CHAPTER XIX.

AT HALL PLACE.

1870—1886.

Hall Place—The Village of Leigh—Improvements—Temporal and Spiritual Wants—An "Undenominational Chapel"—Plymouth Brethrenism—"Think and let Think"—The Squire of the Parish—The Rev. Hugh Collum—School Committees—Benevolent Projects—Bible Society Meetings—A New Vicarage House—Lectures—The Clergy—Church and Dissent—A Christian Man—Marriage of Miss Morley—Her Early Death—Duties at Leigh—The Rev. Dr. Moffat.

We must leave the narrative of Mr. Morley's more public life, and go back to the year 1870, when he left Craven Lodge and took up his abode at Hall Place, Leigh, near Tonbridge.

Leigh, originally spelt and still pronounced Lyghe, is a parish about a mile and a half from Hildenborough Station on the South-Eastern Railway, four miles west from Tonbridge, and six miles south from Sevenoaks.

Approaching Hall Place from Hildenborough, the entrance is situated close by the parish church of Leigh, a building of flint and stone, in the Early English style; and then a drive, gradually rising through the park, and beside a broad sheet of water, leads to the house.

Hall Place is a handsome Elizabethan mansion of red brick and stone, standing in a wooded park of nearly two hundred acres. The house is covered with ivy, save where the purple clematis and other creepers throw their clustering flowers.

An old house, part of which dated back to the reign of Elizabeth, stood near to the present site, and constituted one of the principal attractions in inducing Mr. Morley to purchase the property. The house had, however, been very badly built, and required considerable alteration to meet modern requirements. Finding at length that it could not be adapted, Mr. Morley, after careful consideration, decided to have it pulled down and an entirely new building erected. But the ivy covering it has grown so rapidly, it is difficult to realize that the present Hall Place only dates from 1870.

When Mr. Morley went to Leigh, he found there was much work to be done. He did not, however, proceed at once to bring about certain changes which he thought would be of benefit to the neighbourhood, but gradually, and in the course of several years, he effected one improvement after another, until he wrought a transformation in the village. We may summarize here the beneficial work accomplished at Leigh during Mr. Morley's residence there. The drainage of the village was very imperfect: he had it put in a state of thorough efficiency, almost entirely at his own expense. The water was not good or abundant: he had a well dug,

and machinery erected to pump and filter the water into a reservoir holding 13,000 gallons; he caused four fountains to be placed in the village, so that pure and good water could be within the reach of all, and a plentiful supply in a granite trough for dogs and horses. He found that there was no proper recreation ground for the villagers: he caused one to be made and planted with trees, with a good road round it, and paths across it. The cottages needed radical improvement: he had some reconstructed, and new ones built of a model type. The villagers had no ground to cultivate as gardens: he set aside a plot of land for the purpose, cut it up into sections, and let them at a low rate. Cottage gardening was at a discount: he offered prizes for the best kept gardens and plants, and gave his gardener *carte blanche* to supply, free of charge, trees and shrubs to ornament the cottage gardens. In short, he found it a neglected village, and, as the gradual work of years, he transformed it into one of the neatest and prettiest in the country.

But if the temporal wants of the village folk of Leigh needed relief, much more so, to his thinking, did their spiritual necessities. The vicar of the parish was a man of considerable age, who had filled the post for nearly half a century, and who prided himself in having only on three occasions been absent from his pulpit on Sunday during that period. There was only one other place of worship—in a small room, where the Associated Methodists met

for religious services, but they had not constituted themselves into a church.

Among these people, Mr. Morley's eldest daughter cast in her lot, and nourished the little cause with help such as it had never had before. In all her efforts she had the sympathy and support of her father, with whom her influence was very great.

She had long devoted herself to Christian work, and at Stamford Hill, and elsewhere, her labours had been attended with remarkable success. She had the rare gift of speaking straight to the hearts of people in simple but stirring language, and winning them into paths of righteousness. Moreover, she had considerable literary skill, and carried on an important "ministry" by means of her pen. One of the first steps to arouse the religious interest of the people at Leigh was to invite Mr. Hurditch, a popular evangelist, to hold a series of mission services in a tent—a proceeding which raised grave doubts in the mind of the good vicar.

One of those who took part in the meetings was Mr. Maxted. He, more than any other of the "evangelists" who visited Leigh, seemed to be the right man to work among the neglected poor of that neighbourhood, and his services were, therefore, permanently retained. In course of time, as spiritual interest was aroused, and the gospel was accepted, those who professed to have become Christians naturally asked, "What are we to do for the future? and what ordinances are we to have?" These were

difficult questions, but the first step towards an answer was to build a chapel.

This Mr. Morley did. A substantial building was erected on an excellent site in the village as an "undenominational chapel," and behind it a red-brick cottage was added, in which were rooms for Sunday-school purposes. Chapel, schoolhouse, and grounds were made not only attractive, but really beautiful, and soon the buildings were adorned with ivy and climbing plants, and surrounded by flowering shrubs.

Into this new movement Miss Morley threw herself heart and soul, and success attended it increasingly. But it was impossible for matters to remain as they were; the question of sacraments had to be settled.

Mr. Morley was in profound sympathy with his daughter, whose influence was so powerful for good; her views on religious questions, if not entirely identical, were very nearly in accordance with those held by the religious community known as Plymouth Brethren, and, although he had the greatest interest in the work which his daughter was carrying on, he totally disagreed with the opinions of many branches of the religious community with which she was connected.

Mr. Maxted was not an ordained minister, and professed to be unsectarian, or, in other words, was in full sympathy with those known as "Open Brethren." Mr. Morley saw that he was doing a good work, and,

although in doubt "whereunto this would tend," he did not feel himself free to alter a system of things which satisfied the people, and was leading them into a higher and better life. Under these influences, and seeing that there was no intention of "founding a Church," he consented that the Sacrament of the Lord's Supper should be celebrated from time to time, but in the schoolroom, not in the chapel. Later on, a discussion arose as to what is termed Believers' Baptism, and, yielding to the wish of the people, Mr. Morley erected a baptistery at his own expense. And so it came to pass that, although, to all intents and purposes, the chapel was undenominational, the Sacraments were administered in a manner identical with those of the "Open Brethren."

But Mr. Morley was not in any sense or degree an Open or a Plymouth Brother. He never swerved for a moment from his earliest belief on the question of Infant Baptism; he loved the orderly and usual method of administering the Lord's Supper; and he remained, what he had always been, a Congregationalist.

He nevertheless attended the ordinary services at the chapel, and, occasionally, the Communion. When asked why he did so, he would reply, "Why? because I like the simplicity of the meeting, that is all."

"Think and let think" had ever been his motto with regard to the religious tendencies of his children, and some of them were Nonconformists, and some were

members of the Established Church. He had never been anxious that they should be Dissenters, still less that they should espouse any particular form of Dissent. He had pursued in his own family the policy that his father had pursued in the early home in Well Street. He set before them his own life, and, when asked to do so, his own views, but he never by one word urged them to be either Nonconformists or Conformists. "Be real, be true; follow out the dictates of your own conscience as in the sight of God." This was the sum of his exhortations. On the other hand, he said many a time how great his delight had been, and what a source of gratification it was to him to be brought into contact with the Church of England through his own children. And many a time he declared that if the lifting up of his finger would have led them back to Nonconformity, he would not have done it. In the selection of a minister his principal thought was for the poor—his family were now grown up, and could care for themselves.

To many men it would have been a matter of the utmost difficulty, as the Squire of a parish, to have taken up the position that Mr. Morley assumed. To him, however, it presented no difficulty whatever. Although not agreeing in some things with Mr. Maxted, and looking at the majority of religious questions from a totally different standpoint, he yet worked harmoniously with the village evangelist, always yielding to him in spiritual things, and thus

acting in sympathy with one portion of his family circle.

Opposed as he was to the Church Establishment, and caring very little for Church ritual, he was nevertheless on the most cordial and friendly terms with the old vicar of the parish, and entered into schemes of usefulness originated by the new vicar with the utmost liberality, thus acting in sympathy with another portion of his family circle.

The following extracts from a long letter to the present writer, from the Rev. Hugh Collum, Vicar of Leigh, will be read with interest, as it not only gives a good insight into Mr. Morley's relations with him, but also into some of the useful work carried on in the parish :—

I 'read myself in,' as Vicar of Leigh, on Sunday, March 12, 1876.

On the following day, anxious to lose no time in making the acquaintance of all my parishioners, beginning with my somewhat formidable (as I supposed) Nonconformist Squire, I set out for Hall Place.

In the avenue I met Mr. Morley, on his way to town for the Parliamentary Session. In a few well-chosen and incisive words, he expressed regret that he was on the point of leaving home ; hoped, however, shortly to have the opportunity of becoming better acquainted with me. On that occasion I could, of course, form no opinion of the character and disposition of one who was to be so near a neighbour, and, as the event proved, so true a friend ; with whom it rested, to some extent, whether my position as vicar of a parish, largely Nonconformist, should be as comfortable as circumstances might admit, or whether it should be one of continual friction.

My next interview with Mr. Morley was on March 30, 1876, at a School Committee meeting at Hall Place, when, in the room of the ex-vicar, I was elected Chairman. On that, as on every other subsequent occasion, I was treated by Mr. Morley with studied deference and courtesy. He

availed himself, however, of the opportunity to express his personal preference for a thoroughly unsectarian school system. At the same time, he gave his ready adhesion to the compromise, which had already been arrived at in the case of Leigh School, that the Conscience Clause should be loyally and fully carried out, and no attempt made by the clergyman to impose distinctive Church teaching on the children of those parents who might be conscientiously opposed to it. This *modus vivendi* being perfectly in accord with law, reason, and conscience, I expressed myself as fully satisfied with. And here I may perhaps be permitted to mention that, during the ten years in which I was so closely associated with Mr. Morley in the management of the Leigh Schools, though from time to time questions of difficulty and delicacy arose, owing to the ecclesiastically divided condition of the parish—questions requiring in their solution tact, judgment, and good temper—I invariably received from my lamented friend the most loyal and generous support. Over and over again he expressed himself as being perfectly satisfied with the impartial manner in which matters were conducted. Though an admirer and supporter of the Board School system, he said there was 'no need for its introduction into Leigh parish.'

As some evidence of his increasing confidence in the management of our village school, Mr. Morley built, entirely at his own expense, a new infant department, costing upwards of £300. And one of the last public acts of his fruitful and benevolent life was, in conjunction with Mr. Hills of Redleaf, a generous member of our committee, to build an admirable play-room for the use of the children. He was full of the idea of establishing penny dinners for the benefit of the children coming from outlying districts.

The annual autumnal school treat, which he generously gave at Hall Place to all the school-children, and as many of their teachers and friends as chose to attend, was an occasion which he *specially* enjoyed, and in which his genial, sunny character showed to the greatest advantage. He had a shake of the hand, a friendly greeting, a kindly look for *all*. When distributing the prizes to the eager and expectant children, he had always something practical and interesting to say, and well deserving of attention. . . . On the occasion of these pleasant gatherings, he was ready to welcome any one, whether Churchman or Nonconformist, and to give them an opportunity of addressing the children. . . .

On Tuesday evening, the 23rd of May, in the same year, we held our first meeting in the schoolroom, since my induction, on behalf of the

British and Foreign Bible Society. Mr. Morley, accompanied by his son Henry, came down expressly from town in order to be present, returning by the last train. It was surely characteristic of the thoroughness, indefatigable energy, and ardent zeal of the man, now no longer young, full of public and parliamentary business, undertaking the fatigue of a considerable journey in order to support by his presence a simple village meeting. . . .

With one, or perhaps two, exceptions, Mr. Morley never failed to attend these annual Bible Society meetings, which were *specially* interesting, during the too brief residence among us of the revered and venerable African missionary, the late Dr. Moffat. It was most touching to see, as on Friday, November 21, 1879, side by side, two such grand old men as Moffat and Morley witnessing for the truth and power of those Holy Scriptures which are able to make wise unto salvation.

One of the many subjects engaging my attention on becoming vicar, was the raising of the necessary funds to build a new vicarage house—the old one, by reason of progressive decay, having been condemned by the Diocesan surveyor. It became, accordingly, my not very congenial duty, to apply to some twenty-three owners of property in the parish, and Mr. Morley was one of the few who promptly and generously responded to my appeal.

On Monday, the 5th of March, 1877, Mr. Morley, as Squire of the parish and the largest contributor to the building fund, laid the foundation-stone of the new vicarage house, in presence of a large and representative gathering of about three hundred parishioners and neighbours, besides some two hundred school-children. He touched upon the typical character and charm of English homes, and their influence upon the life and tone of the nation.

The Archdeacon of Maidstone, who was also present, offered a few appropriate observations, and closed the proceedings with the benediction. . . .

On the 16th of April, 1879, being Wednesday in Easter Week, our new organ, to which Mr. Morley had liberally contributed, was opened by a festival service in the church, the preacher being the Archdeacon of Maidstone. Divine worship was followed by a luncheon laid for about sixty, in a tent pitched in front of the vicarage house. At my request, the chair was taken by the Archdeacon, who, after the usual loyal toasts, proposed the Houses of Lords and Commons, coupling with the former the name of Lord De L'Isle, and with the latter, that of Mr. Morley.

Mr. Morley made an excellent speech, touching on the somewhat delicate question of the mutual Constitutional relations between the two Houses. He was glad, he said, to be able to bear testimony to the thorough and careful way in which some important questions were debated and revised by the Upper House.

When Mr. Morley happened to be at home in the autumn, and disengaged, he made a point of being present at our bright and thronged Harvest Thanksgiving Festivals—and thoroughly entered into the spirit of them—contributing liberally to the offertory. . . . In our numerous penny readings, improving lectures, Church and schoolroom mission services, and temperance meetings, Mr. Morley took a lively interest, and was a most generous supporter with his purse, and likewise with his presence, when he could make it possible to attend.

I have frequently known him, after a hard and harassing day's work in town or elsewhere, sitting out a sometimes by no means lively lecture, and never complaining or regarding himself as a martyr of circumstances.

Some of our lectures had a useful and practical outcome—that on the management of bees, in several of the villagers becoming possessors of hives; that on fires and firemen, in the starting of an excellent, well-equipped, and well-drilled fire brigade.

I must not omit to make special mention of the cookery classes, started after a lecture by Mr. Buckmaster, and a vegetarian supper, attended by probably a couple of hundred people, given and presided over by Mr. Morley, under the auspices of the London Vegetarian Society.

The drainage and water supply of the village, involving an outlay of many thousands of pounds, the school penny bank and library, numbering nearly four hundred volumes, are schemes with which Mr. Morley's name will ever be gratefully and honourably associated.

At the beginning of each new year, Mr. Morley was wont to give a substantial tea to the workmen in his employ at Leigh, and their families, to the number of some 150, after which he presented, with friendly and appropriate words, a present, consisting of some useful articles, to each one who worked on the estate. He was always kind enough to wish that I should be present on these interesting occasions and say a few words to the people. He himself was never weary of dilating on the overwhelming evil of intemperance as productive of pauperism, domestic strife and misery, and national waste and injury; of the advantages of total abstinence; of the happiness of honest and conscientious toil. He was wont, on such occasions, to say, that he himself worked harder and more constantly than

any of those whom he addressed, though in work of a different kind to theirs, and that his, unlike their work, was never finished. He said he wished the connection between them to be not a mere matter of work and wages—that he desired that they should regard him as their friend and counsellor, to whom they could freely come for advice and help in any difficulty. . . .

Speaking of the clergy of the Church of England to me one day, he said, 'You have some magnificent men among you; superior to ours.' On the other hand, he had a strong impression that there were those among us who had entirely mistaken their vocation, and were a source of weakness rather than of strength to the Church. To which I rejoined, that it was impossible to find a sufficient supply of men of the highest qualifications; that, even as it was, there was a lamentable deficiency of labourers; that, in the present imperfect condition of civilized and religious life, you must work with such tools as may be forthcoming. To which Mr. Morley sternly and energetically replied, that it would be far better that many of the pulpits should be entirely empty, than filled with some of those who now occupy them. . . .

There were certain anomalies involved in the existing union between Church and State of which he disapproved and could not reconcile with the New Testament—*e.g.*, the nomination of bishops by the Prime Minister of the day, who might be a man of no belief or any belief—the *congé d'élire*, the retrograde or negative action, as *he* considered, of the bishops in the House of Lords on questions of liberal policy and social amelioration and progress. He was an admirer of Archbishop Tait, as also of individual bishops and dignitaries of the Church with whom he had been brought in contact in public and private life. He had a great regard for Canon Basil Wilberforce in his capacity, more especially, as a great temperance promoter and orator. He invited him to address a meeting of his employés at Wood Street, at which I was present. He also contributed liberally to the building of the Canon's new church in Southampton, and, with my hearty concurrence, invited him to preach in Leigh Church, which, much to my regret, he was unable to do.

He had, as might be supposed, a great admiration for the services rendered to civil and religious liberty, and the evangelization of the people by the Nonconformists. He once asked me, 'Where would Christianity have been in Cornwall if it had not been for the Methodists?' At the same time, he was painfully conscious that both the Church and the Nonconformists had signally failed in touching and getting a hold of

multitudes of people who were leading practically heathen lives. He more than once spoke to me about the utter insufficiency of church and chapel accommodation if all who might attend some place of worship were suddenly to make up their minds to do so. He was deeply impressed by the serious character of the times.

Mr. Morley has, I am well aware, been censured by Churchmen for introducing and maintaining in their parishes, Nonconformist machinery and agencies. His justification was, that, on coming to reside in this part of Kent, he did not find what he considered to be adequate machinery of a modern kind on the part of the Church for evangelizing and elevating the people—that there were 'dark' places where there ought to be abundant light; that there was abundant room for all workers. He once said to me, when I ventured to touch upon the evils of religious divisions, the waste of energy, &c., 'Let any impartial and competent person (I care not who) who knew the past and present condition of certain parishes, honestly declare his opinion, and he will be constrained to admit that a considerable improvement in a variety of ways has taken place. Let it be explained how you will, say, if you please, it has been brought about by some system of hocus-pocus, nevertheless the fact remains.' Mr. Morley's idea evidently was, that so long as the people are reached by personal sympathy and friendly contact, rescued from sin and won to Christianity, it mattered comparatively little by what particular ecclesiastical agency or means the result was obtained. He was accordingly thankful if church or chapel, lay or female agency, free lance or delegate of some recognized body, succeeded in this. Hence he highly approved of, and liberally supported, such remarkable movements as that of Moody and Sankey, and the Salvation Army in its earlier and purer stage.

Not having made a special study of ecclesiastical history, he did not seem to appreciate, or attach any special importance to, what Churchmen would call the Divine origin, historic character, and claims of the Church of England, as a true and living branch of the Catholic and Apostolic Church. 'You know,' he was wont to say to me, 'I am a thorough Nonconformist.' He once said to me, 'All my life long I have stoutly protested against the claims of authority in matters of religion as against the Divine right of private judgment and conscience. I am a firm believer in personal character and personal influence. I am ready to yield all due deference to that, but am not prepared to yield to ecclesiastical authority as such.' . . .

He was a born leader of men. What his reason and conscience dictated, that he was prepared to carry through, in spite of all difficulties and obstacles. He was, at the same time, a humble and simple-minded Christian; happily for himself, unruffled and undisturbed by those terrible waves of destructive criticism and philosophic scepticism which mercilessly lash and upheave from their inmost depths many great and noble minds differently constituted from his. While strongly feeling the importance of supporting such bulwarks of the faith as the Christian Evidence Society, in the face of the varied and highly aggressive forms of modern thought antagonistic to the Divine claims of Christianity, he himself was not personally moved. He could say with the apostle of old, 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.'

We must now glance briefly at some of the "joys and sorrows, the labour and repose," of life at Leigh.

Mr. Morley's sons and daughters were taking, or had taken, their places in life, and still there was the old strong affection, the same mutual love, the same home tenderness. Just as pleasurably as he had watched their school and college careers, he followed them in their travels and their avocations.

In 1872, two of his sons, Howard and Arnold, made a tour in America, and it was with no little interest he received from them long filial letters, telling him, as frankly as in days of yore, all that they had seen and done and heard.

These little partial separations did but add to the family union. There was a separation of another kind, however, which took place in this year. His eldest daughter was engaged to be married to Mr. Herbert Wilbraham Taylor. Referring to this in a letter to his daughter Augusta, Mr. Morley said:—

WOOD STREET, *March* 29, 1872.

I cannot think at present about her leaving us without a feeling of desolation, which I can hardly describe, but I am sure will yield to further thought, and especially as I see so clearly her Heavenly Father's hand guiding in the most important step. I feel thankful in the conviction that there will be a union of service as well as of affection.

On the 16th of May in that year, the marriage took place, and Mr. and Mrs. Morley and all their children were present at the ceremony. It proved to be a union of affection as well as of service, and in all parts of the country there were those who traced the beginning of new life to her loving ministrations. But the period of work in her new sphere was limited, and in November, 1877, shortly after the birth of her fourth child, her life-task was done. Hardly any sorrow has more pathos in it than for a young wife and mother to be suddenly taken away from the love that cherished her, and from those duties which only she could fulfil to her family. To Mr. Morley, with his warm home-affections, no loss, save one, could have been more severe. It was the first gap—and happily the only one—in that united domestic circle, and none knew the strength of the ties which bound them together until that cord was broken.

It was their joy to believe that for her "to depart was far better," but the very strength of this belief made those who were left behind more painfully conscious of their loss. The fact that she was so ripe for heaven, made the survivors all the more desirous to have detained her awhile longer on the earth.

Very touching and beautiful were the letters from every place in which she had dwelt or visited, telling of the extent of her activities, the gracefulness of her charities, and the depth of her devotion. "We remember with such joy her beauty in the Lord," wrote one, "as we saw it when she was with us, and many women among us got great blessing through her marvellous ministrations."

And not then only. Long after she had entered upon the higher ministry, her influence lived; she still spoke tenderly by her memory and by her written words.*

Mr. Morley wrote many letters at this sorrowful time. We select two. The first is to his daughter Augusta:—

HALL PLACE, *Nov.* 11, 1877.

Think of our never hearing again her voice, or taking sweet counsel together; and yet I can already realize much mercy. She is at rest; she is realizing what she has often pictured to others. She is seeing her Lord 'face to face.' Oh, let us pray that great blessing may come to us all out of what looks at present so dark and mysterious.

The next letter was written to his neighbour, the Rev. Hugh Collum:—

HALL PLACE, *Nov.* 23, 1877.

MY DEAR SIR,—Let me assure you of our grateful appreciation of your kind sympathy with us in our present deep sorrow. The kindness of our friends has been most comforting, but the gap remains unfilled, and, while I can truly say our faith in the love, as well as the wisdom, of our Heavenly Father, remains unshaken, we have impressions as to the

* "The Desert Path and the Heavenly Hope." By Mrs. Herbert W. Taylor. "Letters of Mrs. H. W. Taylor." Edited by her Husband.

mystery of His dealings with us, which we dispose of by a thorough conviction, as you most truly remind us, that all will one day be made plain, and 'what we know not now we shall know hereafter.'

In the meantime we are thankful to call to mind the pure, unselfish, active life which was lent to us 'for a while.'

Yours very truly,

S. MORLEY.

There was great heart-sadness in the little meeting-house at Leigh, where she was so well known and loved, and where her rich and beautiful voice had so often led the singing. This endeared the "undenominational chapel" yet more and more to Mr. Morley, who engaged actively in establishing similar organizations in other villages near Leigh, where he felt a need existed.

In every way in which Mr. Morley could advance the interests of the neighbourhood in which he dwelt, he did it heartily. He accepted the Commission of the Peace; he performed all the duties of the Squire of the parish; he rendered valuable assistance to the Liberal cause in that part of the county of Kent, and on the alteration of the parliamentary divisions, brought about by the Redistribution Bill, he took a most active share in the reorganization of the Liberal party in the Tonbridge Division, besides assisting the candidates who sought the suffrages of the electorate.

In the letter from Mr. Collum, quoted in this chapter, reference was made to the Rev. Dr. Moffat. It was in 1879 that the venerable missionary took up

his abode in the village of Leigh, in a picturesque little house known as Park Cottage, embosomed in shrubs and evergreens.

On his arrival, a warm welcome awaited him from Mr. and Mrs. Samuel Morley, whose tenant he had become, and their thoughtful attention to the comfort of the grand old hero never wavered from that day until he had "finished his course." He attended the chapel regularly every Sunday morning, and often in the afternoon, and was always glad to help in the services. It was curious to see, in that remote little village meeting-house, two such men as Samuel Morley and Robert Moffat—men whose names were of world-wide reputation.

Those years at Leigh formed a calm and happy time for the aged missionary. "He was so pleased," says his biographer,* "to show his visitors Mr. Morley's beautiful grounds, upon the charms of which he would expatiate with all the zest of a connoisseur." It was not for long, however, that he was to tarry in this world. One day in May, 1883, Mr. and Mrs. Morley being at Hall Place for a day or two, he went up to see them. He had gone there intending to stay for half an hour, but fully two hours they spent together, and it was the last visit he paid to Hall Place.

Then came a day, a few months later, when the venerable missionary lay dying. "He was very

* "The Lives of Robert and Mary Moffat," p. 409. By their Son, John S. Moffat.

pleased to receive a visit from Mr. Morley, whom he truly loved, and thanked him warmly for sparing time from his many engagements. He talked with wonderful vigour of the mysteriousness of Providence, and was evidently clinging to the hope of the restitution of all things, but wound up with the words, 'It is all a mystery. Will not the Judge of all the earth do right?'"

A few days later, Mr. Morley stood beside the grave, at Norwood Cemetery, of his friend and neighbour, the great Apostle of South Africa.