accustomed the young student to put confidence in a good memory, training it thus to bear heavy burdens and to be faithful to large trusts; he taught him also the sweet uses of poetry, and thus imparted a taste that was a never-failing solace to himself, and made him a most genial contributor to social pleasure; he inspired him with an ambition to furnish his mind with general information, and to cultivate diligently his highest and best faculties. So much may be truly said of the human instructor. But a higher Teacher taught him to remember the end of education; and to dedicate all his studies to the glory of God.

Though his father was half a Baptist, and his

teacher a clergyman, young Mr. Hannah was an unwavering Methodist. All other elements in his education were moulded by the principle of loyalty to the Society of Methodism. This Society has beyond most others the art of laying hold of an earnest young man, and discovering and employing his talents. It took entire possession of John Hannah. It gave him to feel the value of his soul to himself and to others; and this was an obligation he never forgot. Young as he was, he was old enough to take a clear view of the value of the religious system to which he himself and his family for three generations had owed so much. No man could have a higher estimate of the importance to the religion of England of the great revival out of which Methodism sprang. From the beginning to the close of life he never faltered in this. At first it was his own experience, and that of his own household, which engaged his heart so deeply to the Society; afterwards he came to the conviction that what had done him and his kindred such good service had been equally beneficial to his land and country, and, directly or indirectly, to the whole world. The early love of the heart that knows no reasoning was reinforced by subsequent reflection that could give good account of its choice.

But an education conducted by a clergyman under the shadows of Lincoln cathedral could not be without its influence on a nature like his. If there be such a thing as a congenital bias or constitutional tendency that pleads for what is old and venerable, it was very strongly marked in Dr. Hannah. His mind was, as it were, naturally catholic and conservative; predestined

to be on the side of ancient order and long-established tradition. Hence the doctrine and worship, and historical associations, of the English Church seized his heart early, and acquired a hold that they never lost. However much he learned afterwards to deplore the essential or accidental evils that are to be found in the constitution and working of that Church, he never forgot the original obligation. He felt as nearly as possible what John Wesley himself felt at the end of his life. Many have thought that he was too slow to appreciate the significance of changed relations. Be that as it may, he was not a less devoted Methodist on this account: in his own judgment he was on this account all the more faithful. He grew up into Methodism when the filial sympathies with the mother Church were still fresh and strong. He lived to witness the decline of these sympathies; but he took care that that decline should owe nothing to his influence. In this, as in most other things, he was true to his beginnings.

It soon became manifest to all who knew this young man that the Holy Spirit had marked him for the Christian ministry. This gradually also became clear to himself. The Divine vocation did not come upon him at any marked crisis, or by any sudden illapse, but entered with a secret and subtile but effectual influence into his growing consciousness. There never was a time when any other calling had to him anything like reality. He did indeed seem to be attending to his father's business of malting; but he showed by many obvious signs that a higher business of a higher Father engrossed his thoughts.

In fact, the good work of the Christian ministry soon became the object of his deep desire; and his artless nature would not or could not conceal that desire. This very fact showed that his conviction was Divinely implanted; for his natural disposition shrank with more than ordinary sensitiveness from publicity of any kind. He was exceedingly diffident: embarrassed even before his Sunday scholars, the thought of appearing before a congregation was a distress. He could pray in the family only on condition of being allowed to lift up his voice in a room separate from the rest of the worshippers. But the Divine Spirit has often chosen such men for the most public functions: no one was afterwards more prominent, or more resigned to the penalty of prominence, than Dr. Hannah. When a self-distrusting and retiring young man is day and night haunted by the conviction that he must harden his countenance and stand up before his fellows to proclaim the Gospel, it may be presumed by himself that he is called of God. And when such a youth vanquishes his reluctance, and, as in the present case, consents to the call of the Church, the evidence of his Divine call is strengthened by the fact of his ready concurrence.

In the Methodist community, young men are employed earlier, and thrust into earlier prominence, than in any other. The approaches to its ministry are regulated accordingly: nothing can be more gradual and effectual than the discipline by which a young man is inured to publicity, and taught to stir up and use his gifts. Mr. Hannah went through all the preliminary processes. Addresses in the Sunday-

school,—one of his own founding, and the first in Lincoln,—and exhortations in the prayer-meeting, led to the cottage-service with its half prepared and half extempore appeals, until the eventful day when a text was taken in the little room, soon to be followed by the yet more eventful day when the city pulpit was first occupied. Those who were present on occasion of these experiments were convinced that John Hannah was called to the ministry. His vocation was sealed. There was never a dissentient voice in this most important matter. Thus his own conviction and the call of the Church were found to be in perfect harmony.

Dr. Hannah always referred to these two earliest exercises of his gift with deep interest. The texts were chosen with a sound Christian instinct. By the cottage table it was, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor:" in the city it was, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him!" In these texts, he was wont to say with peculiar enthusiasm, he "struck the key-note of his preaching for life:" the atonement for human sin and the gift of the Spirit for human need; the riches of Christ supplying man's deep poverty for the payment of his debt, and imparted in the Holy Ghost to make him more rich than ever;—these were the two themes on which hung all the topics of his public preaching and private teaching for more than fifty years. He knew nothing among men but these. For his first

texts he always cherished a peculiar affection, and the first sermons themselves were scarcely ever forgotten: one of them, with an outline not essentially changed, was preached after the lapse of half a century before the Missionary Society in London.

II.

It is scarcely necessary to say that Mr. Hannah passed through the preliminary ordeals with honour. At the Conference of 1813, he was accepted on probation. Whilst waiting at home for his first appointment, the strength and purity of his devotion were remarkably tested. Dr. Coke was at that time marshalling his heroic little band for the Indian experiment. Apprehensive of the failure of one of the seven on whom his expectations rested, the Doctor looked round for a provisional substitute. Mr. Hannah was recommended to him for the service; and a correspondence ensued, the documents of which are still extant, attesting the candour, the self-resignation, and at the same time the prudence of the young probationer. Quoting that earliest of his texts, to which reference has just been made, and which seems to have dwelt much in his thoughts, he declared himself ready, though not without some effort, to renounce all that might withhold him from the missionary service of Christ, "who for our sake became poor." The offering of himself was unreserved and entire; but the necessity which Dr. Coke provided for as a contingency did not arise. The Doctor, it is true, sought to

substitute Mr. Hannah for one of his company; but neither his father nor himself thought the sacrifice justifiable under such circumstances. And so the idea of the Indian Mission, which for a few days had been familiar to his thoughts as the noblest possible career to an evangelist, passed from his mind, leaving behind it, however, a salutary and permanent influence. The oblation of himself in the Court of the Gentiles was accepted, though the actual sacrifice of his service was not demanded. It is needless to ask what kind of Missionary to the East he would have made: suffice that there was other work awaiting him at home. The savour of his unaccomplished sacrifice remained with him to the end. He preserved a peculiar affection for all that pertained to the Missions. His public advocacy of the cause always glowed with a true fervour; and a missionary spirit was impressed upon the whole course of his theological teaching.

Mr. Hannah's first Circuit was Bruton, in Somersetshire. Afterwards he was appointed successively to Gainsborough, Bridlington, and Lincoln. This last was his first three years' station: though in his own country and among his own kin, he was held in high honour, and exercised, young as he was, a ministry that made a powerful impression, not only among his own people, who welcomed back with cordiality the youth whom they had so recently sent out, but among the citizens of Lincoln generally. To these years he always recurred with special interest. This was mainly due to the fact that in them first he found out the precious secret of ministerial success and joy. But another reason contributed its share; he gained

in Lincoln a good wife; a blessing this, precious to all men, but especially precious to a young Methodist preacher. Miss Jane Caparn was the lady of his first and only choice: they were married in 1817, and lived together in pure affection for fifty years. In all respects Mrs. Hannah was perfectly adapted to her husband's character and position: not only a devoted wife but a prudent coadjutor, whether in the pastoral and social duties of a Circuit or in the comparative retirement of college life. None but those who were in habits of friendly intercourse with them could know how invaluable she was to her husband. She reverenced him, served him, lived for him. She studied and understood his peculiarities; watched him with most beautiful solicitude; was his judicious counsellor on all points that permitted counsel; regulated his lesser actions like a minor providence; stood sentry over his good nature, apt to be very importunately assailed and sometimes imposed upon; and in sorrow as well as joy knew no thought or feeling that was independent of him. This perfect love was mutual. Dr. Hannah's tenderness for his wife could not be exceeded; and nothing could be more chivalrous than his courtesy towards her. They had much happiness together; and together they drank of the cup of God's providential severity, sometimes sorely mingled. They had to mourn over the premature departure of seven children out of eight: the loss of some of them being rendered inexpressibly sad by the circumstances their death. One son alone has remained to follow both to their grave: a son whose piety has been their consolation, and whose distinguished career in the

University of Oxford and in the ministry of the Church of England has been their joy.

This paragraph has been written under the solemn influence produced by Mrs. Hannah's departure from this life, ending a long and keen fight of affliction patiently endured. After three years of widowhood, during which memory and hope have helped her to bear almost uninterrupted pain of no ordinary kind, she has been released, and has gone to meet her husband in the presence of their common Lord. Their long union and fellowship, if it may be said to have been ever suspended, has begun again.

But to return. These early years were spent by Mr. Hannah in comparative retirement. They were years of a kind of discipline peculiar to the Methodist ministry; a severe and effectual test of character; an ordeal which, whether well or ill sustained, affects permanently the future of the young preacher. Mr. Hannah had several years' experience of the advantages and disadvantages of the rough country Circuits. The advantages few men ever more fully reaped than he: the disadvantages he cannot be said to have altogether escaped, but they did not cling so disastrously to him as they do to many.

It was a great benefit in his case to exercise a sequestered ministry in the midst of a rural population. He perceived at once how unsuitable to simple hearers was the elaborate style which he had cultivated, and began to aim steadily at simplicity of diction and clearness of thought. He was wise enough to perceive that it requires the perfection of preaching to make high truth plain to the unlettered. These early

congregations taught the teacher this very important lesson. It was one that he never forgot. He found also the benefit of the discipline that required him to address all kinds of congregations at all possible times, and on almost every variety of subject: this gave him, as it gives most of his brethren, a certain elasticity of mind and flexibility of style which never in him degenerated into commonplace fluency. It was good for him also to watch the effects of religion upon the habits and lives of the lowest class, and to practise the pastoral office among the very poor. Nor, finally, should it be altogether forgotten that his early Circuits gave him the benefit of those solitary walks and rides that do so much to form the character to reflection, meditation, and devoutness. As a studious and contemplative young man, Mr. Hannah turned this communing with his own heart amidst the solitudes of nature to good account. Like many others, he was accustomed to look back upon this ministerial training of his early days with inexpressible pleasure.

On the other hand, he was not insensible, at the time or afterwards, of the disadvantages of such a rough probation. While this kind of ministerial service tends to promote alacrity and versatility and promptitude to meet every call, it undoubtedly tends also to prevent the formation of a habit of systematic study. It requires a high order of mind and much energy of character to withstand that influence. There are some who carry into this country work habits that cannot and will not be spoiled. They are able to prosecute a continuous line of study in the midst of interruptions, command and concentrate their attention at will, turn

fragments of time to account, and keep up the daily round of an inner life independently of the outer life and without neglecting its claims. These, however, have not been hitherto the majority; nor, taking all things into account, is it to be wondered at. In some instances the habit of systematic study is broken down for ever; and a desultory life, so far at least as mental discipline is concerned, follows. It is this, rather than want of time or abundance of pastoral occupation, that accounts for the lack of permanent results in the case of not a few gifted men, especially in past times. Mr. Hannah did not suffer so much as some of his brethren, though he did not altogether go free. Several things combined to shield him from the worst effects. He was an earnest student; his habits were essentially methodical; and his theological ardour was something out of the common. He controlled circumstances, and did not yield to them. It was not in the power of external things to make his sober and elevated mind frivolous. He was too ambitious of eminence as a divine to fall into the vice of desultory or aimless reading. Moreover, he was always wise enough to keep around him a few well-selected authors: his devotion to these has been charged against him as a weakness, but it was a weakness in which his strength lay. Finally, he did not long continue among these outposts: he soon found himself in more circumscribed spheres of labour, where his mornings at least were his own.

This was matter of considerable importance to Mr. Hannah, in reference to his future calling. He had entered the ministry without a month's express prepa-

ration for it. He had been left very much to his own discretion in the choice of authors; his own community furnished him with no standard text-book or system of theology; and his study of the tongues had done barely more than put an instrument into his hands which no teacher had shown him how most effectually to use. He had not had the advantage of a two or three years' curriculum of classical, biblical, and theological training. That he felt the lack of this there can be no doubt; he always alluded to it feelingly, though not without an honest pride in the consciousness of having to so great an extent overcome the disadvantage. He certainly did overcome it: like many other Methodist preachers of his generation, he achieved by single-minded and single-handed hard work, almost without guidance, and in the midst of pressing pastoral engagements, a higher theological position than the majority of those reach who enter into their labours after having enjoyed superior privileges. What he would have been, had the industry of these years been built on a more thorough foundation previously laid, it is needless and perhaps ungrateful to ask. We are very well content that he was what he was. But this he became only as the result of much self-denial and quiet unintermitting diligence.

The twelve years which followed the Lincoln appointment were spent in four important Circuits:—Nottingham, Leeds, Manchester, and Huddersfield. During these years that process of culture went on to which reference has been made, and his character silently ripened into its maturity. As a Christian, as a student of theology, and as a preacher, if he did not

reach the highest point of his attainment, he made rapid advancement towards it. Bereavements, sore and multiplied, tried the steadfastness of his religious principle, and led him into the mysteries of the fellowship of the Saviour's sufferings: the effect of this sharp discipline was at first perilous to a nature inclined to despondency, but it afterwards approved its ennobling influence in his spiritual life. It gave his ministrations, public and private, an unction and pathos that can never be professionally acquired. It seemed to make all the sorrowful dear to him; and gave him a special epistle of commendation to those who were suffering under bereavement. To them he was always a true comforter, whether by his ministry, or by his pastoral counsel, or by the letters of condolence which he took such pleasure in writing.

Much tribulation kept him humble, and this was the more necessary as honour soon began to set in. Slowly but surely Mr. Hannah was purchasing to himself a good degree among his brethren. No man can long be hid in a community where pastors and people are in constant rotation and fusion; certainly no minister can long hide his ministerial talent or work from his brethren. The name of John Hannah began to be mentioned as that of a careful theologian, an eloquent preacher, and a man of rare religious dignity and fervour. Labouring with such colleagues as Mr. Bunting and Mr. Watson, he was certain to be duly appreciated by them, while their high estimate soon taught others to appreciate his value. An opportunity occurred, in 1824, of introducing him to more public life. He was selected to accompany the Representa-

tive of the Conference to America: a mission of great importance, though Mr. Hannah had only the responsibility of a subordinate. In the fulness of his physical strength, modestly confident in his own mental resources, full of kindness to all men, and with the youthful ardour of enterprise still unabated within him, he would have delighted in this expedition, had not providential dispensations chastened his spirit almost to depression. He left a dying child at home, whom he was not to see again; and lesser discomforts there were that need not now be dwelt upon. But the mission was highly successful. Mr. Hannah discharged his function honourably. His acceptance among the American Methodists, both in public and in private, was cordial, and in some places demonstrative. The sustained tone and evangelical fervour of his preaching made a deep impression wherever he was heard, —an impression the religious value of which was not lessened by the free criticism provoked by his peculiarities of gesture, emphasis, and cadence. There was in Mr. Hannah's public speaking, at that time, as there always was, a certain indescribable gush of feeling that bore down everything before it. Criticism might revive afterwards and assert its rights; but, for the time being, it was silenced and carried away. The young preacher won the hearts of the Americans; and among the fruits of their admiration was a diploma of Doctorship in Divinity that followed him to England: a distinction of which he was theologically worthy, and which, moreover, he may be said to have won by theological exercitations held before the Faculty that bestowed it. Fulfilling these

conditions, Dr. Hannah honoured the diploma that honoured him.

That the Americans made a favourable impression also on his mind was always evident to those who heard him speak of this visit. He never mentioned it, or referred to the personal kindnesses he received, without a certain peculiar enthusiasm which need not be described to those who knew him. National habits, and republican institutions, and theological tendencies, for which his mental constitution had no natural tolerance, were looked at under the palliation of true love. Where he could not altogether defend the Americans to himself, he would, nevertheless, plead their cause to others. The depth of this feeling, as well as its permanence, was shown by the alacrity with which, above thirty years afterwards, he repeated his visit in the service of the Connexion. Dr. Hannah was in his sixty-third year when this second visit was paid. Many changes had passed over those whom he visited. Many changes had passed over himself. The interval had transformed the youth fast approaching maturity, into the mature man on the threshold of age but hardly conscious that he was so. More than twenty years of theological teaching had given a finish to his doctrinal system, a firmness to his definitions, and an almost oracular precision to his Methodist expositions. In other respects, he was very much the same: exhibiting the same dignity, gravity, and subdued intensity of feeling; with the same measured diction and peculiar cadence, harmonious always save when the upper notes were strained, harmonious then to the familiar and loving

ear. It is much to the honour of the American people, though no more than might be expected from them, that their appreciation of Dr. Hannah was so high: welcomed on his first visit with deep respect, the honour paid him on his second could not be surpassed. He also found Transatlantic Methodism much improved: the doctrinal purity of the system was unimpaired, while its efficiency had been immensely increased, and there were manifest signs of a determination to lift up an energetic protest against ancient and rooted evils. After returning, Dr. Hannah never hesitated to declare that he regarded American Methodism as embodying the most powerful combination of Christian people on the face of the earth. Many of his prognostications with regard to North and South, the suppression of slavery, and the future of the Union, he lived to see strikingly verified as the result of the civil war. It may be added that an account of the two missions to America may be found in Dr. Jobson's Memorial, containing a sermon on "The Beloved Disciple," and an exceedingly graphic and genial introductory memoir. Much both of the comfort and of the success of the second visit was owing to Dr. Jobson's energetic ministry as a colleague and affectionate care as a companion.

After his return from the first American mission, Dr. Hannah became much more prominent than before: not, indeed, in public appearances—for those he avoided as much as possible—but in the eye and estimation of the Connexion at large. He became known as one of its best preachers and pastors, and was sought for on all sides accordingly. During the

nine or ten years that intervened before his tutorship began, he became almost the model of a Christian minister; and I cannot pass on to his subsequent career without paying a brief tribute to his pastoral ministry.

III.

The secret of Dr. Hannah's power as a preacher of the Gospel was his habitual and close meditation on the Word of God. His rigid rule was to base the sermon on the exposition of the letter, sought in humble and prayerful study. In the judgment of many, the principle was only too rigidly observed. Not only did the exact interpretation of the text govern the arrangement of the discourse, but every illustration and every appeal was derived from Scripture. Exegesis, in the literal sense of the word, was the strength of his preaching: but it was not subtile exegesis; he carefully avoided an error into which most expository preachers fall, that of fatiguing his hearers with minute disquisitions that should be reserved for the expository essay. This is the more remarkable as he was a student, and an enthusiastic student, of Bengel, whose "Gnomon" is exquisitely minute in its analysis of the text and exhibition of the shades of meaning. It is probable, however, that Dr. Hannah's style as a preacher was formed before his acquaintance with the German commenced. Be that as it may, he limited himself in his sermons to the broad effects of exposition, and sent his people away satisfied but not oppressed by the pains of the expositor.

The same true instinct led him to avoid the introduction of controversy into the pulpit. He never embarrassed himself or his hearers with conflicting interpretations. Blessed with "much assurance of understanding," he taught dogmatically, and as a teacher sent of God. The theories and speculations of men were very sparingly introduced: perhaps not so frequently as they ought, considering how direct is the preacher's commission to his own age. But, if the passing phases of error were not much alluded to, the eternal truths that contradict them were all set forth; and those who sat habitually under Dr. Hannah's ministry heard the whole counsel of God for their faith and practice faithfully expounded.

It may seem a lighter matter to speak of the construction and preparation of his discourses; but nothing is unimportant that concerns the office of preaching. Dr. Hannah's outlines were always simple and highly symmetrical. It was their fault, perhaps, to fall too readily into a certain threefold arrangement. The fine effects produced by the gradual development of an idea, or the free suggestions of topics based on a text, or the successive exhibition of its various applications, were seldom aimed at. But, such as it was, the analysis had the transparency of light; and the leading thoughts of the sermon were so thoroughly and minutely articulated in the preacher's mind, that nothing more than a brief abstract was necessary for his guidance in delivery. Dr. Hannah cultivated the art of extempore composition with very great success: in this respect he had few rivals, and no superiors. His style was entirely at his command, whether for

writing or utterance: with the same ease he composed on paper and into the air, and with equal correctness. His vocabulary was dignified and simple, as becomes theology. Never straining after effect, and not in danger of being seduced by the fantasy of a creative imagination, he pursued his even tenour with a perfect confidence in himself which begat the like confidence in his hearers.

Dr. Hannah's earlier popularity—for he was always popular—was largely aided by his pastoral sympathies and attentions to his flock. He cared for the souls of his people individually; and, by carrying about the Gospel among them in private, learned better how to adapt his public proclamation. He was in those earlier years a diligent visitor of the people: his society was much courted in the families of the rich, and his visits to them were ministerial visits, in which the spiritual bond was never forgotten; the poor also found in him and his wife unfailing friends. The circle of his religious acquaintance went on widening from year to year, and from Circuit to Circuit. Separation did not dissolve the pastoral tie: Dr. Hannah pressed epistolary correspondence into the service. He early found the art of making his pen subservient to his usefulness. Thus he became a guide and, in the purest evangelical sense, a director of very many souls, the afflicted and bereaved always having the foremost place. Were all his pastoral letters collected and printed, they would fill many volumes.

Dr. Hannah's conduct of public worship was almost perfect. As to his habits of private devotion, it is not for me to say anything: he drew a closer veil over his

interior religious life than most men. But I cannot help referring to his public prayer. Like his preaching, which, simple as it was, could not be copied, it was marked by a striking peculiarity. All the force of his mind, and all its best habits, went into his public supplications. Their order, their clearness, their aptness, their fervour, their reverence, were remarkable. He was evidently in the habit of choosing his most acceptable words for this service. Without adhering to the arrangement of the Liturgy, or borrowing its phrases, he consciously or unconsciously ordered this part of Divine worship liturgically. Hence the amplitude, variety, and, what is a great thing to say, the completeness, of this function as he discharged it; causing one to feel that such public prayer as his would go far to reconcile the lover of the Common Prayer-Book to its absence. Those who were accustomed to join in his social and family devotions will remember that they were pitched to the same key, and conducted with the same reverent fulness, as the most public exercises. Undoubtedly, the secret of this was his deep conviction that the utterance of prayer is the most solemn act of life; and, further, that wherever God is invoked the place for that reason has all the sacredness of His special presence. The true and still deeper secret was that he "sanctified the Lord God in his heart."

I have heard opposite opinions as to Dr. Hannah's peculiar gift of prayer. One intelligent friend has observed that he thought his manner in public devotion rather too oratorical; another was inclined to regard it as too meditative and abstracted. Both these judgments were wrong: in fact, they neutralize

each other. Those seem nearer the truth who think that the Doctor hit the precise medium between the two errors; and that in his public prayer—understanding by the term his social prayer, public or private—he surpassed himself and nearly every one else. That this was the result of a sound theory, reduced with much care to practice, there can be no doubt. Not that he wrote beforehand, or much premeditated, his extempore liturgies. But he had early established for his guidance a few fixed principles, and accustomed his mind to an unwritten formulary of his own creation, and perfect in its kind. The thorough finish of his liturgical diction was the result of a reverent anxiety never to speak to his Maker in words unconsidered. It may be affirmed that there was not the slightest difference between the composition of those solemn effusions which used to be heard in large assemblies, and the composition of those domestic prayers which he offered from day to day as one of two or three in his family. As to the medium between rhetoric, on the one hand, and undue meditation, on the other, Dr. Hannah, as representing his fellows before God in prayer, was a model. It would be invidious to compare him with his brethren in this respect. Methodist worship has given birth to a style of audible prayer unlike any other: without the elaborate preparation which supersedes the old liturgy by an inferior one delivered from memory; and without the licentious freedom, on the other hand, of those who think it the perfection of worship to depend upon the present impulses of the Holy Spirit. Many of its ministers have been distinguished for their gifts of this

order. Some, however, have marred their excellence by a tendency to oratory: instances of the impairing of eminent power in public prayer by that defect will occur to every one. Some have been too abstracted and meditative; too evidently making their liturgy a study at the time. The late Mr. William Bunting and Mr. George Steward will long be remembered among these: neither of them was ever surpassed, except perhaps by the other. Mr. Steward, indeed, gave less indication of present study. His supplications and intercessions had more of the effect of spontaneousness. But they were never to be forgotten by those who heard them, especially in private. He used to say that in the pulpit, particularly in the pulpit of large chapels and in the midst of crowded congregations, his devotional spirit was embarrassed. It was in private, and where the thought of listeners could not possibly intrude, that the outpourings of his lofty and devout mind were heard in their perfection. No sermons and no writings of Mr. Steward ever gave me the impression that his prayers in his own house gave; or had the same charm. But returning from this long digression, I have only to record the very general judgment that Dr. Hannah was, on the whole, an admirable model as an offerer of public prayer.

Those who were strangers to Dr. Hannah must not infer from what has been said that he was biassed in favour of an undue ceremonial in religious worship. This was far from being the case. He was very simple in his religious tastes; and never more truly happy than in his own little class, and in the meetings where two or three join to pray. He used to

the utmost, but never abused, the simple symbols and ceremonies of Christianity. Any addition to them, whether imported by those known as Ritualists, or by some who abuse the name of Revivalists, he viewed with distrust and displeasure: with a displeasure that expressed itself sometimes in no gentle terms, as his old students will well remember. From the beginning to the end of his ministry, he kept aloof from both errors, as much from the one as the other. Where these errors were carried to the extreme, or their tendency was plainly manifest, he failed not to rebuke them. With increasing years his tolerance for misguided good intentions increased: but he never felt or professed any tolerance towards the Ritualism that is bringing in disguised Romish doctrine; or towards the excesses that bring the sacred cause of religious revival into disrepute. For decent ceremonial, such as the Church of Christ observed in the beginning, and for all judicious efforts to kindle religious excitement, he had, like every true minister of Christ, nothing but approval.

Those of the Doctor's students who sometimes heard his opinions and judgments in private will remember how severely he was wont to condemn many usages and expressions which are current among Christian people, but were inconsistent with his notions of reverence. Some of his judgments were severe, and he sometimes broke a fly on the wheel; but in all matters involving decorum his instincts were infallible, however exaggerated occasionally their expression. He never showed any tolerance for the extravagances of a spurious revival system imported

into Methodism from without. For the genuine revival, of course, he could not but entertain the most profound reverence; and no methods adopted by those among us who are most successful in winning souls were ever spoken of without respect, even when he could not heartily approve of or use them. I have heard him speak of the outpourings of God's Spirit, resulting in widespread and permanent awakening both in England and America, with solemn enthusiasm. But when man's solicitude to co-operate with the Holy Ghost degenerated into artifice, his soul recoiled; and no language was too strong for the expression of his displeasure. It would not be just to his memory to omit this. On the other hand, it would not be right to leave the impression that he checked the zeal of those who were ardent in striving to save souls. It was very far otherwise. The remembrance of his tutor never restrained a young minister from the adoption of any legitimate method of winning souls to Christ. As to the less important matter of current phraseology, a hundred instances might be given of his sensitiveness where reverence or good taste seemed to be violated. As attacks on mere phraseology or thoughtless habits, some of the Doctor's strictures might have been considered needlessly severe. But he always regarded these little things as indications of tendency, and never spared them. The bending one knee, the sitting at devotion, whether in God's house or at the table, the "word of prayer," and many such things—the expletives of religious language and the little tokens of irreverence—were denounced with a satire perhaps disproportionate. The true reason was that he mourned

over the signs of a tendency in religious society to recoil too far from the slavery of symbol and ceremony. In later years he did not dwell so much on the petty signs of indifference to religious obligation and want of religious strictness: he thought more of the open and manifest indications of this. He deplored the romance-reading of the age; its disposition to efface all notes of distinction between the Church and the world; its indulgence in amusements and recreations formerly interdicted in Christian households; and, above all, its trifling with law and rule in doing all this. Still more, if possible, did he deprecate a certain frivolity of spirit which takes the liberty of treating venerable truths, certainly believed from the beginning, as open questions, and uses the language of scepticism without knowing anything whatever about its principles. But this is a subject which must not be further dilated on.

Those who knew Dr. Hannah only in his later years will scarcely be prepared to hear that as a Circuit minister he was remarkably ready for all kind of service, and attended to the minutest detail of his obligation. Naturally he had no aptitude for miscellaneous business, and it can hardly be said that special grace was given him for the purpose. It must therefore be attributed to the conscientiousness of an honest and good heart that he was disposed at all times to lend himself to every good cause. It was seldom difficult to secure his services on any reasonable occasion. His good nature was proverbial; he had at perfect command a flow of courteous feeling and warm-hearted eloquence; and he was always to be

relied upon to help any meeting of charity or Christian enterprise. Dr. Hannah threw a peculiar dignity, energy, and grace into every service he thus performed; and it became by degrees a matter of course to place him in the forefront of public meetings, that his religious glow and enthusiasm might give them the true tone at the outset.

IV.

Meanwhile, the time was at hand when the foundation of the Theological Institution should assign Dr. Hannah the vocation of the latter half of his life. The prescience of the Founder of the Methodist Society had foreseen the necessity of a ministerial seminary, and of theological and general training for the agents of God's work. Had he lived to control the organization much longer, provision would have been made in his own days. But a quarter of a century passed before the need began to be steadily considered. Several years were spent in looking at difficulties, and providing for their removal. At length, when Methodism had been doing its work for a century, the intelligent men who guided its affairs applied themselves to the matter with an energy and determination that made success certain. They were unanimous in the conviction that the position attained by the community, as well as the tendencies of the times, demanded an educated ministry. And they were resolved that first the Conference and then the people at large should be brought to share that conviction.

This was not so easy as we might now think it would be. Numbers of the best people dreaded the idea of appearing to supersede the office of the Holy Ghost in furnishing ministers for their work. They remembered the wonders that had been wrought by the instrumentality of unlettered men. They pointed with honest pride, but poor logic, to the eminent ministers who lived and laboured among them, replenished with all needful gifts and graces, without having had the benefit of such training. They were not insensible to the danger of intellectual culture to many such young men as yearly pass through the lower courts towards the ministry. Common sense, and sound argument, and wise counsel, prevailed in this case, as they always sooner or later prevail in the Methodist Connexion. These honest opponents gave up their prejudices; entered heartily into the project; and soon showed by their liberality and zeal that the Institution had enlisted their deepest convictions. The last among the Nonconforming bodies to establish colleges for ministerial training, Methodism bids fair to outstrip them all in the number and extent of these establishments.

It was Christian principle that triumphed. But the triumph was the more speedy because the promoters of the Institution were able to present to the people men in whom all could confide as Tutors. The fact that Mr. Entwisle was to be the Governor powerfully recommended the project: such a judicious father and pastor taking charge of the religious interests of the students was itself a guarantee that many of the apprehended dangers would be obviated. Not a few ripe theologians could be suggested, in whose keeping

the faith of the young men would be safe. Two in particular stood out from all the rest: John Hannah and Thomas Jackson. The first choice fell upon the former: and the selection was ratified by the approval of the whole Connexion as soon as it was made public. At the Conference of 1834, Dr. Hannah was appointed Theological Tutor. He accepted the office without any hesitation; at least without any manifest hesitation. From the beginning Providence had accustomed him to a series of clear tokens of His will; and this was not an exception. The Doctor, however, shall speak for himself, in an extract from a letter written at this critical season in his life: "So now I start life anew. My appointment to the office which you mention was to me an object of painful apprehension rather than of desire. It has, however, taken place. I could easily indulge in melancholy reflections on my own unfitness and incompetency; but what would these avail? An important object is set before me. I have an opportunity of rendering some assistance to those who shall bear the torch of evangelical light and salvation into distant parts of our dark world. A truce to unavailing regrets and fears! I will trust in God. I will go forth in His name and strength to this new enterprise. Appalling suggestions may be uttered; they have been uttered. I heed them not. Without my contrivance or seeking of my own, I am called by an authority which claims my obedience to essay this service. I will essay it; and if I fail, it shall not be in flight, but in effort—how feeble and ineffective soever it may prove—for the honour and glory of our Saviour."

On leaving the Conference of 1834, Dr. Hannah was almost literally, as he said, beginning life afresh. He had no experience whatever of his new function; had never been in the habit of guiding the studies of young men; and was without the advantage of having been himself under a theological tutor, and one of a number of students. Moreover, his course of instruction was yet to seek. Whatever hints he may have had as to probabilities in the future, he had never set to work on methodical preparation. There was no text-book that he could adopt as the basis of his teaching while his own lectures were in course of elaboration. Christian doctrine, as taught by Methodism, is of too definite a type to permit the use of a text-book introduced from without; and he found none within that would suit his purpose. The sermons, expository notes, and innumerable theological treatises of Mr. Wesley were of course not adapted to this purpose: the finest of these treatises, that on Original Sin, is the least systematic of all. Watson's "Institutes" are a thoughtful and well-reasoned exhibition of some of the most important points in theology. But, as a Body of Divinity, it is far from complete; its arrangement is in a few respects faulty; it is on some subjects very diffuse, on others comparatively meagre; and it blends dogmatic, controversial, historical, and practical theology together, in a manner that unfits it for use as a text-book. Under these circumstances, Dr. Hannah set to work, as his "Letter to a Junior Methodist Preacher" shows, to make his own system, and weave his own theological course out of the produce of many looms. The process was to him—being at the

best a slow worker—exceedingly laborious; but his perseverance overcame every obstacle.

V.

The new Tutor threw an immense enthusiasm into the construction of this course. As prescribed to him by authority, it was supposed to include the evidences, the doctrines, the morals, and the institutions of Christianity. Before commencing, he sketched the outline of the entire series, which was so carefully planned that after thirty years of touching and retouching it remained almost the same that his first students heard. Years brought multitudes of additions, of course, and minor amendments. But the order of the course was never changed in any essential point. Moreover, the scheme was so adjusted as to adapt itself to the three consecutive years of the residence of the students. It will be obvious that this insured to those who fulfilled the three years a certain grounding in the whole range of theology; but a great number of Dr. Hannah's students did not remain through the whole term. From the beginning, this has been felt to be an evil. Either the rule should more rigidly enforce a three years' residence, or a preliminary course of lectures should take up the more important subjects, so that none need go out into the ministry without having had these at least well impressed on their minds.

Dr. Hannah's method of teaching was, especially at the outset, almost entirely confined to the lecture. A careful outline lay before him—the reader will find specimens in this volume—in which the salient points

of the subject were arranged with great precision; and this sketch, which might have been read in fifteen minutes, expanded under the Doctor's delivery into an impassioned discourse of about three quarters of an hour. Had all been previously written, it could not have been better or more accurate than what was thus extemporarily poured out: and the freedom of delivery had the great advantage of chaining the attention to the end. But it had its disadvantages also. Often the pith and substance of the lecture—especially all allusions that gave it a living interest and adaptation to the times—were poured into it by the speaker impromptu. It was hardly possible to take copious notes: at any rate, there was something in the lecturer's style that rendered it very difficult to do so. Hence arose the habit, especially among those whose interest in theology was not very vivid, of listening to the lecture as a sermon might be listened to, writing out the sketch as furnished by the Doctor for that purpose, and thinking no more of the subject until the day of examination demanded a hasty digest of these notes. This was a snare to the indolent; and in itself an evil, though to a very great degree counterbalanced by the advantage of sitting day after day under such high-toned and full-hearted Christian oratory as Dr. Hannah's.

I have remarked that men listened as they would listen to a homily. In fact, to all who were truly devout, the lecture-room had the sanctity and the spiritual savour of the house of God. Dr. Hannah's introductory prayers were very memorable for their fulness, and unction, and force; and they gave to what

followed the tone and emphasis of a sermon. It was always remarkable with what certainty these introductory devotions laid hold of the devout: they felt that to steal in between the prayer and the lecture was to lose a great privilege. Those who were foolish enough to trifle with this privilege suffered loss, serious and permanent loss. To speak freely, these prayers were sometimes as good mental discipline (apart from their spiritual value) as the lectures that followed them; and, to speak more freely still, many an old student would think a volume of those introductory petitions more valuable in their studies than any volume of the theological course could be. Fain would I place them at the head of the several lectures of this volume, after the manner in which Leighton's prayers precede his lectures.

It was the necessity of Dr. Hannah's early years as Tutor that he should spend his whole force upon the preparation and delivery of the lectures. His mind was never versatile, and never remarkable for agility. He could not keep in hand more than one thing at a time; and his intellectual habit was that of an intense, and it may be ponderous, concentration of his thought upon the subject before him until it was exhausted. Hence from week to week, for many years, it was the lecture, and always the lecture. I have his own authority for saying that this was a necessity to which he was reluctant, but obliged, to submit. As years rolled on and relaxed the bondage of this law, Dr. Hannah perceived the importance of lecturing less and catechising more; of directing the students' reading, rather than always reading to them; of testing their ability and their

progress by paper work; of frequent, and searching, and line-upon-line examinations; of stimulating impromptu efforts, and generally of attempting to educate as well as to inform, of educating rather than informing, the young theologian. In all these respects there was a gradual and marked improvement in the tutorial function. Expository readings were introduced, essay-writing and the construction of sermons followed, free conversations and even discussions attempted under certain circumstances, and examinations were multiplied. Long after the elasticity of mind which makes new experiments had departed, the Doctor pondered plans which it was too late to adopt. Happily, however, he was able to converse freely with his successor on these subjects, and give him the benefit of his experience in hints, none of which will be forgotten.

There was only one feeling among Dr. Hannah's students as to his kindness and sympathy. His courtesy was unfailing; his attention was ready for every applicant; and it was impossible to rely too absolutely on his kindheartedness. Though somewhat reserved and very dignified in his demeanour generally, he was always full of affability to his young men. He had the heart of a father towards every one of them. In his judgments of their performances, in class or in the pulpit, he erred, if he erred at all, on the side of kindness. It was sometimes almost amusing to mark the dexterity with which the Doctor would find out the palliating excellencies and redeeming points of a sermon that every one else thought worthless. That is to say, when the preacher was evidently sincere and earnest

and humble-minded: if he showed anything like presumption, irreverence, or license of thought, or flippancy of speech, he might be very sure that his Tutor would be the severest of his critics. Severe he could be sometimes in feeling, and look, and word, as many a delinquent remembers to this day. But the severity was never undeserved, and its explosion was sudden and soon over. To those who did their duty, and preserved their simplicity and humbleness of mind, he was tenderness itself. Indeed, there was reason to fear that purity of motive and honesty of effort were allowed sometimes too much weight, and atoned, when they ought not, for weakness of spirit and incompetency of mind.

The first seven years spent by Dr. Hannah in the service of the Theological Institution were spent in London. They were in some sense years of probation, both as it regards the Institution itself and as it regards the teachers. It was a time of transition and comparative unsettlement. At first the Tutor gathered his little company around him in the City-Road Morning Chapel: a scene very appropriate to the beginnings of so good a work. After a short time the old Congregational College at Hoxton was occupied; father Entwisle was installed as Governor; the classical and English department, on which the efficiency of the Institution so largely depends, was organized; and Dr. Bunting, to whose legislative and administrative sagacity this Institution, in common with all others in Methodism, owed so deep an obligation, watched and guided all as its President, and Chairman of its governing Committee. After a

short interval, Abney-House, Stoke-Newington, was added to Dr. Hannah's charge; soon, however, to be handed over to Mr. Thomas Jackson, a thoroughly worthy colleague in the tutorship, besides being by common consent the best living type of a Methodist preacher, and a theologian most extensively read in English divinity. In due course new buildings were provided, more worthy of the dignity of the Institution, and more suitable to its requirements, at Didsbury, near Manchester, and Richmond, near London. In 1842, Dr. Hannah removed to Didsbury, where he spent the remainder of his life, five and twenty years.

This London term was regarded by the Doctor with more affection than any other period in his history. Everything connected with these early years had an unrivalled charm to his memory. It was a season of varied experiences that never could be forgotten; days of hope mingled with fear, strength with weakness, difficulty with success, that never could return. Hoxton was always invested with a special interest, and all its associations were peculiarly dear. The first successive companies of students had a high place in their Tutor's regard. They were connected in his mind with his first essays in theological teaching; and none afterwards could come near them. It is true that they were on the whole a high class of men. Some individuals were pre-eminent; a few that are gone and a few that are still living are not likely to be surpassed, if equalled. But it was not their essential superiority to their successors that made their Tutor so warm in their praise: it was because they were the first-born of his strength.

These years were, like the years that preceded them, marked by much family affliction. He had two sons when he went to Myddelton Square, both rejoicing his heart by their fair promise of life and success. They were the only survivors of a family of eight children. One of these two, Richard Watson, was suddenly taken from him by fever; and the manner in which he received this dispensation gives evidence better than any other of the ripeness of his Christian character. To the Rev. Lancelot Sharpe, Master of St. Saviour's Grammar School, who had sent him a letter of condolence, he writes: "I cannot ever forget what I owe to you on behalf of my children. But I have no more whom I may have the happiness of placing under your care. Poor Richard! he is the seventh child that has, in God's merciful chastisement, been taken from us; and there is but one left. May it please God to preserve and bless him!" The following pathetic act of surrender preceded the lad's departure: I borrow this, like the former extract, from Dr. Jobson's Memorial volume, as showing what manner of spirit Dr. Hannah had under the heavy chastisement of the Divine Hand.

"A Father's Prayer of Surrender.

"May Almighty God, the great Father of the whole human family, Who has confided to us the care of this dear child for a season, and Who now calls him from us, receive him in mercy to Himself, and bless him with His own eternal presence, through Jesus Christ our Lord. Amen."

I should be ungrateful were I not to mention that it was my happiness to spend twelve months under Dr. Hannah's roof. It was the last year of his London residence, and I refer to it only that I may have a fair opportunity of making a note or two on Dr. Hannah's domestic life. His home was a very happy one, though the sad messenger had so lately been there: traces there were in his spirit of the trouble through which he had passed, but these were carefully disguised: not so carefully, however, but that a watchful observer would soon discover that he had many seasons of private depression. Generally, and in the midst of his little household, he was genial, communicative, and sometimes playful,—though there was a quaint severity even in the gambollings of his humour. Now and then he would astonish us by recitations of poetry, or of what was more sweet to him than any poetry, the sonorous and perfect paragraphs of Richard Hooker. Conversation, mixed and free conversation, was not much assisted, in his own house or anywhere else, by Dr. Hannah: it was generally either monologue or silence. It was exceedingly pleasant to listen when in a happy vein he described his American experiences; and still more pleasant, as well as instructive, to hear his generous tributes to the memory of Richard Watson and others of his former colleagues, his anecdotes of early Methodism, and his estimates of the Methodist fathers generally. The range of these conversations or monologues was always rather limited. Our Doctor had not the wide knowledge of literature, and of literary men, that some of his contemporaries used to display, and are still displaying. He did not take much delight in

belles lettres or criticism. But, whatever the excellencies or the defects of Dr. Hannah's conversational powers might be, he never left a company without impressing it by the gravity and purity of his spirit.

In his household and family circle Dr. Hannah had the art of inspiring a very deep affection. More than the usual homage was paid him by his kindred. It was his happiness to be the object of affection to a few of the purest spirits that ever ministered to man. Of his wife's lifelong devotion I have spoken. At the time I was an inmate of the house, his niece, Margaret Parker, was still living, and living apparently only for him—a young lady of excellence so rare that it seems a duty to record it. She was like an adopted daughter, but she also was soon afterwards smitten, and lies in Didsbury churchyard with those who were more than parents. Her place was afterwards taken by her sister Jane, a Christian of the same meek and sacrificing nature, who has just closed a long service of never-weary love by closing Mrs. Hannah's eyes in death. It need not be said, that this love was both won and repaid by love. Dr. Hannah was a blessing to those around him, by his example, and his prayer, and his gentle, undemonstrative, but most thoughtful affection. Long after the time to which I refer, he began to take great delight in his only granddaughter, whose grace and goodness endeared her to all, especially to him. She, like so many others, has been prematurely removed; but has left some very striking evidences of the peculiar effect that her grandfather's kindness and prayer had produced in her young heart. It may seem, perhaps, a trite thing to say that a good man

inspired love in his own house; but, in the case of Dr. Hannah and his household, there was something beyond the ordinary strength of the family bond.

VI.

Transferred to Didsbury, the Theological Tutor continued his work with a tranquil confidence, steadily perfecting his system of dogmatic theology, and adding to his instruction courses of lectures on the interpretation of Scripture, on the Romish controversy, on ecclesiastical history, and some other subjects pertaining to his chair. He was always happy in his colleagues; and did his utmost to sustain their hands in their department of the common work. It must needs be that difficulties would now and then arise in the adjustment of their respective functions and obligations. Wisdom and mutual forbearance and charity were often peculiarly necessary. Nor were these wanting. The quarter of a century of service in Didsbury passed away in unbroken harmony, and amidst many signs of a sure prosperity. During that long term there were many changes. Mr. Thornton's happy term soon ended at Didsbury. Mr. Jonathan Crowther took his place: a pure-minded, learned, and hard-working Tutor, between whom and Dr. Hannah there existed a firm friendship. Mr. Geden succeeded him; and what union of heart and concord in labour existed between the colleagues, from the time of Mr. Geden's appointment, may be inferred from the generous and graceful eulogium appended by him

to Mr. Bedford's funeral sermon. Mr. Bowers was the Governor during nearly the whole of Dr. Hannah's residence in Didsbury. Between him and Dr. Hannah there was the bond of an early friendship. Mr. Bowers never lost an opportunity of expressing his admiration and reverence for Dr. Hannah's character. The Doctor's reciprocation of that sentiment I had an opportunity of noting on occasion of Mr. Bowers' interment at Southport. It was drawing very near the end of his own course, and travelling from home was beginning to be a labour; but Dr. Hannah took deep interest in being present; and I have a vivid remembrance of the terms in which he spoke of Mr. Bowers' simplicity of heart and purity of motive, of his spotless integrity and nobleness of mind, of his unvarying courtesy and honour as a Christian gentleman, and of his consistency as a servant of God and of the public good. Dr. Hannah and Mr. Bowers may be said to have closed their official career about the same time. Mr. William Jackson, the present Governor, had the privilege only of doing his utmost to make the Doctor's declining days happy.

With the removal to Didsbury came an influx of Connexional honour: an evil to a man with such an absorbing work laid upon him, but one which in his case could not be avoided, and which in fact he rather rejoiced in than otherwise. For twenty years he was Chairman of the Manchester and Bolton District: an almost unique instance of so long continuance in this relation. The Chairmanship gave him a wide field of supervision, but did not add much to his care: peace during the greater part of that time was enjoyed,

and, when it was disturbed, the Doctor was never a very active participant in conflict. His habits were fast ceasing to be sedentary; literary work was not much to his mind; hence the variety of engagements in which this office involved him, and the number of meetings he had to preside over, were felt to be a relief and healthy diversion. As chairman in meetings where real business always of the utmost gravity and sometimes of the utmost complexity is transacted, Dr. Hannah had a character of his own. He never governed affairs; very often seemed as if he did not perfectly understand them; but always was wise enough to use the services of those who governed while he reigned. It is no disparagement of the Doctor to say this: it is certain that he had no natural bias towards public business, and that no training had ever overcome his natural inaptitude. He sat with dignity in every chair, and invariably gave the impression of being at home in it. He was faithful to great principles confided to his charge; and, if he sometimes showed an indisposition to contest points which deeply interested others, it was less in reality than in appearance that he was wanting. No meeting over which he presided, and no member of any meeting, was ever allowed to forget that there were limits beyond which an apparently phlegmatic temperament must not be urged. Sometimes he has been known to look on patiently while needless discussion was carried on, and things irrelevant introduced, and time wasted; but, the point of forbearance once reached, the meeting has been called back to order in a style not soon to be forgotten.

Dr. Hannah originated nothing in the constitution of modern Methodism. His name is not associated with any novelty in its organization. He had no talent either for making or for mending or spoiling constitutions. His work was theological; and, however multifarious his other engagements and burdens, he was conspicuous and worthy of himself only in one. It was when he handled questions of divinity, or conducted theological examinations, that his firmness and strength were seen. It is true that the course of inquiry that regulated these periodical examinations was limited, and the order of questions stereotyped: so far they did not always answer their end by bringing out and laying before the whole meeting the capacities of the examined. But this was a defect that sprang from kindness of heart; moreover, it was traditional; and the Doctor simply did not vary much from the old conventional track. And it had one advantage; an advantage hardly to be exaggerated: it accustomed the minds of the young men, and the minds of those who sat in judgment on them also, to that clear, simple, well-trodden highway of Christian doctrine and definition in which are to be found all the essential truths of religion. Dr. Hannah's definitions and statements of the fundamental articles of faith have rung in the ears of large numbers of ministers for an entire generation; and the generations that follow will not be made familiar with anything better.

The District Meeting suggests the Conference. Dr. Hannah was a lover of the annual assembly, and delighted to attend it. His soul expanded and his

countenance shone when he met his brethren in full conclave. The atmosphere of Conference gave his nature its utmost enlargement. Not that he took much part in its conversations proper, or its conventional business. He made few speeches on any subject: in fact, the Methodist Hansard might be ransacked in vain for one set and elaborate speech. For the business of legislation he had no commission either from God or man. For the noble strife of debate he had no inclination: no inclination, at least, to engage in it; for, that he keenly enjoyed the friendly collision was very evident from the gleam that his shaggy eyebrows scarcely concealed. But he was never wanting on occasions when Connexional principles and theological verities were in peril; and no one was more prompt, and more graceful, in the deliverance of the speeches of courtesy which are frequent in such an assembly. It was, however, in his own department that he felt most at ease. I have heard it said that his sermons and prayers—especially his ordination prayers—during the sessions of Conference were among the things most worthy of remembrance in his public life.

Dr. Hannah in due time reached the highest honours of the Connexion. Nine times he was elected to the Secretaryship of the Conference: a circumstance not easily to be understood, considering the peculiar qualities required in that office, save on the theory that his brethren delighted to show their confidence in him. That confidence in due course promoted him to the Chair: an honour that he attained first in London, in 1842, and afterwards in Newcastle-on-Tyne, in 1851. On both

occasions he acquitted himself much to the satisfaction of his brethren; and represented his own communion honourably to other communities and to the world. The number of public meetings which he attended was considerable; and, whatever the subject was, his full and ready mind never failed to do justice to it. The College duties were of course to some extent required to suffer. But Dr. Hannah did his best; and, through the blessing of God on a robust constitution, he could look back on these years, respectively, as amongst the happiest he had known. In the sessions of the Conference itself he was uniformly courteous and impartial, and, it is hardly necessary to add, dignified and able. Though entertaining a rooted aversion to the habit of speech-making for display, as well as to the pugnacity which would allow no discussion to pass undisturbed, he never used his power for the suppression of any man's voice. He has been heard to say, however, that nothing ever so heavily taxed his forbearance.

During these five-and-twenty years of comparative retirement, Dr. Hannah was still an indefatigable preacher. After his courses of lectures had reached a certain stage of maturity, his mind became more free for external work, and he was ready to yield to every call. It was a relief to the monotony of his Didsbury life to take appointments in the district around; and thus he was enabled to do the Connexion good service. He always thought his vocation as a preacher of the Gospel the glory of his life; and had a true zeal for the good of souls. To the very last he was in the habit of composing new sermons, or at least

of so recasting the old ones that they became new again. It was refreshing to hear him speak of the satisfaction that it gave him to preach a new discourse; and no young man in his class-room took more simple and artless pleasure in the construction of the outline. He maintained his popularity as a preacher to the last: such popularity, that is, as a Christian Minister should covet, and ought to expect. By degrees he numbered a little circle of places where his visits were periodically expected and his presence was hailed with joy. He never ceased to delight in these occasional expeditions. The time came, indeed, when it was a trial to leave home, and he was uneasy till he had returned. But the time never came when considerations of this kind prevented his accepting engagements. It required all his wife's dexterity to save him from sacrificing his health to his anxiety to make himself useful. In fact, there is much reason to believe that his too frequent public engagements towards the close tended much to the shortening of his days.

Save the mission to America, of which mention has been made, no event of unusual character occurred to break the peaceful monotony of Dr. Hannah's life. But with the increase of years came the inevitable infirmities; and in due time rheumatic gout exacted annually, and sometimes quarterly, its stern tribute. Other indications there were that rest was a necessity. Some years before his retirement, it seemed to many desirable that he should have assistance in his work; but he shrank from requesting what would have been readily conceded. At length imperative warnings were

given; and, at his own request, he was released from the burden of the Tutorship. His retirement gave occasion to such expressions of affectionate and respectful feeling, on the part of his brethren and of all with whom he had been connected, as it falls to the lot of few men to live to receive. Without removing from his house,—which was reserved to him for the remainder of his life,—and still remaining a familiar and much revered presence in the College, Dr. Hannah prepared, as we all fondly hoped, to spend a few years in peace before going to his final rest.

That was our hope, and everything seemed to betoken a placid and lengthened evening of his long day. He entered on the first year of his retirement with all that Christian old age could desire. The companion of his life had been spared to him, and no veteran pair could be found more happy in each other than they were. His son, Dr. John Hannah, Warden of Glenalmond College, was all that a father could wish, whether as to talent and position, or, what he felt to be more important, the right use of talent and position. He had the pleasure of reading and reading again his son's Bampton Lectures on Inspiration; and of observing his noble assertion elsewhere of the rights of theology in relation to science. There can be no purer joy to the departing servant of Christ than to see his own son using his gifts worthily. Dr. Hannah had much calm satisfaction in this. The shadow that was even then beginning to fall upon that son's house the grandfather can be scarcely thought to have seen or feared. Suffice that his only grandson was a Minister of the Church, and his only granddaughter a sincere Christian.

In other respects, he was gratified with his heart's desire. His theological chair was filled, if not worthily, yet worthily in his estimation. The officers and students of the College counted him still one of themselves, as their common father. Wherever he went he was received with evident love. And, amidst so many elements of contentment, well might he promise himself a few hours of standing and waiting after the toil of the day.

Our first care, when the Doctor's new leisure had fairly begun, was to urge upon him the preparation of his Lectures for the press. He needed no solicitation, but set to work at once, with his old painful but sure diligence, to re-write the entire course. The question soon pressed upon him, whether or not he should content himself with simply revising the manuscript, or recast those portions of the series which more modern inquiries had rendered partially obsolete. That such a question occupied him for a moment, being as he was more than half through his eighth decade of years, was a remarkable proof both of his mental energy and of his conscientiousness. It was most interesting to find him day after day reading carefully the last works on Inspiration, on the Darwinian Theory of Evolution, and on other subjects touching the earlier Lectures of his course. He was dissuaded, however, from attempting any extensive alterations, and satisfied himself with re-writing. The result of daily diligence soon appeared in the preparation of several sheets for the press. These were prepared in the most literal sense of the word: the poor printer seldom rejoices over such exquisite copy, and

nothing was left to editorial care. The Doctor's labour of love was suspended only too soon; the careful reader will perceive, after the Introductory Lectures, the absence of a certain high polish, and will know how to account for it. The completeness of the course required that many unrevised Lectures should be printed. But these have been left precisely as the Doctor left them.

It must be remembered, therefore, that the Lectures here presented to the public are only a fragment of Dr. Hannah's theological course. As such they labour under an obvious disadvantage. Every part of a series like this owes much of its value to its connection with the whole. Topics which are hastily dismissed in the dogmatic section are reserved for fuller discussion in the ethical: indeed, the doctrines and the morals of Christianity cannot be separated in treatment without injury to both. And neither can be viewed adequately without reference to the Church, and the Bible, and the institutions of Christianity. Dr. Hannah himself would not have preferred to give to the public a portion only of his course. He placed, however, no restriction on his literary executors; and they have yielded to a very general desire that the Lectures containing the central doctrines of Christianity should be made permanent. Multitudes of old students will receive them with gratitude; they will be exceedingly useful to all who are preparing for the ministry; and not without their value to the religious public generally, as containing the simple elements of a teaching that has moulded for many years much of the doctrinal system of Methodism. No more must be

expected than the elements: the full and expanded course of theology which Dr. Hannah gave orally to his students it never entered into his thoughts to prepare for the world.

Nothing now remains but to see the end. As the autumn passed into winter, Dr. Hannah was troubled with symptoms that settled at length into bronchitis. His old attacks of gout, which used to come to his relief and clear his system, failed him entirely. In this precarious state of health he was induced to go to London, partly that a bust might be modelled from his person to be a permanent memorial: the bust is now in the library of Didsbury College, and is all that could be desired; but it was purchased at much risk. He was entertained by Dr. and Mrs. Jobson, who were among his dearest friends on earth, and they did all that love could dictate to comfort him and avert the threatened evil. During this visit he appears to have been cheerful on the whole, and full of interest in life, past, present, and future,—as Dr. Jobson's affectionate Memorial shows. But there was a weariness at heart, and an undertone of trouble, that could not be disguised. He returned to Didsbury, obviously smitten for death. The last time he appeared in public his dejected and shivering form was seen in the Committee Room where for so many years he had presided with so much vigour. "My place is not there but here," he said, as he entered his chamber, which he left no more.

His decease was in keeping with the life he had led. Jesus and His Atonement occupied all his heart. The advances of death were very rapid, and allowed from the outset no hope. His family and friends came

around him; and to all and each his words abounded with encouragement, consolation, and good hope. As he had measured it was meted to him: he had comforted others by word and act in their dying extremity, and now he was greatly comforted in his own last trial. As to his dying testimony, it was all that those who loved him could desire. Many affecting incidents occurred which linger pleasantly in the memory of those who were present, but can hardly be made intelligible to others. His intimate familiarity with his Bible was a source of precious consolation. His last utterance was a passage of love between his afflicted wife in one room and himself in another. Mrs. Hannah reminded him in a message of his and her favourite psalm, the twenty-third, which at his request was read aloud. At the close he whispered "Amen,"—the last of a series of Amens by which he had set his seal to the living truth of God in his chamber of death. And thus, with the murmuring of those "still waters" in his ears, he sank into a state of half-unconsciousness,—only by an occasional glance showing that he still belonged to the present world. In that midway state, between life and death, he spent the Saturday night. On the next morning—the morning of the last Sunday of the year 1867—the Lord Himself awakened him out of his sleep; and he passed silently to the vision and worship of heaven.

Dr. Hannah's funeral, and the services connected with it, and the homage local and Connexional subsequently paid to his character, need not be described here. They showed how large was the place he had occupied in the eye and the heart of the Methodist

community. By every variety of record his memory was honoured during the year. And the Conference confirmed all by one of its most impressive obituary tributes.

VII.

The method adopted in this sketch leaves but little to be added. A few supplementary notes are all that is necessary for such completeness as I am able to give it.

Dr. Hannah's name will always be more closely than any other associated with the success of the Theological Institution. He was the first Theological Tutor; and the task was confided to him of shaping the course that the training of young Ministers should afterwards take. Not less than four hundred of these have been under his guidance, and had their character as students of theology more or less moulded by him. There can be no hesitation, therefore, in saying that to his fidelity and devotion the establishment and prosperity of our Colleges may be in a great measure ascribed. Not, however, to his only. The time has happily not yet come for publishing a final estimate of the services of Mr. Jackson, who so soon became Dr. Hannah's colleague in the Theological Tutorship. He has not been a whit behind the chiefest in the importance of his labours; and in some respects has surpassed all. It is impossible to do justice to Dr. Hannah's relation to the College without linking these two names together. Though they have always toiled in different branches, and in many respects have been dissimilar

in their methods, they have for a long time been intimately associated in public view. We owe them a very great debt. It is impossible to exaggerate the importance of our Colleges to the well-being of Methodism; it becomes us therefore to cherish gratitude towards the men who laboured at their foundation. They encountered and vanquished difficulties that will not embarrass their successors. They gave the Institution its high and unchangeable character. Whatever others may do for its improvement in many subordinate respects, and for its adaptation to the varying demands of the times, to these men will belong the honour of having made it what it is.

Writing about Dr. Hannah, I have been led to speak of the Theological Tutors as having stamped on our Colleges their noble characteristics. This must be understood with much qualification. The Theological Institution has always been faithful to its name: the teaching of Christian doctrine, and of the best methods of preaching it, has been from the beginning its highest object, and ever will be. But in a degree little inferior, if inferior at all, the efficiency of these training schools has been due to the general education and culture of the students. It would be very wrong to measure their usefulness by the amount of theology taught. However valuable at the outset a two years' course of divinity might have been to all the candidates, there were many of them to whom it was if possible yet more important that they should have the defects of their education to some extent supplied, that they should have bad intellectual habits corrected, that they should be taught to use their mother tongue

with propriety, that their eyes should be opened to the whole range of studies collateral to theology, that they should have the elements of the tongues imparted to them, and be taught to use their faculties in the acquisition of general knowledge. So long as the Methodist ministry is recruited from the ranks which now supply it, the Colleges of Methodism will owe the full half of their usefulness to their general training as distinguished from their theological.

This being true it still remains that the standard of theological truth maintained in them is of supreme importance. It would not be difficult to show that on this, more than on anything else, has depended and will hereafter depend the orthodoxy and purity of Methodism as a branch of the Christian Church. The theology, therefore, of the first professed Tutor, as derived from the fathers who preceded him and by him transmitted to so many sons in the Gospel, is matter of deep interest. Dr. Hannah gave the tone to our collegiate theology as a thoroughly Methodist theologian: that is to say, his entire system was pervaded by a Methodist tone and colouring. He was never an extensive reader; but all his reading was guided by a regulative principle that declines any other name than that of Methodistic. It could not be called Catholic: for, though his mind delighted in the past, and his theology was faithful to the decisions of the first Councils, he held but little in common with the subsequent traditions of the Church; and with the catholicity that seeks out the truths common to the Eastern and Western and English Churches as a basis of union he had no sympathy. It was not the

Anglican principle: for, though his mind was much under the influence of the Church of England divines, their ecclesiastical tenets he did not hold, or their sacramental theory; and their comprehensive latitudinarianism had nothing in him. It was not Puritanism: for, though he had a great admiration for some of the Puritan divines, their tone of theology was not in harmony with his mind, their prevalent Calvinism was repulsive to him; and their diffuseness of style, with its infinite fancies and conceits, was perhaps more offensive than it ought to have been to his taste. It was not Arminianism: for, though he was to the centre of his nature an Arminian in Mr. Wesley's sense, he had nothing in common with the system into which Arminianism afterwards declined, and, moreover, his theology was not the negation of Calvinism, or a negation in any sense whatever. It was not an Eclectic principle that guided him: he was an eclectic in the best meaning of the word, as the founders of Methodism were; proving all things, holding fast that which is good; rejoicing in the sound elements and rejecting the unsound of every theological system from Cyprian and Augustine down to Episcopius and Jansen and Bengel;—but an Eclectic, as the word is conventionally understood, he never was; his divinity was poured into one mould and only one. If a name must be found, it was the Methodistic type, which he himself has done more than any man to form.

Dr. Hannah's theological research, it has been observed, was not extensive. Many divines of his own communion have far surpassed him in this respect. But what he had read was thoroughly his

own; and what his theological culture lacked in breadth his theological power gained in concentration. On two or three central topics of divinity he spent all his strength; and in the exposition and defence of these he had no superior. The Person of Christ; the Atonement; and the circle of the things which accompany salvation, from justification by faith to the consummation of holiness, were doctrines which from year to year he expounded with a sure precision. Some of his theological definitions are generally understood to be perfect: if that should prove to be true, it is needless to say that Dr. Hannah will by that evidence have approved himself in his own line—a sharply-limited one but of supreme importance—a high theologian. That his special studies in divinity were confined so much to the doctrines of grace and the exposition of Scripture, was to a great extent the result of his anxiety to be useful to his students in those departments which most concerned their future efficiency. For some years he literally read for them; and as they advanced he advanced. Hence in due time, courses of controversial theology, dealing with Calvinism, Romanism, and Rationalism, were added. But these branches were his necessity, not his delight. The strength of his mind and of his heart was always given to those themes in theology which are hard by the Cross and the throne of grace.

By many of those who read these pages, Dr. Hannah will be remembered rather as a preacher than as a theologian. They will think that what has been said on this subject is not sufficient, dealing rather with the sermon-maker; and will expect some further reference

to his well-known form in the pulpit, and his general characteristics as a preacher.

As to his appearance, those who have been accustomed to see him in the congregation will need no description; those who have not will scarcely by any sketch that the pen can give be enabled to figure him to themselves. In person he was tall, and his carriage invariably dignified. His features were strongly marked: the expression of his eye, deep set under brows and eyelashes of more than the common size, was such as to seize the beholder at once. His gesture in the pulpit was variously estimated: some would think it stiff and uncouth; to others it always seemed graceful and imposing. Like Richard Hooker, whom he deeply reverenced, but imitated only unconsciously, he looked straight before him, glancing from his book into the air, and from the air to his book again, holding the leaves with a nervous twitch of the hand, which was used for no other purpose throughout the discourse. Of the spell which a preacher throws over the congregation by the omnipresence of his glance, seeming to meet the glance of every other eye in turn, this preacher knew nothing. As to his elocution and manner of delivery, it was simply his own—untaught by any master of the art, uncopied, inimitable, and by no means a good model. His tones were very peculiar: some of them fell with exceeding pleasantness on the ear; others were harsh. They were governed by a law of cadence which might have been borrowed from Jewish cantillation or from the intonations of preaching among the Quakers. They were, however, not borrowed at all: the strange transition from the lower

to the upper notes, and conversely from the upper to the lower, without touching those intermediate, was his own early habit, acquired when no trainer in elocution was at hand to correct it, never afterwards lost, and which, indeed, no one would have desired him to change. As to the quality of his sermons I have already said enough, and will add only a few words in this summary. The matter of them was the pure Gospel of Christ, which he found everywhere from Genesis to Revelation. The language he used in preaching was simple, chaste, and without much ornament; not lighted up by any flashes of creative genius, on the one hand, and, on the other, not disfigured by any of those quaint, grotesque, and ill-considered sayings, which express the eccentricity or the irreverence or the bad taste of too many preachers. As to the effect of Dr. Hannah's preaching, that cannot be estimated by man: it was not like that of some of his honoured brethren, manifest and commanding observation everywhere. But his preaching produced in multitudes of hearts some of the purest effects. While he discoursed, the people felt the power of the Gospel and the reality of eternal things: most emphatically God *made manifest the savour of the knowledge of Christ* by Dr. Hannah's preaching, even though He did not in any demonstrative manner cause him to *triumph in Christ*. On the whole, and in the best sense of the word, he was a great preacher even among great preachers. The absence of some of the highest qualities may exclude him from the very first class, a very limited class indeed. But outside that he would be among the foremost.

All that Dr. Hannah was, whether as a theologian or as a preacher, was dedicated to the Gospel first, and then to Methodism. He was entirely devoted to its ecclesiastical system; did his best to maintain its efficiency, leaving its improvement to others; and returned the unlimited trust it reposed in him by an unreserved dedication to its service of all his powers. It has been observed above, that he was not a bigot. Let it be said again; for this phrase, so constantly used, has a far deeper meaning than we generally assign to it. To say that a man is no bigot, is in these days a very high tribute. Dr. Hannah was a firm Methodist; but not bigoted, either in favour of his own system or in dislike of any other. He was very cautious in what he said as to any intrinsic superiority in his own communion; although no man knew better than he, few knew so well, in what particular points of doctrine and discipline it is superior to every other. He never condemned other systems or other men, save in the defence of the truth. He had strong preferences for—a biographer not restrained, as I am, by reverence, would doubtless say prejudices against also—some forms of Christianity. But he had no bigotry, and in this sense was only catholic. He had a special love for the older Church of England, but he had no spark of hatred to Dissent; he loved Nonconformity, as such, and was proud of its history, but he had no hatred to the idea of a national Church, though he deplored the essential and accidental evils of the union between Church and State. It need not be reiterated that, as there was no bigotry, so there was no half-heartedness in Dr. Hannah's attachment to Methodism. Like

many others of his brethren, he was once exposed to misapprehension on this subject. He always entertained, and never concealed, a special regard for the Common Prayer; his views of the Sacraments—those of all the best Confessions, whether of the English, or Lutheran, or Presbyterian Churches; and those of all Methodist formularies—were very carefully guarded against the danger of lowering them to mere symbols; his son, like many other sons of Methodist Preachers, went into the ministry of the Church of England; and generally the Doctor always aimed to preserve inviolate the bond that connected Methodism with ancient English Christianity. Hence he might be supposed to lean more towards the old communion than many Methodists of a more rigid type of Nonconformity would think desirable. Some such thought may have existed at an earlier time; but only among a few, and not of such strength as long to resist ample evidence of a straightforward sincerity. Methodism has always been, and probably always will be, divided in this matter into two classes: those who are more, and those who are less, Dissenting in their sentiment. In old time the former were the minority; and they watched their less liberal brethren with some suspicion, but with the humility of the weaker party. Now they claim to be the majority, and their number certainly seems to increase. They must remember to use their power with forbearance, and think kindly of the memory of those who are gone, and of the consistency of those who still remain.

These pages have grievously failed if they have not informally sketched Dr. Hannah's personal character. The qualities of his mind, and his extensive mental

furniture, and his intellectual habits, have certainly been exhibited with sufficient fulness. I cannot add that they may be better gathered from his works. Dr. Hannah published very little. He never had much ambition for literary eminence; scarcely enough indeed to give a generous stimulant to the mental faculties. He was also exceedingly fastidious in style; and spent more pains upon the composition, writing, punctuation, and other graces of finish than are generally consistent with extensive result. It was his intention to give the whole course of his Lectures to the world. But, while he was pondering this year after year, the foundations of systematic theology were shifting; Christian Evidences were undergoing what amounted to a revolution; Biblical Criticism was beginning afresh; and the Introduction to the Bible was almost re-written. It was impossible to any but a very agile as well as learned writer on theology to keep pace at all points; and so it was that the projected revision was not begun until the end of life. The present volume contains the doctrinal portion of the course as it was left by the author; only the earlier Lectures having been re-written. Besides what is here given to the public, Dr. Hannah has left other valuable contributions to theology. Dr. Osborn's very useful "Record of Methodist Literature" will indicate them to the reader; but the principles on which that laborious bibliography is compiled shut out the best of the Doctor's writings, such as his sermon on "Wrestling Jacob" in the Magazine, and other sermons, monographs, and essays in the same periodical.

The head of every man is Christ; and the perfection

of every character is its Christianity. Dr. Hannah was a true Christian; religion sustained in him its severest tests, achieved in him its genuine triumphs, and bore in him some of its noblest fruits.

The tests to which his piety was subjected were more rigorous than most men have to undergo. Even his intimate friends did not hear him speak much about these: perhaps none survive to whom he entirely opened his heart as to God's providential allotments, and the cup of affliction so often put in his hands. Mrs. Hannah was sometimes an interpreter of what he kept secret; and she gave me a very vivid impression of the inward assaults which his faith endured in those years when blessings were given and taken away again in such quick succession, and the bread and water of affliction and tears was his portion. But he endured, and resisted, and overcame: the only effect of much bereavement was a chastised spirit and deep sympathy with others in whom the same affliction was accomplished. Sustaining these trials of faith well, he was the better enabled to sustain tests of an opposite character. Early popularity, and sure advancement from step to step in a career increasing in honour from the beginning, invariably bring in their train another order of temptations,—for instance, to impatience of contradiction, sensitiveness to slights, and undue complacency in the good opinion of others. Dr. Hannah, speaking of himself, admitted his liability to such temptations: we who knew him well are assured that by Divine grace he repelled and thrust them from him. In the love of God, and in the patience of Christ, he maintained the peace of victory over self.

Dr. Hannah's religious character was "known and read of all men" with whom he had to do. The secret of its force and consistency was the habit of private meditation and prayer. As he threw a veil generally over his interior life, it becomes us to respect his reserve; and speak only of that which could not be hid,—the shining of his inward devotion through his countenance and conversation and life. It was manifest to all near observers that he was striving after Christian perfection; and that he allowed none of the infirmities to which in common with all he was liable, and none of those which might have been his own besetments, to overcome him. Naturally high-minded, and vehement in his anger against what his mind condemned, he was by grace humble, ready to forgive, and prompt to seek forgiveness. He awakened love towards himself in every one with whom he had to do; and that, not only by a courteous and gracious demeanour, but also by a beautiful readiness to share with others whatever he had. He was always devising or doing good.

There was much in Dr. Hannah's character that suggested a parallel with St. John. Dr. Jobson only fell in with a common sentiment when he preached his funeral sermon from the text, "The disciple whom Jesus loved." Not to say over again what has been there so well said, I would follow out the hint of the sermon. Our venerable Doctor had drunk deeply of the spirit of the Evangelist: of the spirit of his doctrine, and of the spirit of his devotion. Like St. John, he delighted to contemplate the wonderful Person of Christ: beholding in that Object an ever-deepening

mystery, and receiving from the contemplation an ever-increasing joy. Like St. John, also, he never separated the Person of Christ from His atonement; but dwelt constantly on Him who came by water and by blood, and contended earnestly against those who make the glory of the Incarnation eclipse the glory of the Cross. Dr. Hannah's old students will bear record that on no subject was his teaching more full and clear and impassioned than on the mysterious union of our Lord's two natures; and that no errors were more keenly laid bare, and more vehemently assailed, than those which have tended, whether in ancient or in modern times, to obscure the truth of Scripture on this doctrine. Like St. John, he was most vehement in his protests against every form of antichrist: when error was to be denounced,—undeniable error, that is, whether greater or less,—his denunciations were anything but sentimental, showing that with all his sanctity he was a son of thunder still. He felt the Evangelist's anxiety also to keep faith and good works in close alliance: the cleansing from all sin in strict conjunction with the remission of guilt; a sanctified life in harmony with a justified relation. Dr. Hannah had caught also the spirit of St. John's devotion, which blended masculine energy with feminine intensity and childlike simplicity. Love was the bond of all the excellencies that were in him; and the spring of all the good deeds of his life. But it was not the love which is of the heart only, and dwells amidst the sensibilities of our nature. It was the love which through the will governs the mind and soul and life, and makes the whole a sacrifice to God in

return for the love wherewith He loved us. Whatever love can accomplish for the maturity of the Christian character was found in him before he left us: while he was in a certain sense perfected, like his Master, through suffering, he was perfected in a still deeper sense,—in the love whereby he dwelt in God, and God in him. His whole life was a sacrifice, finished and accepted in death.

But, much as he was like the Evangelist, it is not in the words of St. John that I take leave of my venerable Tutor. His own elect watchword was borrowed from St. Paul: and with it I close, invoking GRACE, MERCY, AND PEACE upon all who love Dr. Hannah's memory and copy his example.

INTRODUCTORY LECTURES

ON THE

STUDY OF CHRISTIAN THEOLOGY.