



Shipwrecked Minister

Jobson



THE SHIPWRECKED MINISTER,

AND

HIS DROWNING CHARGE.







REV<sup>D</sup> DANIEL J. DRAPER.

PRESIDENT OF THE AUSTRALASIAN CONFERENCE 1859

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AND  
HIS DROWNING CHARGE.

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Memorial Tribute

TO THE

REV. DANIEL J. DRAPER,

REPRESENTATIVE OF THE AUSTRALASIAN CONFERENCE,

WHO,

WITH MORE THAN TWO HUNDRED AND TWENTY PERSONS,  
PERISHED IN THE "LONDON" STEAM-SHIP,  
ON THURSDAY, JANUARY 11<sup>TH</sup>, 1866.

BEING

A SERMON

*Preached in City-Road Chapel, London;*

WITH

AUTHENTIC PARTICULARS

OF HIS

LIFE, CHARACTER, AND END.

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BY FREDERICK J. JOBSON, D.D.

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LONDON : SOLD AT 66, PATERNOSTER-ROW.





To the  
WESLEYAN MINISTERS  
Of Australasia,  
Who assembled in their Annual Conference,  
At Sydney, January, 1861,  
*This Tribute*  
To the Memory of  
A BELOVED BROTHER,  
Then with us,  
But now inheriting  
HIS ETERNAL REWARD,  
Is  
Respectfully and affectionately  
INSCRIBED.

21, *Highbury Place,*  
*London.*



## SERMON.

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“AND we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.”—ACTS xxvii. 18—20.

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It is the imperative duty of mankind to improve religiously the events and dispensations of Divine Providence. Not to do this is a sure sign of insensibility and impenitence; for it is by such means that the Almighty seeks to instruct and to benefit us. He does not now, as in ancient years, speak in human language audibly from heaven, making the earth to quake and tremble at the sound of His voice, as it waxes louder and louder. He does not now, as in the days of the patriarchs and prophets, send angels with Divine messages to men. Nor does He now, as He did with the apostles, clothe His chosen servants with power to work miracles, and thus compel attention to the truths set forth. But, having given to us His inspired word and commandments, He requires us to be observant of the proofs and illustrations for His written revelation in

the manifestations of His personal rule and government in the universe, and over the children of men.

We should be thus observant daily, and in the ordinary circumstances of life; for God, in His presence and perfections, is to be seen in the common incidents of human experience. But there are awful occurrences, the sound of which goes forth into all the earth and unto the ends of the world, and which demand public recognition and improvement. One of these events which thus demand and thus compel absorbed attention has recently occurred: an event which has resounded far and wide, desolated many homes, and shaken with deep terror hundreds and thousands of human hearts. The short electric communications of the telegraph concerning it pierced the soul of the nation: how much more do the details, since given, affect us!

There are moral and spiritual lessons to be learned from this dread catastrophe, both for saints and sinners; and to learn them we have assembled in the house of God this evening. To aid us, I have selected a Scripture narrative, which in its relations is as nearly descriptive of what has lately transpired as any portion of the sacred records to which we could turn. Having had St. Luke's narrative read at length, for the evening's Lesson, I shall not now review it; but purpose, in prayerful dependence on Divine help, to refer to it as we proceed, for support of the truths to be considered.

I. And, first, we observe, by the Divine teaching in this chapter, THAT DEVOTED SERVANTS OF THE LORD, IN FULFILLING THEIR APPOINTED COURSE, ARE NOT UNFREQUENTLY PLACED IN CIRCUMSTANCES THE MOST PAINFUL

AND PERILOUS : SO THAT SUFFERINGS AND DISASTERS COMING UPON GOD'S SERVANTS ARE NOT TO BE VIEWED AS PROOFS THAT THEY ARE OUT OF THE WAY OF DUTY.

It was so with the apostle St. Paul. He was a chosen vessel to "bear Christ's name before the Gentiles, and kings, and the children of Israel;" but at the very first it was said, "I will show him how great things he must suffer for My Name's sake." In accordance with his ceaseless request he was commissioned to preach the Gospel in Rome, the imperial city; and he had prayed that he might have a prosperous journey in going thither by the will of God. But how did he go? In chains; and he was shipwrecked on his way. And it is so still with the servants of the Lord. They are called to suffer; and are not unfrequently placed in circumstances of imminent peril in the performance of their allotted duties. The way of duty is not always easy and pleasant. In one sense it is not always "the way of safety." It is not intended or promised to be so. Our Lord uniformly set forth the course of the Christian as one of suffering and danger. "If any man will come after Me," said He, "let him deny himself, and take up his cross daily, and follow Me." "Ye shall have tribulation," He emphatically declared. It is through "much tribulation" we must enter the kingdom of God. These declarations and conditions have not been revoked. They are still in the Bible; they are as applicable to Christians now, as they were in the days of the Saviour, and of His apostles; and we must not think of escaping their fulfilment. All our sufferings do not result from our own sinfulness, though many of them do.

Nor are they always to be attributed to the evil conduct of others, though we suffer much from that. Paul, in his shipwreck, was not visited for his sinfulness; nor was he thus in peril because of others. He was on his way to Rome "by the will of God." It was to escape from the evil designs of his enemies that he had appealed to Cæsar; and it was expressly revealed to him in his course, "Thou must be brought before Cæsar." But, in these very circumstances of his appointed course, and when he was escaping from enemies to save his life, he was overtaken by an overwhelming storm, and, apparently, ready to perish in a foundering ship.

Thus it is. In escaping from one danger, we frequently find ourselves exposed to another. The sea of life is ever restless. It heaves and swells under us continually. And this is not only to unsettle us, and convince us of our entire dependence on God for life and for all things; but storms and hurricanes overtake us when our hearts are fully set on doing the Divine will. Some persons imagine that if they be the faithful servants of God they shall escape all calamities. Your shipwrecked, drowned, and murdered missionaries, such as Bumby and Threlfall, did not find it to be so. A venerable servant of the Lord, in addressing the missionaries on board the ship "Duff,"—one of whom was the father of Mrs. Draper who has just perished,—said, "Some may flatter themselves with fair winds and smooth seas being sure to such a ship. But I know a certain old missionary who declared, 'Thrice have I suffered shipwreck; a night and a day have I been in the deep;' and, 'We must be cast away on a certain island.'" And so with our departed friend, Mr. Draper. Can any one doubt that he was in

his appointed course? He had long cherished the desire to revisit his native land. He had, like St. Paul, made ceaseless request of God to do so. He had delayed to come to us, from considerations of the work of the Lord in Australia. At length, his brethren in the ministry deputed him to come; and he came. Was it not at the appointed season? And, having accomplished his mission, he was returning in the way of duty, and was overtaken and drowned in the storm at sea. Was he not in his appointed place on board that ship? Had not the Lord need of him among that perishing multitude? Had he not a mission there? Undoubtedly he had. He was pursuing the course assigned him by Divine Providence; and, like John the Baptist, he “fulfilled his course,” though he might seem to some to die prematurely.

II. Another truth suggested by this Scripture narrative, and illustrated by the event which we are met to commemorate, is, THAT WHEN BROUGHT BY DIVINE PROVIDENCE INTO SPECIAL CIRCUMSTANCES OF SUFFERING AND PERIL, THE SERVANTS OF THE MOST HIGH HAVE SEASONABLE SUPPORT AND CONSOLATION AFFORDED THEM, TO ENABLE THEM TO SHOW FORTH THE POWER AND VALUE OF CHRISTIAN PRINCIPLE, AND TO BE THE MINISTERS OF BLESSING AND SALVATION TO OTHERS.

It was so with the apostle. How noble and impressive his character! And how serviceable and saving his conduct towards those that were with him! From the very first he won the confidence of those who had charge of him; so that Julius, the centurion, courteously treated



him, and gave him liberty, when, the day after they put to sea, they touched at Sidon, “to go unto his friends to refresh himself.” Afterwards he seems to have had almost the command of the ship. And when the time of extremity came, and the vessel could no longer be kept to the eye of the wind, and she had to be left to drift to and fro as a helpless log amidst the hurricane,—when “neither sun nor stars in many days appeared,” and all hope of being saved was taken away,—*then* Christ sends to His faithful servant a messenger to comfort him, so that he could stand forth with firm confidence before the terrified and exhausted throng around him, and say, “Be of good cheer: . . . . . for there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me.” What a calm, majestic example have we here of conscious acceptance with God, and of sure trust in Him! And what a blessing and means of deliverance did the apostle afterwards become to all that were in the ship! He himself had “strong consolation.” An angel came to him. *How?* In the dark raging storm, when no light of sun or star appeared. *Where?* Not in a retired, separate cabin, such as we have in our passenger-ships. No! amidst affrighted soldiers and sailors. He who visits and blesses the devout worshipper in a pew, where by his side the prayerless man is unvisited and unblessed, can supply strength and comfort to His devoted servant when surrounded by heathens; so that he shall be raised above all fear for himself, and be the means of heartening

and saving others. God gave to him all that sailed with him!

And is not this the method of Divine dealing with faithful disciples of the Saviour? Does not the Lord give special consolation in special trials, enabling them to trust in Him, and to glorify Him by ministering to the benefit and salvation of others? Joseph, in his dungeon, found favour, and therefrom passed to signal honour and usefulness. David, who in his distress found "deep calling to deep," and all the surging billows of an ocean's storm passing over him, had experienced that even then the loving-kindness of the Lord had been commanded upon him, so that afterwards he called to remembrance his song in the night. Daniel, "greatly beloved of the Lord," when cast into the den of lions, had an angel sent from heaven to shut their mouths; and to make the deep, miry pit a happier resting-place for him, through the night, than a richly-adorned palace was to the remorseful king. The three Hebrew children had the Son of Man walking with them in the burning fiery furnace. Stephen, in his trial before malignant enemies, beheld the glory of the Lord, and saw Jesus standing at the right hand of God. Paul and Silas, with lacerated bodies that had been scourged, and with their feet fast in the stocks, were so joyful at midnight that they sang their song of praise to God so loudly that the sound of it rang through all the prison-cells; for "all the prisoners heard them." John, in his old age, when a lonely prisoner for the faith on the sterile rock of Patmos, had visions of heavenly glory, and of a glorified Saviour, that made the desolate island more attractive to him than Paradise. And it has been

so since. If not, what gave strength and exultation to martyrs in loathsome dungeons, on the torturing rack, and in the consuming flame? “He is come! He is come!” exclaimed one that had been fearful of not obtaining seasonable consolation. “Who is come?” it was asked. “The Comforter!” he replied. The presence of the Lord with His suffering servants has made furious fires as beds of roses. “As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.”

Has it not been so with *you*, ye servants of the Lamb? Have *you* not heard a voice speaking to you in the storm, and saying, “Fear not?” Have *you* not had the prayer fulfilled?—

“When my sorrows most increase,  
 Let Thy strongest joys be given:  
 Jesus, come with my distress,  
 And agony is heaven.”

Has not God, your Maker, given you songs in the night? And have you not, in the fulness of your strength and comfort, been able to bid others be of good cheer; and direct them what they should do to be saved? In the storm, when the heaving billows tossed you to and fro, and you were buffeted on every side, you were enabled to trust in God, and to glorify Him. It was so with our departed friend and brother, Mr. Draper. How sublimely calm and confident was he when the savage sea broke the steam-ship to pieces, and when he knew that she was sinking momentarily into the devouring deep! There must have been special support and “strong consolation” afforded him, to enable him to give himself wholly to the welfare of others; to

exhort and pray with them till midnight; to attend to each individual suppliant for his prayers; and to ceaselessly exhort and beseech the drowning passengers and crew to prepare to meet their God! Such magnanimity, such Christian heroism, such glorifying of God, and such service to man in his direst extremity, has never been surpassed since the days of St. Paul. Who can tell how many of those two hundred and twenty souls, for whose salvation he had prayed and laboured incessantly in the storm, got with him safe to heaven? This brings before us another truth suggested by the narrative; and which, in its spiritual application, may be gratefully considered; viz.,—

III. THAT SOME PERSONS ARE RESCUED FROM ETERNAL DEATH, AND BECOME PARTAKERS OF THE SALVATION OF CHRIST, WHO IN THEIR PREVIOUS CHARACTER AND CIRCUMSTANCES WERE LEAST LIKELY TO BE SAVED.

Who so unlikely to be delivered from destruction as the mariners and passengers in the ship in which the apostle and his companions were? The vessel was dismasted and broken. All hope of being saved had been taken away. And when she became a stranded wreck, while there were some who could swim, and thus, by ordinary means as it were, save their lives, there were others who could not do so; and yet they, "*the rest,*" as they are significantly termed, got "some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." And is it not so, that some are saved in the most desperate and unpromising circumstances? Most, who obtain salvation,

do so by ordinary means, and in a formal manner. They swim to shore, as it were; and their deliverance almost seems natural. It produces no surprise. They are outwardly moral, and respectful of religion. They are "not far from the kingdom of heaven;" and by the way in which they have been instructed and trained, they enter that kingdom. Not that any of mankind are out of danger. "We are all by nature the children of wrath, even as others." All, like the company around St. Paul, are ready to perish. Nor can any by their own works and outward virtues be saved. It is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." But there is a difference not to be overlooked or slighted. The good and the bad, the virtuous and the vicious, are not to be indiscriminately mingled together, as if morality, and observance of religious forms and services, were of no value. When Jesus saw the young man who had observed the moral law from his youth up, He loved him; and it behoves us to behold, with affectionate and admiring complacency, outward morality wherever it may appear. Such moral and obedient persons, if they do not trust in their own righteousness, and will follow on to know the Lord, will seek life, and obtain it in the ordinary and appointed means of grace. They will hear the word, and with joy receive it into their hearts. But there is a "rest,"—a remainder,—who, if saved at all, will not be saved by ordinary means and in a formal manner, but must float to shore, as it were, on "boards" and "broken pieces of the ship."

Usually, these are natures weighted with heavier freight

of passion than they who glide more lightly over hidden rocks of life's perilous sea. And, not unfrequently, when health, fortune, reputation, and all things valuable are wrecked, they turn to God, and obtain His salvation. Many, besides David, can say, "Before I was afflicted I went astray; but now have I kept Thy word." More than he can declare, "When my father and my mother forsake me, then the Lord will take me up." Others than Manasseh have in the dungeon remembered the God of their fathers. To many, the brink of the grave has proved the gate of life. We know what scoffers say to this. "Ah!" they exclaim, "this is your religion. When men are diseased, exhausted, and ruined through sin, and can hope for no more in this world, then they begin to prepare for the world to come." Bless God! that it may be so; and that He will receive into His outstretched loving arms the returning prodigal, in his filth and wretchedness, though the complaining elder brother be angry, and will not come in.

"Whom man forsakes, He will not leave!"

He cares for all that He has made: not only for majorities of men, but also for minorities,—for *rests* and *remainders*. He is, emphatically, "the Father of spirits;" and He declares, authoritatively, "All souls are Mine." The soul of the reprobate, as well as of the moralist; the soul of the prodigal, in his hunger and wretchedness afar off, as well as of the elder brother, daily eating at the parents' table at home; the soul that is ready to perish, as well as the soul that feels sure of salvation. In God's purposes and provisions, the "remnant of Israel" is often spoken of in Scripture with peculiar tenderness

and love. As much higher as the heavens are above the earth are His thoughts above our thoughts, and His ways above our ways. Who can tell how many are included in this salvage of salvation? "The Lord, The Lord God," is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Who can tell how many in their extremity call upon Him, for the mercy He has kept for them, and are saved? Who can tell how many in that foundering ship, as she plunged headlong down into the depths of the ocean, sought and obtained mercy? Brethren, we must not encourage false hopes, or induce delay for death-bed repentance. We know the tremendous risk of those who look forward to the final struggles of life for spiritual deliverance. We know that mere alarm is not repentance; that repentance is the gift of God; and that character does not change as easily as some suppose. We know how uncertain is human life; and how helpless a man may become in an instant for all the purposes of salvation. But, on the other hand, we must not limit the free grace and mercy of the Saviour. "He that believeth on the Son hath everlasting life." "Him that cometh to Me I will in *no wise* cast out." "*Whosoever* shall call upon the name of the Lord shall be saved." It may be in the extremity of man's existence. It may be under the mortal stroke. It may be under the falling building, or in the consuming flame. It may be in the sudden swoon, or amidst the crushing, tearing factory-wheels. It may be in the instantaneous railway-smash, or on the deck of the sinking vessel. It may be under the drowning wave. It may be with the last sob, when soul and body part. But, if Christ be really

trusted in, and there be faith in His blood, the sinner shall not perish; for it is written, “He that believeth *shall* be saved.” We must not, in our endeavours to be faithful, contract our views of the salvation that is in Christ Jesus. We are in danger of this from denominational views, or from the form and order of our own conversion; but unless we be on our guard against narrow-mindedness, we shall hardly look for sinners being saved beyond our own pale, and in any other than in a Methodist way. If we do not cultivate a catholic spirit, as our founder and fathers have enjoined us to do, we shall dote over the church as “a little one,” and shall exult over its diminutiveness, saying, “Here my soul shall live.” We must cultivate large-heartedness and wide catholicity, and look for the “*many* that shall come from the east, the west, the north, and the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God.” We must look abroad over the earth and the sea for the wide *salvage* of salvation; for the “*rests*” and remainders that cannot swim buoyantly on the waves, and reach the shore with strength: for weak, helpless sinners that float, “some on boards, and some on broken pieces of the ship;” and yet, through the mercy of God in Christ Jesus, come at last “safe to land.”

Shipwrecked sinners, there is Gospel truth in what Mr. Draper told the drowning multitude, when the captain said, “There is no hope,”—“The Captain of our salvation gives hope.” Hope for the most deeply fallen, and the vilest, if there be only turning from all sin, and faith in Jesus Christ. “He came to seek and to save that which was *lost*.” “This Man receiveth sinners” that draw near to Him. Desperate, perishing sinners!



What is the Bible but an inspired record of shipwrecked sinners saved? Rahab, the harlot, is preserved when all around are destroyed; and has her place among the most worthy examples of believers, and with Ruth, the Moabitess, in the genealogical line of the Messiah; David, after he had made shipwreck of faith and of a good conscience; Mary Magdalene, the woman that had been a sinner; the malefactor in his dying agonies; Saul of Tarsus, the furious leader of the band of persecutors; Onesimus in his abandonment of dishonesty; the incestuous Corinthian in his overwhelming sorrow. These are among the signal trophies of saving grace set forth in Scripture. And the more recent records of the church are of similar instances of Divine mercy. Augustine, who by his "Confessions" had wallowed in sensuality; John Bunyan, the profane swearer; Colonel Gardiner, the "happy rake;" John Newton, the captain of an African slave-ship; and, among Methodists, John Nelson, Thomas Olivers, John Smith, and a host beside, who, though most unlikely to be saved, yet came safe to land. And if we turn to ourselves for examples, may we not say, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God?" It is so in this crowded metropolis. The fallen child of Sunday-school instruction; the prodigal sons, or sinful daughters, of heart-broken parents; expiring, it may be, in naked garrets or in cold, comfortless cellars; in the last extremity may call to remembrance the instructions and prayers of childhood, and, committing themselves to God in Christ, may, after all their wanderings and degradation, get safe to land.

Friends of the Saviour! fathers and brethren in the Christian ministry, now before me! do I speak too confidently here? Can there be exaggeration on a theme like this? Can we exalt too highly the riches of the grace in that Saviour who “saves to the uttermost all that come unto God by Him,” and who is “mighty to save?” We advocate no disorder, plead for no wanton irregularity. We still appreciate aright organizations and forms. We thank God for systematic theology and ecclesiastical constitutions. And, in our day, the framework of the church needs strengthening rather than loosening. There are church-makers abroad who would put aside Christ’s own institutions, and Divinely appointed ordinances. In these times there is too little systematic teaching in the family, in the school, and in the pulpit. But church-order, creeds, catechisms, bodies of divinity, logical, nicely-balanced, highly-elaborated sermons, do not of themselves save souls. God not unfrequently employs disconnected portions of truth, “boards” and “broken pieces,” for saving the lost. Passages of Scripture repeated in preaching; verses of hymns, in which the truth is set as a jewel; snatches of spiritual song, such as good taste would fain supersede;—these are means made availing, by Divine grace, with the “rests” and remainders of men who are saved. I have known persons of strong intellect, who in their health and life required all instruction and counsel to be logical and complete, grasp, in death, from the lips of a pious nurse, and even from those of a little child, a broken piece of truth, and with it come safe to land. Yea, at the end of life, when eternal realities begin to appear, how paltry, how vain,

how truly impertinent, all elaborated forms of expression seem! Would the drowning minister in the foundering ship, addressing a perishing congregation, have time or disposition to be poetical or ornate? O! for views of ministerial responsibility that shall lead us to preach the Gospel as good Richard Baxter preached it, who said,—

“ I preach’d as though I ne’er should preach again ;  
A dying man to dying men.”

And what of the end of the most eminent Christians? Do they, for the most part, pass into the “ fair haven ” with an abundant entrance? Do they enter as a ship in full sail, with canvas widely spread, colours flying at the mast-head, and with songs on board? O, no! Most of them are found clinging at the last to some “ broken piece,”—to some fragmentary promise, to some Scripture truth,—with “ obstinate faith,” as dying Jabez Bunting expressed it; or exclaiming, with the expiring Wesley,—

“ I the chief of sinners am ;  
But Jesus died for me.”

Let us take heart from the subject before us. Let us hear the Divine voice speaking to us amidst the storm, and saying, “ Fear not.” There will be more in heaven than our little faith would sometimes number. They are not few that be saved. The Captain of our salvation shall bring “ *many* sons to glory.” God still gives to His praying servants, who go among the unconverted and cry, “ Lord, convert them by hundreds,” those that sail with them. He still blesses children for their parents’ sake,

and saves them in answer to prayer. God is still the hearer of prayer; and the old power of intercessory supplication proved by Abraham, Moses, Elijah, Paul, and Monica, prevails still. He still converts brothers in answer to the prayers of sisters. He still saves lost sinners around faithful disciples that agree to ask blessings touching Christ's kingdom. And many a broken-hearted father and mother, who went down to their graves weeping and praying for their children whom they left behind, shall see first one and then another come safe to land. It may be on the wreck of all they left them for support,—on “boards” and “broken pieces of the ship.”

And let us not deem those *lost* who are only gone before. No, weeping Mother, that lovely one who on opening its eyes on the windy storm and tempest of life, closed them again, and instantly passed away, is not lost. Through the mercy of God in Christ to little children, it has been taken from the evil to come, and has got safe to land. “Of such is the kingdom of heaven.” Sorrowful Father, that flower of thy family, who came forth fair and beautiful, opening and expanding in intelligence and love before thine eyes, but over whom the wind of “consumption” passed so ruthlessly, and she is gone: she sleeps under the shadow of the old yew in yonder grave-yard; and there would seem to lie the wreck of all thy hopes. But she is not lost: by pious instruction, she was led to Christ, and has escaped safe to land. Mourning Widow, thy staff and stay, thy shield and companion, has gone before; but he is not lost, if he trusted in the Saviour. He has escaped safe to land. Bereaved Husband, the desire of whose eyes has been smitten down before thee, so that thou hast been left

a “nursing father” with motherless children. Thy beloved wife is not lost, if she believed in Jesus, but has escaped safe to land. Repentant Son, or Daughter, regretting unnatural rebellion when it is too late. Thine aged sire, who on thy account was tossed with tempest, and not comforted,—he, whose long dishevelled locks were torn with mental agony, and whose grey hairs were at length brought down with sorrow to the grave,—he, that dear broken-hearted old man, who loved you in all your sin and degradation, and never ceased to pray for you, is not lost. Wrecked he might be in body and mind, so that reason itself staggered under him, and he fell senseless down to death; but he is not lost. If in time he looked for salvation to Jesus the Son of God, he has escaped safe to land. Sorrowing Sister, whose runaway brother perished in yonder Australian bush, or in the “Far West;”—dejected Brother, whose sister’s shame made thee lonely and desolate in the crowd, and still makes thee blush at the sound of her name;—if brother or sister were penitent and believing at the last, neither is lost, but escaped safe to land. Disconsolate Families through the late dread catastrophe! parents, husbands, wives, children, brothers, sisters! your beloved ones have disappeared for ever from mortal sight. You will never see them again in this world. Their bodies lie engulfed in yonder dread ocean; but their souls, if they clung to Christ in their expiring agony, escaped safe to land. Mourning Churches, on both sides of the globe, lamenting the untimely death of one so serviceable in the work and cause of Christ, your faithful Minister did not terminate his course by “chance,” or “accident:” he glorified Christ more in a few short hours than he could have done by

safe return, and by years of devoted labour. He finished his course, and sank with his last charge into the ocean's grave, never again to rise, until the sea shall "give up the dead which are in it." He, Daniel James Draper, is not lost. He, with many who sailed with him, and who heard his prayers and entreaties, has escaped safe to land. There is a haven of eternal repose, where not only St. Paul, and St. Luke, and Aristarchus the Macedonian, are safe from all storms, but where the men of all nations, and peoples, and tongues, dwell blissfully together; for—

“ There all the ship's company meet,  
Who sail'd with the Saviour beneath;  
With shouting each other they greet,  
And triumph o'er trouble and death:  
The voyage of life's at an end,  
The mortal affliction is past;  
The age that in heaven they spend  
For ever and ever shall last.”

Hail, shipwrecked servants of the Lord! escaped from the storms of mortal life. May we all be with you at last; though in some instances it may be from the wreck of all deemed necessary for existence,—though it should be “some on boards, and some on broken pieces of the ship!” Amen.

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Further support and illustration of these Scripture truths will appear in the particulars to be given of the life, character, and end of him whose loss from the church of God on earth we mourn.

PARTICULARS  
OF  
LIFE, CHARACTER, AND END.

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THE Rev. DANIEL JAMES DRAPER was born August the 28th, 1810, at Wickham, in Hampshire, a village seven miles from Portsmouth, celebrated as the birth-place of the learned and munificent prelate, "William of Wykeham." His parents were strictly moral; and being regular attendants at the old parish-church, they were careful to take their son with them to Sabbath worship. Methodism at that time had no public services in Wickham; and his first acquaintance with it was made in the neighbouring town of Fareham, through intimacy with the family of Mr. Webb of that place,—a daughter of whom he afterwards married, and took with him to Australia. At first he was afraid to be seen entering the Methodist chapel; and he used to steal as near to the door as he could, to obtain, as it opened, glimpses of the preacher and the congregation. One day, he was so

sharply rebuked by the doorkeeper for his peeping, that he expressed his determination not to approach the chapel again. But by the merciful providence of God he was led to go thither again, and to enter with the worshippers; when the truth was applied to his conscience by the Holy Ghost, and he was convinced of his sinfulness, and of his need of salvation.

From childhood he had been outwardly respectful of the forms and requirements of religion; but he now saw that his outward morality was not sufficient, and that he needed the inward and spiritual change imperatively spoken of by our Lord to Nicodemus, when He said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." He immediately sought this change by "repentance toward God, and faith toward the Lord Jesus Christ;" and consciously experienced a death unto sin, and a new birth unto righteousness. Rejoicing with the love of God shed abroad in his heart, he now desired the "communion of saints;" and joining himself to the company of believers at Fareham, among whom he had been blessed and saved, he was enrolled and accredited there as a Wesleyan Methodist. This was when he was in his teens, and while he was dependent for support on his parents; from whom, as well as from others of his family, he had to encounter formidable opposition and remonstrance on account of his Christian profession as "a Methodist." By the grace of God he held on his way, and soon became known and admired for his consistent character and religious zeal. Methodism was soon afterwards introduced into Wickham, his native village. A Methodist chapel was built in it; and his father, being the chief carpenter and builder of the place,



was employed to build it, with the assistance of the son. The young convert felt strongly within him the love of Christ, and under its constraining influence began to warn and exhort sinners around him to flee from the wrath to come. Finding that his profession and services in Methodism were distasteful to his family and former friends, he removed to Southampton. He commenced his labours there in the Sunday-school among the young. At the age of twenty he was duly authorized to exercise his gifts as a local preacher, under the superintendence of the Rev. William D. Goy; and afterwards, on a visit to his parents, had the happiness of proclaiming to his own father the glad tidings of salvation in the chapel which, together, they had built.

In December, 1833, he removed to Brecon, in South Wales, and had his residence with an elder sister, by a former wife of his father, Mrs. Mary Pugh, who had recently been left a widow. On his arrival at Brecon, he entered the weekly class of the Methodist Society, met by the minister stationed in that town; and was noted in it for his regular attendance, ardent piety, and growth in the Divine life. His love for the habitation of God's house was evident to all; and his familiarity with the Holy Scriptures, and with Wesley's hymns,—as, also, his fervent pleading with God in the prayer-meetings,—are remembered at Brecon, and spoken of, to this day. The Rev. James Cooke, now at Poole, in Dorsetshire, who was at that time the younger minister in the Brecon Circuit, testifies of these excellencies in Mr. Draper's character, and states that in his most joyful seasons he was wont to give out and sing with a zest never to be forgotten,—

“Happy, if with my latest breath  
I may but gasp His name ;  
Preach Him to all, and cry in death,  
Behold, behold the Lamb !”

And an aged class-leader, still living in the place, says that his character was unblamable, and his zeal for Christ fervent and abiding. As a local preacher in the Brecon Circuit, he was laborious, acceptable, and useful. He was a diligent reader of the word of God, and earnestly sought mental improvement by the study of substantial and standard books. His gifts were solid rather than showy ; and at that period, as well as in after life, he had no relish for literature that did not instruct and elevate the mind. All the knowledge he acquired was unreservedly consecrated to Christ his Saviour ; and by all available means he prepared himself to preach “the glorious Gospel of the blessed God.”

In those days the country journeys of a local preacher in the Brecon Circuit were long, and sometimes dangerous ; but his strong desire for the salvation of sinners prompted and sustained him in his labours ; and though in travelling late at night, and over rough unguarded roads, his life was more than once in jeopardy, yet he “counted not his life dear unto himself, so that he might finish his course with joy, and the ministry of the Lord Jesus, to testify the Gospel of the grace of God.” The remarkable Providence which preserved him from injury and death, on returning from a distant part of the Circuit, when horse and gig were damaged and destroyed, was often afterwards referred to by him in the ends of the earth. To his sister with whom he resided he was made a blessing ; and by his counsels, prayers, and exemplary

conduct, she was led to Christ for salvation, and to join the Methodist Society, of which she has been a devoted and consistent member ever since. The Christian diligence, zeal, and persevering efforts of Mr. Draper to save the lost around him, won the confidence and esteem of both ministers and members; and as soon as practicable he was nominated in the Quarterly Meeting of the Brecon Circuit by the Rev. John Nicklin, the Superintendent, as a suitable person to be recommended to the ministers of the District, and to the Conference, for the Wesleyan ministry. This was unanimously approved by the Quarterly Meeting, and by the District Committee; and being accepted as a candidate on trial at the Conference of 1834, he was appointed to the Chatteris Circuit, where, with marked devotedness to his work, he served efficiently and acceptably in the Gospel of the Son of God.

By this time, the energy of his character, and his zealous efforts to save sinners, had become known by the Secretaries of the Missionary Society; and, as his offer for the ministry was unrestricted, and for any part of the world, they were led to view him as a suitable person for Gospel labour among the settlers of New South Wales. The infant state of the colony at that period gave deep anxiety and solicitude to the fathers and friends of Methodist Missions; and they were earnestly desirous to have in that region ministers who should possess the requisite energy and zeal for the prosecution of their work in the midst of difficulties and discouragements. Mr. Draper, with the Rev. John M'Kenny, and the Rev. Frederick Lewis, were appointed to that colony. When first informed of this, Mr. Draper expressed surprise, and said that he had reckoned on longer

preparation at home before he went abroad to incur the responsibility of forming and governing churches; and, of all parts of the world, he should not have selected New South Wales as his field of missionary labour. Yet he readily acquiesced in the appointment; said he was quite ready to attend to the voice of the church; and that he should go forth, not doubting that his appointment was of the Lord. The devoted, self-denying, and grateful spirit in which he went forth to his missionary work may be learned from a letter he wrote to his sister, from London, on the eve of his departure, dated October 9th, 1835. This letter shows that, if called to it, he was, by Divine grace, prepared to suffer for his Heavenly Master. He says, “Nine of us were ordained on Wednesday evening last, in Southwark chapel. We are going to different parts of the world, but on the same errand,—to convey in some humble manner the light of life to the ends of the earth. I conceive that the situation which I am about to fill is one of the most important, if not *the* most important, that a human being can possibly occupy. And when I connect with its importance the honour of suffering for the cause of Christ,—supposing we should be called to suffer,—I am led to exclaim, ‘What am I, O Lord! and what my father’s house, that Thou shouldst thus distinguish me?’

‘Tis mercy all, let earth adore,  
Let angel-minds inquire no more!’”

Six of the nine devoted missionaries who were ordained and set apart in Southwark chapel for their work, sailed with their wives from London for Sydney, in the ship “Bencoolen,” on the 13th of October, 1835. They were

the Revs. John M'Kenny, with his wife and family; William A. Brookes, and his wife; John Spinney, and his wife; Frederick Lewis, whose only son of his widowed mother was drowned in the "London"; Matthew Wilson, and his wife, now the only survivors of that company; and Mr. Draper, and his newly-married wife. These were accompanied in their passage down the river, as far as Gravesend, by the Rev. Dr. Bunting and the Rev. John Beecham, Secretaries of the Missionary Society, who conversed with the missionaries on their way concerning the character and duties of the service they were going to discharge on the other side of the globe. Before taking leave of the missionaries, they were assembled in the largest cabin of the ship for a farewell address and prayer by Dr. Bunting; when that devoted servant of God, among other things, said to them, "You are going to New South Wales, — a new world, and a most interesting field of labour. You will find a moral atmosphere unfavourable to the success of the Gospel ministry. Years may pass before you witness any decided fruit of your labours; and I think it is probable that you will meet with many discouragements. However, success is certain. It must come! It must come!" And then that fervent pleader with God bowed in the midst of them, and gave vent to his full soul "in overpowering appeals to the throne of grace for their safety and usefulness." This is related from the pen of Mr. Draper, as printed in the "Wesleyan Chronicle" of Melbourne, in 1858; and he adds,—"That was prayer indeed!" and the words then uttered, "It must come, it must come!" had often since cheered and heartened him amidst discouragements in his work.

After a voyage of between four and five months, the

missionaries and their wives, on February 22d, 1836, landed at Hobart-Town, where they were to remain for a time until the ship should proceed to Sydney. On landing, they learned that the Methodist minister there, the Rev. Joseph Orton, (who afterwards preached the first Gospel sermon in Victoria,) was holding a prayer-meeting with his people in the "old school-room" in Melville-street: so they repaired thither in company to return public thanks to God for their preservation, and to pray that His direction and blessing might attend their future labours. The presence of the godly band of labourers gave great joy to the assembly; and during their stay in Tasmania Mr. Draper and his companions visited the several Societies in the island, ministered unto them the word of life, and mingled with them in social meetings. On March the 27th, the missionaries and their wives resumed their voyage for Sydney, which proved, in this part of it, to be one of imminent peril. When they had been at sea five days, and were rounding their course for New South Wales, the wind blew them furiously towards the land, and they were in the utmost danger of being driven upon the rocks. The captain affirmed that, if the wind continued in its course, within six hours they must be all lost. At that critical period they felt, as Mr. M'Kenny reported, "the infinite value of the Gospel, and the exceeding preciousness of Jesus, their glorious Redeemer." The storm was so violent that they could not assemble together for prayer; but they cried unto God in their several cabins; and at one o'clock in the morning the captain went to them, and proclaimed with a full strong voice, "The wind is changed. It is blowing us off the land, and all danger is over." The next day they met to render

united thanks to God, as the hearer of prayer; and on Sunday evening, the 3d of April,—nearly six months after they left London,—they arrived at Sydney. Messrs. Spinney, Brookes, and Wilson went forth to the South Sea Islands, and the other three missionaries remained in New South Wales.

Mr. Draper, as the colleague of Mr. M'Kenny and others, laboured in Sydney and the surrounding neighbourhood. Soon after his arrival he had his residence at Paramatta, which is some sixteen miles west of Sydney, and which was then the seat of Government stores and works. At this station he gave himself fully to the great objects of his mission; and sought to obtain for Methodism a deeper foundation and a wider sphere. He won the confidence of the inhabitants of that town; received courteous tokens of respect from the Governor, Sir G. Gipps; and lived on terms of ministerial friendship with the venerated Rev. Samuel Marsden, the first colonial chaplain, and the first apostle of New-Zealand. Mr. Draper's labours at this time are reported in a letter sent by him to the Missionary Secretaries at home, and which bears date May 19th, 1838. He says: "On Sunday morning, at eleven o'clock, I preach in the chapel (at Paramatta); in the afternoon I ride, on an average, eighteen miles, and preach in the country. On Sunday evening, at half-past six, I preach in the chapel in town again. On Monday I meet the female class at four p.m., hold a prayer-meeting in the chapel at seven, and frequently meet the juvenile class afterwards. Tuesday I hold a prayer-meeting in a private house at seven, when many attend. Wednesday I go to Liverpool, visit the people, and preach in the evening. Thursday I preach in

the chapel in the evening. Friday evening I meet a class. These engagements, with visiting the town and country members, and preparation for the pulpit, occupy my time fully, and I am thankful that I eat not the bread of idleness. The Sunday labour in this Circuit is certainly the hardest in which I ever engaged, and frequently makes me unwell on the following day; but I thank God I have no object in view but to serve my generation according to His will.

‘Be they many or few, my days are His due,  
And they all are devoted to Him.’”

As might be supposed, the work of God prospered in his hands. The congregations increased in the town and country; church-members multiplied; Sunday-schools flourished; and in September, 1839, he had the happiness of seeing a large, handsome chapel opened in Macquarie-street, at Paramatta; and also, on the same day, the laying of the foundation-stone of a Gothic chapel on the northern side of the river which divides the town, on a piece of land previously given by Richard Rouse, Esq., to the father of Methodist missionaries in New South Wales, the Rev. Samuel Leigh. At this period his soul exulted with gratitude to God; and he exclaimed again and again, in remembrance of what Dr. Bunting said to him on departure, “It will come! It will come!”

This devoted servant of the Lord was not without trial and suffering in the midst of his success. The wife of his youth, who accompanied him from England, was taken from him, unexpectedly, a short time after she had given birth to a second child; the child having died eight days after it was born. These bereavements he felt



keenly; but he bore them with Christian submission; and though he bowed himself down in deep sorrow, yet he blessed the name of the Lord who had taken the child to Himself, and given to his wife a peaceful and a triumphant end. He was left alone with his first-born son, who of his children now only remains to mourn the loss of a father. In due time, he took as a second wife MISS ELIZABETH SHELLEY, the daughter of one of the first missionaries of the London Missionary Society who sailed in the ship "Duff." The second Mrs. Draper was a lady of eminent piety, and remarkable for her assiduity as a class-leader; and as a visiter of the poor, the sick, and the needy of her sex, was a worthy companion of the missionary's labours; and she it was who, after compassionately supplying a rug to those who were escaping from the foundering vessel, sank with her devoted husband to the depths of ocean in the Bay of Biscay, and passed with him to heaven.

From Paramatta, Mr. Draper, in his itinerant labours, removed to Bathurst, a town one hundred and twenty miles from Sydney, reached over high rocky table-land, and which stands in the midst of extensive plains, not unlike the "downs" of Brighton. Here, among farmer-settlers and "squatters," he prosecuted his mission with unabated energy, and extended the work of God on every hand. Afterwards he was appointed to Sydney, where he not only ministered efficiently in the capital, but sought to plant and nurture churches in the country around. The Hon. Alexander M'Arthur, testifies of his zeal at this time; and relates, from personal companionship with him, how, with risk and toil, he went to Port-Macquarie,

Goulbourn, and other distant places, to strengthen and enlarge infant churches.

After ten years' pioneer-toil in New South Wales, Mr. Draper was, with his own consent, appointed by the Conference of 1846 to the charge of Adelaide Circuit in South Australia. This Circuit, considerably more than a thousand miles from his former station, he found in a greatly enfeebled and very discouraging state. But he gave himself wholly to his work as a minister of Jesus Christ; and, amidst the difficulties he had to encounter, developed admirable powers for government and administration. By the blessing of God upon his endeavours, he recovered and strengthened the Methodist Societies in Adelaide and the country around; he extended the Mission on every side; built chapels and school-houses; promoted the work of God in the mining-districts of Kapunda, Burra-Burra, and in agricultural regions of Willunga and Mount-Barker; so that, when seven years afterwards he left the colony of South Australia, there were in it thirty-eight chapels, with seven more in course of erection; thirty other preaching-places,—thus affording accommodation for ten thousand worshippers; (more, at that time, than one-tenth of the entire population of the colony;) and one thousand five hundred and six members of Society, with two hundred and twenty-six on trial for church-membership. His name, ever since, has been gratefully rememberable among the Methodists of South Australia.

In the year 1855, when the Rev. Robert Young went as a Deputation from the British Conference to the southern world, to form there, with the Rev. William B. Boyce, the General Superintendent, and his fellow-

labourers, an affiliated Conference for Australasia,—Mr. Draper was appointed by the newly-formed Conference to be the superintendent minister of the Melbourne Circuit, and chairman of the Victoria District. The state of Melbourne, and of the young colony of Victoria, was at that time most critical, morally and religiously, as well as politically, and gave much anxiety to the servants of God in those parts. It was soon after the discovery of gold in that region; and when, by the rush of emigrants from different parts of the world, and the reverses that followed, the land was threatened with a flood of ungodliness, lawlessness, and violence, and its infant churches with destruction. With the full energy of his character he devoted himself to the cause of God, aiming not only to preserve the youthful churches then in existence, but to form new churches in the interior. He laboured hard in the city of Melbourne; and by the blessing of God upon his endeavours, succeeded in consolidating and extending Methodism there, until it was divided, again and again, into Circuits, and until, with the extending boundaries of the city for miles around, good, commodious, and tasteful chapels were erected, schools established, and ministers' houses provided. Lonsdale-street church, with its large schools, committee-rooms, minister's house, and book-room adjoining, standing on its elevated site, and in the centre of the city, with its lofty tower and spire, and its projecting transepts,—would be viewed by visitors on their first arrival as the cathedral of Melbourne. This noble structure, as well as others, had the advantage of Mr. Draper's judicious arrangements and practical oversight.

Being in charge of the District, he went into the interior, and promoted there the formation of Circuits, the erection of chapels and school-houses, and the employment of the varied agency of Methodism. At the gold-diggings, and among the squatters, Wesleyan Methodism was planted; and when he accompanied me to Ballarat in December, 1860, I found in that central region of gold-digging—with its grotesquely formed and coloured houses and stores, its honeycombed hillocks, and its thirty thousand inhabitants from all nations—two excellent chapels and school-establishments; while within the boundary of the Methodist Circuit belonging to it, there numbered twenty-four chapels and preaching-places, two Circuit ministers well supported, forty-one local preachers, upwards of forty class-leaders, twenty-two day-school teachers, one hundred and eighty-four Sunday-school teachers, seven hundred and forty full and accredited church-members, with forty on trial for membership, and four thousand two hundred attendants at Wesleyan worship. The work of God continued to prosper under his charge, until the colony of Victoria had to be divided into three Districts; and the official returns for those Districts at the Australasian Conference of January, 1865, showed thirty-three Circuits, two hundred and forty-seven chapels, seventy-three other preaching-places, fifty-two ministers, three hundred and ninety local preachers, five hundred and sixty-six class-leaders, eight thousand and eighty-eight church-members, with one thousand one hundred and twenty-two on trial for membership, nineteen thousand seven hundred and forty-one Sunday-school scholars, six thousand six hundred and seventy-seven day-scholars, and forty-nine

thousand five hundred and ninety-eight attendants on Methodist worship. Wesleyans will understand that the rapid enlargement of Methodism to this extent is not to be wholly or mainly attributed to Mr. Draper's personal labours. They will know that there were equally devoted servants of Christ toiling hard and successfully throughout the colony. But, as acknowledged by brethren and office-bearers in their addresses publicly presented to him on the eve of his departure for England, it was under his chairmanship, and judicious and diligent oversight, that the churches thus multiplied and prospered, both in Melbourne and in the Circuits and Districts around. In consecration to his work of the ministry, and in laborious, persevering service for our Lord, and for the souls of men, Mr. Draper is to be viewed as an example of many honourable labourers in the vast regions of Australasia.

Mr. Draper, as it has already appeared, had taken his part with other pioneer-missionaries in the formation of an affiliated Connexion of Methodist churches and Circuits, and in the constitution and administration of necessary funds for carrying on the work of God in that part of the world; and his important services were duly appreciated both by ministers and people. By the suffrages of his brethren he filled the office of Secretary of the Conference in the years 1857, 1858, and 1860; and, by their acknowledgments, discharged its duties efficiently. In 1859, on the nomination of Methodist ministers in Australia, and by appointment of the British Conference, he sustained, most honourably, the office of President of the Australasian Conference. He was prominent in all the financial movements of Methodism in

the colonies, and, earnestly solicitous that provision should be made for his brethren when no longer able to obtain support from appointment to Circuit-work, (though not likely to need such aid himself,) he applied himself to the organization of the "Worn-out Ministers' and Ministers' Widows' Fund in connexion with the Australasian Conference." At its formation, he was appointed the ministerial Treasurer for that Fund; which office he held to the end of life, in association with the Hon. Alexander Fraser, of St. Kilda, Melbourne, and recently our honoured visiter in this country.

He had long cherished the desire to see again his native land, and to mingle with his fathers and brethren of the Methodist ministry in England. The love of home, of kindred, and of ministerial brethren was strong within him. But devotion to his work restrained him, and kept him in Australia, through successive years, though full arrangements with the Missionary Committee at home had been made for his coming hither. At length the time arrived when he concluded that he might leave, for a season, the work of God in Australia, and obtain the fulfilment of his desire. At the Conference of January, 1865, held in Sydney, his brethren granted him leave of absence for the year, and appointed him their Representative to the British Conference. In their official Address to the parent assembly they thus express their high appreciation of his character and labours:—"The Rev. Daniel J. Draper has our ready consent for him to visit the land of our fathers. By our unanimous wish he is commended to you as our Representative in your Conference. You need not to be informed of his valuable services to us; his intimate knowledge of our Connexion;

or the high esteem and confidence in which he is held. We believe that from you he will receive a most affectionate welcome. He will be followed by our prayers, that he may return to us in health, and in the fulness of the blessing of the Gospel of Christ.”

On his return from Sydney to Melbourne, the ministers and people of Methodism in Victoria sought opportunities to express for him, previous to his departure, their high appreciation of his character and services. The ministers of the District, with their wives, assembled at Melbourne, the Rev. James S. Waugh, President of the Australasian Conference, being in the chair, and presented to him the following Address, which was read by the Rev. John Eggleston, together with a handsome gold watch, which they requested him to wear as a visible token of remembrance in his visit to England:—

“To the Rev. D. J. Draper, Chairman of the Melbourne District.

“Rev. and dear Sir,—We, the Ministers of the Wesleyan Methodist Church in Victoria, desire, upon the occasion of your visit to England, to express to you our sentiments of respect and esteem.

“Some of us have been associated with you in other colonies. To most of us you have been known for many years; and there is not one of our number who does not regard it as a privilege and a source of more than ordinary pleasure to have been brought within the range of your acquaintance.

“As a minister of our Church, occupying for many years a prominent position, we desire to bear testimony

to the evangelism, the instruction, the energy, and success which have characterized your ministry.

“As an ecclesiastical officer, whether in the chair of the Conference, or presiding over the District-Meeting, or transacting the multifarious and highly-important business of our Church, you have always commanded our confidence and secured our respect.

“The great ability which you have uniformly displayed in conducting the affairs of our Church while you have been at its head in Victoria, has been of lasting benefit, and has helped to lay, in this young country, the foundations of Methodism broad and deep.

“The kindness and courtesy which have marked your personal and official intercourse with us have made impressions upon our hearts which will be long cherished; while your readiness to advise, your sympathy in our varied difficulties, your counsel and assistance in our times of perplexity and sorrow, will ever be gratefully remembered by us.

“We rejoice that it has been our privilege to labour with you in this interesting and important field of Christian enterprise. With thankfulness to God for His great goodness to us, we look back and trace the gradual and rapid progress which Methodism has made during the last ten years. And as we have been fellow-labourers in the past, so, we hope, we shall be in the future; and that upon your return from England we shall be again favoured with your presence and services.

“We cannot but be thankful, also, that in all your labours you have had in Mrs. Draper one who, in every respect, has proved herself to be a ‘help meet.’ In labours more abundant, ever ready unto every good word and



work, she has commanded our admiration; while in her social intercourse she has won the affection of ourselves and those connected with us.

“In bidding yourself and Mrs. Draper adieu for a season, we ask your acceptance of the accompanying watch, which we hope you will regard as a mark of our esteem and love. May you be long spared to wear this memento.

“We unitedly and earnestly pray that the presence and blessing of God may be with yourself and Mrs. Draper, in your visit to our fatherland; that you may be preserved amid the perils of voyage and travel; that your visit may be one of great happiness; and that in due time you may be permitted to return and labour many years in this part of the Lord’s vineyard.

“Signed for and on behalf of the Wesleyan Ministers of Victoria.

“JAMES S. WAUGH,

“President of the Conference, Chairman.

“Melbourne, 14th March.”

Mr. Draper replied with characteristic modesty and with strong emotion to the Address presented to him. He expressed his gratification at receiving so handsome and flattering a testimonial; his thankfulness to God that he had been able to secure the confidence of his brethren; and his consciousness of much weakness in the discharge of his important duties. He briefly reviewed his term of service in Victoria bore testimony to the ability and zeal of his brethren who had been workers with him; spoke of the union which had always characterized the Ministers of Victoria; of his love for and thorough identification

with Australasian Methodism; and closed his address by asking that himself and Mrs. Draper might have an interest in the prayers of his brethren and their families, for a safe and prosperous voyage.

On the evening of the same day, after a crowded tea-meeting in the large rooms adjoining, a public valedictory service was held in Lonsdale-street church, presided over by the Hon. Alexander Fraser, M.L.C., and attended by representatives of Circuits and congregations, not only of Melbourne and its immediate neighbourhood, but also of Ballarat, Sandhurst, Castlemaine, Daylesford, and other interior parts of the colony of Victoria, when the following Address was read and presented to him:—

“To the Rev. D. J. Draper.

“We, the undersigned Ministers and Office-bearers, for ourselves, and as representing the members of the ‘Australasian Wesleyan-Methodist Church’ in Victoria, desire, on the eve of your departure for Great Britain, to bear our testimony to the value of the services which you have rendered to the Methodist Church in Australia, during your residence of nearly thirty years, in the three leading colonies, Victoria, New South Wales, and South Australia.

“Your appointment to Melbourne occurred at a most important period in the history of Victoria. The recent discovery of gold, the great influx of population, and the unsettled condition of the colony, all combined to make your position, as Chairman of the District, one of more than ordinary difficulty and responsibility. We rejoice that, under God, and aided by the zealous and able

services of your brethren, you have been instrumental in building up our beloved Methodism, and extending her influence and usefulness in no ordinary degree.

“Your eminent fitness for office, and the skill, ability, and uniform courtesy with which you have conducted the affairs of our Church during the ten years of your residence amongst us, have elicited our highest approval and admiration. Your ministrations as a pastor and preacher have been in a high degree useful; while as a Christian and a gentleman your example has been influential for good.

“You will, we are sure, join with us in gratefully reviewing the steady progress of Methodism in Victoria, as evidenced in the numerous, commodious, and elegant churches, ministers’ residences, and school-houses,—the large accession of members,—the numerous congregations,—the zealous and useful band of local preachers, class-leaders, Sabbath-school teachers, and other officers, with which our Church is now blessed. ‘We thank God, and take courage.’

“It is gratifying to know that our separation is only to be for a season. Be assured your return will be hailed with satisfaction, and you will receive a hearty welcome.

“Our earnest prayer is, that you and Mrs. Draper may have a safe and pleasant voyage, and be ever favoured with our Heavenly Father’s choicest blessings in all your future movements.

“We are, Rev. and dear Sir,

“Yours faithfully.”

[Signed by numerous ministers and officers.]

“Melbourne, Victoria, 14th March, 1865.”

This Address was replied to at length by Mr. Draper, who expressed his sense of the great kindness of the Methodists in Victoria, the happiness and comfort with which he had laboured among them, and the gratification he had found in the healthy progress of Methodism. During his thirty years of service in Australia, he had been preserved in health: he did not now, he was thankful to say, go to England in search of health. He hoped by relaxation for a year to be better able to perform his various duties; he expected by his association with the good and great in the old country, to be benefited and instructed. As representing Australasian Methodism, he should seek to do so faithfully and well. Some persons had said to him, that when he got to England he would not return; but, if God spared him, he should certainly come back. All his sympathies and interests were with Australia. He had never yet chosen his position as a Methodist preacher; he had always left himself in the hands of his brethren; he hoped always to do this. It was impossible for him to say where, upon his return, he might be appointed. If it should be in Victoria, he should rejoice to labour again among those with whom he had been so happy.

After suitable preparations, he and Mrs. Draper were accompanied to their ship in Hobson's Bay by many friends, who wept tears of affectionate regret at their departure; little thinking, however, that they were to see their faces no more; and that the Addresses, beautifully illuminated on parchment, and the golden remembrancer, which they had presented to him, and which he prized so highly, would sink down with him to the impenetrable depths of the ocean. They sailed from the port of

Melbourne in the "Great Britain," on Thursday morning, March the 16th, and, after a favourable and pleasant voyage of sixty-four days, landed in good health and spirits at Liverpool, on Saturday, May 20th, 1865.

Remaining over the Sabbath at Liverpool, for rest, and thanksgivings to God for the mercies of the voyage, he and Mrs. Draper came to London on Monday, when I had the honour of receiving them as my guests at Highbury. They remained in town some weeks; and rejoiced in opportunities of associating with ministers and friends, of whom they had heard much in Australia. On the first Sabbath after their arrival, Mr. Draper preached in Great Queen-street chapel, in the morning; when, by the testimony of the Rev. Thomas Jackson, and of others who heard him, he preached an earnest, powerful, and evangelical sermon. He was also with us at the laying of the foundation-stone of the new chapel in Caledonian-road, and attended the social meeting for that object, held afterwards in the large room under Highbury chapel. He paid a speedy visit to Wickham, the place of his birth, to Fareham, the place of his conversion to God, and to Southampton, the place of his first exercises as a local preacher; but the changes that had occurred, in the deaths and removals of nearly all he had known thirty years before, saddened his spirit, and led him to say, that so sorrowful was the loneliness he experienced in the places he had long reckoned on seeing again, that he would be better away from them. He tarried a few days with his only remaining relative in that neighbourhood; called upon the descendants of former friends and acquaintances; distributed relief to the poor whom he had known; restored the grave-stones of his

buried parents; preached at Fareham on the Sunday; and aided the Methodists of the place in the promotion of their religious objects by personal counsel and pecuniary contributions. On Wednesday, June the 21st, he attended, by special invitation, the Irish Conference in the city of Cork, held under the presidency of the Rev. Dr. Osborn; and spoke at the open session on the evening of that day, in an animated and effective manner, on the relations of Australia and Ireland, and on the great work which God was accomplishing by His servants on the other side of the globe. He preached at Bandon, in connection with his attendance at the Conference; and mingled joyfully with his ministerial brethren in their assembly, and in their social companionship. Afterwards, he and Mrs. Draper visited their former associate in South Australia, the Rev. Thomas T. N. Hull, of Dublin; also, the north of Ireland; and, on their return, gratefully expressed their sense of the large-hearted kindness that had been shown them by Irish ministers and friends. They remained in London awhile; and, before going to the British Conference, went to visit his aged sister, Mrs. Pugh, in Brecon, and some relatives of Mrs. Draper, near Burslem. He found his sister greatly advanced in age, but still steadfastly pursuing her way to heaven. He preached in Brecon, and united with the Methodists there in meetings for Christian communion and prayer; aiding them, as he had aided his friends at Fareham, by pecuniary contributions. He also visited Chatteris, his first Circuit, where he is still remembered with grateful affection. These visits to former scenes, endeared to him by tender recollections of his youthful efforts in the cause of Christ,

were highly gratifying to him ; and he rejoiced in them with Christian and manly joy. He also gladly embraced the opportunity afforded him in the Potteries of taking part in the opening services of the memorial chapel to the Rev. Samuel Leigh, the apostle of Methodist missionaries to Australia.

Mr. Draper attended the Wesleyan Conference, held at Birmingham in July and August last, in his official character, as Representative of the Australasian Conference. His first public address there was at the Missionary Committee of Review, in which he claimed for himself and brethren of Australia the honourable title of "missionaries," and of loyal association with the Parent Missionary Society. He spoke of the efforts making in Australia for the Jubilee celebration ; and how it was hoped that by it a Theological Institution for the training of young ministers and missionaries would be secured. He referred to the several classes of mankind in the Australasian colonies who had to be considered in missionary efforts there ; and named, with deep feeling, the twenty-five thousand natives of China in the gold regions of Victoria. In his official address to the Conference, he expressed the real fraternal oneness which existed among the Methodists in Australia and the Methodists of Great Britain ; and declared, that large as is the space of the globe intervening between them, they are, in doctrines, discipline, outward forms, and inward spirit, truly one. He then reported the general results of Methodist labour in Australia ; and said : " He, and his brethren for whom he spoke, looked upon the results as being of great importance. They knew that where Samuel Leigh once stood alone, as a Methodist minister on the shores of Australia,

they had now one hundred and fifty who preached the Gospel in the spirit and form in which he used to preach it. There were, at least, eighteen thousand there in whom they rejoiced as those who loved and served the Lord Jesus Christ. They had forty thousand children in their Sunday-schools throughout the Australasian border; and where Samuel Leigh commenced the work single-handed, they had now one hundred and nine thousand persons in regular attendance at their places of worship. Their operations were divided into two parts, the 'Home' and 'Foreign Missions.' Many members of their churches had gone to labour in the islands of the South Seas. In the colony of Victoria they had more places of worship, more persons regularly attending their religious services, and more church-accommodation in good, substantial edifices, than any other Christian community." This address was listened to with deep interest; and though it was delivered at a late hour of the evening's open session,—and after Bishop Janes, the Representative from the Methodist Episcopal Church of America, had spoken at length upon the state of Methodism in the United States, so recently rent and torn by deadly conflict, and had thrilled the assembly by descriptions of the four millions of the coloured races in the Southern States just set unexpectedly free from bondage by the overruling providence of Almighty God,—yet Mr. Draper's address sustained the enthusiastic character of the session, and frequently elicited expressions of holy delight from the audience. The Conference officially expressed its high appreciation of the character and services of the Australasian Representative, and its unfeigned joy at the success vouchsafed by the Almighty to him and his brethren in



the southern world. During the Conference, he went in and out among the brethren as a minister of Jesus Christ; and, by his spirit and deportment, gained their universal esteem and affection.

After attending the Conference, he returned to us in town; and when he and his friend, Mr. Walter Powell, of Bayswater, had completed arrangements for the supply of a head-master to a Wesleyan college about to be established in Melbourne, he and Mrs. Draper made a short tour into France and Belgium. But while interested in what he saw, generally, yet French manners did not suit his plain and honest nature; and in his correspondence he said that he "found nothing across the Channel to compensate for the loss of old England;" and he soon returned. Having fulfilled his mission to his own country, he felt uneasy to remain longer from his ministerial work in the colonies, and made immediate preparations for departure. With prayerful consideration of circumstances, he engaged, early in November, a cabin in the "London,"—a steam-ship of high repute both in Australia and England, and which was announced to sail at the beginning of the year. He had been advised to return by the Overland route, and to see Egypt and India on his way. But his heart was set upon his work, and he avowed his determination to proceed homeward direct. Application had been made for his appointment to Sydney; and this being in accordance with his own views of prospective usefulness, and with the providential circumstances of his wife's relationships, he was looking for an appointment there by his own Conference in January, and he thought of going forth to fulfil it in April next. I have by me several of his letters

of this period, in which mention is made of his arrangements to leave by the "London." In all of them, entire satisfaction is expressed with the character and accommodations of the ship; but in each there is a tone of deliberate and prayerful dependence upon God for preservation; and, again and again, he entreats his friends to pray for him and his dear wife. In acknowledging the hospitality and kindness of Mr. Philip Johnson and his family, of Belfast, he wrote: "Early in January, we expect to sail for 'the ends of the earth.' Such is our lot. We accept it as the path in which our Heavenly Father leads us, and hope to have His blessing."

On Wednesday, December 13th, he attended the monthly meeting of the Missionary Committee in the Centenary-Hall, when the Rev. William Shaw, President of the Conference, and an Elder among Christian missionaries, expressed, for the Committee and the Connexion, the sincere pleasure which both ministers and people had experienced in their association with him during his visit to his native land; and also assured him of their high appreciation of his services in the cause of Christ, and of the prayers that would attend him and Mrs. Draper on their return. Several members of the Committee expressed the personal pleasure they had felt in association with Mr. Draper. He replied to these fraternal expressions with deep emotion; and said that he should return to Australia with ever-living remembrance of the kindness he had received from those of his own land whom he honoured and loved, and with renewal of full consecration of himself to the cause of Christ. With earnest prayer he and Mrs. Draper were then commended to God.

He remained in London to the end of the year, and visited his "oldest Australian friend of Victoria," as he called him, Mr. Walter Powell; his early associate in Australasian service, the Rev. William Horton; Mr. Alexander McArthur, with whom he had been associated for the extension of Methodism in New South Wales; and others. During his stay, he assisted at Missionary services in different parts of the metropolis; preached again in Great Queen-street chapel; and attended to needful preparations for departure. On Monday morning, January the 1st, he bade farewell to his friends in London, and with Mrs. Draper went by rail to take the ship at Plymouth,—the "London" having already sailed down the river with most of her passengers on board.

In writing from Plymouth, to his sister at Brecon, on the eve of his departure, he said: "Thank God! we are quite well; and are looking forward with cheerful confidence to the voyage on which we enter. Many friends have kindly dealt with us, and still pray for our safety and comfort. I am quite sure you will do this! We unite in commending you and Mary to the love and blessing of our Heavenly Father. If we do not meet again on earth, we shall in heaven. If the Lord be our strength, we shall overcome, and get safely home." From Plymouth he wrote to me of his pleasant journey by the Great Western, and of his delayed embarkation, through the rough weather which the ship had encountered in her course. The same tone of happy remembrances of the past, and of prayerful dependence on God for the future, pervades this last written communication.

The "London" reached Plymouth on Friday at noon, January the 5th. The passengers waiting for her arrival went on board in the afternoon of that day, and a little past midnight the vessel steamed out from within the Breakwater, and proceeded on her outward voyage,—the weather being calm, with a light wind ahead. She had, as already noted, encountered strong winds and heavy currents on her passage down the Channel; and had been laid to anchor for intervals, both at the Nore and at Spithead; and it was not without difficulty, and even loss of the pilot's life, that she had been brought within the Breakwater at Plymouth. But when she left, though the barometer had greatly fallen, yet, as the wind and sea had moderated, it was not deemed necessary to detain her. During the whole of Saturday the ship had full steam on, and she proceeded satisfactorily. On Sunday morning, the 7th, though the wind had freshened somewhat, yet there was nothing to raise alarm in the voyagers; and Sunday service was held in the chief saloon,—Dr. Woolley, Professor of Sydney University, and Mr. Draper being associated in conducting it. Sunday night the wind increased to a strong gale; heavy squalls were encountered; and the sea rose considerably. On Monday morning, January the 8th, the ship was well clear of land, and had reached the open Bay of Biscay, where, in stormy weather, the huge waves of the Atlantic—from cross-currents of opposite seas—heap themselves up fearfully. The heavy swell of the waters continuing, Captain JOHN BOHUN MARTIN stopped the engines and set his topsails, that the ship might better accommodate herself to her circumstances, and still move slowly ahead. At noon of Monday the wind lulled; the

engines were again set in motion, and the ship continued to make progress. On Tuesday morning, January the 9th, while the captain was endeavouring to keep the ship in her course by means of the screw, the violence of the storm broke over the vessel, dismantled her of much of her masts and rigging, and swung them to and fro in broken splinters and shreds over the affrighted passengers. Still, there was no serious alarm as to the ultimate safety of the ship; and, dismantled as she was, she was kept steaming slowly forwards. On Tuesday afternoon the wind increased to a hurricane; the sea ran mountains high, broke over the vessel, and carried the port life-boat clean away. The long dreary night of Tuesday wore away; and, as the storm gave no signs of abatement, the captain ordered the ship to be put about, intending to run back to Plymouth for repairs. Within half an hour of the altered course, the full fury of the heavy sea struck the ship, swept away the starboard life-boat, and stove in the starboard cutter. The "London" and her passengers and crew were now about two hundred miles S.W. of the Land's End. Heavy cross-seas ran with the wind dead astern the vessel, and she rolled and pitched fearfully. About half-past ten that Wednesday evening, January the 10th, "a mountain of water," as described, fell suddenly on the waist of the ship, swept away the main hatchway, flooded the engine-room, extinguished the furnaces, and filled the lower decks, until the engineer was up to his waist in water. All possible and available means, by sails, blankets, and mattresses, were employed to cover the hatchway, and to bail out the water that flooded the ship, but without success; and it was officially reported that the engines would work no longer.

Then it was the captain began to express some fear of the destiny of his vessel, and said, in seamanlike phraseology, "Boys, you may say your prayers." The fury of the storm strengthened still more; and on Wednesday at midnight Mr. Draper held a prayer-meeting in the saloon, thronged with the passengers and crew; the captain, who, happily, had learned to pray before he went on board, snatching a few moments, now and then, with the worshippers, and then hastening to his place on deck. Many prayed earnestly to God. Some fetched their Bibles, opened and read them for Divine direction and comfort. And first one and then another went up to the minister in the midst of them, and said, "Pray with me, Mr. Draper!"—"A request," say the survivors, "that was always complied with." The faithful servant of the Lord, who for twenty-four hours previous to this had been incessantly going forth among the people, exhorting them to seek salvation through Jesus Christ, and praying with them that they might obtain it, now went to and fro through the vessel, seeking to save them that were lost, and crying aloud as he went, "O God! may those that are not converted be converted now,—hundreds of them!"

The ship surged heavily along,—a helpless, gaping hull, no longer pliant to the waves, and the water every moment increasing upon her. Early on Thursday morning, the sea in full force behind carried away four of her stern-ports, and broke with overwhelming fury into the after-part of the ship, so that she began to settle down more quickly. The captain now felt it incumbent upon him to announce to all on board that there was no further hope of saving the ship, and that she was sinking fast.

Previous prayers and exhortations had prepared them for the awful announcement. There was no shrieking, no wild agony, but bowed submission to their impending doom; and they prepared with calm and determined resignation to meet it. Mothers clasped their infants to their bosoms, and blessed them for the last time. Fathers gathered their children around them, that they might sink with them hand in hand. Husbands and wives embraced each other, and pledged eternal love. Aged couples retired to die together, resolving that in death they would not be divided. Friends grasped each other's hands, and bade one another "farewell," before they went to their long home. And the silent tragic-actor, Brooke, who with herculean vigour had laboured at the pumps until they would work no more,—and who, on stage-boards, and amidst mock scenes, had soliloquized in the "Tempest," mimicked danger, and talked loftily of dying, now beheld death's stern approach in dread reality; and, folding his arms, with sunken chin upon his breast, prepared to meet the last enemy. Amidst all this, Mr. Draper, the shipwrecked minister, stood in the circle of his drowning and awe-stricken congregation, and cried, "The captain of this sinking ship says, 'There is no hope!' But the Captain of our salvation says there is hope for all that will flee to Him." And, no doubt, with many other words than those preserved for us by the survivors, did the faithful preacher of the free and universal love of God to sinners exhort that perishing crowd to flee to Christ, the never-failing refuge of sinners.

Some last desperate efforts were now made to escape from the sinking vessel in the two small boats remaining;

but one of them was swamped, and the other seemed more likely to founder than the ship itself. At the call of authority, the second engineer took command of the port-cutter, with as many as would venture in her, and received from the firm voice of the captain the memorable words, —“There is not much chance for the boat. There is none for the ship. Your duty is done; mine is to remain here. Get in, and take charge of the few it will hold.” As they dropped into the boat, the engineer urged the captain to join them. “No,” said the brave Englishman, with his strong sense of duty, “I will go down with the passengers; but I wish you God speed, and safe to land!” Still considerate of others, in this the time of mortal extremity, he threw them a compass, and gave them their course, saying, “E.N.E. to Brest, ninety miles.” Efforts were made to induce others to go, but without success. A young lady was fetched by a gallant passenger, who himself was escaping; but as she hung suspended over the side of the ship, and saw the distance she must spring to reach the tossing skiff below, she shrank back in despair, exclaiming, “O! I cannot do that!” Another moment could not be lost, for the whirling eddies around the sinking ship were already felt in the motion of the cutter. At that instant, a lady, bare-headed, with dishevelled hair, and with “livid horror on her face,” shrieked aloud amidst the wind, “A thousand guineas for a place in that boat!” The doctor’s assistant offered £500 for a seat in it, and pleaded his official relation to the crew. It was too late. The small boat, with sixteen seamen and three second-class passengers, was pulled away in desperation; and within five minutes afterwards, the far-famed steamship, the “London,” — two hundred



and sixty-seven feet in length—of two hundred-horse power in her engines—with her estimated freight of £125,000, exclusive of her own value—and, most of all, with her living cargo of more than two hundred and twenty immortal men, women, and children,—was seen to settle stern foremost, throw up her bows in the air, and then plunge headlong down through the dark, whelming waters, into the deep grave of the ocean;—the last remembered figure on board being Mr. Arthur Angel, with his obedient hand upon the donkey-engine; and the last remembered words being Mr. Draper's energetic call, "Prepare to meet thy God!"

The small boat—a frail bark, with its freight of nineteen human beings, all but destitute of food and water—was wondrously preserved by Him who "doeth according to His will in the army of heaven and among the inhabitants of the earth." And after contending through the night with the maddened sea, which broke over it again and again, and nearly swamped it, the cutter was sighted at length by a friendly Italian vessel, and the survivors were rescued, and treated with the utmost generosity. Had it not been so,—and if *all* had perished,—the fate of the "London" would not have been conjectured for months hence: and, then, the heroic conduct of Captain Martin, who, British sailor like, could die, but not desert his duty; the calm, soothing influence of religious instruction and prayer upon the passengers and crew; the love that is stronger than death, in parents and children, husbands and wives; and the unreserved devotedness of the faithful minister of Christ, as exemplified in the self-forgetful efforts of the Rev. Daniel James Draper to save in the last

lingering moments of his life the lost around him,— would not have been told. It is said, that when the cutter was pulled away from the sinking ship, the drowning passengers waved their hands and handkerchiefs, and gave tender messages for their friends, as if desirous that some, at least, should escape to tell the hapless fate of those whom they left perishing on board.

From what has been related of the life, labours, and end of Mr. Draper, you will be prepared to estimate aright his *character and worth*. He was a man of solid, self-cultivated mind, affectionate heart, generous disposition, genial spirit, courteous demeanour, and of energetic persevering action. He possessed large, comprehending views; looking forward to probable issues of projects for years and centuries to come; and, while a loyal and devoted Methodist, he loved all who loved the Lord Jesus Christ in sincerity. He had given himself unreservedly to Australia; and had espoused her interests in all things; but while ever ready to express Colonial freedom and independence of spirit, yet he was truly loyal to the British throne and government. But, above all, he was what he professed himself to be,— a sincere devoted minister of Jesus Christ, seeking in all things the glory of God. His conversion was clear and positive; and his growth in knowledge and grace constant. He retained, in unabated freshness and vigour, his first love to the Saviour, and never lost his pleading earnestness in prayer. He preached the Gospel of the Son of God faithfully and efficiently; and, surrendering himself wholly to Christ, sought, to the very moment of his death, the honour of his adorable Redeemer in

the salvation of all around him. How emphatically could he say, with the shipwrecked apostle, "Whose I am, and whom I serve!" And, "being dead, he yet speaketh."

The LESSONS supplied to us by the mournful catastrophe, with its attendant circumstances, are numerous and impressive.

I. WE ARE TAUGHT THE UNCERTAINTY OF HUMAN LIFE; AND HOW HELPLESS IS MAN TO PROTECT HIMSELF FROM FATAL EVENTS ORDAINED BY THE ALMIGHTY.

Little thought the passengers and crew on board the "London" what would be their end. A few days previously they had been rejoicing in prospect of a pleasant voyage, and of a safe and speedy passage to the desired haven. In that ship was an epitome of human society and relationships. There were persons of all pursuits, and of all ages. There was the college-professor, the minister of the Gospel, the magistrate, the theatrical performer, the barrister, the merchant, the tradesman, the gold-digger, the agriculturist, the labourer, the emigrant, and the sailor. There was the infant in arms, wondering at its fond mother's look of woe; and the aged pair, whom death could not part. The newly-married couple, voyaging to a distant home; and the youth preceding, to a far-off land, his father, who had promised to follow him by the next vessel. The ship was one of the largest and finest that ever crossed the seas. All that naval science could effect for strength and speed was concentrated in her. She had made her last voyage from England to Australia in

fifty-nine days. Her commander was a man of intrepid courage and great experience. She was the property of a Firm that scarcely ever lost a ship, and did not deem it necessary to insure her safety. So confidently was she relied upon, that berths were secured in her months beforehand, until no further space could be found in her for passengers; and whole families had to be left behind. And, yet, in a few short hours' run from home, she foundered, and all within her perished! What an example have we here of the uncertainty of human life, and of the frailty of all the works of man! And what a mockery, in that raging sea and destructive tempest, of the title that we vainly would arrogate to ourselves, of "lords of the creation!" The storm on the Bay of Biscay was but one of the many means that may suddenly terminate man's probationary existence. All the elements become in turn the instruments of death, as God ordains them to be so. Fire, water, earthquake, as well as the stormy wind and tempest, wait but the uplifting of the Almighty's finger to destroy us. Yea, death itself waits in ambush in every vein and channel of the human frame, and with the quickened rush of life may prostrate us at any moment. "In the midst of life we are in death;" and men who stretch forth their plans far into the future, and say, "To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell and get gain,...know not what shall be on the morrow."

II. WE LEARN, HOW IMPORTANT IT IS TO BE READY WHEN GOD SHALL CALL US TO DEPART; AND HOW BLESSED IT WILL THEN BE FOUND TO HAVE SPENT A LIFE OF DEVOTION TO HIS SERVICE.

It was too late to escape when a thousand guineas were offered for a place in the open boat. It was too late to profit by earthly treasure when the worldling brought his carpet-bag on deck to take it with him; and when watches, chains, and jewellery floated about in disorder, as valueless. Then, to have sought the Lord before going on board, as the deceased missionary's son, Frederick Lewis, had done, was better than to have to begin to "say their prayers" at the captain's call. Then, when time was closing, and eternity opening its dread realities before them, to be prepared to meet their God was "all and in all" to the drowning passengers. The final summons will come to us as certainly as it came to them; and not long hence we shall be as near to death as the passengers were in the descending steam-ship when the cutter left her. And then, when our last few pulses are throbbing, when we are just on the brink of eternity, and when we are passing into the dread and solemn presence of our Almighty Judge, nothing will avail for our safety and everlasting happiness but acceptance through the appropriated merits of Christ our Saviour. We have spoken this evening of the free grace and mercy of God to shipwrecked souls who call upon Him with penitent faith; but there are threatening words of Divine wrath for impenitent sinners in this blessed book, the Bible. "How are they brought into desolation, as in a moment! they are utterly consumed with terrors." "I will laugh at your calamity; I will mock when your fear cometh." "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." "The wicked shall be turned into hell, and all the nations that forget God."

None must presume upon Divine mercy because it is free and abundant. Presumption here is a crime that the Lord will punish.

III. FURTHER, WE LEARN, HOW TRULY NOBLE AND HEROIC IS THE FAITHFUL CHRISTIAN IN LIFE'S LATEST EMERGENCY, AND HOW SUPERIOR HE IS TO THE MOST APPALLING CIRCUMSTANCES OF DEATH.

It was noble and heroic for that devoted father to say, when besought to escape for his life in the open boat, "No! I have promised not to leave my wife and children, and I will die with them." It was noble and heroic for the son of the gold-diggings to be resigned to the surrender of his own life, if his "poor old father" could only have support from the £500 he had lodged in the Bank for Ballaarat, and of which he had only drawn £20. It was noble and heroic for Captain Martin to refuse to abandon his charge, when entreated to do so, and to say, "I will go down with the passengers." But it was more noble and heroic for Daniel James Draper to leave his own soul in the keeping of Him to whom thirty-five years before he had first committed it, and to go forth through upper and lower decks of the sinking ship, seeking perishing sinners, and telling them what to do to be saved. Grace conquers even the king of terrors; and as we see the servant of the Lord ministering salvation to the multitude when the water had risen up to the very chains of the vessel, we exclaim, "O death, where is thy sting? O grave, where is thy victory?" Here was real greatness; and the very highest kind of greatness. It was greatness after the teaching and example of Him who

descended from heaven to earth to show us how to attain the highest and the noblest place of eminence; and who has said to His professing followers, “Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.”

IV. LASTLY, WE LEARN THE LESSON OF HUMBLE SUBMISSION TO THE DIVINE WILL IN THE REMOVAL FROM US OF OUR FELLOW-LABOURERS IN THE VINEYARD OF THE LORD; AND EARNESTLY TO PRAY THAT GOD WOULD RAISE UP OTHERS IN THEIR STEAD.

Our beloved brother has been taken from us in the full maturity of his strength, wisdom, experience, and devotion to the cause of Christ. Surely, we need others like him in ministerial fidelity and efficiency. Yonder island-continent, with its vast and increasing colonies, and its thousands of adjacent isles, cries aloud for faithful Christian ministers, who shall give themselves wholly to the word of God and prayer. There “the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.”

The Methodist churches in Australasia will deeply mourn their loss when they shall learn it. We sincerely sympathize with them; and feel that we too have been bereaved. But our brother has finished his earthly course, and has entered into the joy of his Lord. Our loss is his infinite gain. He now knows, experimentally, that

“to depart and to be with Christ is far better.” “To be absent from the body” is “to be present with the Lord.” We will not, then, sorrow as they without hope; but will join in singing the 49th hymn:—

“ Rejoice for a brother deceased,  
Our loss is his infinite gain;  
A soul out of prison released,  
And free from its bodily chain;  
With songs let us follow his flight,  
And mount with his spirit above,  
Escaped to the mansions of light,  
And lodged in the Eden of love.

“ Our brother the haven hath gain'd,  
Out-flying the tempest and wind;  
His rest he hath sooner obtain'd,  
And left his companions behind;  
Still toss'd on a sea of distress,  
Hard toiling to make the blest shore,  
Where all is assurance and peace,  
And sorrow and sin are no more.

“ There all the ship's company meet,  
Who sail'd with the Saviour beneath;  
With shouting each other they greet,  
And triumph o'er trouble and death:  
The voyage of life's at an end,  
The mortal affliction is past;  
The age that in heaven they spend  
For ever and ever shall last.”



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