

**A BRIEF MEMOIR OF THE
REV. HENRY NORTH,
LATE ASSISTANT MINISTER
OF WELBECK CHAPEL**

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A brief memoir of the rev. Henry North, late assistant minister of Welbeck chapel by Henry North & I. W. North

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HENRY NORTH & I. W. NORTH

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BRIEF MEMOIR

OF

THE REV. HENRY NORTH,

LATE ASSISTANT MINISTER OF WYLBECK CHAPEL.

BY

L. W. NORTH, M. A.

CURATE OF FULHAM.



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MEMOIR, &c.

IN presenting to public notice the following Memoir, it is my wish to preserve the remembrance of one who possessed a mind of no common power, improved and refined by more than ordinary culture; above all, exalted and ennobled by a clear and comprehensive acquaintance with divine truth.

It seems to me the more necessary to circulate a short account of my father's illness and death, because he enjoyed an extensive acquaintance, though it was the privilege of few to know him intimately. That reserve of character, or rather that constitutional timidity to which he alluded more than once during his last illness, in a manner the most

affecting, kept his habits of thought and the depth of his piety concealed even from the members of his own family, who were but little conscious of the secret workings of his soul. The purity of his mind, manifested by his habits and conversation, and the consistency of his whole life, were indeed well known to us all. Nor could we doubt that his fellowship was with the Father and his Son Jesus Christ. Often, when surrounded by his family, and apparently enjoying with them the recreation of music or of conversation, he was seen to be engaged in the contemplation of divine and heavenly things, and his eye lifted towards heaven showed plainly where his mind and heart were. It was not, however, until he was confined by illness to his sick chamber, that we became fully sensible of the spiritual tone and temper of his mind, and of the beautiful simplicity of his religious opinions.

It would indeed be wrong to suppose that the views of divine truth which are so strikingly exhibited in the conversation of his last moments were but recently adopted.

My father was from an early period in life taught to understand, and know, and highly value, the truths of the Gospel. For some time he felt very strong convictions of sin, and sought for relief to his oppressed and wounded spirit, in the public ministry of many excellent clergymen. He was directed at length to the Rev. H. Forster and the Rev. R. Cecil, and it was through the divine blessing on their teaching that he found that peace and comfort of which he was in search. From this time until the close of his life, he advanced steadily in his christian course. From a prudent fear of encouraging a disposition to say more than the genuine feelings of the heart prompt, he was never forward to enter into a discussion of those spiritual truths which were the constant subject of his thoughts, and the source of his purest joy. He dissuaded his children, and all over whom he possessed influence, from making strong and vehement assertions of their love and devotion to the Saviour, or of the joy which they experienced in religion, ever teaching them to prove the sincerity of their

professions, and the reality of their faith, by good and christian tempers, and by a well-regulated conversation. He acted upon the maxim, "Speak nobly of religion, but let it be well timed;" and many are the pleasing proofs that his silent example produced a powerful effect on those to whom he seldom spoke.

Let it not be inferred from this that my dear father thought it right to maintain silence on the important truths of religion, unless circumstances obliged him to declare his opinions. He was indeed aware that a proper fear of giving countenance to superficial views of truth, by entering too lightly into the discussion of it, might degenerate into unwarranted reserve, and an unbecoming silence on this the most important of all subjects. Such, he was deeply conscious, had been the tendency of his own natural timidity, and he mourned his backwardness to enter into conversation upon these interesting topics. He more than once acknowledged it to be a sin, on account of which he wished to be humbled before God.

Eminently useful as his life was, and great as were the effects produced by his purity, and goodness, and truth, there can be no doubt that his influence would have been far greater, and his ministerial course marked by the conversion and the progressive holiness of more among his friends and neighbours, if he had been more ready to communicate to others the things which were freely given to him of God. During the latter months of his life, he overcame his reluctance to impart to those around him the secret movements of his mind, the thoughts which had before been confined to himself and his God; and great was our concern and surprise, to find how little comparatively we knew of his excellencies, how little we had explored the mine of wisdom and of truth which had been so long in our possession. Our attention was at length arrested, and we were forcibly impressed by the deep solemnity of his manner and the wisdom of his ordinary conversation. He appeared to speak as one who had but a short time longer to pass with us; and it is