
This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>





Hope adds 994.

Per. 11142 e. $\frac{100}{3}$





all the

T H E
Arminian Magazine,

For the Y E A R 1780.

CONSISTING OF

E X T R A C T S

A N D

ORIGINAL TREATISES

O N.

Univerfal Redemption



V O L U M E III.

L O N D O N :

Printed by J. PARAMORE, at the Foundry;

And sold at NEW CHAPEL, City Road, and by all the
SELLERS in Town and Country.



T O T H E
R E A D E R.

1. **W**HEN I was first desired to add another to the large number of Magazines which travel through Great Britain, I consented upon the supposition that a few months would probably conclude my Labour. But herein I find myself mistaken: I do not see land yet. I am come now to the end of a second year; and yet not to the end of my work.

2. In the two last years I have published some of the best tracts which I ever met with upon the Arminian Controversy: such as I am fully persuaded, never were and never will be fairly answered. I have given you the Lives of some of the most eminent persons who have lived at or since the Reformation. To these has been added a short account of many of those young men, (such most of them were when they first set out) who have given up their little all, and have not counted their lives dear unto themselves,

so they might testify the gospel of the grace of God. And I have the satisfaction to observe, That the Engravings this year are far better executed than they were the last. Many of the Likenesses are really striking; as all must acknowledge who know the persons.

3. Of the Letters likewise which follow those Accounts, I have no reason to be ashamed. Most of them are closely practical and experimental; and the experience contained in several is both sound and deep. Even those which may seem to border upon Controversy, have a near relation to Christian Practice, and may serve to remove several scruples, which have disquieted the minds of pious men.

4. With regard to the Poetry, some have objected to a poem published in the September Magazine. And it is granted, it is not strictly religious. But it must be granted on the other side, 1. That there is nothing in it contrary to Religion, nothing that can offend the chastest ears. 2. That many truly religious men and women, have both read it and profited thereby: and 3. That it is one of the finest Poems in the English Tongue, both for Sentiment and Language: and whoever can read it

it without tears, must have a stupid unfeeling heart. However I do not know, that any thing of the same kind will appear in any of the following Magazines.

5. In the following, some Pages will always be bestowed, (as was originally designed) in proving the grand doctrine of Universal Redemption, and clearing it of all objections. But this will not take up so large a compass as it has done in some of the preceding numbers. I do not intend that the Controversial part of any future number shall exceed sixteen pages. By this means there will be more room for what is more to my taste, and I believe more for the profit of the serious Reader: I mean, such Lives as contain the height and depth of genuine, scriptural, rational Religion.

6. There will likewise be room for inserting a longer and more particular account of some of the Preachers. Indeed I studiously avoid the swelling of these accounts by circumstances that are neither useful nor entertaining. But in several of those that I have by me, there are many striking incidents, which deserve to be related at large: particularly such as respect the difficulties and dangers which they have gone

gone through: and out of which nothing could have delivered them, but the almost miraculous Providence of God.

7. I have still abundance of Letters in my hands, equal to any that have yet been published. Indeed there is a peculiar energy of thought and language in many of those which were wrote in the year 1758, and a few of the following years, suitable to that unusual outpouring of the Spirit, with which both *London* and many parts of *England* and *Ireland* were favoured, during that happy period. Happy I cannot but call it; notwithstanding the tares which Satan found means of sowing among the wheat. And I cannot but adopt the prayer of a pious man in *Scotland* upon a similar occasion, "Lord, if it please thee, work the same work again, *without the blemishes*. But if that may not be, though it be with all the blemishes, work the same work."

8. I have likewise still in my hands abundance of Verses, many of them Original. And most of those which have been printed before, are such as very few persons have either seen or heard of. Such are those in particular, which are extracted from the works of Dr.

Byrom

Byrom. It cannot be denied, that he was an uncommon Genius, a man of the finest and strongest understanding. And yet very few, even of his Countrymen and Cotemporaries have so much as heard his name.

9. I have again maturely considered the objection so frequently made from want of Variety. And in order to obviate this objection, I will submit to the advice of my Friends, and occasionally insert several little pieces, that are not immediately connected with my main design. Only let me beg, that the variation itself, may not be improved into an objection: let it be remembered, that if I wander a little from my subject, it is in compliance with the judgment of my friends. It has been my manner, for nearly fifty years, when I speak or write to keep close to one point. But so far as it can be done with innocence, I desire to *become all things to all men.*

10. But some perhaps will ask, Is it not time to have done? How many more Magazines will you publish? This is a question which I am not able to answer. Humanly speaking, I have already one foot in the Grave: I stand on the verge of Eternity.
Who

Who therefore can tell how little a time it will be till I go hence and am no more seen? But as long as I am in this tabernacle, it shall be my endeavour by this, as by every other means, as I have opportunity, *to do good unto all men, especially to them that are of the household of faith.*

LONDON,
January 1, 1780.

A D V E R T I S E M E N T .

AS many of my Friends have long desired to see JOHN GOODWIN'S *Exposition of the ninth Chapter of the Epistle to the Romans*, and as the book is become so scarce that it is seldom to be found, I judge that it will be both acceptable and profitable to them, to give an Extract of it in this, and some following Numbers.

N. B. Only his short *Paraphrase* is given in this Number; the *Exposition* itself will begin in the next.

T H E



T H E

Arminian Magazine,

For J A N U A R Y 1780.



*An EXPOSITION of the ninth Chapter of the Epistle
to the ROMANS.*

Extracted from JOHN GOODWIN.

*A PARAPHRASE of the ninth Chapter of the Epistle
to the Romans.*

1. *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*
2. *That I have great heaviness and continual sorrow in my heart.*

FROM what hath been already delivered by me, in this Epistle, concerning Justification by Faith, as likewise from what I shall further add, I easily foresee that my countrymen, the Jews, will conclude, that I make them no better than Reprobates. And I am jealous, that they will judge it is

VOL. III.

B

out

out of hatred to them, that I propagatē such a Doctrine. But to prevent, if it be possible, any such apprehension, and to let them know that I am far from all bitterness towards them, I solemnly profess in the presence of JESUS CHRIST my Lord, and with the clear testimony of my conscience, moved herein by the Holy Ghost, that the sense of their stubborness and unbelief, is as a sword continually passing through my soul.

3. *For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh.*

That as they are by nature my brethren and kinsmen, descended from the same great Progenitor of our race, I cannot but offer myself willingly to suffer the uttermost of what I may suffer, or lawfully wish to suffer, for their redemption.

4. *Who are Israelites, to whom pertaineth the adoption, and the glory and the covenants, and the giving of the law, and the service of God, and the promises.*

5. *Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.*

For, 1. God brought them out of the loins of a most worthy Progenitor. 2. He hath adopted them for a peculiar people unto himself. 3. He hath made them a people yet more *glorious* by vouchsafing to dwell visibly, by the Angel of his glorious presence, in the midst of them. 4. He hath vouchsafed to enter into covenant with them. 5. He gave them a most excellent law, far exceeding all the laws of all other nations. 6. He set up amongst them the true worship of himself, full of majesty, wisdom, and holiness. 7. Unto this Nation he made known, by several promises, his purpose of sending the MESSIAH into the world. 8. This Nation was yet further dignified by their claim to those worthy Patriarchs and Fathers, *Abraham, Isaac, and Jacob*. 9. And lastly, The Saviour of the world, who counted it no robbery to be equal with God, accepted human nature, and was born of one of their daughters.

6. *Not*

6. *Not as though the word of God hath taken none effect. For they are not all Israel, that are of Israel.*

7. *Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called:*

8. *That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.*

9. *For this is the word of promise, At this time will I come, and Sarah shall have a son.*

Nor do I teach any thing, which rendereth God unfaithful in any of the promises made by him to *Abraham*, and his seed. For when God promised that he would be the God of *Abraham*, and so of *Isaac*, and of *Jacob*, and their seed, his meaning was not to engage himself to all without exception, who should descend from their loins by natural propagation; but only to such persons as are supernaturally born, by virtue of that gracious promise of righteousness, life, and salvation unto all that believe. Now as nothing can be more evident, than that all that carnally descend from *Abraham*, are not spiritually born, it is evident that all these may be rejected by him, without any miscarrying of the promise.

10. *And not only this, but when Rebecca also had conceived by one, even by our father Isaac;*

11. *For the children [or rather nations] being not yet born, neither having done any good, or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth,*

12. *It was said unto her, The elder shall serve the younger;*

13. *As it is written, Jacob have I loved, but Esau have I hated.*

Nor did God declare unto *Abraham* only, what manner of persons they are, whom he meant by that seed of his, unto which he made that great promise, but he further declared his will in this behalf, unto *Rebecca* also; and this upon such terms, as by which his mind may be more clearly understood,

than by the Oracle delivered unto *Abraham*. For whereas it might be thought, that God therefore passed by *Ismael*, and made choice of *Isaac* for *Abraham's* heir, either because *Ismael* was the son of a concubine, and she a bond-woman, *Isaac* the son of a free-woman, and *Abraham's* legitimate wife; or else because *Ismael* was a scoffer; whereas *Isaac* was of a gracious temper and behaviour. Evident it is, that no such exceptions concerning *Abraham's* seed, can have place in that Oracle, which not long after God himself delivered unto *Rebecca*, being now ready to be delivered of two children (the Heads of two Nations) in these words, *The elder shall serve the younger*. For, 1. These two children had the same mother, *Rebecca*, and were begotten by the same father, and he not a bond-man, but a worthy Patriarch of the Jewish nation, yea *Abraham's* son and heir. 2. When God declared unto *Rebecca* his mind concerning these children, [*The elder shall serve the younger*,] the case between them was not as it was between *Ismael* and *Isaac*, when *Ismael*, being a scoffer, was rejected, and *Isaac*, a well-disposed youth, accepted, but there was no difference at all in point of good or evil between them, both being yet unborn. Therefore that God should now declare the state and condition of the one and the other, was so that he intended, contrary to the common practice, to make the Elder servant unto the Younger, must signify somewhat that is mysterious, above the letter of the history. And what was this, but to declare that his purpose of chusing for *Abraham's* seed, and heirs of the world, is settled upon his own pleasure, (and this most justly, in as much as he is the free donor of all the blessings appertaining to this seed,) and is not regulated by the merit of works, or by the observation of the law of *Moses*. And that difference which God declared he would in time make between *Rebecca's* Sons in their respective posterities, viz. that *the Elder should serve the Younger*, the Prophet *Malachi*, many ages after, affirms to have taken place, and so the divine Oracle to have been fulfilled in his days, and before,

before, in these words uttered by God himself, *Jacob have I loved, but Esau have I hated*; meaning, that he had shewed love to *Jacob* in his posterity, partly in giving them the land of *Canaan*, promised before unto *Abraham* and his seed; partly after their removal from it for a season, in restoring them to the possession of it; whereas he had assigned unto *Esau* in his posterity, only the rough, craggy, mountain of *Idumea* for their Inheritance, and besides, had now for their sins laid their cities waste, with a resolution never to suffer them to be built more.

14. *What shall we say then? is there unrighteousness with God? God forbid.*

Nor doth it follow from hence, that God is *unrighteous*, or unjust, as my countrymen may imagine. I am far from teaching any doctrine whatsoever, whereby God should be rendered unrighteous: yea, every such doctrine is the abhorring of my soul. But that there is no reflection of any unrighteousness in God, in my doctrine of Justification by Faith, and not by the works of the law, is evident from the mouth of God himself.

15. *For he saith to Moses, I will have mercy, on whom I will have mercy, and I will have compassion, on whom I will have compassion.*

For doth he not claim to himself a right to justify what manner of persons himself pleaseth, in saying to *Moses*, *I will have mercy, on whom I will have mercy*? Doubtless God claimeth to himself no liberty or power but that which is equitable, and just. *Shall not the Judge of all the earth* (saith *Abraham*) *do right*? and so speak right? Therefore if God be at liberty to justify, and save, what manner of persons he pleaseth, (and consequently, to reject what manner of persons he pleaseth,) he cannot be unjust, in shewing the mercy of Justification, and so the Grace of Salvation, upon those who believe, or in denying these privileges, to those that seek them by the works of the law.

16. *So*

16. *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

From hence it clearly followeth, that the terms of Justification, do not proceed from, are not appointed by men, but the right of prescribing these terms, unquestionably appertaineth unto God, and for this reason, because it was in his power, whether any person whatsoever should ever have been justified, or no. God of his free bounty, affording the blessed opportunity of Justification unto the lost world, hath a most equitable right to appoint what conditions himself pleaseth, for all those who desire Justification.

17. *For the Scripture saith unto Pharoah, even for this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.*

And as there is no *unrighteousness* in God's *shewing mercy*, the mercy of Justification, on whom he pleaseth, nor consequently, in justifying those, who believe, so neither is there any *unrighteousness* in his rejecting, what manner of persons he pleaseth; nor consequently, in his rejecting impenitent, unbelieving, and obdurate sinners. For himself told *Pharoah*, that, whereas by his frequent rebellions against him, in detaining his people in bondage, contrary to many express commands, and these seconded by many terrible signs and wonders, he deserved to have been cut off by death, as many of his subjects had been; yet he had respited him from destruction hitherto, that if he should still stand out in rebellion against him, and not relent by all the goodness and patience shewed him, he might shew the dreadfulnes of his power in his destruction, and so cause the knowledge of his great name to be spread throughout the world. By this address unto *Pharoah*, God plainly declares that he hath a right to reject from his grace, and to destroy what kind of persons he pleaseth; and particularly, that the sort whom he is pleased to reject, are stubborn and obdurate unbelievers.

18. *Therefore*

18. *Therefore hath he mercy, on whom he will have mercy; and whom he will, he hardeneth.*

It clearly follows, that God hath a right (which he accordingly exerciseth) as well of justifying, and saving, what manner of persons he pleaseth, as of rejecting whom he pleaseth; and consequently, that there is no *unrighteousness* in him, when he doth either.

19. *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his Will?*

But if God rejecteth whom he pleaseth, it may be some will demand, how cometh it to pass that he so frequently reproveth those whom he hath rejected, in as much as that *Will* of his, by which they are rejected, cannot be resisted by men? Are such things meet matter of reproof, which the persons reprov'd cannot possibly amend?

20. *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?*

For answer to this demand, I cannot but demand another thing of thee; whether it be meet that thou being a poor, weak, ignorant and sinful creature, dwelling in an house of clay, shouldst enter a contest against the most holy, most righteous, and only wise God? If he doth *find fault with* those whom he hath rejected, oughtest not thou to reverence him, and presume both wisdom and righteousness in this his way, although thou, through thy present ignorance, are not able to comprehend them? Is it reasonable that when a workman hath given being to any thing made by him, in such or such a form, that this thing should expostulate with him about the shape or form, wherein he hath made it? No more reason is there why sinful men, who by sin have forfeited their very beings, God should contend with or about the terms of that being, which he is graciously pleas'd to vouchsafe unto them.

21. *Hath*

21. *Hath not the Potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

Doſt thou, or any man of common understanding, deny unto an ordinary Potter a lawfulness of power over his clay, as if he might not without the violation of justice, or equity, of the same lump make one vessel for services, comely and honourable; another, for employments less honourable?

22. *And, what if God willing to shew his wrath, and to make his power known, endured with much long suffering the vessels of wrath, fitted to destruction?*

23. *And that he might make known the riches of his glory to the vessels of mercy, which he had afore prepared unto glory?*

And if God shall please, for the manifestation of his avenging power upon men prodigiously sinful, on the one hand, and on the other hand, to shew how rich his bounty is towards those, whom by his long-suffering he shall bring to repentance, and so prepare them beforehand (or before their death) for Salvation; if he shall for these ends, endure with much long-suffering obdurate sinners, who are already, by a long-continued course in sinning, fitted for destruction; hath he not a right to do it? Hath any man any colour to blame his dispensations? For otherwise than by enduring sinful men with much long-suffering, he hardeneth no man; nor is any man by this means so hardened, but that he both might have prevented his hardening, by repentance; yea and all along the course of this hardening, have repented, and so have prevented his destruction. Neither is that Will of God, by which men are hardened, in any such sense irresistible, but that, had they been careful of the things of their peace, they might not only have escaped all hardening, but even have recovered themselves from under their greatest hardening. For the Will of God concerning the hardening of men, as appears by the manner of his hardening (viz. by enduring them with much long-suffering) is not absolute, but conditional, not forcing,
not

not constraining any man to become *hardened*, but only on a supposition of his own voluntary neglect of the gracious applications made by God unto him.

24. *Even us whom he hath called, not of the Jews only, but also of the Gentiles.*

Amongst those *vessels of mercy*, which God by his grace bringeth to repentance, and so prepares for the glory of heaven, before he confers the same upon them, are *we*, whom he hath effectually called, and prevailed with to believe in *Jesus Christ*. Nor are we all, whom God hath thus made *vessels of mercy*, the children of *Abraham* by natural descent, as the Jews, but many of us Gentiles by birth.

25. *As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.*

26. *And, it shall come to pass, that in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God.*

And that many of *us*, who are called into favour with God are Gentiles, is consonant with many prophetic predictions, and particularly that of the Prophet *Hosea*; where he exhibiteth God himself speaking to this effect, that when time should be, he would give the honour of being a *people* specially related to *him*, unto those who before had neither part nor fellowship therein. And again, that he would shew *love* to a people, on whom he had frowned before with great indignation. And yet once more, that in the land of *Judea* where, under the seventy years captivity, the people remaining were, esteemed by the nations round them, as a people forsaken by their God, they with their brethren returning from the captivity, and their posterities, should be a Nation so prosperous and flourishing, that the world should acknowledge them for a people highly honoured of God. For though these passages directly speak of that change which God promised to make in the condition of the *Jews*, when it was

very low; yet the spirit of them import, that God acteth but like unto himself, when he makes such an alteration in the spiritual state of the Gentiles, that whereas they have been formerly a people in whom he took no delight, yet now he should look graciously upon them, place his holy name among them, and take of them a people holy to himself.

27. *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.*

28. *For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.*

29. *And as Isaias said before, Except the Lord of Sabbath had left us a seed, we had been as Sodom, and been made like unto Gomorrah.*

And if my countrymen object, that from my doctrine of Justification by Faith, it followeth, that far the greatest part of them who reject this doctrine, must be excluded from the favour of God; they may remember, that neither is this any strange or new thing with God; I mean, to reject and cast out of his sight the main body of their nation. For *Isaias* spake it aloud in the ears of their forefathers, that though they were a nation populous above any other nation, yet God would make such havock of them by the *Affyrians*, that a very small number of them should escape; in as much as he would make quick work with them. Yea, the same prophet had informed them long before, that unless God, when *Rezin* King of *Syria*, and *Pekah* the son of *Remaliah*, raged against them, and again when *Shalmanezzer* made that fearful work among the ten tribes, had interposed on their behalf, their desolation had been as universal as that of *Sodom* and *Gomorrah*.

30. *What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*

31. *But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

What

What now may we infer from God's word to *Abraham*, that in *Isaac* his seed shall be called; and that to *Rebecca* concerning her two sons, that *the elder should serve the younger*? Doubtless this, that upon the Gentile world, though they little minded how they might be justified, yet this blessedness is come; they are justified with that Justification which is obtained by believing in Jesus Christ. And on the other hand, that the *Jews*, who zealously pursued their own way of Justification, were not justified.

32. *Wherefore? because they sought it not by faith, but as it were by the works of the law; for they stumbled at the stumbling stone.*

33. *As it is written, Behold I lay in Sion a stumbling stone, and rock of offence; and whosoever believeth on him shall not be ashamed.*

If you ask how is it that the *Jews*, who were so diligent in the pursuit of a justified state before God, did notwithstanding miscarry? my answer is, because they ran in a bye-way of their own, fancying that an observation of *Moses's* law, would justify them. They were offended at the abasement of the Messiah, upon this account disdaining and rejecting him, concerning whom God himself had given them warning, that he would raise up a person who would be despised and rejected of men; who notwithstanding should be a blessed author of life and glory to all those who should receive him, by believing on him.



The LIFE of ARMELLE NICOLAS.

(Wrote by her intimate Friend.)

ARMELLE NICOLAS was born the 19th of September, 1606, in the parish of Compeneac, near the town of Ploermel, in the province of Brittany, in France. Her father's name was George Nicolas. Though but slenderly

derly furnished with the gifts of fortune, he feared God; and this child was a blessing to him, and to many. After her, he had another daughter, and four sons. From her early age she was inclined to silence and solitude. Wherefore, when she grew up, her mother sent her to tend the sheep. Here she retired to some corner of a hedge, while her little companions were intent on play. Even then, the Lord attracted her to himself, by much tenderness and sweetness in her devotions.

When she was of age to attend her first communion, she made all possible preparation for it, and longed for the day. Receiving this sacrament she felt herself so filled with love, that she could have wished for it every day. The more she grew in age the more this desire increased.

So great was her sympathy with the sufferings of her fellow creatures, that in her repasts she often deprived herself of what she liked best, and even of the whole, to give it to the poor. Often she denied the cravings of thirst, or of relaxation, with the same design. So ready was she to serve and succour every body, that many had recourse to her in their necessities or distresses; so obedient to her parents, as never to cause them the the least displeasure.

When she had attained the age of two and twenty they wanted her to marry, and solicited her to it exceedingly; but she was never willing to hear of it. Soon after a good young gentlewoman, who esteemed her highly, had a great desire to take her into her service; and for that purpose earnestly requested it of her parents, who at first would not hearken to such a proposal. But at length seeing her so urgent, and their daughter joining in her desire, they gave their consent, though not without great regret: both for the loss of her endearing company, and of the great services she performed for them.

With this gentlewoman, living at Ploermel, she seemed to herself to be delivered from a great burden, being now no more obliged, on holidays and Sundays, to attend at country dances
and

and assemblies, to which her companions had sometimes taken her.* Beside, she had more frequent opportunities of hearing the mass and sermons; which she had greatly desired, the word of God being dear and precious to her.

Her mistress was so well pleased with her company and her services, that she was as fond of her as if she had been her own child, never blaming her for any thing, except working too much; for she would dispatch as much work as two others. In the mean time her father dying, her mistress gave her leave to go for some days to console and assist her mother, but she desired her to return as soon as possible; which she did. Though she met with nothing but affection from without, she now laboured under an increasing uneasiness within. And after having lived here two years she desired her discharge, and with no small difficulty obtained it, her mistress offering both to raise her wages, and to discharge her from a part of the work. She returned to her mother in the country, † who joyfully received her. But she had not here the conveniency of hearing sermons, or being at the communion, so frequently as in the town; to which, after having resided here four months, she therefore returned; where several were desirous of having her in their service, from the excellent character which she had acquired.

In less than four months she tried three new places; but kind treatment did not answer the state of her mind. ‡ Her inward satisfaction was gone; anxiety and agony of spirit had taken its place. About this time God § presented her with one, proper for the accomplishment of the designs he had upon her. Here she had no expectation of an easy place, but quite the contrary; yet she felt her mind moved to think this her right place: and here the Lord put his hand to the work.

* How is this consistent with the piety she is said to have had even then?

† Here she seems to have followed her own imagination, without any reason whatever.

‡ Enthusiasm all over! † No, Satan rather; tho' God brought good out of evil.

work, to lay the foundations of that high and great edifice of perfection.

In this house they were accustomed every evening, after supper, to read the lives of Saints, or some other spiritual book, which gave her great pleasure, with an ardent desire to join herself to the companions of Christ. Day and night she could think of nothing else but the means of becoming like them. She often desired one of the daughters of this family, to read for her; which she willingly did. God also provided Armelle with a director, well acquainted with the ways of the spirit.* He encouraged her much to be faithful to God, and to resign herself entirely to his conduct.

After this, she underwent great spiritual conflicts; through which she was preserved steadfast in the fear of God, though in great distress of mind, till it pleased him in his tender compassion to cause light to shine into her heart. Hereupon she renewed her solemn covenant, in humble thankfulness, with him. She prostrated herself, both body and mind, before the Lord, and offered herself entirely to the service of his divine Majesty. Knowing well that the most certain means of attaining a still greater union with God, was the solid practice of virtue. She applied herself thereto with all her might; watchful to let no occasion slip of shewing her meekness and patience, of humbling herself, of obeying, and of surmounting herself in every thing.

Soon after she fell sick, and so continued for five or six months, having a fever without intermission, which reduced her to very great weakness and languor. Her mistress persuaded herself that sloth was the source of her maladies, and that close and hard labour would be the best remedy for them. She was confirmed in this way of thinking by a person of piety, who, coming to visit her, had met Armelle so recollected, and retired in herself, as to take little or no notice of her, whereby she was offended. She conceived an unfavourable

* I am afraid that the very imprudent step she took was owing to him.

able notion of her, and said to her mistress, "If Armelle continues thus, she will go out of her senses, as she is now making great strides toward such a state." Hereupon her mistress, fearing that event, made her work incessantly, and forbade her all her devotions. She exercised and harassed her in such a manner, that I had it from the mistress's own mouth (telling it by way of diversion) "that if Armelle were a faint, she had contributed a good deal to it."

Before this, her employ was only to take care of the children: But now, beside that, she was put to every thing most fatiguing in the house. From morning 'till evening she had no rest allowed her. Often she fainted away under her labour; her mistress attributed it all to imagination. But this was not all: whatever she did, her mistress found fault with it; to which she never made any reply, suppressing every movement of impatience or resentment; this the other attributed not to virtue, but to stupidity, and on that account despised her the more.

Once the fever, joined to her constant hard labour, had weakened her to such a degree, that she could keep up no longer, but was constrained to lie down. But her repose was short. Her mistress made her rise and work, telling her that her sloth and folly made her fancy herself sick; that she hated work, and had recourse to contrivances to shun it. She commanded her instantly to carry out dung on her head into the garden. Her heart shivered at the hearing of this order, having at the same time violent pains in her head. Yet, without making any reply, she went like a poor lamb, and was kept to this employ for two days, which were the most painful days, she ever felt; because every time she loaded her head she seemed to feel as many thorns run into her head as there were hairs on it. But the consideration of our Saviour's crown of thorns gave her courage to support it. If every thing were finished about the house, her mistress would rather invent the most disagreeable employment for her, than let her have a moment's respite. Often

Often she reproached her with her little sense, tho' she did every thing with dexterity, neatness, and in a becoming manner. When there was most company her mistress exclaimed against her the most, at which she felt a secret joy; and even at such times was the more forward to present herself before her mistress, the more to mortify herself.

It seemed to me, said she, "That all I endured was nothing in regard to the desire I had to suffer, after the example of my Saviour, who presented himself continually to me for a model: for on every occasion he inwardly instructed me, as a master does his scholar; and I was so attentive to his voice, and so ready to execute his directions, that I little regarded whatever was said or done to me, keeping myself as it were shut up within myself with my divine love, whose presence at this time I never lost; I even rejoiced to suffer any thing for his love, beseeching him to give me the patience, which he had practised through the whole time of his life. When my trouble was the greatest, I retired with speed to my Saviour, who was my hiding-place and refuge, and then I would have defied all hell to hurt me, so much strength and courage I received; and all I suffered seemed to me no more than a straw by a great fire."

She saw well that, without a special assistance, she could never have subsisted among so many crosses. But she was as peaceable and calm as if she had every satisfaction in the world, receiving with joy, meekness and humility, all the bad treatment she met with; and thinking so meanly of herself, that she looked upon it all as only too good for her. She acknowledged it all to be the pure favour of God to her, as often she declared to me with tears in her eyes. It melted her into love and thanksgivings to her great benefactor.

[*To be continued.*]

Some





Some Account of the Life of Mr. THOMAS LEE.

1. **I** Was born in May, in the year 1717, at a small village in the parish of *Kighley, Yorkshire*. When I was four years old my Mother died, and I was removed to her Brother's at *Long Addingham*. Here I was carefully restrained from outward sin: yet I often felt an inclination to it; particularly to swear, which one day I did: but, blessed be God, he struck me with so deep a conviction, that I never swore again from that day, nor had the least inclination to it. About fourteen I was bound apprentice to one of the *Worsted* trade, and was by a kind Providence placed in a Family, where I wanted nothing that was needful either for body or soul.

2. From my early days, the Lord was at times powerfully working upon my soul. From ten or eleven years of age, I was exceedingly distressed. I generally saw, as I thought, Hell before me, and believed it was to be my portion. The words *Everlasting* and *Eternity*, were much upon my mind, inso-much that my life became a burden to me. For on the one hand, Hell appeared intolerable, and on the other I found no delight in the service of God, so that my days were consumed in trouble. Frequently did I murmur against God, and often wished to be annihilated.

3. In this state I continued till I was fourteen, tho' with some intervals. I was then a little more at ease, and followed what are called *Recreations*. But from fifteen I was more inclined to Reading, and for some time spent all my vacant hours, in reading the Scripture, and took much pleasure therein. Between sixteen and seventeen, I found much delight in Prayer, and had many inward Consolations, tho' I had never then heard any one speak of the Comforts of the

Holy Ghost. But having none to speak to about these things they gradually died away. From seventeen to nineteen was the most careless part of my life. I now sought pleasure in mirth and company. But the Lord generally disappointed me, and made it bitter to my soul. I could not find any companions to my mind. I sought mirth: but I thought they carried it to excess. And I could not bear their taking the name of God in vain. Hence I had much sorrow at times: likewise the looking back, and seeing what seriousness I had fallen from, cut me to the heart.

4. During this time I now and then heard that blessed man, Mr. *Grimshaw*, and made good resolutions; but they lasted not long. Meanwhile I had heard of a people called *Methodists*: but I was little concerned about them, till I heard some of them preach. I liked them well, and heard them more and more frequently. And tho' I was not deeply affected under any particular Sermon, yet my Conscience was gradually enlightened, by hearing, and reading, and conversing, and praying, till I resolved to cast in my lot among them. From that time my heart was so united to them, that all at once, I dropped all my former Companions. And blessed be God, from that hour I have never had one desire to turn back.

5. I now loved the Bible more than ever, particularly the New Testament. This was my daily companion, and in reading and meditating upon it I found great delight. And hereby I was delivered from a temptation to think, "These are the false prophets we are bid to beware of." This vanished away, when I compared their Doctrines and practice with my Bible. And my Judgment was more fully and clearly informed, of all the essential doctrines of Christianity. And in the use of these means, God frequently met me and comforted my soul. Indeed the doctrine of Salvation by grace was unspeakably comfortable to me. Yet shortly after, I sunk almost all at once into a desponding state, which continued more than a year. And tho' during this time I was
often

often comforted, both under the Word and in Prayer, yet I do not remember passing four and twenty hours together, without being some part of the time in despair.

6. In this period I was continually tempted, to think myself a Hypocrite. Once I mentioned this to a friend, but got no comfort at all, which shut my mouth for a long time. It is impossible to express the anguish I felt. I longed for Death, tho' I knew I was not fit for it. But in the midst of all, I constantly heard the preaching at all opportunities, and never omitted Prayer. When I could say nothing, I groaned before God: resolving, if I perished, (as I expected to do) it should be in the Means of Grace.

7. Yet even in this period, the Lord did not leave me. As I was one night on my knees groaning before him, those words were powerfully applied to my soul, *Thou shalt bear my name before much people.* And this impression never after left my mind long together, which often constrained me to hope that the Lord would some time help me. Also during all this time, I had favour with my Master and Mistress and all the family; altho' they did not much like the people to whom I belonged. Toward the end of this gloomy season, one evening, when sitting in the house, I took courage, rose up, and desired we might have Family Prayer. I kneeled down (and so did all the Family) and prayed with great freedom. And I continued it, tho' only an apprentice, which proved a great blessing to my own soul. For it kept me watchful all the day long, lest my prayer and my life should contradict each other.

8. Soon after I was desired to pray in another Family, which I did several times. I had now more Hope: and one day being alone great part of the day, and much engaged in meditation and prayer, I found a persuasion, that God was willing to receive me. I left my business immediately and went to Prayer. In a moment God broke in upon my soul, in so wonderful a manner, that I could no longer doubt of

his forgiving love. I cried "My Lord and my God!" And in the spirit I was then in, I could have praised, and loved, and waited to all eternity.

9. Before this, I had attended several meetings for Prayer. I was now unawares brought, to conduct those meetings, and sometimes to speak a few words in His name whom I loved. When the meetings were over, others asked me to come to their houses, which I promised to do. But when I came home, I feared I had gone too far, and resolved, to make no more such promises. One night as I was going to a neighbour's house, one of my Master's daughters who was going with me, said, "My Father and Mother are not pleased with your proceedings." I asked, "Why, what have I done?" She said, "They would not have you go to such houses. But if you think it is your duty, to keep meetings in the neighbourhood, they would have you keep them at home."

10. That night my soul was greatly comforted, and I gave notice of speaking at home on Sunday evening. We had abundance of people, and neither my Master, nor Mistress seemed to be at all displeased. They loved me dearly, and let me go wherever I would. But in the midst of all these outward blessings, I had many inward trials. Sometimes I doubted of my State; sometimes I feared I had run before I was sent, and many times said, with *Jeremiah*, *I will speak no more in this name*. And thus I continued for several months, tho' many were blessed and comforted in hearing me. Frequently I consulted my dear friend, Mr. *Grimshaw*, who strongly exhorted me, "Not to be faint or weary, but to go on valiently in the work, to which God had called me."

11. About this time I was invited to go to *Harding-Moor*, *Lingbobin* near *Wilsdon*, and *Thornton* above *Bradforth*. As these were places where no one had preached yet, I thought if God would own me here, and raise up a people for himself, I shall know that he hath sent me. He did so: many found peace with God, and a Society was raised at each place. After
delivering

delivering these up to the travelling Preachers, I went to *Long-Addingham*. There also God was pleased to set to his seal. A Society was quickly raised. Many sinners were convinced, and several of them truly converted to God.

12. During all this time, I wrought exceeding hard at my own business when I was at home: but the going up and down to preach, frequently took up more than half my time. After a while Providence called me to *Greenough-Hill*, to *Hartwith*, and some other places; at each of which it pleased God to raise up a people for himself. After I had preached some time at *Greenough-Hill*, I was invited to *Pateley-Bridge*. Here I was called to an exercise of my faith, which I had not hitherto known. The first time I was there, Mr. ——— had prepared and encouraged a numerous Mob, who spared neither mud, nor stones, with many strokes besides, so that they themselves owned, "We have done enough to make an end of him." I did indeed reel to and fro, and my head was broke with a stone. But I never found my soul more happy, nor was ever more composed in my closet. It was a glorious time: and there are several who date their conversion from that day. After I was a little cleaned, I went to a neighbouring town, where, when my head was dressed, I preached abroad to abundance of people, many of whom had followed me from *Pateley-Bridge*. Some of the Mob also followed, but as the wretched Minister was not present to head them, and as they were greatly out-numbered, they behaved peaceably. And the Lord blessed us much.

13. Having now laboured near four years, and travelled generally on foot, having been often throughly wet, and obliged to keep on my wet cloaths all day, and having frequently, when at home, worked at night, that I might not be burdensome to any: I found, I was not so strong as formerly. And the number of places still increasing, I was obliged, tho' much against my will, to give up my business and buy a horse. Mr. *Grimshaw* now sent me into his Circuit for a month, sending another

ther Preacher in my place. Then I returned and spent a considerable time together among the new Societies.

14. In the year 1752, and during the winter following, the work of God prospered exceedingly; but persecution raged on every side. The malice of the Devil was chiefly levelled against me, as I was the first that disturbed his servants in these parts. So that wherever I went, I was in much danger, carrying as it were my life in my hand. One day as I was going through *Pateley*, the Captain of the mob, who was kept in constant pay, pursued me and pulled me off my horse. The mob then soon collected about me: and one or other struck up my heels, (I believe, more than twenty times) upon the stones. They then dragged me into a house by the hair of the head; then pushed me back, with one or two upon me, and threw me with the small of my back upon the edge of the stone-stairs. This nearly broke my back; and it was not well for many years after. Thence they dragged me down to the common Sewer, which carries the dirt from the town to the river. They rolled me in it for some time; then dragged me to the bridge and threw me into the water. They had me mostly on the ground, my strength being quite spent.

15. My Wife, with some friends, now came up. Seeing her busy about me, some asked, "What, are you a Methodist," gave her several blows, which made her bleed at the mouth, and swore, they would put her into the river. All this time I lay upon the ground, the mob being undetermined what to do: some cried out, "Make an end of him." Others were for sparing my life: but the dispute was cut short, by their agreeing to put some others into the water. So they took them away, leaving me and my Wife together. She endeavoured to raise me up; but having no strength, I dropped down to the ground again. She got me up again, and supported me about an hundred yards: then I was set on horseback, and made a shift to ride softly, as far as *Michael Granger's* house. Here I was stripped from head to
foot

foot and was washed. I left my wet cloaths here and rode to *Greenough-Hill*, where many were waiting for me: and tho' much bruised and very weak, preached a short sermon, from Psalm xxxiv. 19. *Many are the troubles of the righteous: but the Lord delivereth him out of them all.*

16. The next morning I preached again. Afterwards several accompanied me a bye-way to *North-Pasture*. There were many serious hearers; but the Captain of the Mob came and made some disturbance: and then with a great stick, broke every pane of glass in a large window. This made a little confusion at first; but afterwards the Lord poured down his blessing in an uncommon manner. Almost all were in tears, and the people *took joyfully the spoiling of their goods*. Thence we rode to *Hartwith*, where we had peace, and the power of the Lord was with us. But when the work of the day was over, I was so bruised and sore, that I was obliged to be undressed by another.

17. This Summer, Autumn, and Winter, were times of hot persecution. Our friends frequently suffered, when they went upon business to *Pateley-Bridge*. Their cloaths were spoiled, and their persons much abused. They applied for justice to the Dean of *Rippon*, but found none. But what made amends was, we loved each other dearly, and had exceeding comfortable seasons together. In January I was invited to preach about a mile from *Pateley*. When I came, the mob was gathered. However, in the name of the Lord I began: and tho' they blasphemed horribly, and broke the windows, I was not interrupted or discomposed, but prayed, preached, and concluded in peace. As soon as I had ended, they became outrageous. I retired into a Chamber and gave myself to prayer. While I was on my knees, one came and informed me, the mob had forced into the house, and would quickly be in the chamber. But that I must get out at the window, and there were some friends below, who would catch me as I fell.

fell. I did so, and went where I had left my mare. Thus the Lord delivered me this time also.

18. In a while, being desired to preach there again, I fixt it in the day time, thinking the Mob would not leave their work to disturb us. But they soon came and surrounded the house, so that I could not preach at all. After I had been kept prisoner for several hours, I was obliged to run for my life. About the same time I was invited to *Garthit-Hall*, where I preached in the open air with little interruption: but when I went again, the *Pateley* mob came, tho' the floods were out. When I began to preach, they were more and more violent, till I was forced to desist and retire. Being resolved I should not escape again, they surrounded the house, 'till near sunset. Then they ran to beat one of the people. Our friends snatched the opportunity and brought me a horse, which I immediately mounted. The Mob seeing this left him, and pursued me. But again God delivered me out of their hands.

19. But hearing I was to preach some miles off, on the other side of the water, they immediately divided, (it being a great flood) to the different bridges. This obliged us to ride many miles about. It being very dark, we lost our way upon the moors. We wandered till we were thoroughly wet with snow and rain; but late at night found our way to *Jonathan Lupton's*. The Congregation had waited for several hours, being in much trouble for fear I was killed. I changed my cloaths, and tho' it was late, preached to them as the Lord enabled me. It seemed to us little less than Heaven: and tho' it was a hard day, it was a blessed day to my soul.

[To be concluded in our next.]



The following Disquisition contains some of the most striking Thoughts, which I have ever met with upon the Subject. But they will not be understood by inattentive Readers, nor by any that are not accustomed to close thinking.

On the ETERNITY of G O D.

IF a rational Mind is *very finite*, as ours is, it can have but *one Object* under the Consideration of the Intellect at a time; and it can therefore *will* but *one thing* to be done at once. This we can easily conceive from our own Experience. But if the Mind be *less limited*, or perfecter in kind, which, as not involving Contradiction, I have liberty to suppose, it will be able, as such, to have *two Objects* under the Consideration of the Understanding at once, and to *will* two distinct Things to be performed at once: and its *Power*, corresponding to its other *Perfections*, will be able to perform both at once. And, without mentioning other intermediate degrees, we may imagine the Progression to go on. Now, if we suppose the Mind to become at last *infinite*, or all limits to be taken away from it, it must (*as such*) have an *infinite Number of Objects* under the Intuition of the Intellect at once, or an infinite Number of Things all in view at a time; and this by the same kind of Reason as a very finite Mind can have but one; and be able to *will* an infinite Number of Things all to be done at once; and its *Power* being also infinite, or without limitation, it will be able to perform them all at the same time, without *Perplexity* or *Disorder*. This, I say, it will be able to do *as infinite*. Infinite Perfection directly implies this; and it would be absurd to deny it, because we cannot conceive the *manner* of it.

This *first step* being duly weighed, let us next consider this infinite Mind as *necessarily existing*, and in that respect it must have had an *infinite Number of Objects* under the view of the Intellect, not only *once*, but *always*. Necessity of

Existence doth not *limit* Infinity of Perfection, but *shews that Infinity to be necessary and eternal*. It would not be having an infinite and necessary Understanding, (i. e. a *necessarily infinite Understanding*) to be able to comprehend an infinity of Things *at once, and for a little time only*, and then to *wink and relax*: we must own that such an Understanding must have had a Comprehension of infinite Things, (i. e. an *infinite Comprehension*) necessarily and eternally. Thus then a *necessarily infinite Intellect* must have had all Objects necessarily and eternally in View, and under immediate Prospect. And this is the main Point gained. This is *infinite Knowledge!* And such a Being must have had infinite Knowledge by a *physical, or natural Necessity*; even those who are least attentive. must see that the terms all along imply it. But mark, *This is a physical Necessity of Perfection*, as it ought to be. To make the Being *free* here, would be to make it *imperfect*: we might as well say, *free to exist necessarily or not*, as free to have infinite Knowledge or not to have it.

The next thing to be considered is, that *this Being* having all Things always and necessarily in view, must always and eternally *will* according to his infinite Comprehension of them; that is, *must will* all things that are *wisest and best* to be done. There is no getting free of this Consequence. If it can *will* at all, it must *will* this way. To be capable of knowing and not capable of *willing* is not to be understood; and to be capable of *willing* otherwise than what is *wisest and best*, contradicts *that Knowledge* which is *infinite*. Infinite Knowledge must direct the *Will* without Error. Here then is the *origin of moral Necessity*, and that is really of *Freedom*: for the Being is not determined to this constant and eternal act of *willing*, by a *physical energy or power* constantly acting, but from the knowledge of the *eternal aptitudes and agreeableness of Things* to each other; or in other words, from the Intuition of the *eternal relations* of its own *Ideas*, which are the *Archetypes* of Things. Indeed to *will* by physical Necessity, or by the *Determination*

mination and *Impulse* of an external physical Cause, is, when nearly considered, a direct Contradiction; it is not to *will*, but to be *involuntarily determined*, the same as to say, *to will whether a Thing wills or not*, or to *will* against the *Will*. Perhaps it may be said, when the *divine Will* is determined from the consideration of the *eternal Aptitudes of Things*, it is *as necessarily determined*, as if it were *physically impelled*, if that were possible. But it is unskilfulness to suppose this an Objection. The great Principle is at once established, *viz.* That the *divine Will* is determined by the eternal Reason and Aptitudes of Things, instead of being physically impelled: and after that, the *more strong* and *necessary* this Determination is, the *more perfect* the *Deity* must be allowed to be. It is this that makes him an *amiable*, an *adorable Being*, whose *Will* and *Power* are constantly, immutably determined by the Consideration of what is *wisest* and *best*, instead of a *surd Being* with *Power*, but without *Discerning* or *Reason*. It is the Beauty of this Necessity, that it is as strong as *Fate* itself, with all the advantage of *Reason* and *Goodness*. This *constant act of willing* proceeds from his *Knowledge*, it is true, but as proceeding from Knowledge, it is to be considered as *determined by Knowledge*; and Knowledge must be considered as having a *priority of Nature*, though not of *Time*. Hence the wonderful nature of the *divine Will*, that it is both *immutable*, as proceeding from a *necessary physical Perfection*; and yet *infinitely rational*, as being the Issue of *infinite true Knowledge*, or the Knowledge of all Truth. It is strange to see Men contend that the *Deity* is not free, because he is *necessarily rational*, *immutably good* and *wise*; when a *Man* is allowed still the perfecter Being, the more fixedly and constantly his Will is determined by Reason and Truth. *Liberty consists in being determined by moral Motives* (the more unerringly and constantly the better) in opposition to being *physically impelled*, (which indeed takes away the act of willing, or any act properly speaking) and in *self-determination* by the power of the Will amidst the *indifference* of physical

Circumstances. And who, though ever so much engaged on the opposite side, will venture expressly to say, that *to be determined by moral Motives* is not a Perfection? Or, that *to be self-determined* by the power of the Will, where physical Circumstances are *indifferent*, in order to effect a wise and good Purpose, is not a Perfection?

But to go forward. If next we consider the actions of this Being as exerted upon his Creatures, in consequence of this eternal act of Willing, they are (*as in consequence of that*) guided by the absolutely greatest *Counsel and Wisdom*, and therefore performed in the *fittest Time, Manner, and Circumstances*. But what is chiefly to the present purpose is, that though vast Power is exerted, as in *moving* the heavenly Bodies, for instance, yet it is exerted without *struggle, effort or contention of strength*, so to say. *Ease and Difficulty* are not applicable to *Infinity of Power*: they are the marks of our limitation, but vanish here. That Power would not be infinite, by which one Thing were done *smoothly*, and another Thing with *rugged labour and toil*. Let him who hath the Terms [*infinite Power*] often in his mouth, consider only the import of them. *To perform* is equally easy as *to will* to this Being, and that without a Figure, but upon the foot of Reason and Argument. All this is still implied in *necessary Infinity of Perfection*. And this at length will help us to conceive that *even the actions of this Being* no more change the manner of his existence *than his willing them*, there being no *emotion, stress or contention* in performing the effect that might occasion an *alteration*. Nor can they be considered as the manner of his existence; since they are *temporary, successive* (as in the motions of Matter) and *not necessary*, as it must be.

We shall better conceive this, if we consider *why, and how, our manner of existence* is constantly changed; and this particular deserves our attention. In short, this happens in our bodies from *motion, relative situation, and a constant flux of parts*; from all which an immaterial Being must be free. In

our

our minds the manner of existence is changed from a *constant succession of Ideas*, and the occurring of *new Objects*, *new Desires*, and the *willing new Effects* to be produced. This happens from the finiteness of our minds. If we have any *compass* of Thought, Knowledge, Ideas, or Will, it must be by the *successive admission of new Objects* into the Mind. In an *infinite Mind* it is quite the reverse of this: all things must be always and eternally in view, whence no *new Object* of Desire can happen, nor therefore *change of the Will* (which is the great source of the change of the manner of existence in our minds;) and though the actions are performed *in Time*, and commensurately with the *successive existence* of Creatures, yet this is without *change of thought, motion*, or any kind of *alteration*: it is without calling the Attention from *other Things*, to apply it to *that Thing*; or calling the Power from *other Places* to apply it in *that Place*. This is a wonderful Superiority of Nature; so far above our way, that we are struck with admiration at the thought: and yet the certainty of the conclusion will make one contemplate it with pleasure.

It was from these Considerations that *Boëtius* defines the Eternity of God to be, *Vita interminabilis tota simul & perfecta Possessio*. * For in a *necessarily infinite Intellect*, all Things must be *always* and *necessarily* present; from *necessary infinity of Knowledge* all the Purposes of Wisdom and Reason must be *willed* by one *indefinite act*: no new Object can offer itself to the Understanding, no mutability therefore can happen to the *Will*, nor therefore can there be any *rising* or *falling* of Pleasure and Happiness. And this is indeed, *interminabilis Vita tota simul & perfecta Possessio*; † which co-incides with this, *That the manner of necessary Existence is itself necessary, and necessarily the best*. *Quod* (says this Philosopher) *ex Collatione temporalium clarius liquet; nam quicquid vivit in Tempore, id*

* The words can hardly be translated, "The possession of endless Life, at once entire and perfect," comes near the meaning of them.

† Which miraculously appears, from comparing this with the things of time. For whatever lives in time, proceeds from the past, through the present, to the future, and nothing exists in time, which can enjoy the whole space of its Life at once.

praesens

præfens à præterito in futurum procedit; nihilque est in Tempore constitutum, quod totum Vitæ suæ Spatium pariter possit amplecti! This is undeniably a mark of Imperfection to live by change, to lose what is past, to want what is yet to come, and to place infinite Happiness in a succession of Things, though all pleasant. If any state were good, why should it pass? If any thing should be pleasant, why should it not be present? Why should it be first in Expectation, a minute in Enjoyment, and then in Reflection only? This, I say, is plainly a mark of Imperfection; it is our own state; and therefore to be denied concerning a *Mind* infinitely perfect.

From all this we may see that when *God* created the Universe, as there was no *new Object* of Knowledge presented to his *Intellect*, nor any *new Desire* to his *Will*, so there was no *new Difficulty* started to his *Power*; since, as was above shewn, to perform must be equally easy to a necessary Infinity of Power, as to will the performance. The creation of a World, the superintendence of his own Works, the methods of Providence, and the whole scheme and procedure, especially with respect to rational Beings, were no *Novelties* to him, but what he had in view, *familiar* (if I may so say) from Eternity. In a word, after we have once more considered that, if there be a necessity for any Being, it must be for *infinite Being*; and and if there be a necessity for any Perfection, it must be for *infinite Perfection* (it cannot be for *infinite* diminished by any *Quantity*, in either case;) after this, I say, it would be a low, unphilosophical Prejudice to think that *God* could be lonely, and without Entertainment, before the existence of his own Effects, or put to any difficulty by them after they existed; that he could have bettered his Condition by them, or that it would have been worse without them.

I cannot conclude, without saying something of the *unsuccessful Existence* of the *Deity*, or of his *unsuccessful Eternity*. This is an extremely abstruse Speculation, and there hath been much Controversy about it. What we may say safely in it will be easily seen, I humbly conceive, from what goes before.

There

There is certainly no succession of *Ideas, Desires, or Will*, in the *infinite or necessary Mind*; and therefore no *change or mutability* in it. This follows, when we consider that the *manner of Existence* of a necessarily existing Mind must be *itself necessary and immutable*. Thus there is really no actual succession in the *manner of God's Existence*, that is, in his Eternity, nay, not after the existence of a material World. The changes and successions that then happen, happen to something else, not to HIM. And yet, since the *successive or changing Existence* of Creatures is co-existing with the *unsuccessive and immutable Existence* of the *Deity*, we may see that this *co-existence* might have been ages sooner, or that the *one* doth not exclude the *other*, nor is inconsistent with it, but as being infinitely greater, comprehends it. We see in another case, that though all *Motion* (a mark of Finiteness, and itself successive) is in *Space*, yet *Space* itself is *immoveable*. It is, as I am apt to think, something like this *successive and unsuccessive Existence*, both *co-existing*, which ARISTOTLE means when he allows *Time* to be *within the mundane Limits*, but not *without them*. Consider his own words. Χρόνος δὲ ἐστὶν ἀριθμὸς κινήσεως· κινήσεις δὲ ἂν φυσικῶ σώματος ἢκ ἐστὶν ἔξω δὲ τῷ οὐρανῷ διδρακται ὅτι ἔτ' ἐστὶν, ἔτ' ἰνιχεται γινίσθαι σῶμα. As if he had said, "There is an *unsuccessive Existence*, wherever there are not Changes and Vicissitudes by motion." Thus far then, I think we may go with clearness, and understand what we say. On the other hand, it is, I think, scarce intelligible, to apply this *successiveness* or *unsuccessiveness* (so to speak) to *Time* itself, or to *Eternity* abstractedly taken: these seem applicable only to Beings existing by themselves: therefore they (i. e. *Time and Eternity*) seem capable of no alteration or change in themselves, abstracting from the Beings existing in them. If all *created Beings* were taken away, all possibility of any *mutation*, or *succession of one thing to another* would appear to be also removed. Abstract Succession in Eternity is scarce to be understood. What is it that succeeds? One minute

minute to another perhaps? [— *velut Unda supervenit Undam.*] But when we imagine this, we fancy that the *Minutes* are things separately existing, which keep on their own course, though there were no Being at all existing. This is the common notion, and yet it is a *manifest Prejudice*. Time is nothing but the *Existence* of created, successive Beings, and Eternity, the *necessary Existence* of the Deity. Therefore, if this necessary Being hath no change or succession in his Nature, his Existence must of course be unsuccessive.

We seem to commit a double over-sight in this case: first we find Succession in the *necessary Nature* and *Existence* of the Deity himself, which is wrong, if the reasoning above be conclusive: and then we ascribe *this Succession* to Eternity, considered abstractedly from the *eternal Being*. And suppose it [— one knows not what] a Thing subsisting by itself, and flowing one minute after another. This is the work of *pure Imagination*, and contrary to the *reality* of Things. Hence the common metaphorical expressions, “Time runs apace.” “Let us lay hold on the present minute,” and the like. The Philosophers themselves mislead us by their *Illustrations*. They compare *Eternity* to the motion of a *Point*, running on for ever, and making a *traceless* infinite line. Here the *Point* is supposed a *Thing actually subsisting*, representing the *present minute*, and then they ascribe *motion* to a mere Non-entity, to illustrate to us a *successive Eternity*. Hence all the Perplexities of a *past Eternity*, made up of *finite successive Parts*: and hence the contradiction of a *Punctum stans*; though in this case a *Punctum stans* is no more a contradiction than a *Punctum movens*: for in truth the *Punctum* is nothing at all, either to *stand still* or *move forward*. As to the expression *nunc stans*, by which some *Schoolmen* have chosen to describe Eternity; it certainly implies opposite Ideas, if applied to our *existence*, or if our manner of existence be applied to the *Deity*. For then we make [*nunc*] a relative Term which hath a reference to *past* and future. But this is a wrong application;

plication; and if once we allow an *all-perfect Mind* which hath an eternal, immutable, and infinite Comprehension of *all Things, always* (and allow it we must) the distinction of *past* and *future* vanishes with respect to *such a Mind*; and the expression *nunc stans* will appear to have propriety. In a word, if we proceed step by step, as above, the Eternity or Existence of the Deity will appear to be, *Vita interminabilis tota simul & perfecta Possessio*, how much soever this may have been reckoned a Paradox hitherto.

All this diffuse Reasoning *may* (for the sake of memory) be comprized in two or three sentences. For, first, an infinitely perfect *Mind* must have a perfect Comprehension of *all Things, always*: and then, *this Mind* must always *will* what is infinitely reasonable, according to this infinite Knowledge. From these two Propositions it follows, That there can be no succession of *Ideas*, nor change of *Will*, in *such a Mind*. And, lastly, it must be as *easy* to infinite Power to *perform* according to the rule of infinite Reason as to *will* the Performance; for supposing *Difficulty* denies *Infinity* of Power. And hence the *actions* of such a Being occasion *no change* in the manner of his Existence; and yet, as *directed* by infinite Reason, they cannot be *physically necessary*.

L E T T E R S.

L E T T E R CXIV.

A few days ago the following fell into my hands, the inserting of which, I judge will be acceptable to every serious Reader.

To every one of an Honest and good Heart, in all the Christian Denominations.

My dear Fellow Traveller,

I Know not whether thou art a *Churchman*, a *Presbyterian*, *Independent*, *Baptist*, *Quaker*, or one of any other denomination, domestic or foreign: but, be it, in these divided

days, which of them all it may, it makes nothing to me, in respect of my present purpose, and unconnected with the main matter; so as either to recommend or disparage thee in my opinion on that account. One thing I am, however, sure of; and that is, that thou, as well as myself, art a fallen human creature, redeemed by the precious blood of Christ, as of a Lamb without blemish and without spot.

Now, if thou art in any degree sensible within thy own heart of this thy sad fall into a life of sin and misery, and of thy happy redemption out of it to a better and more blissful one in our Saviour Jesus Christ; or, art only, from the very bottom of thy heart, desirous to be made inwardly sensible of thy very important state and condition in both these respects;—then let me inform thee, without any more ceremony, that thy company and farther conversation would be very acceptable and agreeable to me.

I need not tell thee, that the generality of almost all the divided denominations above-mentioned are in fact men of this world, and so devoted to it as to be incapable of entertaining any predominant real concern about salvation in their hearts: for as they admit no inward sense of their fall there, so neither can they by faith have any real heart's enjoyment of the redemption in Christ. Thy observation must also have made thee sensible, that it is not every one making a high profession of Christ, that really possesses the spirit of Christ; neither doth every one that talketh much of him, therefore walk in him.

If thou shouldst happen to be of this false and counterfeit sort, (which are now-a-days too numerous, and a sad scandal to the precious liberty of conscience we enjoy) thou wilt have no benefit by my conversation, nor I by thine: unless thou wert to become heartily willing and desirous of being that in reality, which thou now only professest outwardly with thy lips; and so, to be converted from thy *Pharisaical* hypocrisy

to

to the real knowledge of thyself, and of our Lord Jesus Christ in thy own heart.

If this be thy case, so that thou dost desire to know and to love thy Redeemer and Saviour before all other things; or if thou dost, without either self-deception, or presumptuous arrogance, really know and love him above all things already; I would hereby acquaint thee, that thy company, conversation, and friendship would be more agreeable to me than even that of my own nearest and dearest relations: I mean such as either by natural tie, or by religious profession, may be so termed; if they are not yet truly possessed of the desire, knowledge, and love of which I speak.

If thou shouldst have time and opportunity for reading this letter whilst we are together, and the contents of it should please thee; we might now, without any more delay, make the beginning of such an intercourse and intimacy; and so speak further together in the name and presence of the Lord Jesus, who is a great friend and favourer of such associations. For he says, expressly, that "Where two or three are gathered together in my name, there am I in the midst of them." *Matt. xviii. 20.* and *Malach. iii. 16, 17.* But it may be, that thou, being a discrete person, dost not choose, without first taking time for deliberation, to accept of such an uncommon and unexpected overture, made to thee by a mere stranger. If so, thou canst easily be informed, in the mean time, of what is requisite; and act afterwards as Christian prudence shall direct thee. Or, it may be, thou art one, who, being no ways concerned about the things of God, hast neither any notion of, or inclination for, what thou mayest be apt to term an odd and whimsical kind of intercourse. If so, let me only tell thee, that when losses, crosses, disappointments, and distresses come upon thee in the world; when sickness seizes thee, and death stares thee in the face; when thou mayest perhaps call to mind both time and place, when and where such a friendly letter as this was put into hands by a disinterested stranger. Oh that

that even then, it might not be too late for thee to be serious, and to repent!

The present occasion requires me solemnly to profess, in the presence of our Lord Jesus Christ; that I am not conscious to myself of any other meaning, or design, by putting such a letter as this into thy hand, but purely the promotion of my own and of thy spiritual good. I want not to disturb thee in thy own church, sect, religious opinions, ceremonies, and the like; wherein, however, instead of our Saviour himself, the most people place all their religion now-a-days. I have found the vanity and hurt of laying such an erroneous and undue stress upon these accessory and subordinate things, by a long and dear-bought experience. Therefore, indeed I do not want to disturb thee in any salutary use of them, so far as they really lead thee, as a poor sinner, to Christ crucified for thee; and can any ways help thee to abide and grow up in him: neither do I want to draw thee over to some other party of Christian people, in opposition to thy own, and to all the rest; or so as to rule and have dominion over thee, or to "glory in thy flesh," in a selfish, sectarian spirit. Neither do I want thy favour or affection, thy money or goods, for any private purposes of my own whatsoever: I seek thee and not thine; and all I want is to be edified by and to edify thee in the heart's knowledge and acquaintance with our dear Lord Jesus Christ, and one with another, purely in and for his sake.

Shouldst thou make trial of me, I humbly hope, that, amidst all conscious and acknowledged imperfections and defects, thou wouldst however find me a subject (through divine grace) not quite unqualified for such an intercourse; and never hereafter see any just occasion to suspect me of dissimulation, duplicity, sinister views, or any other designs than such as I here in simplicity and godly sincerity express towards thee.

Neither do I say this to over-persuade, or to inveigle thee into a conversation and acquaintance with me; which being
however

however in and for the Lord, the purest dictates and impulse of thy own heart must have beforehand led and prompted thee to: all I mean by such a declaration is, that in case thou shouldst really feel such an impulse and inclination from the Lord within thy own heart, I might on my part obviate such suspicions, in respect of my own person, as would tempt thee to damp and suppress them.

On the other hand, if thou shouldst, on thy side, out of a mere vain curiosity, or from any other sinister view whatsoever, devoid of the heart's qualifications before mentioned; want to take advantage of such a simple and free offer as this of mine is; remember, God is the avenger of such: and let me tell thee farther, that such a procedure would answer no good end to thy own self, either spiritually, or temporally: for my heart would be aware of thee, and soon feel itself as much burdened by thy company and insipid conversation, as thine would be by mine; in case thou wert a person of right dispositions, and shouldst expect that of me, which my professions do indeed promise, but my heart and life cannot only not come up to, but do even contradict in fact and reality.

Understand therefore this somewhat unusual address and letter as it ought to be understood. I am, in a degree, and desire much more still, to be as wise, earnest, and assiduous in my Lord's matters, as any riding or travelling tradesman may be to promote the interest of his own trade. Let this be therefore to thee like such a one's hand-bill. If something is thereby advertised and made known to thee, which corresponds to thy present wants, thou wilt be naturally glad of the information and offer it lays before thee: but if that should not happen to be the case, and as no harm is thereby done to thyself; so neither wilt thou harm, or give needless trouble to the person, who with no ill-will puts such a notification into thy hand. The paper comes free to thee, and is thenceforth at thy own free disposal.

Do

Do the very same now, in this case; and, both for thy own and my sake, proceed no further, either way, than the real dictates and impulse of thy own heart lead thee, and thou hast a good ground to believe the true intention of such a letter can be answered by thee in the heart's affair.

I am, with sincerity

A friend of all mankind,

And also thy friend and well-wisher,

For Christ Jesu's sake.

A LOVER and SEEKER after the
TRUTH, as it is in HIM.

P. S. Fear no *Jesuitical* trick by this application. Surely the very spirit and tenor of the letter itself will evince the contrary: but if not, I farther attest with truth, that the writer of it has no intention to promote the interest of any one party of Christian people in opposition to another; and least of all that of *Popery*, in opposition to *Protestantism*.

L E T T E R CXV.

[The Rev. Mr. Fletcher to the Rev. Mr. Wesley, asking Advice concerning his entering into Holy Orders.]

Rev. Sir,

Nov. 24, 1756.

AS I look on you as my spiritual Guide, and cannot doubt of your patience to hear, and your experience to answer a serious question proposed by any of your people, I freely lay my case before you. Since the first time I began to feel the Love of God shed abroad in my heart, which was, I think, when seven years of age, I resolved to give myself up to Him and the service of his Church if ever I was fit for it; but the corruption which is in the world, and that which was in my heart, soon weakened, if not erased those first characters that Grace had wrote upon my heart: however, I went through

through my studies with a design of going into Orders, but afterwards upon serious reflections, feeling I was unequal for so great a burden, and disgusted by the necessity I should be under to subscribe to the doctrine of Predestination, I yielded to the desire of my friends who would have me go into the army; but just before I quite engaged into a military employment I met with such disappointments as occasioned my coming to England. Here I was called outwardly three times to go into Orders, but upon praying to God that if those Calls were not from Him they might come to nothing: something always blasted the designs of my friends, in which I have often admired the goodness of God, who has so many times hindered me from rushing into that important employment as a horse does into the battle: but I never was more thankful for this favour than since I heard the Gospel preached in its purity. Before I had been afraid, but then I trembled to meddle with Holy Things, and resolved to work out my salvation privately, without engaging into a way of life which required so much more grace and gifts than I was conscious to have: but yet from time to time I felt warm and strong desires to cast myself and all my inability upon the Lord, if I should be called any more, as knowing that he could help me and show his strength in my weakness; and from time to time those desires were increased by some little successes that attended my exhortations and letters to my friends.

I think it necessary to let you know, Sir, that my Master often desired me to take Orders, and said that he would soon help me to a Living; to which I coldly answered I was not fit, and that besides I did not know how to get a title. The thing was in that state when about six weeks ago a Gentleman I hardly knew, offered me a Living which in all probability will be vacant very soon; and a Clergyman that I had never spoke to, gave me of his own accord, the title of Curate to one of his Livings. Now, Sir, the question which I beg you to decide is, whether I must and can make use of that title to
try

try to go into Orders. For as for the Living, were it vacant, I have no mind to it, because I think I could preach with more fruit in my country and in my own tongue. I am in suspense: for on the one side my heart tells me I must try, and it tells me so whenever I feel any degree of the Love of God and man: but on the other, when I examine whether I am fit for it, I so plainly see my want of gifts, and especially of that soul of all the labours of a Minister of the Gospel, Love, continual, universal, flaming Love, that my confidence disappears, I accuse myself of pride, to dare to entertain the desire of supporting one day the Ark of the Lord, and I conclude that an extraordinary punishment will sooner or later overtake my rashness: as I am in both those frames successively, I must own Sir, I do not see plainly which of the two ways before me I can take with safety, and I shall be glad to be ruled by you, because I trust God will direct you in giving me the advice you think will best conduce to his glory, the only thing I would have in view in this affair: I know how precious is your time, I desire no long answer, *persist* or *forebear* will satisfy and influence.

Sir,

Your unworthy Servant,

J O H N F L E T C H E R.

L E T T E R XCVI.

[The Rev. Mr. Wesley to the Rev. Mr. Walker, on his advising to give up the Methodist Societies to their several Ministers.]

Helston, Sept. 16, 1757.

Rev. and dear Sir,

NOTHING can be more kind than the mentioning to me whatever you think is amiss in my Conduct. And the more freedom you use in doing this, the more I am indebted



indebted to you. I am throughly persuaded, that you "wish me well:" and that it is this, together with a "Concern for the common Interests of Religion," which obliges you to speak with more plainness than otherwise you would. The same motives induce me to lay aside all Reserve, and tell you the naked Sentiments of my heart.

Two years since, eleven or twelve Persons of Falmouth were Members of our Society. Last year I was informed, that a young Man there had begun to teach them new Opinions, and that soon after, Offence and Prejudice crept in, and encreased till they were all torn asunder. What they have done since, I know not; for they have no Connection with us. I do "exert myself" so far, as to separate from us, those that separate from the Church. But in a thousand other Instances I feel the want of more Resolution and Firmness of Spirit. Yet sometimes that may appear Irresolution which is not so. I exercise as little Authority as possible, because I am afraid of People's depending upon me too much, and paying me more Reverence than they ought.

But I proceed to the Substance of your Letter. You say, 1. "If you still hold the Essence of justifying Faith to be in Assurance, why did you encourage J. H. to believe his State good?"

Assurance is a word I do not use, because it is not scriptural. But I hold, that a divine Evidence or Conviction, that *Christ loved me*, and gave himself for *me*, is essential to, if not the very Essence of justifying Faith. J. H. told me he had more than this; even a clear Conviction that his Sins were forgiven: altho' he said, that Conviction was not so clear now, as it had been in times past.

2. "If you believed Mr. V. to be a gracious Person, and a gospel Minister, why did you not in justice to your People, leave them to him?"

J. H. assured me, That Mr. V. also had a clear Conviction of his being reconciled to God. If so, I could not deny

his being a gracious Person. And I heard him preach the *true*, tho' not the whole Gospel. But had it been the whole, there are several Reasons still, why I did not give up the People to him. 1. No one mentioned or intimated any such thing, nor did it once enter into my Thoughts. But if it had, 2. I do not know, that every one who preaches the Truth, has Wisdom and Experience to guide and govern a Flock: I do not know that Mr. V. in particular has. He may, or he may not. 3. I do not know, whether he would or could give that Flock, all the Advantages for Holiness which they now enjoy: and to leave them to him, before I was assured of this, would be neither Justice nor Mercy. 4. Unless they were also assured of this, they could not in conscience give up themselves to him. And I have neither Right nor Power to dispose of them, contrary to their Conscience.

“But they are his already by legal Establishment.” If they receive the Sacrament from him thrice a year, and attend his Ministrations on the Lord's Day, I see no more which the Law requires. But, to go a little deeper into this matter of *legal Establishment*. Does Mr. Canon or you think, that the King and Parliament have a right to prescribe to me, what Pastor I shall use? If they prescribe one which I know God never sent, am I obliged to receive him? If he be sent of God, can I receive him with a clear Conscience till I know he is? And even when I do, if I believe my former Pastor is more profitable to my Soul, can I leave him without sin? or has any man living a right to require this of me?

I “extend this to every gospel Minister in England.” Before I could with a clear Conscience, leave the Methodist Society even to such an one, all these Considerations must come in.

And with regard to the People: far from thinking, that “the withdrawing our Preachers” from such a Society without their consent, would prevent a Separation from the Church, I think,

think, it would be the direct way to cause it. While we are with them, our advice has weight, and keeps them to the Church. But were we totally to withdraw, it would be of little or no weight. Nay, perhaps Repentment of our Unkindness (as it would appear to them) would prompt them to act in flat Opposition to it. "And will it not be the same at your death? I believe not: for I believe there will be no Repentment in this case. And the last advice of a dying Friend, is not likely to be so soon forgotten.

3. But "was there no inconsistency in your visiting Mr. V. as a Minister of the Gospel, when you do not give up your People to him?" My visiting him as a gospel Minister, did not imply any Obligation so to do.

4. "If that was not the design of the Visit, you should not have visited him at all." Does that follow, I visited him as a Brother and a Fellow-labourer, because he desired it.

5. "Does not this Conduct on the whole, favour of a party Spirit? And shew a desire to please the Methodists, as Methodists?"

I am not conscious of any such Spirit, or of any desire but that of pleasing all men, for their good, to Edification. And I have as great a desire, thus to please you, as any Methodist under Heaven.

You add one thing more, which is of deep Importance, and deserves a particular Consideration. "You spake to Mr. Vowler of your being as one Man. Nothing is so desirable. But really before it can be effected, something must be done on your part, more than paying us Visits, which as far as I can see, can serve no other purpose in the present Circumstances, than to bring us under needless Difficulties."

I did indeed speak to Mr. V. of our being as *one man*. And not to him only, but to several others; for it lay much upon my heart. Accordingly I proposed that question to all who met at our late Conference, "What can be done, in order to a close union with the Clergy, who preach the Truth?" We all

agreed, that nothing could be more desirable. I in particular have long desired it; not from any view to my own Ease or Honour, or temporal Convenience in any kind: but because I was deeply convinced, it might be a blessing to my own Soul, and a means of increasing the general work of God.

But you say, "Really before it can be effected, something must be done on your part." Tell me what, and I will do it without delay; however contrary it may be to my ease, or natural inclination: provided only, that it consists with my keeping a Conscience void of offence toward God and toward Man. It would not consist with this, to give up the Flock under my care, to any other Minister, till I and they were convinced, they would have the same advantages for holiness under him, which they now enjoy. But "paying us Visits, can serve no other purpose, than to bring us under needless Difficulties." I will speak very freely on this head. Can our conversing together serve no other purpose? You seem then not to have the least concern of *your own* wanting any such thing! But whether you do or not, I feel I do: I am not in memet totus teres atq; totundus. I want more light, more strength, for my personal walking with God. And I know not, but He may give it me through you. And whether you do or no, I want more light and strength, for guiding the Flock committed to my charge. May not the Lord send this also, by whom he will send? And by you as probably as by any other. It is not improbable that he may by you give me clearer light, either as to Doctrine or Discipline. And even hereby, how much comfort and profit might redound to thousands of those for whom Christ hath died? Which I apprehend would abundantly compensate any *Difficulties* that might arise from such Conversation.

But what Difficulties are those? All that are the necessary Consequence of sharing our Reproach. And what Reproach is it which we bear? Is it the Reproach of Christ, or not?

It

It arose first, while my Brother and I were at Oxford, from our endeavouring to be real Christians. It was increased abundantly when we began to preach Repentance and Remission of Sins; and insisting, that we are justified by Faith: For this cause were we excluded from preaching in the Churches: (I say, for *this*: as yet there was no Field preaching.) And this Exclusion occasioned our preaching elsewhere, with the other Irregularities that followed. Therefore all the Reproach consequent thereon, is no other than the Reproach of Christ.

And what are we worse for this? It is not pleasing to flesh and blood: but is it any hindrance to the work of God? Did he work more by us when we were honourable men? By no means. God never used us to any purpose, till we were a proverb of reproach. Nor have we now a jot more of dishonour, of evil Report, than we know is necessary both for us and for the people, to ballance that honour and good Report, which otherwise could not be borne.

You need not therefore be so much afraid of, or so careful to avoid this. It is a precious balm: it will not break your head, neither lessen your usefulness. And indeed, you cannot avoid it, any otherwise than by departing from the work. You do not avoid it by standing aloof from us; which you call *christian*, I *worldly* Prudence.

I speak as a fool: bear with me. I am clearly satisfied, that you have far more faith, more love, and more of the mind which was in Christ than I have. But have you more gifts for the work of God? Or more fruit of your labour? Has God owned you more? I would he had, a thousand fold! I pray God, that he may! Have you at present more experience of the Wisdom of the World and the Devices of Satan? Or of the manner and method wherein it pleases God to counter-work them in this period of his Providence? Are you sure, God would add nothing to you by me, (beside what He might add to me by you?) Perhaps when the time is
 slipt

flipt out of your hands, when I am no more seen, you may wish you had not rejected the Assistance of, even

Your affectionate Brother,
J. W.

L E T T E R . XCVII.

[Mr. Toplady's Remarks on Imputed Righteousness, in a Letter to the Rev. Mr. Wesley.]

Dublin, Sept. 13, 1758.

Rev. Sir,

ITHANK you for your satisfactory Letter; particularly for your kind Caution against trifling Company. I do not visit three persons in the whole College, except one or two of the Fellows. It is indeed Sodom epitomized: for I do not believe there is one that fears God in it, from top to bottom.

Your Remarks on Mr. Hervey's style are too just: and I think a Writer would be much to blame for imitating it; or, indeed, the style of any other; for if he has abilities of his own, he ought to use them; if he has not, he would be inexcusable for writing at all. I believe Mr. Hervey's mentioning the active, exclusive from the passive Obedience of Christ, is rather a casual than intentional omission: but an Author cannot be careful enough how he expresses himself on a point of so much importance. I have long been convinced, that Self-righteousness and Antinomianism are equally pernicious; and that to insist on the imputation of Christ's Righteousness, as alone requisite to Salvation, is only strewing the way to Hell with Flowers. I have myself known some make shipwreck of faith, and love, and a good conscience, on this specious Quicksand. The Doctrine seems to set the Crown so entirely on Christ's head, and is, at the same time, so very agreeable to corrupt nature, that it would make universal havock

havock in the Church, if the almighty power of God did not preserve his children from the infection; and keep many from ever thinking about it. My heart's desire, and prayer is, that Christ would grant me to keep close to Him, with meek, simple, steady love: and though I have not at all times an equal feeling of his presence, he has, nevertheless, hitherto, enabled me always, even in the darkest hour, (of which I have had many) to retain my Hope and Reliance on Him.

I think, of late, the studies I am unavoidably engaged in, have done me some harm; I mean, have abated that fervency with which I used to approach the Throne of Grace; and this by insensible degrees. My chariot wheels have drove heavily for a month past, but I have reason to hope that I am recovering my usual joy. I can attribute its declension to nothing else but assiduous application to my college business; which prevents my attending the preaching so often as I would. I depend on your candour to excuse this trouble given you, by

Rev. Sir,

Your most dutiful,

humble Servant,

AUGUSTUS TOPLADY.



P O E T R Y .

ON THE CHURCH OF ENGLAND.

JESUS our true and faithful Lord,
 May we not on thy word depend,
 Thy sure, irrevocable word,
 " Lo, I am with you to the end!"

Thy

Thy promise with the Church to abide
 For our's may we not justly claim,
 For our's who in thy blood confide,
 And truly bear thy hallowéd Name!

The gates of hell cannot o'erthrow
 Thy Church immoveably secure :
 Built on the Rock, we surely know
 It must from age to age endure.

Yet Satan hath too oft prevailéd ;
 And Antichrist victorious provéd :
 Churches particular have failéd ;
 Have seen their Candlestick removéd.

Nations that walkéd in gospel-light
 Thy presence doth no longer hear ;
 Africk again is wrapt in night,
 And Asia's ruins scarce appear.

The man of sin that reigns at Rome
 Compels adoring crouds t' obey,
 Honours divine he dares assume,
 He poisons all who own his sway.

And may not we to Satan yield,
 And sink before thé infernal host,
 The measure of our sin fulfilléd,
 Our lamp extinct, our gospel lost !

Humbly we hope for better things,
 Since Thou our offering dost receive,
 And grace to us salvation brings,
 And unconsuméd, by faith we live,

T

Thy

Thy blessings with the remnant stays,
 The faithful seed is multiplied,
 Thousands their bleeding Lord embrace,
 And follow close their heavenly Guide.

Oh may they more and more increase !
 Protectors of a guilty land ;
 And spread the kingdom of thy grace,
 Till all submit to thy command.

Oh may they never turn aside !
 In separate sects and parties stray,
 Far from the fold, and scatter'd wide,
 But still walk on in Christ the way.

To Thee and to each other draw,
 Thy mercy, power, and truth make known ;
 A pattern to all Churches live,
 Till all are perfected in one.

Thou God who hearst the faithful prayer,
 Presented after thy own will ;
 Assure us of thy constant care,
 And on our hearts the answer seal.

The Spirit pleading in the Bride
 With gracious smiles of love attend ;
 And with our favourite Church abide,
 And bless, and keep, till time shall end.

H

THOUGHTS

THOUGHTS ON HEAVEN.

[By Miss E. T.]

SAY, will your candour spare a fault'ring muse,
If she a late, though beaten, theme renews?

Common the wish to have the veil withdrawn,
That heavenly glory on the sense might dawn:
Or that some fair Intelligence would deign,
To unfold the wonders of the eternal plain.

Vain wish! for still the veil is not withdrawn,
No heavenly glories on the senses dawn:
No fair Intelligence does kindly deign,
To unfold the wonders of the eternal plain.

If to endure this "mortal coil" requires,
Bliss in reversion equal to desires,
We must believe a certainty of joy,
Unbounded all, and all without alloy.
We cannot doubt a bright hereafter is,
But then, how varied, the celestial bliss?
The differing enjoyments of the place
Is what we know not now—but fain would guess.

Rowe, has her native eloquence display'd,
Form'd various scenes in fields that never fade;
And Milton talks of Amaranthine bow'ers,
In which the sons of heav'n recline their powers,
And fancy takes a larger leave to roam,
With freest flight in "Watts's world to come."

Yet doubts preponderate, and Sceptic we
Still think it may, and yet it may not be.

But

But the grand question of the social mind,
 Which friendship does in its soft tethers bind,
 Is, " will eternity this joy prolong?
 " Say, shall we know each other in the throng?
 " Say, shall we consciously unite again?
 " And will distinct perception there remain?"

Does not the sacred text its witness bear
 To this heart-cheering truth, distinct and clear?
 And then will not the nature of the case,
 Self-evident remaining doubts erase?
 If love, and knowledge in the human soul
 Must with its nature co-existent roll—
 If more and more maturéd, our social love
 From knowledge must essentially improve:
 Then will distinct perception, there remain,
 And kindred minds, upon the eternal plain,
 With conscious pleasure shall unite again.

But the great Author of the christian tie,
 When breathing out his prayer for Unity,
 Prayéd, his elect might sweetly all be one,
 One with the Father, and his favourite Son.
 Can then the memory of an human friend,
 Remain, and with that sacred Union blend?
 Yes! the fair seats of knowledge, and of love
 Will every intellectual bliss improve!
 The sacred dwellings of the Lamb will give,
 The noblest joys a spirit can receive:
 There love, that angels prize, and men adore,
 There love divine its choicest gifts will shower.
 Then reason shall regain her native seat,
 In more than pristine vigour shine compleat,
 And every pleasure suited to its powers,
 In bright succession crown the endless hours.

There sacred friendship quite unveils her face,
 And glows with all the fervors of the place:
 Then shall the re-embrace of parted friends,
 For pangs of parting give a full amends:
 Absence no more shall rend the tortured heart,
 'Tis heaven's peculiar — never more to part.
 There souls by sympathy each other draw,
 There love is liberty, and nature's law;
 The encreasing flame will freely circulate,
 It can't be little or inordinate!
 In breasts seraphic purest transports glow!
 No ills terrene prevent the rapturous flow:
 What pains the tenant soul in this low state,
 The unkind, the sordid, the indelicate!
 All that is irksome will far off remove,
 Nor ought remain but what increases love.
 No fond excess the wounded heart will tare,
 Nor shall we mourn contracted fervors there:
 The generous flame with freedom will transpire,
 And equal love unite the glorious choir,

Yet still diviner joys, diviner love,
 Await the ransomed in the realms above;
 "Then shall we know, as also we are known,"
 Then will arise the intellectual sun!
 The irradiating beams will powerful dart,
 Illume the eye, and deify the heart!
 The bright idea of the eternal mind,
 Who in creation shone on human kind,
 Who in redemption shewed how God could bless,
 The filial God-head will unveil his face:
 And then with grace, and comforts unexpressed,
 The eternal spirit quite involves the blest!
 Then love itself displaying richest grace,
 For ever folds us in its strong embrace.

And

And were creation banished from our sight,
 And were the first-born fairest sons of light,
 And were our friends, the dear selected band,
 Forever banished from the blissful land,
 Yet still intire the rapture of the soul,
 The joy in God, would be forever full.

When pardoning love has blotted out our sin,
 Then does celestial amity begin,
 Fraught with desire we then essay to prove,
 That love is heaven, and that "God is Love."

Come then my friend, my sister, let us rise,
 Maturing for our seat above the skies.
 In all researches we are still aware,
 The search for grace is our peculiar care;
 In righteousness, and peace, and joy regain,
 The white adorning, for the heavenly plain:
 Regain the pearl originally lost,
 Refilled with Father, Son, and Holy Ghost:
 Till ripe for heavén, we take from earth our flight,
 And the Meredian gain——of Love and Light.

S H O R T H Y M N S.

JOB, xii. 16. *The deceived and the deceiver are his.*

THE crafty manages the fool,
 The tame unthinking crowd;
 He makes the simple one his tool,
 But both are tools to GOD:

Their

Their folly and their craft he blends,
 Whate'er themselves design,
 And bids them blindly serve the ends
 Of Providence divine.

What have his servants then to fear,
 Who bear *Jehovah's* seal?
 Though thorns and briars are with us here,
 And we with scorpions dwell?
 His love omnipotent we sing,
 Who doth the world restrain,
 Rejoicing that the Lord is king,
 And shall for ever reign.

JOB, xvi, 22. *When a few years are come, then I shall go the way whence I shall not return.*

I Wait a few sorrowful years,
 And then I no longer shall mourn,
 But flee from the valley of tears,
 A way I shall never return:
 From earth I shall quickly remove,
 To sure, everlasting abodes,
 And sing with the spirits above,
 And triumph with angels and God.

JOB, xvii. 1. *My breath is corrupt, my days are extinct, the graves are ready for me.*

MY days are extinguished and gone,
 My time as a shadow is fled,
 And gladly I lay myself down,
 To rest with the peaceable dead:

The

The dead ever living attend,
 Whose dust is all safe in the tomb,
 And many a glorified friend
 Is ready to welcome me home.

JOB xvii. 11. *My days are past, my purposes are broken off,
 even the thought of my heart.*

MY days are all vanished away,
 Broke off the designs of my heart,
 No longer on earth I delay,
 Or linger as loth to depart :
 Resolved in my Lord to abide,
 The purpose I know shall remain
 And trust to be found at his side,
 And *Jesus* eternally gain.

JOB xvii. 13. *I have made my bed.*

READY for my earthen bed,
 Let me rest my fainting head,
 Welcome life's expected close,
 Sink in permanent repose :
Jesu's blood to which I fly,
 Doth my conscience purify,
 Signs my weary soul's release,
 Bids me now depart in peace.

Thus do I my bed prepare ;
 Oh, how soft when *Christ* is there !
 There my breathless Saviour laid,
 Turns it to a spicy bed :

Resting

Resting in his power to save,
 Looking now beyond the grave,
 Calm I lay my body down,
 Rise to an immortal crown.

A SPECIMEN of our ANCIENT POETRY.

There is in the Church of Campsall, near Pontefract in Yorkshire, the following Inscription.

“LET fal downe thy ne, and lift up thy hart,
 Behold thy Maker on yond cros al to torn.
 Remember his wondis that for the did smart,
 Gotyn without syn, and on a Virgin born.
 All his hed percid with a crown of thorns,
 Alas! man thy hart oght to brest in too.
 Bewar of the dwyl when he blawis his horn,
 And pray thy Gode aungel cover the.

[From Hearne's *Leland's Collectanea.*]

A N A N E C D O T E.

At Great Farringdon, Berks, in an old Church Warden's Book of Accounts, dated 1518, there is the form of then admitting Church-wardens (as we suppose) into their Office, in the following words, viz.

“CHERCHYE Wardenys, thys shall be your charge, to be true to God and to the Cherche, for love nor favour off no man, wythe in thys Parrche to wthoold any Ryght to the Cherche, but to Resseve the Dettys to hyt belonge the or ellys to goo to the devell.”


[*Hearne's Pref. to Walt. Hemingford de reb. gest. Edv. 1, 2, 3.*]



T H E

Arminian Magazine,

For FEBRUARY 1780.



*An EXPOSITION of the ninth Chapter of the Epistle of
St. Paul to the ROMANS.*

Extracted from JOHN GOODWIN.

Concerning the Scope of the Chapter.

THERE is nothing more conducive to a true understanding of this chapter, especially in those passages which are more difficult and obscure, than a clear, steady, and distinct knowledge of the Apostle's scope herein, and what doctrine it is which the Holy Ghost here seeks to prove. Therefore by way of preface to our explication of it, we shall enquire after the main drift and intent of the Apostle herein.

Some conceive that from the rejection of the *Jewish* nation, who had for ages past been a peculiar people, together with the calling the *Gentiles* in their stead, he takes occasion to declare the original fountain hereof, the absolute and eternal decree of God, according to which, he hath predestinated such and such persons to eternal glory, and such and such others to eternal misery. From this absolute decree they say, it comes to pass, that some persons, viz. those who are predestinated to life, have means of grace vouchsafed, by

which they are infallibly, and without all possibility of mis-carrying, brought to repent and believe: as on the contrary, that others, viz. those who are predestinated to death, must remain in impenitency and unbelief, and consequently be at last rejected by God, and perish everlastingly.

The other opinion is, that the point the Apostle aims at is, partly the preventing, partly the satisfying objections which he knew the *Jews* either had made, or probably might make, against that doctrine of Justification by Faith, without the works of the law, which he had asserted hitherto.

That this, and not the other, is the genuine scope of the Apostle, will be sufficiently evidenced by these considerations.

First, The doctrine of such a Predestination, as the former opinion contendeth for, hath nothing in it to convince the *Jews* of any rebellion against God, in rejecting the doctrine of Justification by Faith in Christ. For, that some are elected by God, others reprobated, no ways proveth, either that they who embrace the doctrine of Justification by Faith, are elected; or that they who depend upon the Law for Justification, are reprobated by him, or rebel against him. Now it is clear, that Paul, both in this and the two following chapters, labours to convince the *Jews* of their obstinacy against God, in rejecting his counsel concerning their Justification by Faith, and that this obstinacy of theirs was the cause of their being cast out of the favour of God. Nay,

2. Such a doctrine of Election and Reprobation, is so far from having any thing in it whereby the *Jews* should be convinced of disobedience against God, by rejecting the gospel, that it hath rather a tendency to strengthen their hand under this their rejection, and to harden them in their rebellion yet more. For might not they argue, that they, who continued in the Law and Ordinances of God given unto their forefathers, and who sought for righteousness by the observation of them, were the Elect of God: and on the contrary, that himself, and such of their nation, who apostatized from the Religion of their forefathers, were the persons reprobated by God?

God? Therefore certainly the asserting of this doctrine was no part of the Apostle's intention in this chapter. But,

3. For a person who is an enemy to the gospel, to hear it proved, that God himself did preach the gospel, and that in such discoveries of himself as this person acknowledgeth, is a means of the greatest efficacy that can be imagined to work a perfect reconciliation between such a man's judgment, and the gospel. Now this is the Apostle's scope in the chapter before us, to demonstrate to the gainfaying *Jews*, that the very doctrine of Justification, which they so desperately opposed, was anciently preached to their forefathers by God himself; and this in several passages of those very Scriptures which themselves granted to be of divine authority.

4. Evident it is, that a great part of the chapter, and particularly that part of it wherein the said doctrine of a personal Election and Reprobation from eternity, is supposed to be handled, is spent in giving satisfaction to two main objections. The former, if your doctrine of Justification by Faith be true, God and his word must needs be false; because God hath appointed not faith in Christ, but the works of the law, to be the condition of Justification, and hath named *Abraham's* seed for his sons and heirs, and not the *Gentiles*, as your doctrine would imply. This objection he insinuates in a way of anticipation, ver. 6. *Not as though the word of God hath taken no effect*: q. d. though I teach Justification by Faith, and deny it to be by the works of the law; yea, though I exclude the greatest part of you *Jews* who are *Abraham's* seed, from being the sons of God, and entitle the *Gentiles* to this privilege, yet do I not hereby *make the word of God of no effect*, as you vainly suppose. The other great objection was this, that such a doctrine makes God unrighteous, or unjust. This he insinuates ver. 14. *What shall we say then? is there unrighteousness with God?* Doth any such thing follow from that doctrine which I assert concerning Justification by Faith, and not by the works of the law, viz. that *God should be unjust? God*

forbid; meaning, that his doctrine was far from being accessary to any such consequence.

5. The Apostle himself, towards the end of the chapter, briefly recollecting what he had argued in the former part of it, plainly enough declareth, that he had had nothing at all to do with such an Election and Reprobation of men from eternity; but that his business had been to evince Justification by Faith, and that it was no ways contrary to the word of God, that the *Gentiles* believing should be justified; or that the *Jews*, seeking to be justified by the law, should be condemned.

What shall we say then? What may we conclude from what hath been said? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. Here is nothing of any affinity with an Election or Reprobation of men from eternity; but a plain assertion of the justification of those who believe, though *Gentiles*, and of the non-justification of the *Jews*, because they believed not. Therefore the intent of these was not to establish the doctrine of a peremptory and absolute Election and Reprobation of men from eternity; but to confirm that great doctrine of Justification by Faith.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh; Who are Israelites, to whom, &c.—Ver. 1, 2, 3, 4.

THE Chapter may be divided into two parts; the former consisting of the five first verses; the latter, reaching to the end of the chapter. In the first, the Apostle in a most solemn

solemn manner professeth his affection to his countrymen, the Jews, together with a high esteem of them, in respect of their privileges. In the second part, he maintains his doctrine of Justification, against all objections.

I say the truth in Christ, I lie not, my conscience, &c. The Apostle well knowing how indispoused the hearts of his countrymen were, to take the impression of what he was now about to speak, viz. that *he had great heaviness, and continual sorrow in his heart*, for that misery, which he saw coming upon them, to force a way for the belief of these things, he useth the strongest asseveration, *I say the truth in Christ, &c.* As if he should say, let no man suspect me for a liar, or dissembler in what I am about to say, for I speak as in the presence of my great Lord and Master. Yea, I have the testimony of *mine own conscience*, for the truth of what I speak, and this avouched by the Holy Ghost himself.

I lie not.] That which he had in the former clause expressed in the affirmative, *I speak the truth in Christ*, in this he emphatically confirmeth in the negative, according to the propriety of the Hebrew tongue, wherein that which is expressed with much earnestness in the speaker, and as matter worthy special observation by the hearer, is wont to be delivered both negatively and affirmatively. Nor is he satisfied with both these, but draweth out his soul yet further, saying,

My conscience also bearing me witness in the Holy Ghost.] q. d. When I affirm, that *I speak the truth in Christ*, and *lie not*, I do not speak out of any sudden, or inconsiderate motion; but my conscience beareth me witness, in, or through the Holy Ghost: i. e. through the motion, and suggestion of the Holy Ghost.

That I have great heaviness, and continual sorrow in my heart.—Ver. 2.] That which the Apostle desired to procure belief unto, by all that solemnity of attestation, which he had expressed, (ver. 1.) was, that he had *great heaviness*, and perpetual torment, like that of a woman in travel.

For

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites, &c.—Ver. 3.] In these words he rendereth an account both of the reality and truth of the deep sorrow which he had expressed, as also of the persons, for whose sake he travelled with such sorrow and heaviness. These he calls his *brethren, his kinsmen according to the flesh, Israelites*, enumerating several prerogatives appropriated to them. By mentioning his near relation to them, as being descended from the same Progenitors, and heir of the many privileges; he insinuates, that the greatness of his affection to them, may the more easily be believed by them.

But how is the former part of the verse to be understood? It seems to mean, that he was willing to be looked upon, and in every respect dealt with in the world, as if he were accursed by *Christ*, and so worthy of all ignominy, punishment, tortures, and deaths, that could be inflicted upon him. Such as were wont to be inflicted upon persons, who for some hateful crime, were devoted to utter destruction. The Greek word is indifferently applied, either to persons, or things; and in Scripture commonly signifieth such in either kind, as are consigned, either by God himself, or men, or both, to destruction, in the nature of piacular sacrifices.

The Apostle then in wishing himself an *Anathema*, or *accursed from Christ* for his brethren's sake, professeth himself willing, yea, desirous, to lie under all the ignominy and shame, whereunto men, devoted to the worst of destructions for the most enormous crimes, are exposed, yea, and to suffer the death itself, of such accursed persons, to procure deliverance for them, from that most heavy curse, of an eternal separation from God, which he certainly knew hung over their heads, for their obstinate refusal of the Gospel.

For my brethren, my kinsmen according to the flesh, who are Israelites. Brethren, not only as descended from the same common root of mankind, in which sense all men were his brethren,

brethren, but as the children of the same worthy Progenitor, from whom he also was lineally descended. Those words, *according to the flesh*, insinuate, that notwithstanding his spiritual descent from Jesus Christ, wherein he most gloried, yet he loved them in that natural band of kindred, wherein both he and they were mutually obliged.

Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.—Ver. 4, 5.] These two verses sum up the high prerogatives of the Jews, above all other Nations.

Who are Israelites.] The name of an Israclite, was very honourable, as being derived from *Israel*, a name of extraordinary grace, imposed by God himself, upon the Patriarch *Jacob*, from whom the Jews are lineally propagated.

To whom pertaineth the adoption.] Who were the only Nation in the world, adopted by God, as sons. It is true; this adoption of the Jews was but a shadow of the heavenly adoption of believers in Christ; yet, was it, simply considered, a prerogative of a very sacred import.

And the glory.] God by many visible testimonies of his presence with them, cast a spirit of glory upon them, and caused their brightness to shine throughout the world. So *Isaiah*; *The Lord shall be unto thee an everlasting light, and thy God, thy glory*; meaning, that God by the abundant manifestations of his gracious presence with them, would render them a people wonderfully glorious in the sight of the world. But some by the *glory* understand, the Ark of the testimony; upon the carrying away of which by the *Philistines*, the wife of *Phinehas*, now at the point of death, said, *The Glory is departed from Israel: for the Ark of God is taken.*

And the covenants.] God at first made a gracious Covenant with

with this nation in their father Abraham, and because of their frequent transgressions, it was disannulled, he was graciously pleased from time to time to re-establish it, and in every new establishment of it, there being some alteration, though not in the main substance, it may upon this account be looked upon as multiplied, or made many.

They were selected by God to have the keeping of the writings, or letter of the Covenants, the tenor whereof equally respected the benefit of the whole world.

And the giving of the law, and the service of God, and the promises.] By the *giving of the law*, he means chiefly that glorious promulgation of the Moral Law by God himself, by the mediation of his Angels, upon mount *Horeb*; not excluding the more private delivery of those other Laws, Ceremonial, and Judicial, to Moses.

By the *service of God*, is meant, that worship, or those services, which were prescribed in the Ceremonial part of the Law: meaning, that it was the singular privilege of this Nation, that they had the true worship of God, such as was acceptable to him.

By the *promises*, are chiefly meant those frequent declarations in the Old Testament of the gracious purpose of God to send his Son at the time appointed into the world, to accomplish the great work of Redemption.

Whose are the fathers.—Ver. 5.] Whose prerogative also it is, to be the children of Abraham, Isaac, and Jacob, who were great in the sight of God, and to whom he made many great and precious promises, wherein their children also, and their children's children in their successive generations, were comprehended.

And of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.] Of whom, not of which Fathers, but, of which *Israetites*, Christ came, in respect of his flesh, or human nature. This plainly supposeth another nature in Christ, according unto which, he came not from

from the Israelites. And this can be none other but the Divine nature; which in the sequel of the verse is expressly attributed to him. The Apostle reserves the mention of Christ's descent from the Jews, for the last of their prerogatives, being the greatest of them all.

Who is over all, God blessed for ever. Amen.] The Apostle gives this so highly-honourable a testimony of Christ, because he was so vilified by the Jews; thus making up that great breach, which they had made on his name and honour, by their unbelief. He is said to be *over all*, because *all power was given unto him in heaven and on earth*, Mat. xxviii. 18. So *John Baptist; The Father loveth the Son, and hath given all things into his hands*, John iii. 35, meaning that he hath made him his great Plenipotentiary, to transact all things relating to the whole creation, especially angels and men; to settle the affairs of heaven and earth for eternity. He addeth these words, *blessed for ever*, to shew, that a far different measure from that which they had measured out unto Christ hitherto, was due to him from them, as from all other men. He closeth all with this word *Amen*, a word commonly used for a serious confirmation of what is said immediately before, together with an approbation thereof, sometimes also importing a wish for the performance of it.

Not as though the word of God hath taken none effect: for they are not all Israel, that are of Israel.—Ver. 6.] His meaning is, that nothing he had now said, concerning the rejection of the greater part of the Jews, drew any such consequence after it, as that *the word of God* (i. e. the promises of God, made with Abraham and his seed,) should miscarry or fall to the ground.

For they are not all Israel, that are of Israel.] There are many lineally descended from the patriarch Jacob, who are not the spiritual Israel; not those Israelites to whom God made, or intended that great promise of being their God. It is true, this promise was delivered to all the posterity of Israel without exception, but in a kind of conditional sense,

if they would be followers of the faith of Abraham. And upon these terms it was made as well to the Gentiles, and the whole world, as to the Jews.

Neither because they are the seed of Abraham, are they all children.—Ver. 7.] The promises made to Abraham and his seed, did not according to the intent of God, appertain either universally or solely, to those who should naturally descend from Abraham; but unto those in whom Abraham's faith should be found, and so should be by a spiritual kind of descent, his children.

But in Isaac shall thy seed be called.—Ver. 7.] Meaning, that God himself declared, what persons of Abraham's natural seed, should be counted for his children, and should inherit the promises; as also who should not be counted for such, in these words, *but in Isaac shall thy seed be called*, Gen. xxi. 12. The Apostle here, entereth upon his main demonstration, that the rejection of such of Abraham's posterity, as, according to his doctrine, were to be rejected, doth in no wise make *the word of God of none effect*.

But in Isaac shall thy seed be called.] The occasion of these words, spoken by God himself to Abraham, was this. Sarah, taking notice that Ishmael, Abraham's son by Hagar, misused her son Isaac, made it her request to Abraham, that together with his mother, he might be turned out of doors. Abraham being loth to do it, received a command from God, to perform her request, giving him this reason; *in Isaac shall thy seed be called*. As if he should have said, let it not be grievous unto thee, to put Ishmael out of thy house, because I have a mysterious design in appointing Isaac to be thine only heir. That this is the true sense intended by God in those words, the Apostle declares in the words immediately following:

That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.—Ver. 8.] The meaning of God, in those words, *In Isaac shall thy seed be called*, was, 1. That the children

children of the flesh, are not the children of God. 2. That the children of the promise, are, and shall *be counted for the seed*, i. e. the children of God. The Apostle doth not here intend to give the literal sense of the words, but the typical only. And by this interpretation, he signifieth that the words were not spoken by God in a literal sense, but rather in a typical, and allegorical. The mystery typified there, the Apostle declareth to be the counsel of God concerning those persons, whom he purposed to own as children, and to confer the blessing of righteousness and salvation upon; and those whom on the other hand, he purposed to disown, and exclude from this blessed privilege, the Apostle in his interpretation of the Oracle, describes by this character, that they are *children of the flesh: They which are children of the flesh, these are not the children of God. By the children of the flesh*, he here meaneth such, as seek Justification in a fleshly way, i. e. by works, or by the observation of the Law; as by *children of the promise*, he means those, who depend upon the free promise of God for it.

To prove, that God, by declaring to Abraham, that *in Isaac his seed should be called*, only minded Isaac in respect of the manner of his conception and birth, that they who should spiritually resemble him in these, should be *called*, i. e. counted and honoured by him as Abraham's seed, he immediately adds:

For this is the word of promise, at this time will I come, and Sarah shall have a son.—Ver. 9.] To shew that Isaac was a son of promise (and so a meet type of those, that should be begotten of the promise of the Gospel by Faith) he citeth the words of the promise, at least the substance of them, by which Isaac was begotten and born. The tenor of the place which the Apostle relateth, is this: *And he (God) said, I will certainly return unto thee, according to the time of life, and lo! Sarah thy wife shall have a son*, Gen. xviii. 10. But before God had said this to Abraham, *My covenant will I establish with Isaac, whom Sarah shall bear unto thee, at this set time, the next year*, Gen. xvii. 20. These two circumstances, the one of

God's coming, to fulfil his promise in causing Sarah to have a son; the other, of the set time, when he would thus come, plainly evince Isaac to have been a son of promise, conceived and born, by virtue of that peculiar promise, both Abraham and Sarah, believed in order to his conception. Take notice, that Isaac is not brought, in this Chapter, as a type, or example of persons personally, elected by God from eternity; but as a type of that generation of men, how few, or how many soever, that shall be justified by God, counted his children, and judged meet to inherit his kingdom. Here is not the least hint of any decree of God, by which Isaac should from eternity, be peremptorily elected: but the manner of his conception and birth, with the reasons of both, are laid forth by the Apostle, as typifying the purpose of God concerning justification and spiritual sonship; and shewing what manner of persons they must be, who shall receive Justification and Adoption from him, viz. such as shall spiritually resemble Isaac in his birth, and be begotten, not of the Law, or the works thereof, but of the free promise of God, and Faith therein. This is coherent with the main scope of the Epistle all along, which is to prove, in opposition to the Jewish confidence, that Justification is not to be obtained by the works of the Law, but by Faith; whereas a discourse concerning an Election and Reprobation of persons from eternity, would be altogether wide of his business, and neither make for his Doctrine, or way of Justification, nor yet against the Doctrine, or way of his Adversaries. And as Isaac is neither here, nor elsewhere, held forth as a type or example, of persons peremptorily elected to life from eternity; so neither was Ishmael, either type, or example, of persons peremptorily reprobated from eternity; but only a type of persons seeking Justification by the Law, whether they come to repent of this error, and seek it by Faith, or no. Nor doth God's chusing Isaac before he was born, to make him a son of promise, any ways prove his election of him from eternity

unto

unto salvation; but only his designment of him for a type of those, whom he intended to justify, and of that way, or means, by which his purpose was to justify the world.

And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children not being yet born, neither having done any good or evil, that the purpose of God, according to Election might stand, not of works, but of him that calleth,) It was said unto her, The elder shall serve the younger, As it is written, Jacob have I loved, but Esau have I hated. Ver. 10, 11, 12, 13.] And God did not only discover his counsel to Abraham, by shewing what manner of persons they should be, whom he would call Abraham's seed; but he made a more full discovery of the same counsel, in the family of Isaac, in saying to *Rebecca, when she had conceived by one—the children being not yet born—The elder shall serve the younger.* q. d. God did not only discover to Abraham, somewhat darkly, who, and who only; should be reputed his seed, that seed of his, whom he intended to make heirs of the world; but soon after he made the same discovery, more plainly unto Rebecca also.

For 1. Evident it is, that the two persons here mentioned, Jacob and Esau, are not considered in their meer persons, nor (indeed) so much (if at all) in their persons, as in their posterities, or as persons together with their respective posterities, constituting two several bodies of men. This is plain from the words in Genesis, the substance whereof the Apostle here expresseth. *And the Lord said unto her (Rebecca,) Two Nations are in thy womb, and two manner of People shall be separated from thy bowels: and the one People shall be stronger than the other People.* Gen. xxv. 23.

2. As evident it is, that these words, *the elder shall serve the younger*; as likewise those of Malachi, *Jacob have I loved, but Esau have I hated*, are cited by the Apostle to prove (according to their typical signification) *that the purpose of God, according to election, doth, and will stand, not of works,*
but

but of him that calleth : i. e. That the purpose of God, which is the ground of that election, which he maketh amongst men, unto the honour of being Abraham's seed, might appear to remain unchangeable in him, even the same, which he had declared unto Abraham.

That Jacob ever exercised any power over Esau, or that Esau ever became subject unto him, is not only besides, but even contrary to, what we find written. Jacob was rather in subjection to Esau, and was sorely afraid of him, and first by his messengers, and afterwards by himself, acknowledgeth him, and this over and over, for his Lord, and himself his servant. Gen. xxxii. 4, and xxxiii. 8. 13.

From hence it appeareth that neither Esau nor Jacob, nor their posterities, are here brought by the Apostle, as instances of any personal Reprobation from eternity. For certain it is, that very many, if not far the greatest part of Jacob's posterity were wicked, and rejected by God; and not less certain, that some of Esau's posterity were partakers of the Faith of their father Abraham.

From the premises, the true sense of the words immediately following, cited from the prophet Malachi, by way of confirmation of what he had now cited concerning the two brother-nations in Rebbecca's womb, the elder, and the younger, fully appeareth: *As it is written, Jacob have I loved, but Esau have I hated.* Mal. i. 2, 3. q. d. These words, *As it is written*, import, that what he had already cited from Moses, concerning the two Nations, stiled by the names of their respective heads, Jacob and Esau, was but the same (in substance) with what was spoken many years after by the prophet Malachi.

The unthankful Jews, had in Malachi's days, either in words or in their hearts, expostulated with God, and demanded of him wherein he had loved them, i. e. declared any love unto them? *I have loved you, saith the Lord, yet ye say, wherein hast thou loved us?* Mal. i. 2, 3, 4. To this the Lord answereth,

answereth, *Was not Esau Jacob's brother? yet I loved Jacob, and I hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: Thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them the border of wickedness, and the people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.*

1. It clearly appears from these passages, that the Prophet doth not speak at all of the person of Esau, (neither the person of Jacob,) but of their respective posterities. For it was not Esau in person that said, *We are impoverished*, neither were *his mountains or heritage laid waste*. Now if the Prophet speaks neither of the person of the one, nor of the other, but of their posterities only, certain it is, that neither doth the Apostle speak any otherwise of them.

2. If neither the Prophet, nor Apostle, speak of the persons of Jacob, or Esau, but of their posterities, evident it is, that neither that love of God to Jacob, nor hatred of Esau, were such, according unto which, the eternal states of men, either in blessedness or misery, are determined. And to my best remembrance, I never read, or heard, that so much as any of the Fathers concluded from these passages, either Esau's Reprobation from eternity, or his eternal condemnation in time. And certain I am, that neither could they, nor any other, have any sufficient ground, to found such a conclusion upon. Because,

1. As hath been proved from the express words of Scripture, Esau is not here mentioned under any personal consideration, but only as the head of his posterity.

2. It is the confession of all, and may be evinced from Scripture, that all Esau's posterity were not reprobated; neither all Jacob's posterity, elected.

3. Neither doth that service, or subjection unto Jacob, which

which the Divine Orzcle imponeth upon Esau, any ways import such a Reprobation; in as much as the servant may be, and oft-times is elected: yea, sometimes when the master is in a state of Reprobation.

4. Were it granted, that servitude did import such a Reprobation, yet certain it is, that Esau in person, never served Jacob.

5. Neither doth that hatred of God against Esau, (mentioned by Malachi) import any such Reprobation of the person of Esau. Because it related not unto Esau personally considered, but to his posterity.

6. The scope of the Apostle in the context, doth no ways require, that Esau should be personally reprobated from eternity, but only that in his posterity, he should be set forth, as a significant type of the eternal misery of all those, that should seek Justification by the works of the Law, or in a way of their own devising, and not submit unto the counsel, and good pleasure of God, who hath consecrated the way of Faith in his Son, as the only means whereby Justification is to be attained.

7. His cordial reconciliation to his brother so fully expressed, Gen. xxxiii, after that great and deep offence taken at him, upon occasion of his stepping in between him and their father's blessing, is no light testimony of his own reconciliation with God. *For if ye forgive men their trespasses (saith our Saviour) your heavenly Father will also forgive you.* Mat. vi. 14. Therefore there can be no competent ground assigned of his damnation, much less of his personal reprobation from eternity.

8. It is no ways probable, that he should inform such parents, who had found special favour in his sight, that he had reprobated from eternity any of their children, and this whilst they were yet unborn. A message of such a sad and horrid import as this coming from the mouth of God immediately to a weak and tender woman, whose hour of travel,
and

and this with two children, was now come, could not in all likelihood but have caused an abortion, and indangered her life.

9. And lastly, There is no end imaginable, worthy the only wife, and most gracious God, why he should make known unto the world, such a thing concerning Esau, being yet unborn, as that he had reprobated him from eternity. Such a revelation cannot be supposed to be of any use, or spiritual edification to the world; but rather of a malignant influence upon the hearts of men, as directly occasioning them to judge hardly of God, and to conceive of him as no faithful Creator, as having no care, no love, no bowels or compassions towards the workmanship of his hands.

[*To be continued.*]

The LIFE of ARMELLE NICOLAS.

Wrote by her intimate Friend.

[*Continued from page 24.*]

AT last, after a fever of five or six months, it pleased God to restore her to health, but not to take from her the merit of suffering: for then her mistress forbade her to go to church except on holy days and Sundays, retaining the fear "that her often doing that would make her lose her senses." She hearing of it smiled, and said, "No, I am not out of my senses since I have found my divine Love, and since I love him with my whole heart. When I sought the world, then I was not right in my senses." It indeed at first gave her some pain to be forbidden to go to church: yet she submitted to it, cying her mistress, as if she had been Christ, punctually obeying all her commands. She never complained of her mistress, but only told her confessor of her trials, desiring him to thank God,

for giving her the means of suffering something for the love of Christ. Once her confessor told her that she might quit this place: "How, my father, (said she,) would you advise me to shun the cross which God has sent me? I will never do it unless you command me. Were I to suffer a thousand times more, I will not go out 'till they put me out by the shoulders." Her confessor was pleased with her firmness and constancy, and encouraged her to pursue it.

Yet sometimes the enemy put it into her mind that she was the cause of her own hardships; for if once she properly shewed her repentment, her mistress would be more cautious of imposing on her. To all these insinuations she turned the deaf ear. She still had the best reasons in the world for her own justification; tho' she were entirely innocent of all their reproaches: saying, with calmness and silence, "In such cases, one cannot think how much it concerns the soul to stand firm, and to grant nothing to humour or passion; the least slip one makes herein often causes an entire deviation, or at least a delay of advancement toward perfection; for my part, if I had not acted thus, the devil had without doubt conquered me; there often needs only one word, to give him entrance into a soul."

As the enemy could not prevail on her to quit this place, he incited her mistress to turn her away. She threatened her for a long time with it. Armelle was not moved by the threat. "Well, my God, said she, thy will be done! If it is thy pleasure that I be turned out from hence, I am content; but I will not procure it, so long as I find wherewith to suffer for thy love." Several times she saw herself on the verge of her departure, her clothes packed up, and herself just ready to go off, when some providential obstacle interfered. Thus had she passed on betwixt four and five years in this house. She was much esteemed and beloved of every one in it except the mistress, whose husband often chid her for it, and said, "She did very wrong to treat in such a manner a poor girl

girl who rendered her every kind of good services." But she had neither eyes to see, nor heart to conceive any thing of it, and wondered how any body could love her, or approve of what she did; God so permitting it for the great good of his handmaid, whom he was willing to purify and refine as gold in the furnace.

Toward the end of the fifth year, her mistress discovered what had long been manifest to all beside herself, which fell out in the following manner.

One day in the summer, being in the country, she had a mind to bathe herself. She took with her this maid; and being on the brink of the water she perceived Armelle all recollected, and retired to herself, without saying a word to her: She, in a rage, said to her, "Well, thou great fool, what art thou dreaming about now?" She, like one suddenly awaked out of deep sleep, answered with great mildness and simplicity, "I was thinking on the extreme anguish and affliction which had pierced the heart of the Son of God, when he passed over the brook Cedron,* of which this water reminded me." And who learned thee, said the mistress, that the Son of God passed the brook Cedron? She replied, "I don't know, but I am assured he passed it." This pierced her mistress to the heart. She discovered what before had been hid from her. The conduct of Armelle, which had before this been insupportable, henceforward appeared to her in a quite different light. Her silence, meekness, patience and submission, which she had always attributed to stupid dulness, and which had caused such a series of cruel usage to the poor girl, now took far other titles, and were acknowledged for real virtues. Now, loving and esteeming her highly, she gave her full power to act according to her own discretion, in all affairs of every kind. She felt a violent remorse for having made her suffer so much. Often has she said since this change, that God had suffered

* John xviii. 1,

her to be blinded toward Armelle, in order to contribute to the satisfaction of her soul.

Armelle on her side loved her mistress very tenderly; and both acted before her, and spoke of her, with the greatest respect, even at the very time when she was treated by her with the greatest severity. And whenever she spoke of her mistress since that time, it was as of one to whom, next after God, she thought herself most indebted, by reason of the great benefits and spiritual advantages she had received through her means. She would say, "She could never forget the obligation she lay under to her, and that she should ever pray to the Lord to reward her for all the blessings she had received from her." She generally called her *her good mother*. Often have I heard her say, with tears in her eyes, "Yes, she is my true mother, for she has helped me to find the true way; and if I could give her the very blood of my veins to do her any service, I would gladly do it."

But altho' in the time of her hardest persecutions, she would never demand her discharge from this house; yet now that every thing was rendered quite easy to her in it, she became desirous to leave it; hereupon her mistress made her all the offers possible to prevail on her to continue with her; but she still persisted in her resolution of departing thence as soon as her year should expire.* In that time the eldest daughter married a gentleman, who commonly resided in a house he had near *Vannes*. His new spouse desired her mother to give her this good maid, to take care of her house. She consented to her importunity with reluctance, regretting her being deprived of so faithful a servant.

Armelle the more readily consented hereto, as it would remove her farther from her relations and acquaintance, that she might the more freely and entirely give herself up to the love and service of God, which was her only desire. Moreover, her relations were still soliciting her to marry:

* I cannot say this was right.

wherefore

wherefore she was glad of this opportunity of disengaging herself from their importunities.

All who knew her in this town were sorry for her departure, but particularly those of the house she had lived in, and most of all the children, who were passionately fond of her, as she had always taken great care of them. Her mother was the person who had the greatest pain to consent to her daughter's removing, as she both loved her excessively and hoped for assistance from her, being now a widow and advanced in age. The daughter, desirous to give her the best consolation in her power, freely gave up her all that she had to come to herself from her father, besides all she could spare from her earnings in service, resigning herself to the care of Providence.

Soon after her arrival here, she commenced a rigorous passive purification, which continued two years.—I shall not enter into a detail of the sad succession of heavy and stunning trials, of gloomy apprehensions and terrors, of her dread of separation from God, and loss of everlasting happiness, wherewith she was continually haunted during that time. She would sometimes say, "When the soul is blest with the approbation of God, every thing which can befall it is rendered easily supportable: but when God retires and leaves it to itself, when it seems at every step to fall into what offends him, without being able to avoid it; then its sufferings are deep and grievous, without any support or hope."*

At length having gone out into a field to deplore her miserable condition, she was suddenly filled with the renewed sense of the love of God, setting before her all his gracious designs, even from her past trials, and the secret supports he had afforded her under them. She was overcome by this divine visitation, so, that she poured forth a flood of tears; most ardently desiring to live henceforth to the Lord alone. She

* I absolutely deny that this is, or can be the state of any Believer, without his own fault: unless their ill instruction, or bodily disorder, joined with diabolical Agency.

continued

continued about two hours in rendering to him thanksgivings, inviting all the saints in heaven, and all creatures on earth, to help her in praising him for his unspeakable favours. Afterwards she returned to the house, but in a state far different from that in which she had come out of it.

It had sometimes given some comfort to her in her dark state, that before she removed to *Vannes*, she had consulted her director, and had his consent and approbation. Often she thought, if she had not had that, she could not have subsisted. Now she became desirous again of meeting with some good director, and her master recommended her to one who suited and was of service to her. She rejoiced greatly at her having met with such an one. She entreated him with tears to spare nothing that was required, that God alone might be master of her heart, to have regard neither to life nor health, nor conveniency; neither to any thing whatsoever, but to this one point; that all nature in her might be subdued, and nothing but pure grace, without any mixture be left.

She had before this laid open to him all her dispositions past and present, with so much clearness, humility, and prudence, that he was astonished, to hear a poor villager express herself in such a manner. Her body being reduced to a weak state, from the great concern of her soul, her director got her removed to the town, to the house of a pious widow, whither he brought some physicians to see her, and some good persons who were greatly edified by her conversation. After some time she returned, and recovered strength sufficient for employing herself in household occupations, in which, as soon as she had the least health, she laboured indefatigably. But she overdid her strength, whereby she relapsed. Thus in frequent maladies she passed three or four years.

At this time* our house wanted a lower servant, having only one who was not sufficient for the service of it, insomuch that we applied to Armelle's confessor, to have one of his

* The person who wrote this Life, was a Nun.

training

training. He thought he could not serve us better than in procuring us this virtuous maid. He saw her continual occupations were a great hindrance to the recovery of her health and strength; we were exceeding glad to have her in our house, but her master and mistress would not agree to it. They made great complaints of it to that father, and signified to him that their resentments would be of as long duration as her absence from them. As for Armelle, she was ready to do whatever she was directed.

After she came into our house, she began to gather strength. We took a singular liking to her and endeavoured to give her all the relief in our power, not willing that she should labour in any thing which might hurt her. She demeaned herself with so much virtue, modesty and submission, that all our Nuns were exceedingly edified. Several often begged leave to talk with her, and were delighted to hear her speak of God, and of his holy love. In this condition she passed about a year and a half, in which time she recovered her health greatly. It seemed as if this was the design for which God brought her hither.— She was employed in the service of the boarders, of which she acquitted herself with so much respect, tho' she was only a servant, they feared as much to displease her as their mistresses. Her very presence, and the modesty which appeared in her countenance were sufficient to retain them in their duty. This was a great relief to the Nuns, who had the care of them, when on any occasion they were obliged to leave them out of their sight: for they well knew that if Armelle was there, all would go as well as if they were present themselves.

If any of them shewed any obstinacy or bad humour, which is common enough among children, she counselled them in private, watching the opportunities when her words might have their effect, which she did with so much delicacy, charity, and cordiality, that she gained on their little minds all she wished for, instilling into them principles of virtue fit for every condition of life, which they might happen to meet with,

with, and which has in several of them had very happy effects.

She was careful that nothing should be wanting to them; and did every thing with so much order and calmness, that one would have said she had nothing to do. Her devotions were so regular, that they did not hinder her, in the least, from acquitting herself of every part of her labour. All the time she resided in our house, we never discovered in any of her words or actions, the least fault: on the contrary, the solid virtues in her were so conspicuous, as to gain her the love and esteem of all that knew her.

Every thing was made as easy to her as possible, from the great love every one had for her: but the gentlewoman with whom she lived had not ceased to try all possible ways to get her back; and now being big with child, and very much indisposed, she greatly feared lest something would befall her in her lying-in. One day speaking to the Confessor, she told him, "If she could have her Armelle near her at that time it would be a great consolation to her." Hereupon the father advised her to ask our Prioress for her. She came immediately to the Prioress, and made her request with such earnestness that she granted it; hoping Armelle would afterwards come back again. But when she once had her in her house, never after would she consent to her quitting it: nor did Armelle herself desire any more to leave it, having evident proofs of its being the will of God that she should be there.

Yet the love and esteem she preserved, all her life for our house, were very manifest. It was the usual place of her visits, whither she came to give vent to the flames of divine love which burned in her heart. All in the house preserved also, on their side, a great love and esteem for her. She prayed for our community. Often affected with gratitude, she said she should never forget, either in this world or the next, the kindnesses she had received therein. But seeing that she was no more to live there, she asked our Prioress to be interred in
some

some corner of our chapel: which was readily granted by her, and by the whole community.

Armelle, now reinstated in her former place, was a bright example in all her conduct. In October, 1656, her mistress died, after a painful illness, which had held her eighteen months; during which time she had rendered her every assistance in her power, and left her neither by day nor night, but for things absolutely necessary. She afterwards came to see me. I asked her whether, during the long illness of her mistress, and of the rest of the family, one or other of whom were for the most part indisposed, she had not been at some times overtaken with impatience; seeing they all had recourse to her; and often she was almost as weak as those whom she was obliged to attend. She answered me, "Not at all through the mercy of my God, whose goodness to his poor creature is so great, and who holds me so entirely subjected to his empire, that nothing stirs or moves in me but by his orders."

After this, as she was passing along the street, by the kick of a horse she was thrown down on the ground, and her leg broken. For this she immediately thanked God: and tho' she suffered exquisite pains, which continued with her till her death, she never shewed any sign of impatience or inquietude. One who had been to see her told me at his return, "If an Angel had a body, he could not suffer with a better grace than Armelle:" and so thought every one that saw her. She desired them to thank God for the great favour which, through his goodness, he had conferred on her. It was above fifteen months before she could go out, and there fell a humour on the other leg, which gave her almost as much pain, as that which was broken.

All this time she was on the bed, or sat in the chair; and they carried her to church only on holidays and Sundays. The rest of the time she stayed in a little corner of the kitchen, to give orders about the household business; and employed herself in one thing or other for the utility of the house, being never idle.

Several persons of all ranks went to see her, all of whom were much edified by her holy conversation.

Toward the end of the year she began to walk with crutches; which, was a cause of great thankfulness. One day in 1669, three years after her fall, she was carried to church; where, after paying her devotion, she on a sudden recovered the use of her legs, and afterwards walked easily, with only a staff, till near her end.

Soon after she came to see us, and could not tell how enough to celebrate this miracle, and to invite us to join with her in praising the Lord for it. Informing me of her state, she said, "I know not what to say, but that the mercies and favours of God, who is my love and my all, are unutterable and infinite. He dwells in my soul, and condescends to rule there as my Sovereign. I have no will or desire for any thing whatsoever, unless he gives it me. My will is destroyed, and I have none but his. I asked if she had not been troubled at being so long deprived of the holy communion, since her leg was broke, as she used so diligently to attend it before. She replied, "To suffer for love is better than to enjoy love. Then she added: Oh, how well God knows how to give himself at all times, and all places, to a soul which has no desire for any thing else but himself only! Formerly it seemed to me impossible to live without receiving my divine love in his holy communion: but now I am, through his grace, in a perpetual union with him." Thus she continued, till the 24th day of October 1671; between twelve and one o'clock at noon she peaceably expired. Some time before, she said, "I have nothing to do here below. Nothing keeps me here but the will of my God: For on my part I have done what he had required of me; and am entirely ready to go whenever it shall please him; for he sent me into this world only to love him: And, through his great mercy, I have loved him so much that I cannot do it to any higher degree, after the manner of mortals. I must go to him to do it after the manner of the blessed in heaven. Betwixt God and me there is nothing but the frailty of this poor



poor body, so weakened by the strength of love, that a slight blast is sufficient to destroy it, and thereby to open the way for me to go immediately to him who possesses all my love."

[To be continued.]

As the remaining Part of the Copy of Mr. LEE'S LIFE is mislaid, we are obliged to put it off 'till next Month; when we hope to have it in our power to insert it without fail.



An Account of Mr. ALEXANDER MATHER: in a Letter to the Rev. Mr. JOHN WESLEY.

Rev. Sir,

1. I Was born at *Brechin*, in *North Britain*, in Feb. 1733, of reputable Parents, who made it their business to bring me up in the fear of God. They instructed me early in the principles of Religion, and took particular care to keep me from evil company: so that when I grew up, I was an utter stranger to the vices common among men. And I took pleasure in reading good books, and learning our Catechisms by heart. When I was at the *Latin School* it was the custom of our Master, every Lord's day, after the Evening Service, to hear what we could remember of the Sermons, and to pray with us. Under one of his prayers, (when I was about ten years old) I was struck with strong Convictions. And these never quite left me, but I always retained a desire to be a Christian.

2. Soon after this, out of a childish frolic, I went away with a party of the Rebels. But I knew not what I did. I hereby exposed myself to many hardships and dangers. But the Lord delivered me out of all. Many mighty ones fell on *Culloden* heath, and in the way to *Inverness*, and indeed on every side: yet I was mercifully preserved. But when I came near my Father's house, there was no entrance for me.

M 2

And

And I knew not where to go, till my Mother resolved to take me to a Relation of her's, near *Perth*.

3. We had a large river to cross, which was much swelled by the late rains. We were just got into the boat, when a Gentleman on horseback came and begged us to stay and take him in, which we accordingly did. He seemed much fatigued. My Mother desired me to hold his horse, which I did, twisting the bridle round my hand. When we were about the middle of the river, the horse took fright, and leaped out of the boat, taking me and the oars, and both the boatmen with him: so that none were left in the boat but my Mother and the Gentleman, without any means of helping themselves. The horse swam to the opposite shore, dragging me with him; then turned back, and swam to the shore we had left. He then jumped out, pulling me just above the water; but I there lost my hold, and fell back into the river. It carried me down, rolling me over and over, 'till it brought me to the side of the boat, which was strangely got to the same shore. They caught hold of me and pulled me in.

4. Here I cannot but remark several providential incidents: 1. That both the boatmen should get safe to that side of the water. 2. Yet when they were there, they should be able to get the boat, with my Mother and the Gentleman safe in it. 3. Yet the horse did not leave me on the opposite side, where to all appearance, I must have perished. 4. Yet, notwithstanding the impetuosity of the stream, the horse should reach the land *above the boat*. Had it been below, I had probably been lost. I admire above all, the exact timing of every Circumstance! Had I been brought to the same side *first*, I could have had no help: had the boatmen reached the opposite side, they in the boat could have had none. And had any of us been carried but a little lower, we must inevitably have been swallowed up in a whirlpool.

5. After having thrown up much water, I was so far recovered, as to be able to take boat again. And having got safe over,

over, we travelled twelve *Scotch* miles, (eighteen *English*) before night. But we could not travel without much danger as the country was full of parties, both horse and foot, who abused all the strangers they met with, and often took them prisoners. When we came near a town, we enquired of one we met, where we could have a quiet lodging? She said, "She could recommend us to no Inn; for they would inform the soldiers of us, who were very rude to all strangers, especially to Women: but if we would put up with the house of a poor man, she knew one that she thought would receive us." So she conducted us to a little cottage, where we found the man engaged in Family-worship. When it was ended, he looked upon my Mother, and said, "Good wife, I have no place fit to entertain *you*, who appear to have a good home some where. Neither can I protect you if the soldiers hear you are in my house. But if you please to sit by the fire, with a little straw for the lad to lie on, you are welcome." They then gave us something to eat and drink, which we received with thankfulness to God. The good woman then laid me down on the straw, and sat by my Mother 'till the morning; when having been commended to God in prayer by our Host, we went on our journey.

6. My Mother's Brother was a considerable Farmer, in the *Carse of Gowry*, near *Perth*. Thither we got before sunset, and were kindly received, 'till my Mother told him her design of leaving me there. But his Wife opposed it much, fearing lest, if it was discovered, they should be ruined for harbouring me. However my Uncle, seeing the distress my Mother was in, over-ruled her, and said, "I should stay." And the next morning, he sent a Servant with my Mother, who saw her safe home.

7. I stayed the Sunday at my Uncle's. But on Monday morning before sunrise he called me (his Wife having prevailed) and told me, "You must go hence." So I set off with one to guide me across the mountains. He then left me,

me, to find my way as I could, to a Place, and a Person I had never heard of before: but I had a line to the man: Providence brought me to the place; but the man was not at home. However he came the next day, and received me kindly. Here I stayed till about Midsummer, and then removed to a distant Relation's, where I stayed 'till November. It was then judged I might go home safely: but when I came, my Father would not let me come into his house. Nay he went and made information against me to the commanding Officer: and I should have been sent to prison, had not a Gentleman of the town interfered for me, and procured leave for me to lodge at my Father's house. In the morning a file of musqueteers came, to take me into custody, and brought me to the Officer. After asking many questions, he told me, "You may go home." But when I came to the door, the soldiers, not knowing his order, were going to carry me to prison: 'till he looked out of the window, and bade them let me go. However, my Father would not put me to School any more, but kept me to his business, that of baking.

8. I continued with my Father 'till the beginning of May, 1751: when being well acquainted with my business, I determined to go abroad. I set out with another young man; who was engaged in *Perth*. Here a place was provided for me in a pious family, where I remained till after Christmas. Two persons then came from *London*; with one of whom I contracted an intimate acquaintance. One Lord's day she asked me to go with her to the Episcopal Meeting. It affected me much, and from that time I attended it whenever I could. And I cannot but say, it was of great use to my soul, and has proved so ever since.

9. About this time I formed a purpose of going to *Londo* and having took leave of my Relations, we set sail from *Montrose*, about the middle of June, 1752. When I came to *London*, I knew no one there: but the kind hand of God was over me. I found a brother of my Father's, who being
of

of the same trade, took me to work with him, 'till he procured me a place, in a serious family at *Billinggate*. But as I was a foreigner, my Master was summoned to *Guildhall*, and obliged to put me away. In a little time I got me another place, near *Whitechapel-Bars*. And as I was strong and active, my Master persuaded me to engage for a year certain. Afterwards he did not use me well: 'till one day being in a passion, he ordered me, instantly to quit his house; which I immediately did.

10. In the year 1753, my present Wife, who was born near where I was, and had lived several years with my parents in my infancy, heard I was in *London*, and resolved to see me. We had not seen one another for many years, and were both glad of the meeting: and as I was then out of place, we had opportunity of seeing each other frequently. On Feb. 14, we were married. I had then forgot the resolutions I had often made of living wholly to God, whenever I should marry: but He soon brought them back to my remembrance, by laying affliction upon my Wife. I now began to be in good earnest for salvation; I bought up all opportunities for Prayer. I resolved to break through all opposition, and to serve God with all my heart.

11. But it still lay heavy upon my mind, that I had not performed my vow of praying with my Wife. And my Conversions increased day by day, till my appetite was gone, and my sleep departed from me: my bones were filled as with a sore disease, and my tears were my meat day and night. I now broke through and prayed with my Wife, and we never after left the practice. It was not long after this, that she knew God to be a pardoning God. And all that summer we continued praying and striving together, and steadily walking in all the ordinances of God.

12. After living at *Hampstead* some time, I removed to a place in *St. Katherine's*. While I was here, I was one day going hastily along the street, and a loaded cart stood in it which
nearly

nearly filled it up. However I went on, thinking I could get by: but just as I was going by, it moved, caught my basket, crushed me up against the wall, and dragged me along till we came against a shop-window which gave way and released me. Every one that saw it supposed I should be crushed to death; or at least that my arms or legs would be broken. But I received no hurt at all, besides a little bruise on the back of my hand.

13. In September 1753, I was hired to Mr. *Merriot*. Our meeting was not expected on either side: he had been enquiring the character of another, which he did not approve off: and I was enquiring for a Master, when he came and asked me if I was out of place? I answered, yes. He asked if I would keep good hours? Which I promised to do. So we agreed, and I entered upon his service. Here I found what I had long desired, a family wherein was the worship of God. This stirred me up to be more earnest in seeking him; to be exact in praying by myself every morning, and with my Wife every afternoon. And we continued seeking Him with our whole heart and shunning whatever we thought offensive to Him. We used likewise, every means of grace. I have sometimes gone to my knees when I was going to bed, and have continued in that position 'till two o'clock, when I was called to go to work.

14. My wife had sometime since found a degree of peace with God. But I could find no peace, nor could I tell what hindered, unless it were the *baking of pans*, as they called it, on Sundays. I would gladly have refrained from this, but then I must have left my place; and I had no hope of finding another place which would not have been liable to the same inconvenience. However I resolved, as soon as Christmas was over, to give up my place at all events. Meantime my flesh consumed away, like as a moth fretting a garment. And my bones were ready to start through my skin; for I had no rest day or night. The following Sunday my Wife and I ventured for the first time, to the Holy Communion; and I found

found some comfort; but the sense of my profaning the Sabbath, soon took it away. I now resolved to delay no longer than the next day, being willing to suffer rather than to sin. Accordingly on Monday morning as soon as my Master came down stairs, I gave him warning: he did not then speak one word: but soon after he came into the shop, and asked me, "If I had got another place?" I answered, no. He said, "Why then would you leave this?" I answered, "Because I dare not commit sin by breaking the Sabbath, as I have done." He used many arguments with me, but in vain. I told him, "I must abide by the word of God, whatever be the consequence: but I will not go away 'till you suit yourself with another man."

15. God now gave me much confidence, and I found much power to pray, that if it was not his will we should part, he would incline my Master to give it up. And the same day he went with a neighbouring Baker, to all of the trade in *Shoreditch* and *Bishop's-gate Without*: proposing that they should all enter into an agreement to give it up at once. All but two agreed. He then advertised for a meeting of Master Bakers upon the subject: but nothing could be concluded. Afterwards I supposed he asked the advice of our Brethren at the Foundry. After he had taken all these steps, more than I could reasonably expect, he told me, "I have done all I can, and now I hope you will be content." I sincerely thanked him for what he had done, but told him, I could not stay any longer than 'till he had suited himself. But I continued in prayer. And on Sunday evening, after family worship, he stopped me and said, "I have done to day what will please you: I have stayed at home and told all my Customers, I will no more bake on a Sunday." I told him, "If you have done this out of conscience toward God, be assured it will end well." And so it did. That very year, his trade considerably increased. And he had a large augmentation of his fortune; so that he was enabled to relieve many that were in want, and

also to lay up abundance for his children. May they herein tread in their father's steps!

16. He then asked me, how I came to scruple baking on Sundays? And I told him simply, how God had dealt with my soul. And I believe it was then he first felt that affection for me, which continued to his dying day. (From that time both he and my good Mistress were particularly kind to me and mine. And when some years after, my station in *London* placed me in some sense over them, there were none in the Society that more fully submitted to every branch of Discipline.) It was then he asked me to go with him to the Foundry, which I did at five the next morning. When I came back, I told my Wife where I had been. It grieved her much as she believed all the idle reports she had heard; many of which she rehearsed, and added, "Now our peace is broken for ever." This stirred me up to be more earnest in prayer, but did not prevent my going every morning. On Sunday she was persuaded to go with me, tho' much afraid of my being drawn into some wrong way. *John Nelson* preached an alarming discourse, which I hoped would affect her much. But on the contrary, she was much disgusted, saying, "He has shewn me the way to hell; and not the way to get out of it. But I thank God, He has shewn me that Jesus Christ is the way: and has brought me out of it too." However she went again the next Sunday. Mr. *Charles Wesley* then preached, and described the whole process of the work of God in the soul. She followed him step by step, 'till he came to the abiding witness of adoption, and here he left her behind. She was now both pleased and profited, and we now went on hand in hand, in the ways of God. But still I did not find the spirit of adoption, tho' I sought it diligently, continuing instant in prayer, and attending the word every morning and evening. Indeed this was not without difficulty: for I had no time for either but what I took from my sleep, which should have been from six to ten in the evening.

evening, and from half past four to six in the morning. I now slept little and ate little, and the grief of my soul drank up my spirits. But yet I could not believe, tho' I continued in prayer and supplication day and night seeking God in sincerity of heart, and carefully departing from evil.

17. About this time my Wife and I were permitted to stay at the meeting of one of the Classes. I was much pleased and refreshed: but she said, "They had all agreed what to say, in order to catch us." Such is the folly of prejudice! It was soon after this, that you returned from the *Bristol* Hotwells, (being just recovered from your Consumption) namely, on Easter Eve, 1754. The next day you preached at West-street, April the 14th: it was the first time I ever saw or heard you. Under that sermon God set my heart at liberty, removing my sins from me, as far as the East is from the West: which the very change of my countenance testified, before my tongue could utter it. I had no great transport of joy; but my load was gone, and I could praise God from the ground of my heart: all my sorrow, and fear, and anguish of spirit, being changed into a solid peace.

[*To be continued.*]



L E T T E R S.

L E T T E R XCVIII.

[From the Rev. Mr. Fletcher to the Rev. Mr. Wesley.]

London, May 26, 1757.

Rev. Sir,

IF I did not write to you before Mrs. Wesley had asked me, 'tis not that I wanted a remembrancer within, but rather an encourager without. There is generally upon my heart

such a sense of my unworthiness, that I dare hardly open my mouth before a child of God sometimes, and think it is an unspeakable honour to stand before one who has recovered something of the image of God, or sincerely seeks after it. Is it possible that such a sinful worm as me should have the privilege to converse with one, whose soul is besprinkled with the blood of my Lord? The thought amazes—confounds me, and fills my eyes with tears of humble joy. Judge then at what distance I must see myself from you, if I am so much below the least of your children; and whether a remembrancer within suffices to make me presume to write to one, whose shoes I am not worthy to bear. I rejoice that you find every where an increase of praying souls. I doubt not but the prayer of the just has great power with God; but I cannot believe that it should hinder the fulfilling of Christ's gracious promises to his Church: he must and will certainly come at the time appointed, for he is not slack as some men count slackness; and though he would have all come to repentance, yet he has not forgot to be true and just. Only he will come with more mercy, and will increase the light that shall be at evening-tide, according to his promise in Zach. xiv. 7. I should rather think that the visions are not yet plainly disclosed, and that the day and year in which the Lord will begin to make bare his arm openly, is still concealed from us. I must say concerning Mr. Walsh, as he said once to me, concerning God. I wish I could attend him every where as Elisha attended Elias; but since the will of God calls me from him, I must submit and drink the cup prepared for me. I have not seen him, unless for a few moments, three or four times before divine service: we must meet at the throne of grace, or meet but seldom. O when will the communion of saints be compleat? Lord hasten the time, and let me have a place among them that love thee, and love one another in sincerity!

I set out in two days for the country. O may I be faithful!
harmless like a dove, wise like a serpent, and bold as a lion,
for

for the common cause! O Lord do not forsake me, stand by the weakest of thy servants and enable thy children to bear with me, and wrestle with thee in my behalf! O bear with me dear Sir, and give me your blessing every day, and the Lord will return to you sevenfold.

I am,

Rev. Sir,

Your unworthy Servant,

JOHN FLETCHER.

L E T T E R XCIX.

[Of PUBLIC WORSHIP, in a Letter to a Friend, by the Rev. Mr. John Wesley.]

Sept. 20, 1757.

Dear Sir,

THE longer I am absent from London, and the more I attend the service of the Church in other places, the more I am convinced of the unspeakable advantage which the people called Methodists enjoy. I mean, even with regard to Public Worship, particularly on the Lord's Day. The Church where they assemble is not gay or splendid; which might be an hindrance on the one hand: nor sordid or dirty, which might give distaste on the other: but plain as well as clean. The persons who assemble there, are not a gay, giddy crowd, who come chiefly to see and be seen: nor a company of goodly, formal, outside Christians, whose religion lies in a dull round of duties: but a people most of whom know, and the rest earnestly seek to worship God in spirit and in truth. Accordingly, they do not spend their time there in bowing and curtsying, or in staring about them: but in looking upward and looking inward, in harkening to the voice of God, and pouring out their hearts before him.

It

It is also no small advantage that the person who reads prayers (though not always the same,) yet is always one, who may be supposed to speak from his heart, one whose life is no reproach to his profession; and one who performs that solemn part of divine service, not in a careless, hurrying, slovenly manner, but seriously and slowly, as becomes him who is transacting so high an affair between God and man.

Nor is their solemn addresses to God interrupted either by the formal drawl of a parish clerk, the screaming of boys, who bawl out what they neither feel nor understand, or the unseasonable and unmeaning impertinence of a voluntary on the organ. When it is seasonable to sing praise to God, they do it with the spirit, and with the understanding also: not in the miserable, scandalous doggerel of Hopkins and Sternhold, but in psalms and hymns which are both sense and poetry; such as would sooner provoke a Critic to turn Christian, than a Christian to turn Critic. What they sing is therefore a proper continuation of the spiritual and reasonable service; being selected for that end (not by a poor hum-drum wretch who can scarce read what he drones out with such an air of importance, but) by one who knows what he is about, and how to connect the preceding with the following part of the service. Nor does he take just "two staves," but more or less, as may best raise the soul to God: especially when sung in well composed and well adapted tunes, not by a handful of wild unawakened striplings, but by a whole serious congregation: and then not lolling at ease or in the indecent posture of sitting, drawling out one word after another, but all standing before God, and praising him lustily and with a good courage.

Nor is it a little advantage as to the next part of the service, to hear a Preacher whom you know to live as he speaks, speaking the genuine gospel of present Salvation through Faith, wrought in the heart by the Holy Ghost: declaring present, free, full Justification, and enforcing every branch
of

of inward and outward Holiness. And this you hear done in the most clear, plain, simple, unaffected language; yet with an earnestness becoming the importance of the subject, and with the demonstration of the spirit.

With regard to the last and most awful part of divine service, the celebration of the Lord's Supper, altho' we cannot say that either the unworthiness of the Minister, or the unholiness of some of the Communicants, deprives the rest of a blessing from God, yet do they greatly lessen the comfort of receiving. But these discouragements are removed from you: you have proof that he who administers, fears God: and you have no reason to believe, that any of your Fellow-Communicants walk unworthy of their profession. Add to that the whole service is performed in a decent and solemn manner, is invivened by hymns suitable to the occasion, and concluded with prayer that comes not out of feigned lips.

Surely then of all the people in Great-Britain, the Methodists would be the most inexcusable, should they let any opportunity slip of attending that worship which has so many advantages, should they prefer any before it; or not continually improve by the advantages they enjoy! What can be pleaded for them, if they do not worship God in spirit and in truth: if they are still outward worshippers only, approaching God with their lips while their hearts are far from him? Yea, if having known him, they do not daily grow in grace, and in the knowledge of our Lord Jesus Christ! J. W.

L E T T E R C.

[From Mr. John Walsh to the Rev. Mr. Wesley, containing an Account of a Clergyman.]

Knightsbridge, June 21, 1758.

My very dear Father in Christ,

SINCE the more than Egyptian darkness was removed from my soul, I have not once written to you; supposing the many thousands of Israel would write more, than well suits your

your leisure to peruse : but now I have some hopes of making you glad in a small degree, by what I have to relate.

I was convinced about half a year ago, that I had been too retentive of money. Bedford rose first in my thoughts, and when I had concluded what to offer there, the Lord visited me with gladness, as at the sacrament or other means of grace : so that I doubted not it was his will I should proceed : wherefore, May 24, I went to Bedford, and found many had left off hearing, because hogs were kept under the room ; and Alderman Parker's own nephew took care to have them fed, (that the noise as well as stench might interrupt his uncle) at the stated hour of preaching. I quickly proposed building a Chapel by subscription, (supposing none had mentioned it before me.) Mr. Pearson, of Bedford, was glad to hear my proposal, and said he should endeavour to help it forward. Alderman Walker was very glad, and no doubt will assist, but as the Society in Bedford is poor in general, little can be expected from it : for my own part, I intend to give thirty guineas.

While I was here, Brother Parker told me of the Reverend Mr. Berridge, who preaches the gospel at Everton, ten miles east of Bedford, to whom I went with Brother Tansley, on Friday June 2. He rejoiced to find us of your Society : he has read several of your Works, and greatly longs to see you.

He informed us, his education was more pious than usual : wherefore he had never fell into gross sin of any kind ; but studied to please the Lord from his infancy : he was early made Curate, and laboured, as he worded it, for twenty years to build a ladder up to heaven : but the Lord would not let this innocent man go down to the pit in his own righteousness. He read a hymn of your Brother's, and was convinced ; but again sought to justify himself by works, 'till his trouble of soul increased, and he asked knowledge of the Most High : then he sat meditating, and a solemn reverence fell upon him, while

while the Lord uttered these words, "Cease from thy own works," the scriptures were at this instant laid open to my understanding, and I believe his own soul set at liberty; but he counts himself not fully justified, but he rejoiced in God soon after; and being, like Mr. Pocock, to preach for another to a great Congregation; he then first found, and with distrust and trembling employed, the talent of preaching the gospel extempore: what followed was much the same as in Mr. Pocock's case. He had many great friends and admirers before, who now turned enemies and persecutors. They attempted to deprive him of his Living, but failed. They have nicknamed him the Apostle of Clare-Hall, of which he is Fellow. He meets little companies of his Converts from several towns and villages, at his own house. He was once ashamed of the word Methodist, but takes it to himself now as freely as I do. The country seems to kindle round him.

O Sir, your prayers have often been heard for me: let me be remembered still. I trust that nothing but death shall cause me to discontinue the daily prayers offered up to God for you, by your

Unworthy Son in the Gospel,

J. W—h.

L E T T E R C I.

[From Mr. James Deaves to the Rev. Mr. Wesley, giving an Account of the Rev. Mr. Sh——y's setting out.]

Castlebar, Aug. 25, 1758.

My very dear and Rev. Sir,

WHEN your Letter came to Limerick, I was dangerously ill; but the Lord suddenly restored me. When I was able I set forward for this place, according to your direction. In my way I stayed a few days at Aghrim, where I

VOL. III.

○

was

was well employed in reconciling the Brethren who were at odds, and in danger of tearing the Society to pieces. Here are some things which I hope will be removed. I fear there is a want of discipline in the whole Rounds. There are some precious souls here, and some Tares.

There is a revival of the work at Birr: some few have lately joined, and some have tasted of the Love of God.

When I left Brother Walsh he was but very poorly, having been for a few days worse than usual. He had some thoughts of going to Athlone, or Brother Charles' and I of staying in the Round, to have an opportunity of being often with him. He has been a blessing to me. I want to be a new creature; to love God with all my heart. I can't be happy I find without it. Pray for me dear Sir. I hope you are thoroughly recovered, and that God has blessed the meeting of the Preachers.

I am,

Most respected, and dear Sir,

Your greatly obliged and obedient Son,

JAMES DEAVES.

P. S. As I know it will cause you to rejoice at the good tidings, I will just send you the copy of a Letter from a Clergyman in Longrea, (seven miles from Aghrim.) He is but lately come from England, and has parted with his Race-Horses, Hounds, &c. and has made much noise in this province.

Aug. 15, 1758.

Dear Sir,

YOUR Letter which speaks you to be a truly spiritual person, affords me great satisfaction, in that my poor endeavours in support of the gospel doctrines are acceptable to the faithful in Christ Jesus.

Alas! I am but a babe in the Lord, having received his saving grace not quite three months; and unless I am very powerfully

powerfully supported by his spirit, I can never acquit myself of the weighty charge that is laid upon me. But in weakness there is strength, and in the might of my blessed Master I may encounter thousands of opponents. The spirit of abuse and persecution which lately threatened me, has now pretty nearly subsided; but I don't doubt it will break out again, and (if it be God's will) I welcome it with all my heart. So long as I have the Articles and Homilies of the Church for my support, I don't apprehend my enemies can lawfully disturb me; but if wickedness and injustice should prevail, if they were able to dispossess me of my Living to day, I would publicly preach the gospel in the streets to-morrow; yea, woe is me if I preach not the gospel. May the God of all blessings pour down plentifully of the sweet influences of his holy spirit on all the Believers of Castlebar, and may their number continually be increased! I most humbly take my leave of you, desiring you most earnestly to remember in your prayers,

Your most obedient,
And very affectionate humble Servant,

W.

L E T T E R CII.

[From Mr. John Hodges to the Rev. Mr. Wesley, on writing
Controversy.]

Wenvoe, Sept. 4, 1758

Dear Sir,

I Had not time while I was with you at Cardiff, to read over the answer which you put into my hands: but in what I read of it, there appeared to be somewhat of a harsh spirit, which I think I have observed in some other of your Controversial Writings.

O 2

Whenever

Whenever any one brings a false or a railing accusation against me, if I can but possess my soul in patience, and continue to love him not a whit the less for it; whatever harm he may have done himself, he hath done me none at all. For I count that nothing harms me, but what disturbs the peace of my mind, or causeth me to lose love, or some way or other disposseth me of myself.

If upon the occasion I find wrath or bitterness stirring in me; as soon as I can recollect and recover myself, I see that which happened, was good to prove and shew me what I have in my heart: and I cannot think that I am in a temper or disposition either to speak or to write to the man that hath done me this service, 'till all the gall of bitterness subside, and a better spirit can have room to arise.

If a man be angry with me without a cause, and asperges or treats me ill, should I in order to justify myself, say or do any thing to provoke him more? Is this a likely way to win my Brother? And ought not that to be the great end one should aim at? Will saying or writing any thing that may grate upon and gall him, be a likely means to accomplish it? Rather than *burn his fingers*, would it not be much better to heap coals of fire upon his head and to pull him down (if possible) with kindness and love? Would not such a spirit and such treatment be the most likely way to gain his heart and to bring him to a better mind, and at the same time recommend Methodism in the best manner to the world?

I shall be glad to hear from you whenever you can find leisure to write to

Your affectionate Friend,

JOHN HODGES.

LETTER

L E T T E R CIII.

[From Mr. Thomas Mendham, of Briston, Norfolk, to Mr. John Keed, of Wells, in the same County.]

Briston, Feb. 12, 1779.

My dear Brother,

LAST evening, when I came off a journey, I received your kind Letter, and I have perused the contents. I am glad to hear the Lord has been gracious to you, and sincerely wish you an increase of every spiritual favour: this you will most certainly find, if you give yourself up wholly to the Lord; and mortifying your own will, desire that His alone may be done. But a lukewarm spirit in matters of Religion, is not only unprofitable, but dangerous: it has been, and is, the Rock upon which many professors have made shipwreck, and therefore you will do well to beware of that state.

Mr. Wesley's method, or order in the Churches, is, in my opinion, very commendable; and I could wish all our people would be governed in the same manner his are. But though I advise all that find their hearts inclined, to meet in that way, yet I would wish them to bear a light hand upon, and carry it tenderly to those, who may not think so highly of it: and you may wonder, if some such be not found among you; some that will not be forward to walk by rule, except their own rule, which is not the best. I would wish these may not be hardly dealt by, or meanly thought of, if they do not at first conform; but rather endeavour to win them by love.

I have sent you a little Book of our Rules, (which are much the same as Mr. Wesley's, but not so well observed by our people, as by his,) which you may be pleased to copy, and then send me the Book again.

As to my opinion of the Doctrines of Election, Reprobation,

bation, Free-will, &c. 'tis scarcely worth fending you, as I am no great stickler for Doctrines, nor am I very fond of those who are, except they are Doctrines that have a tendency to mend the heart, and they that contend so stoutly for them live more to God's glory, than otherwise they would do; which so far as I can see, is not very often the case. However, I will freely tell you, I do not believe that God will save some men, do what they will to be damned; and that he will damn others, do what they can to be saved. I believe the ways of the Almighty are equal; that the Judge of the whole earth will do right; that all those who are saved, will give all glory to Christ, for their whole salvation; and all those that are lost, will justly take all the blame of their destruction upon their own heads.

I think they injure Mr. Wesley, who charge him with holding, "That man can rise and fall as he pleases." Indeed he holds in a scriptural sense, (at least I suppose so) that the Will is *free*; by nature *free to evil*; by grace *made free to good*. When that grace is given, 'tis the day of God's power, in which He does not say his people shall serve him against their will, for such service would be vain, but he says they shall be willing.

If that faculty in man, called the Will, be not free, I humbly conceive it is no Will at all; and if man has not a Will, he then must be a mere machine, and his actions in that case are just as good or as bad, which you please, as the action of the hammer of the clock when it strikes it's bell. I wish all those who say man has a Will, but will not allow it to be free, would consider that their saying borders rather upon nonsense: if it is not free, it ought no longer to be called a Will, but Compulsion; and indeed the experience of both good and bad men bears testimony against that Doctrine; for the wicked man knows when he sins, he sins very freely; and the righteous know when they serve God, His service is perfect freedom.

I should

I should be glad therefore Disputers would only allow a clear point, in which the experience of all men agrees.

I do not profess myself a very able judge in matters of disputable Doctrines, but I will tell you a rule whereby to judge with some small degree of certainty, of the different opinions of unconditional Election, Reprobation, and the contrary opinion of universal Redemption. And the rule is this: read the Scriptures daily with a praying heart; look to your own experience, with regard to your calling, and grace; your own Will both in a state of nature and a state of salvation: consider whether in the first, your Will was not *free* to sin, and if in the last, 'tis not *made free* to do good. Look into the religious world, and see whether you ever knew any that were strangers to the opinions of unconditional Election, &c. See how they walked then. Did you ever know any of these change their principles and become Champions for Election, &c. See how they walked *then*; i. e. better or worse. Were they more obedient, or more careless? Did they shine more or less for the change? Look at the Societies of Mr. Wesley, and those of his opinions; take notice who are most humble, lowly, meek, watchful and sincere, and in much prayer, and supplication: when you have considered all, judge for yourself, and may God direct your judgment.

There are some Doctrines which are not to be rushed into by rash minds; there are some hidden Things that if studied at all, ought to be considered upon our knees in prayer; such are the Doctrines above mentioned. When they are made a wrong use of, and when we cannot bear with one another, they may do much harm in the Church. You at Wells, for instance, if you keep yourselves simple, you will do well, but if you once get *doctrinal heads*, you must take care you do not lose *loving hearts*. If you begin to divide into sundry opinions, 'tis too often a prelude of dividing into different Societies,

I have

I have known some lose their charity, and their reason so far, as scarcely to be known from men in a religious phrensy. They will roundly tell you first, that Wesley and all his ways are wrong; anon they take another step, they are ready to fear Wesley and his people are hardly Christians: having accustomed themselves to these hard thoughts for a while, they are bold enough in the end to take a stride indeed, and will tell you flatly, that Wesley and his people, if they die in those principles must be damned.

I have heard of a beardless youth who thinks himself wise and supposes that he has all the truth at his finger ends. This conceited stripling, who before Mr. Wesley's face, would I suppose, have but little to say, has given it out in company, behind his back, that if John Wesley goes to heaven, the Devil will get there next, and that he should think he did his duty, if he should sit and *rail* against him all night!

Beware of this spirit at Wells. 'Tis the forerunner of discord and separation. Twenty years did I teach the gospel without perceiving the buddings of this spirit in any of our Societies. Of late it has shewn its head under the specious title of Truth. It grieves me, and I know not the end. God give me and my people grace to believe all things, and hope all things towards those that differ from us. I believe they will enter heaven, but I heartily wish they would walk more lovingly, and more faithfully by the way.

In one word, know nothing but Christ. Avoid disputes. Love those that differ from you. Love all, for God is Love. And love and pray for him, who tho' not worthy to be called the very least of God's people, is, nevertheless truly

Your ready Servant and affectionate Friend,

T H O M A S M E N D H A M.

N. B. The youth mentioned above, I am informed is a Dissenting Preacher in the neighbourhood of Briston. Wretched is the cause which needeth *tali auxilio aut defensoribus istis*.

POETRY.



P O E T R Y.

The Twenty-eighth Chapter of Job Paraphrased.

[By Mr. Ward.]

WITH quick vibrations of ethereal flame
 The voice divine forth from the whirlwind came,
 The skies in undulations shook around,
 And Job and nature trembled at the sound.

Thus spake the Almighty; who presumptuous tries,
 To pierce unbounded space with mortal eyes?
 Can finite beings, can weak reason's line
 Fathom the mazy depths of power divine?
 Answer thy God; where wast thou, earth-born man,
 E'er motion, time or entity began?
 Who thro' the skies the flaming orbs has hurl'd?
 Who fixt the basis of the stedfast world?
 Who thus has heav'd aloft each ponderous sphere,
 To float self-balanc'd in circumfluous air;
 Who laid the corner stone with potent hand?
 Or say, where fixt earth's stable columns stand?
 Who when the morning stars in consort rise,
 With wings the breeze, with balms prepares the skies?
 Say, did the music of according spheres,
 Or shouts of angels ever hail thy ears?
 Who fixt the barriers of the lawless main,
 When, booming to the beach, it roars in vain?
 Obsequious to their God the waters stand:
 Heap'd on themselves high o'er the threaten'd land:
 Billows the voice omnipotent obey'd.
 Thus far, ye seas—here your proud waves be staid—

VOL. III.

P

Who

Who cloathéd the ocean with a watry shroud ?
 And made its swadling band an ambient cloud ?
 Didst thou appoint the day-spring to be born ?
 Or pour out genial light on infant morn ?
 Didst thou mark where the golden sun should rise ?
 Or teach the dawn to paint the orient skies ?
 Who feeds the urn of unexhausted day,
 To cheer the world with his diffusive ray ?—

Gavést thou the wave o'er briny wastes to flow ?
 Or hast thou searched the chrystal depths below ?
 Sawést thou beneath my wondrous strata spread ?
 Or billows gurgling from their oozy bed ?
 Knowést thou how new-born winds their pinions try ?
 Or where inchained the dormant tempests lie ?—
 Declare, to thee are earth's dimentions known ?
 The mighty Axis and the burning Zone ?
 Knowést thou the regions of immortal day ?
 Where dazzling beams in sportive glories play ?
 Hast thou exploréd the caverns of the gloom ?
 And genuine night's inhospitable womb ?
 These dost thou know, in deep experience sage,
 And have three thousand years maturéd thy age ?

Sawést thou the store-house of the treasuréd snow ?
 Whence the sledgéd drops in featheréd whiteness flow ?
 Who raised the magazine of blasting storms ?
 Pronounce, what mould the driving hail-stone forms ?
 Renewéd in light, whence the grey morning springs ?
 Born in a cloud on Eurus' balmy wings ;
 How is the swelling tide alternatè toft,
 Back on its side and in itself is lost ?
 Answer, whence momentary meteors rise ?
 Dart thro' the air, or trail along the skies ?

Whence

Whence clouds with sulphur chargéd, opposing break?
And the shockéd heavéns their rage in thunder speak?

Say, hath the rain a fire? Refined by you
In subtle fleet descends the copious dew?
Where chrystal floods in nitrous chains are bound,
And frost congeal the unrelenting ground!
How solid waves to glassy mountains grow,
While sunk beneath, the pining waters flow?

Resolve enquiring man, thy God demands?
Speak, canst thou loose orion's stormy bands?
Canst thou suspend the vast harmonious frame?
Or stop on high each orb of circling flame?
Canst thou arrest the northern stars, that roll
In paler fires around the frigid Pole?
By me the Pleiads their sweet course advance,
I bid Mazaroth lead the radiant dance:
I mark the period each bright planet runs,
And guide Arcturus with his humid sons.

Can mortal ken pierce my mysterious laws?
Or trace effects to their remotest cause?
Who in their turn the seasons can dispense?
And stand the substitute of Providence?
Can thy strong call unshuice the burthenéd cloud,
Till rains descending roll a rapid flood?
Sudden canst thou command my lightnings' glare,
While forky streams lick the retreating air?

By whom are souls to genérous arts refined?
Who moulds the heart and cultivates the mind?
Who frames the wondrous brain, the secret cell,
Where thought first dawns and crude ideas dwell?
Where ripening judgment glimmers thro' the dark,

And flow casts forth each intellectual spark.
 The senses there thro' dark meanders rove,
 Thro' every tender tube and fibrous grove :
 Each a long train of images affords :
 Reason receives and memory records.

Who stops the turgid bottles of the sky ?
 Bids storms disperse and lowering vapours fly ?
 Who paints the showry bow, the golden stream ?
 The sun-born beauties and the vivid gleam ?

Again, Oh! man, what species, say what tribe,
 To thee their wondrous sustenance ascribe ?
 Whether the feathered race and scaly brood,
 Or savage beasts that haunt the lonely wood.
 Can thy all-piercing eye the range survey,
 Where murmuring lions seek the destined prey ?—
 Dost thou their food with providential care,
 The clamorous raven's daily food prepare ?
 Lo! from their callow young, the tender cries,
 Reach the high heavens : high heaven their want supplies.
 For God alone can God's creation guide,
 And nature's Lord o'er nature's work preside.

C A R E L E S S C O N T E N T.

I Am Content, I do not care,
 Wag as it will the world for me ;
 When fufs and fret was all my fare,
 I got no ground, as I could see :
 So when away my caring went,
 I counted cost, and was Content.

With

With more of thanks, and less of thought,
 I strive to make my matters meet ;
 To seek what ancient sages sought,
 Physick and food in sour and sweet :
 To take what passes in good part,
 And keep the hiccups from the heart.

With good and gentle humour'd hearts,
 I chuse to chat where e'er I come,
 Whate'er the subject be that starts ;
 But if I get among the glum :
 I hold my tongue to tell the troth,
 And keep my breath to cool my broth.

For chance or change, of peace or pain ;
 For fortune's favour or her frown ;
 For lack or glut, for loss or gain,
 I never dodge, nor up nor down :
 But swing that way the ship shall swim,
 Or tack about with equal trim.

I suit not where I shall not speed,
 Nor trace the turn of every tide ;
 If simple sense will not succeed,
 I make no buffing, but abide :
 For shining wealth, or scaring woe,
 I force no friend, I fear no foe.

Of *ups* and *downs*, of *ins* and *outs*,
 Of *they are wrong*, and *we are right*,
 I shun the rancours, and the routs,
 And wishing well to every wight,
 Whatever turn the matter takes,
 I deem it all but ducks and drakes.

With

With whom I feast I do not fawn,
 Nor if the folk should flout me, faint;
 If wou'd welcome be withdrawn,
 I cook no kind of a complaint:
 With none dispos'd to disagree,
 But like them best, who best like me.

Not that I rate myself the rule,
 How all my betters should behave;
 But fame shall find me no man's fool;
 Nor to a set of men a slave:
 I love a friendship free and frank,
 And hate to hang upon a hank.

Fond of a true and trusty tie,
 I never loose where'er I link;
 Tho' if a bus'ness budes by,
 I talk thereon just as I think:
 My word, my work, my heart, my hand,
 Sull on a side, together stand.

If names or notions make a noise,
 Whatever hap the question hath,
 The point impartially I poise,
 And read, or write, but without wrath;
 For should I burn, or break my brains,
 Pray who will pay me for my pains?

I love my neighbour as myself,
 Myself like him too, by his leave;
 Nor to his pleasure, power, or pelf,
 Came I to crouch, as I conceive:
 Dame nature doubtless has design'd,
 A man, the monarch of his mind.

Now

Now taste and try this temper, Sirs,
 Mood it, and brood it in your breast;
 Or if you ween, for worldly sirs,
 That man does fight to mar his rest,
 Let me be deſt, and debonair,
I am content, I do not care.

S H O R T H Y M N S.

JOB xix. 25, 26, 27. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God. Whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*

I Call the world's Redeemer mine:
 He lives who diéd for me I know;
 Who bought my ſoul with blood divine,
 JESUS ſhall re-appear below:
 Stand in that dreadful day unknown,
 And fix on earth his heavenly throne.

Then the laſt judgment-day ſhall come;
And tho' the worms this ſkin devour;
 The Judge ſhall call me from the tomb,
 Shall bid the greedy grave reſtore:
 And raiſe this individual me,
 God in the fleſh, my God to ſee.

In this identic body I,
 With eyes of fleſh refined, reſtored;
 Shall ſee that ſelf-ſame Saviour nigh,
 See for myſelf my ſmiling Lord;

See.

See with ineffable delight,
Nor faint to bear the glorious fight.

Then let the worms demand their prey,
The greedy grave my reins consume;
With joy I drop my mould'ring clay,
And rest 'till my Redeemer come:
On *Christ* my life in death rely,
Secure that I can never die.

AN ADMONITION AGAINST SWEARING,

Addressed to an Officer in the Army.

O That the Muse might call, without offence,
The gallant Soldier back to his good sense!
His temporal field so cautious not to lose;
So careless quite of his eternal foes.
Soldier! so tender of thy Prince's fame,
Why so profuse of a superior Name?
For the King's sake, the brunt of battles bear;
But for the King of King's sake—DO NOT SWEAR.

VERSES. DESIGNED FOR A WATCH-CASE.

COULD but our Tempers move like this Machine,
Not urg'd by passion, nor delay'd by spleen;
But, true to Nature's regulating power,
By virtuous acts distinguish every hour;
Then health and joy would follow, as they ought,
The laws of motion, and the laws of thought;
Sweet health, to pass the present moments o'er,
And everlasting joy, when time shall be no more.



T H E

Arminian Magazine,

For MARCH 1780.



An EXPOSITION of the ninth Chapter of the Epistle of
St. Paul to the ROMANS.

Extracted from JOHN GOODWIN.

[Continued from page 65.]

TO object, that Esau is termed a prophane person by the Holy Ghost, for *selling his birth-right, and that afterwards when he would have inherited the blessing, he was rejected,* amounts to no proof, that Esau was a reprobate from eternity. The utmost that can be so much as hinted in this passage is, that he was a prophane person, when he sold his birth-right: and that his rejection by his father Isaac, in that passionate suit which he made to him for the blessing of the first-born, was a presage, that he would be everlastingly rejected by God, unless he repented of his prophaneness. That *Repentance* for which he is said to have *found no place, though he sought it*

VOL. III.

Q

carefully

carefully with tears, is not meant of his own repentance, as if he could have found no place for this, though he sought it carefully with tears; but of the repentance of his father; the meaning being, that though he most affectionately desired his father to reverse that blessing, which he had conferred upon his younger brother, yet he could not prevail with him to do it, or change his mind in that behalf.

Having thus at large shewed, that the Apostle's scope (in the words before us,) was 1. To shew what manner of persons they are, whom God accounteth for Abraham's seed, or whom he justifieth. And 2. To shew this with greater evidence, than he had done in the former instance concerning Isaac; we shall now give some brief account of the words themselves together, by way of paraphrase, taking them as they lie in their construction, and not in the order of their situation in the context.

And not only this.] i. e. God did only declare unto Abraham somewhat more obscurely, who should be esteemed by him for his spiritual seed, saying, *But in Isaac shall thy seed be called; but when Rebecca also had conceived by one, even by our father Isaac*, i. e. but did more clearly declare his mind unto Rebecca also, having now conceived by one and the same person, Isaac, Abraham's son and heir; in which respect you (Jews) may think, all that should be born of her, should be alike accounted Abraham's seed, and more especially her first-born; yet God himself declared the contrary: *For the children being yet unborn, and having done neither good nor evil; i. e. in as much, as whilst the two children, or nations, conceived in her womb, yet remained there, and were unborn, and had done neither good nor evil, it was said unto her, The Elder shall serve the Younger; i. e. that nation, which in the head of it, shall be the first-born, shall be servant unto that, which shall be born after. As it is written, i. e. the truth of which was long after confirmed by the prophet Malachi, who exhibiteth God speaking thus: Jacob have I loved, but Esau have*

have I hated; i. e. I have declared myself loving to Jacob's posterity, much above what I have done to the posterity of Esau. For unto Jacob's posterity have I given that land flowing with milk. Whereas I have allotted unto the Idumeans, Esau's posterity, only the rough incult mountains of Seir; and besides, having laid waste the territories of these Idumeans, I am resolved that the breaches hereof shall never be repaired. *That the purpose of God according to election might stand, not of works, but of him that calleth*, i. e. that God might declare that decree of his to be immoveable; according to the tenor whereof he maketh his election amongst men unto the dignity of Abraham's spiritual seed, for of this he treateth all along, from verse 6, 7, &c. And that this decree, according unto which he thus *electeth*, might be declared not to have been taken up by him, from any consideration of desert by works, in men, but freely of, and by himself. Thus He, freely, and without any obligation upon him, *calleth*, and inviteth the world, upon the terms proposed by himself, unto that high prize of Justification or Son-ship unto Abraham, and herein unto eternal life. In which respect he hath an unquestionable right to prescribe the terms, according to which this prize shall be awarded.

What shall we say then? Is there unrighteousness with God? God forbid.—Ver. 14.] Is there unrighteousness, or injustice with God? i. e. Doth this follow from the premises? St. Paul had urged, that God, in saying unto Abraham, *But in Isaac shall thy seed be called*, and afterwards unto Rebecca, concerning the two nations, *the Elder shall serve the Younger*, intended to declare, that his pleasure was, as to accept those, who should depend upon his grace for the obtaining of these blessings, by believing, so to reject those that should seek after them, by the works of the law. But this, say the Jews, would argue *unrighteousness in him*, that he should reject those who are zealous observers of his own law; and receive such

as never were so; only because they believe, and expect their justification thereby.

To this the Apostle answers; 1. By denying the consequence. 2. By subjoining a reason of such his denial. And this, 1. In respect of those whom God justifieth, ver. 15, 16. 2. In respect of those whom he condemns, ver. 17. In the former, he vindicates the righteousness of God, in justifying those, whom he is pleased to justify: in the latter, he vindicates the same righteousness in condemning such as are condemned by him.

First, he denieth that any such thing followeth from his doctrine, as that God should be *unrighteous*. Yea he denieth it in that phrase, *God forbid*, which doth not barely import, the untruth of what is denied, but that it is such, as deserveth to be abhorred of every man.

Secondly, he giveth a reason of his denial: *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion, on whom I will have compassion. So that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, ver. 15, 16.

For he saith to Moses. As if he had said, my doctrine of Justification, by the free grace of God through believing, is so far from rendering him *unrighteous*, that himself plainly expresseth it, in saying to *Moses, I will have mercy on whom, &c.* Meaning, that in as much as all men having sinned, and so are absolutely obnoxious to me, I am resolved to use my prerogative herein, and to shew mercy unto *whom*, i. e. unto what kind of persons I please. The repetitions in the words, *I will have mercy on whom I will have mercy, and I will have compassion, on whom I will have compassion*, import the highest degree of resolvedness in God, to dispense his mercy according to his own pleasure; namely on those who believe in his Son. And upon this account the Gospel, which asserteth this purpose of God, is termed, *The everlasting Gospel*, Rev. xiv. 6. i. e. a Gospel, the tenor whereof shall never be altered. So that

that the meaning of the words, *I will have mercy, on whom, &c.* in the Apostle's application of them is, I will justify, save, and glorify persons in what capacity, and under what qualifications soever I myself please.

From this testimony, wherein God asserteth his liberty of shewing mercy to whom he pleaseth, the Apostle infers: *So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, ver. 16. q. d. Since it is God that hath, and *will have mercy, on whom he will have mercy*, will justify, and glorify what manner of persons himself pleaseth; it plainly follows, that justification is not, of those in respect of the condition of it, who are the most diligent observers of the Law, but only of God, (i. e. by the will and appointment of God,) and this most equitably, because it is he that *sheweth mercy*; who freely, of his own accord, without any engagement from men, affords unto men the opportunity and means of Justification, and thereby of life, peace, and salvation.

That by *him that willeth, and him that runneth*, is meant, the whole kind of such persons, who are most zealously intent upon the keeping of the Law, in order to justification thereby, is too manifest to be denied. They that are chill and cold in respect of desire after righteousness, and are withal neglective of such ways and works, upon the account whereof they can with some colour or pretext of reason, demand or expect the reward of righteousness, or justification from God, have no temptation in this kind; I mean, to obtrude the merit of works upon God for a rule, by which he shall justify men. But great *willers* and *runners*, are far more liable to have their feet taken in the snare; especially when they are *ignorant of the righteousness of God*, and know not that God hath made Faith in Christ, the Law of Justification to the world.

But though by *him that willeth, and him that runneth*, the Apostle primarily meant such as trusted to the Law, and their own righteousness therein, for justification; yet, viz. that Justification is not of them, *but of God that sheweth mercy*, is as true

true of them who *will* and *run*, in the right way, viz. in the way of believing. For neither is justification any whit more of such *willers* and *runners*, as these, in as much as believers themselves are not justified by any law, prescribed by themselves for their justification; nor would Faith itself have justified them any whit more than the Law, had it not been established for such a purpose, by a far greater authority than theirs, even by *him that sheweth mercy*.¹

From the premises it is clear, that the Apostle doth not here speak of that which Divines commonly call *preventing grace*, neither election from eternity, nor yet of any power from God, whereby to believe, but of that which is subsequent to believing. So that his meaning is not, either that Election *is not of him that willeth, nor of him that runneth*; or that Faith, *is not*, but that justification is not from either, or both of these, but from God, who sheweth mercy.

For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, (or, on thee,) and that my Name might be declared throughout all the earth. Therefore hath he mercy, on whom he will have mercy, and whom he will he hardeneth, ver. 17, 18.

The Apostle, having vindicated his doctrine of Justification by Faith, from any inconsistency with the justice of God, in respect of those that are justified, now proceeds to the vindication of the same Doctrine, in respect of those, who perish. We shall, (God assisting) for the clearing of them, 1. Consider some circumstances, under which the words here mentioned, were spoken. 2. We shall open the phrase, and give the meaning of the words. 3. And lastly, we shall shew how they prove, that there is no unrighteousness in God's condemning what manner of persons he pleaseth, and consequently, not in his condemning those who shall not believe, his pleasure being to condemn these, and these only.

First, the words were spoken by God himself, who is the Author of the Scripture. The place where God in the
Scripture

Scripture speaketh the words is Exod. xix. 16, where we find that Moses was commanded by God, to speak the words specified to Pharaoh.

2. The person to whom the words were spoken is Pharaoh. But not that Pharaoh who lay in wait for the life of Moses, and caused him to flee the country. For it is expressly said, Exod. ii. 23, that this Pharaoh was dead, before any thing was given in charge by God, to Moses, about the dismissal of his people out of Egypt. And probable it is, that the Pharaoh after whom we are now enquiring, was either the next, or next but one, in succession to him; from the beginning of whose reign, 'till the reign of our Pharaoh, there passed about fourscore years. It doth not appear that this Pharaoh walked in the steps of his predecessor, in causing the male-children to be put to death; but he exercised another kind of cruelty, whereby at once he consulted both the safety of his kingdom, and the increasing of his revenues, by oppressing them with an intolerable servitude, compelling them to hard labour, with little or no wages. This is that Pharaoh, who was oft admonished from God, to suffer his people to depart out of his land: and to whom God said, *For this end have I raised thee up.*

3. As for the time, wherein the words were spoken, it was after the sixth plague, and when another was now ready to be inflicted also. A little before the infliction hereof, God dispatcheth a message to him; wherein he declareth, that though he had spared his life hitherto, having been as a dead man before him for his high rebellion, yet unless he shall timely repent, he will draw out his power to an higher degree against him, and punish him yet more severely.

For the words themselves referreth the particle *for*, to the words immediately preceding ver. 16. *So then it is not of him that willeth, but of God that sheweth mercy*, the coherence riseth thus: It is a plain case that the terms upon which men are justified, are not framed by men, but God only, who sheweth mercy to them in their justification, because *the Scripture saith unto Pharaoh, &c.* meaning, that in as much

as

as God himself claimeth a liberty or right of condemning whom he pleaseth, as appeareth in his proceedings against Pharaoh, evident it is, that he hath a like liberty of justifying whom he pleaseth.

Even for this same purpose have I raised thee up. 1. I will shew the end, for which God himself saith, he *raised up Pharaoh.* 2. Open the true import of this phrase, *I have raised thee up.*

The end for which God raised up Pharaoh, is, 1. That He *might shew his power in him.* 2. That hereby *his Name might be declared throughout all the earth.* First, the power, of which he here speaks, is that punishing power, which soon after he exerted in Pharaoh's destruction. *What if God willing to shew his wrath, and make his power known, &c.* ver. 22. These two phrases *shewing his wrath,* and *making his power known,* are mutually exegetical, and the one doth expound the other. God intended to *shew* on Pharaoh the *power of his wrath,* (as David calleth it, Psa. xc. 11.) i. e. how strong, and mighty, and terrible above measure he is to take vengeance.

Whereas he adds, *That his Name might (hereby) be declared throughout all the earth,* he signifieth, that the judgment which he meant to inflict upon Pharaoh should be most extraordinary, inasmuch that the tidings thereof, should make all the world to tremble. But although the punishment here denounced against Pharaoh and his people, be chiefly meant of outward plagues, yet there is little question to be made, but that these external judgments, if not working a sound Repentance, were fore-runners of the vengeance of eternal fire. Yet it cannot be proved from hence, that he died under a sentence of Reprobation, much less that he was reprobated by God from eternity.

For first, Here is not the least intimation of any end pronounced by God from eternity about Pharaoh; but only in time; and this after his refusal to obey the express command of God. Nor 2. Is there the least hint, that the end of God here

here mentioned, in raising up Pharaoh, viz. the *shewing of his power in him*, was upon such terms, that he meant actually to effect it, against all possible interveniencies whatsoever; or particularly, whether Pharaoh should have obeyed his command by letting his people go, or no. Nor 3. Is there any thing insinuated, as if Pharaoh had been under an absolute impossibility of yielding this obedience.

If it be said, but God's intent was, that Pharaoh should not repent, or at least foresaw that he would not repent: and upon the foundation of this his foresight, resolved peremptorily to *shew his power* in his ruin. I answer:

1. It cannot be proved from any Scripture, that God's intent was from eternity, no nor yet from the beginning of his treaty with him, that Pharaoh should not repent. Nay,

2. Though it should be granted that God foresaw Pharaoh would not repent (tho' in strictness of speech, God doth not foresee any thing, but only seeth and beholdeth all things as present) yet he foresaw likewise that Pharaoh might have repented, if he had pleased. For Pharaoh was under no more necessity of non-repenting by the foresight of God, than he would have been under, in case God had not foreseen it. It is a maxim delivered by Austin long since; *That God by his foreknowledge doth not necessitate the coming to pass of the things foreknown*. Therefore it doth not follow from God's foresight of Pharaoh's non-repentance, that his intent was, he should not repent. In the sense wherein the Scriptures ascribes intentions or desires to God, he may be said to have intended Pharaoh's repentance, and upon this, his preservation, notwithstanding his foreknowledge of his obduration and impenitency. For,

3. The proper tendency of those miracles which God commanded Moses to work in Pharaoh's sight, together with the explication of the end, for which God sent him to work them, that Pharaoh might certainly know, that the message was from God; the proper tendency of these, being to work Pharaoh to a compliance with the command of God, plainly evinceth,

that God's intent concerning him was, that he should have obeyed.

4. God's exprefs command to let his people go, together with his often threatening him, in case he should disobey, to which we may add, his constant execution of these threatnings accordingly; plainly shew that God's intent concerning Pharaoh, was not that he should rebel, much less finally persist in his rebellion, but that he should obey, and let the people go. For doth any man command, and that with all seriousness, yea under severe penalties in case of disobedience, that which he neither intends, nor desires should be done? Nay, doth any man that is in earnest, command that which is quite contrary to what he intends or desires should be effected? Therefore certainly God did not intend Pharaoh's disobedience, or rebellion, but the contrary. Yea the proper tendency of all those applications, which God made unto Pharaoh, to suffer his people to depart, sufficiently appeareth by those relentings of heart which they wrought in him once and again, however he hardened himself again afterwards. See Exod. viii. 25. 28. ix. 27. x. 16. xii. 31, 32.

But two things may be objected. 1. That God often said, he would *harden Pharaoh's heart that he should not let the people go*. If so, did he not intend his hardening, and consequently his disobedience and ruin? 2. If God did not intend his disobedience and impenitency, why did he not take some effectual course to prevent them? To the first I answer:

When God saith, he will harden Pharaoh's heart, the meaning is not, either 1. That by any positive (much less by any forcible) action, he would cause Pharaoh's heart to become hard; this is granted on all hands. Or, 2. That he would withdraw his grace from him to such a degree, that it should become impossible for him not to be hardened. If this be affirmed, it clearly followeth, that until this act of God, whereby Pharaoh's heart was hardened, he was by means of the grace of God, in a capacity to have repented: otherwise there could

could be no occasion for God to withdraw his Spirit from him, in order to his impenitency. Or, 3. That he meant to withhold the Spirit from him to such a degree, that he would leave him under an absolute impossibility of Repentance. For that persons even after a long course of disobedience, are yet in a capacity, or possibility at least, of repenting and submitting unto God, is fully evident from Ezek. xiii. 2, 3, (compared) and 2 Chron. xxxvi. 15, 16. So that when God said he would harden Pharaoh's heart, his meaning was non-action, whereby either, 1. That he would deal after such a manner with him, by sparing his person for a long time, by a gracious removing, time after time, those judgments, so giving him respite between plague and plague, and by such gradual withdrawals of his Spirit from him, that it was likely Pharaoh being a man of a haughty and prophane spirit, would be hardened thereby. 2. That he would take the course specified with him, upon which he knew he would be hardened. Such acts are frequently in Scripture ascribed, sometimes unto God, and sometimes unto men, some occasion whereof only they administer, though they act nothing positively or directly, in order to the production of them; nor yet intend their production.

If it be objected, But if God's end in raising up Pharaoh, was only conditional, then the ends and intentions of God, and his attainment of them are suspended upon the creature, and the motions of his pleasure and will. And, is not this highly dishonourable to God? I answer;

1. There is a sense, wherein all God's ends and intentions are peremptory, and fixed, not liable to any disappointment, or counter-working, by any creature whatsoever. Whatsoever God intendeth, in the nature of an end, the manner of his intending it, rightly understood, he never faileth to obtain: nor is the execution of it, liable to any suspension or turning aside, by any creature. So God's intent is to save all that continue (in faith and love) unto the end. Let the world stand, or fall, let men, angels, and devils oppose this intention

of God, shall take place. Nor can the execution of such an intention of this, be said to be suspended upon the continuance of men in faith and love unto the end, but only upon the power, purpose, and good pleasure of God. But some things there are, which are so expressed in the Scriptures, as if they were absolutely the intentions of God, when they are but parts of these intentions, the other parts of them respectively, being to be supplied, from other Scriptures.

Yet this is but a part of his intent: his intire purpose, is the exclusion of them if they remain finally impenitent. Let us now enquire what this word, *I have raised thee up*, import. Some by God's raising up Pharaoh, understand his creating him. Others, his providential act in advancing him to the royal dignity. Lastly, some interpret it to be that dispensation of God, by which he preserved him in life, after he had made himself a child of death, by so many acts of rebellion. And this sense seems to be the most proper. For this well agrees with that phrase of the Apostle, ver. 22. *Endure with much long-suffering the vessels of wrath fitted to destruction*. The Septuagint translates it, *And for this hast thou been preserved, until now*. Augustine: *And for this very thing hast thou been preserved*. Thus also Ambrose: *He speaketh thus, because Pharaoh being guilty of so many and great evils, that he ought not to live, lest he should either think that he lived upon the account of his own goodness, or that God was unable to avenge himself of him, hath this message sent unto him by God, For this cause have I saved thee alive*. Junius in his Version revised and amended, translates the words thus: *Therefore have I caused that thou shouldest remain alive*.

Pharaoh by rebelling against God, time after time, and this after many promises of obedience upon God's merciful dealing with him, healing his land at his request, having committed things worthy of death, God's clemency towards him in sparing his life, might be termed, *a raising him up*, as it were from the dead. And if so, then was not the shewing of

God's

God's power in Pharaoh's destruction, his primary intent in raising him up (and consequently, his destruction could not peremptorily be intended by him) but his secondary and subsequent intent only; in as much as the patience of God, according to the primary intentions of God in it, leadeth men, not to a continuance in rebellion, but to repentance, and consequently to salvation,

Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth.—Ver. 18.] The Apostle having substantially vindicated the righteousness of God, both in the justification and condemnation, of whom he pleaseth, accordingly subjoineth the conclusion. How *God will have mercy on whom he will have mercy*, may easily be understood by the premises. Concerning the other part of his doctrine, that *whom he will, he hardeneth*, it may be asked, 1. Why he mentions *hardening*, having not spoken any thing of it before. 2. From whence he deduceth this, that *God hardeneth whom he will*. A good account given of the former, will give a good light to the latter.

Though the Apostle had not used the word *hardening* before, yet he had spoken of such things as are of near affinity with *hardening*, as God's rejecting men from his mercy, which is always either accompanied, or followed by *hardening*. And because *rejecting*, *hating*, and *non-shewing mercy*, are near a kin to *hardening*, therefore the Apostle useth them promiscuously.

From hence it may readily be understood, how he inferreth that *whom God will, he hardeneth*. This position being proved, that *God sheweth mercy, on whom he will shew mercy*, it followeth, then he hath just a liberty to *harden whom he will*. For if God be at liberty to *shew mercy on whom he will*, he must needs be at liberty not to *shew mercy on whom he will*. Now to *refuse to shew mercy*, and to *harden*, are very nearly related.

But what does the Apostle mean, when he saith, that *God hardeneth whom he will*?

As

As a body is called hard, whose nature is such, that it will very hardly, if at all, suffer an impressiion to be made upon it, whereby the figure of it should suffer an alteration; in like manner the heart of a man may be said to be hard, made hard, or hardened in sin, when it is brought to such a temper, that neither the motions of the Spirit of God, nor exhortations, admonitions, promises, or threatenings from the word of God, nor any providential appearings of God, nor any counsel, from friends will alter the sinful purposes, and inclinations of it, but that it retains its former disposition of sinning. In such considerations as this, Pharaoh's heart is said in the Scriptures to have been hardened in the first place, by himself, and then by God also. The hardness of Pharaoh's heart, discovered itself by that unyieldingness of it, under so many express commands from God, so many miraculous judgments, and so many wonderful intermixtures of mercy. What God ordinarily doth about the hardening of men, and particularly what he did about the hardening of Pharaoh, hath been shewn. As for those relentings which appeared in Pharaoh, God may much more properly be said to be the author of these, than of any the hardenings ensuing; because these relentings were the proper effects, of what he did in a way of judgment; whereas those hardenings were but the accidental effects of what he did in a way of mercy, either sparing the person of Pharaoh so long as he did, or in removing the judgments upon his request.

From the premises it is not hard to conceive, how the Apostle's inference, that *God hardeneth whom he will*, is most true, notwithstanding it be true also that it rests in the wills of men, being assisted by the grace of God, whether they will be hardened or no. *God hardeneth whom he will*, in as much as he hardeneth those, who first voluntarily hardeneth themselves, these being all those, whom he willeth to harden. Again, as no man is necessitated to harden himself, or to reject the motions of the preventing grace of God, but may, if he please, comport with it, and approve himself to God; it is a plain case that

that every man, before his voluntary hardening of himself, may prevent it, and consequently his being hardened by God. And as God in saving those who repent and believe, though he saveth no other, yet he saveth *whom he will*: in like manner, he hardeneth those, who first hardeneth themselves, though he hardeneth no others, yet he *hardeneth whom he will*.

Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his will?—Ver. 19.] As if he had said, Because I affirm concerning God, that *whom he will, he hardeneth*, why doth he yet find fault, or complain of such persons, that they continue disobedient? *For who hath resisted his will?*

The phrase, *who hath resisted*, imports, who hath been, is, or ever shall be able to hinder the coming to pass, of that, which God willeth shall come to pass. I answer, when he saith of God, that *whom he will he hardeneth*, doth not suppose any purpose or decree in him to harden any man without the doing of that, by those who are hardened, which they might have prevented, or not have done, but at the most, a purpose to harden those, who first voluntarily harden themselves; nor doth it suppose, that they who are actually hardened by God, are in no capacity by means of that grace which is yet vouchsafed unto them, notwithstanding their hardening, of recovering themselves from under it, or of betaking themselves to Repentance, contrary hereunto hath likewise been clearly evicted. Altho' then, the *decreeing will* of God, be in a sense irresistible, yet if this *will* be, 1. To harden none but those, who voluntarily first harden themselves, and so might have prevented their hardening: and 2. To leave those, whom he doth harden, in a capacity of relenting, and returning to him, so that if they do it not, it becomes an high aggravation of their former sin; certainly he hath reason to reprove and complain of those, who are at any time hardened by him, and so continue.

Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made

made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour; and another unto dishonour?—Ver. 20, 21.

I scarce know any passage of the Scripture, more frequently abused than this; *Nay, but O man, who art thou that repliest against God?* When men in the great questions of Predestination and Reprobation, bring forth any text of Scripture, which they conceive, make for their notion, though the sense which they put upon it, be never so uncouth, and dissonant from the true meaning of the Holy Ghost, yet if any man contradict, they presently fall upon him with: *Nay but O man, who art thou;* as if Paul had left them his heirs and successors in the infallibility of his spirit! But when men shall call a solid answer to their groundless conceits about the meaning of the Scriptures, *a replying against God,* it savours more of his spirit, who was seen falling like lightning from heaven, than of his, who saw him in this his fall.

The Apostle's answer, consisteth of two parts. The former is a sharp reproof: the latter, a substantial vindication of the righteousness and wisdom of God.

In the former part of the answer, the Apostle toucheth upon three things, to make the objector sensible either of his ignorance, or presumption. First, he reminds him of his own condition, as being a man, so sold under sin and ignorance, *Nay, but who art thou, O man?* 2. He sets before him the transcendent greatness, wisdom, and majesty of him against whom he contends, in the word, *God; Who art thou that repliest against God?* 3. And lastly, he informs him of the quality of his offence, against this most glorious and incomprehensible being, in that word, *who repliest,* or *takest up a dispute against God!* As if he had said, How is it, that for such a creature as thou, dwelling in an house of clay, compassed about with ignorance and darkness, sold under sin, guilty of eternal death, shouldest undertake to censure and condemn the ways of the most high God, who is the sovereign

reign Ruler of all things, the Lord of life and death, the great Creator, Preserver, and Governor of all creatures, before whom those great Princes of heaven, the holy Angels, cover their faces, and Heaven and Earth are afraid and tremble?

[*To be continued.*]



The *LIFE* of *ARMELLE NICOLAS*.

Wrote by her intimate Friend.

[*Continued from page 81.*]

A JOURNAL OF HER DAILY MANNER OF LIFE.

NEVER did I so ardently ask for any thing, as in the prayer which I put up to God every day, that he would be pleased to admit me into his school, among the number of his disciples. How well, Oh! my God, hast thou accomplished what I asked! Thou hast taken me into thy school, and admitted me into thy company; yes, me! poor, ignorant as I am. Thou hast learned me more in one day than all the men in the world could have done in my whole life. Since that time I considered myself as a disciple of Christ, a scholar of his holy spirit. I was attentive to his command, ready and careful to execute it, as a willing servant or scholar does in what his master orders. While doing it, I had my view fixed upon him, to intimate what he had done in this world. If it were any thing which he had not done, he shewed me how to do it in the manner which was most agreeable to him.

“ Thus in all things, both great and small, he instructed me. Even he himself, through an excess of goodness, condescended to guide me. He let me see that I was like those young

VOL. III.

S

scholars,

scholars, who are beginning to learn to write, to whom the master not only gives a fair copy, but even guides their hands to teach them rightly to form their letters. Thus very often I felt another hand which as it were guided mine. Oh how that mark of kindness and care inflamed my heart with love to him! This did not pass in the imagination. It was a real truth which I saw more clear than the day. Besides this, he reproved me for all my faults; so jealous was he over me, to render me quite perfect, in such sort that I durst not stir a hand, make a gesture, cast a look, or utter an unprofitable word, but at the same instant I was reproved; and that with so much exactness that nothing escaped his notice: wherefore having discovered that, I kept myself so upright, and had so great a fear of displeasing him, that I dared not to go forward or backward but by his orders, and all through love for him. He seemed like those fathers who love their children so tenderly that, they cannot suffer in them any thing which displeases them. Thus it seemed to me that I was the child of love, and that he was my father, who led me by the hand to every thing I should do. It was my daily care and practice to attend him from morning 'till evening, from my first waking 'till my going to sleep again. Even in my labour with him I entertained myself. I loved him and rejoiced in him. I treated with him as my most intimate friend. And if any occupations were presented which required all the attention of my mind, I had nevertheless my heart turned toward him: and as soon as they were finished, I ran to him again, as a person does who is passionately fond of another. Such was my ALL, from whom it seemed impossible for me to separate myself. I could not live but in his presence; for I knew well, he himself taught me it, that so long as I should duly regard him, I could neither offend him, nor forbear to love him.

“ The more I beheld him, the more I knew his divine perfections and my own nothingness; in such sort that I forgot myself,

myself, as unworthy of attention, to rise above myself and above all created things, in order to unite and attach myself to him only. My whole bent was to please him in every thing I did, and continually to watch not to offend him. I admitted no other thought to interrupt this, which I did not so much for the benefit it brings. It was love only which engrossed all my heart. When I found he was pleased, I was happy. Without that, all the charms of this life to me were nothing.

“ As soon as I waked in the morning I threw myself into the arms of my divine love, as a child does into those of its father. I rose to serve him, and to please him. If I had time for prayer I fell on my knees in his presence, begging all his holy will might be accomplished in me, and that he would not permit me to offend him in the least thing. In him I occupied myself as long as the other occupations of the day permitted. Very often I had not leisure to say the Lord's prayer all the day ; but that gave me no concern. I thought it as much my duty to work for him as to pray to him, because he had shewed me that all that is done out of love to him is a true prayer. In his company I dressed myself, and he shewed me that he furnished me wherewith to dress myself. When I went to my work he left me not, nor did I leave him. He wrought with me and I with him. Oh how sweetly does work go on with such good company ! By him all my pains and fatigues were well paid. From thence I drew so much strength and courage that nothing seemed difficult to me. I wished to do alone the whole work of the house. I concluded that I had my body only for work, and my heart for love, with which it burned in that endearing familiarity, wherewith he was pleased so amply to favour me.

“ When I was at my meals, I enjoyed the repast in his presence, as well as I did every thing else. It seemed as if every morsel were dipped in his precious blood, and that himself gave it to me to nourish me both in body and soul, still more to inflame me with his love.

“ If in the course of the day, amidst bustles, hurries and incessant labours, the body felt any pain or weariness, ready to complain or to take its ease; if I was tempted to anger, or any other irregular passion, my divine love instantly enlightened me, and shewed that I must not give way either by word or action. This love not only kept the door of my lips, but set a guard over my heart, that nothing might nourish any irregular motions there; so they were forced to die at their birth*.

“ But if at any time I was not enough on my guard, and was surprized into any fault, I could have no rest 'till I had obtained my pardon, and my God was reconciled to me. I prostrated myself at his holy footstool, weeping before him, To him I confessed my faults, owned all my weakness, and thus continued 'till pardon was granted, and his friendship confirmed more than before, which through his great mercy constantly followed: and that served still more to inflame my heart with gratitude and love toward him.

[*To be concluded in our next.*]

Some Account of the Life of Mr. THOMAS LEE

[*Continued from page 32.*]

20. I Remember once, during these seasons of trouble, wherein my life continually hung in suspense, a thought came into my mind, “Tis hard, to have no respite, to be thus perpetually suffering.” Immediately it was impressed upon my mind, “Did you not, when you was on the borders of despair, promise the Lord, that if he would give you an assurance of his favour, you would count no suffering,

* Rather, before they were born; else she was not perfected in love.

furrow,

sorrow, or affliction, too great to be endured for his Name's sake?" This at once silenced all murmuring, and thenceforth I bore whatever befel me, with patience, and after with joy: finding a willingness to bear it, as long as he saw meet, if it were to the end of my life.

21. About this time, I had thirteen or fourteen places where I preached at regularly. And I thought only of spending my life among them; when Mr. *Grimshaw* mentioned me to you. You sent for me and asked, "Whether I was willing to be a travelling Preacher?" I said, "yes, if Mr. *Grimshaw* would supply my places:" which he promised to do. That year I was most in the *Birstal* and *Leeds* Circuits: the next in the *Leeds* Circuit altogether, which then comprehended *Sheffield* and *York* also, extending into *Derbyshire* on the South, to *Hull* on the East, and on the North as far as *Newton* under *Rosebury-topping*.

22. In the year 1758, I was stationed in *Lincolnshire*. The whole County, now divided into three, was then only in one Circuit. So I spent two months in the Eastern part, and then two months in the Western. I was in this Circuit about sixteen months in all. And I did not labour in vain. There was a very considerable increase in the Societies, and many souls were brought to the saving knowledge of God. And though the rides were long, and the work was hard, yet all was made easy and comfortable. The Lord was greatly with us, and the people in general were loving and teachable: and I know not, if I shall ever love a people better, on this side eternity.

23. Thence I removed into *Newcastle* Circuit, which then included *Edinburgh*. To which we went, and back again in a fortnight, generally preaching night and morning. I found many trials in this Circuit, but the Lord delivered me out of all. The next year I was in the *Manchester* Round, which then contained *Lancashire*, *Cheshire*, part of *Shropshire*, and of *Wales*, *Staffordshire*, and part of *Derbyshire*. Our labour was
hard;

hard ; but we saw much fruit of it, particularly at *Manchester* and *Bolton*. In the latter part of the year, I was generally supposed to be far gone in a Consumption. I was not careful about it, not doubting but if the Lord called me, I should finish my course with joy. But it pleased God to restore my health and strength. May I still glorify him with my body and my spirit.

24. After some years I went (accompanied with my Wife,) to *Edinburgh*. Mr. *Hopper* laboured with me. It was now Dr. *Erskine* published and recommended the Eleven Letters ascribed to Mr. *Hervey*. This occasioned a good deal of reproach for a time : after which I was called away to *Newcastle*. The weather was very severe. Day after day we had various storms, and were hardly able to preserve life. But the worst was, when we came to the steep descent from the mountains (called the *Pease*) where the hill had fallen into the deep road, and made it utterly impassable. This obliged us to creep along a path like a sheep track, hanging over a deep vale. Mean time the snow and wind beat so furiously upon us, that we knew not if we should escape with life. After lodging at *old Cammus*, (a most uncomfortable Inn) we went forward through sharp frost, heavy snow beating upon us, and miserable roads to *Alnwick*. From thence to *Morpeth* we had fair weather, but the next day was heavy rain, which attended us all the way to *Newcastle*. And here I remained, fully employed 'till the *Manchester* Conference.

25. In 1760, I was stationed at *Epuworth* once more. This winter we were invited to *Newark upon Trent*. But we met with much opposition from riotous mobs, encouraged by great men. On the 24th of March, they took the pulpit out of the Preaching-house, and burnt it in the market-place. I went thither on the 7th of April, with Mr. and Mrs. *Pool* of *North Searle*. The preaching was to begin at two o'clock ; but a large mob was there, before I begun. I prayed, and preached a short Sermon. Toward the latter end of the discourse,

course, they threw a large quantity of eggs filled with blood and sealed with pitch, which made strange work wherever they alighted. When they had discharged these, they grew more outrageous still. We judged it best, to send to the Mayor. But instead of coming to quell the riot, he sent an order for me to appear before him. In our way to the main street, there was a deep, muddy drain. They attempted to push me into it. But I caught hold of one of the mob and held him so fast, that they could not push in one without the other. When we came to the Mayor's, he sent for the Town Clerk. I shewed them the Act of Toleration, and the Certificate of my Licence, observing I had done nothing which was not warranted by law. After much Conversation, our friends gave evidence against three of the rioters, who were bound over to the Assizes.

26. Some thousands of the mob being gathered in the street, I requested the Mayor to send an Officer to guard me through them. He said, he would go himself. And he did go to the gate; but when I was gone out, immediately went back. I was presently surrounded; and they soon began to throw mire, clods of earth and stones in abundance. This they continued to do, all down the street, 'till we came to the Preaching-house. Our friends, judging there would be no safety there, brought my great coat into the stable, and advised me to mount and gallop through the mob, which I purposed to do. Accordingly I mounted, but some of them held the gate, and others beat both me and my mare in so violent a manner, that I thought it would be best to dismount and go the back way. But here also the mob met me, beat both me and the mare, and when I endeavoured to mount, pulled me back, and the mare got from me. Then they dragged me along, sometimes on my feet, and sometimes on the ground, to the side of the *Trent*, swearing they would throw me in. But they were not agreed in this, so they brought water, and poured it upon me from head to foot. A painter then came with

with his pot and brush, and laid it on plentifully. They still surrounded me, throwing dirt and beating me, 'till I could hardly stir. Then they offered to let me go, if I would promise never to come again. But this I could not do. Just then a man came cursing, swearing, and threatening, offended, it seemed, at their proceedings: at which most of them left me and dispersed.

27. I rose up, and walked as well as I could down the Marsh, a few of the mob quietly walking with me. I found my mare in a standing water: I went in, took her and rode off. Coming to a pond, I alighted, washed myself a little, and then went on to *North Scarle*: but it was hard work, as the night came on, and I was very wet, and exceeding cold. When I got there, I procured some dry cloaths, and the Lord gave me a quiet night. The next day I was very sore and weak; however I sat up most of the day, and in a little time I recovered my strength, and had still more cause to trust and praise God,

28. On July 16, was our trial at *Nottingham*. But the Grand Jury, sparing the Rioters all they could, would not find the Bill, for *disturbing me at public worship*, but only for *assaulting* me. They were accordingly bound over, to be tried for the Assault, at the next Assizes. Meantime an innumerable mob was collected, both within and without the Court, threatening what they would do to me. I therefore addressed the Recorder for a guard. He immediately ordered two Constables, to conduct me safe to my lodging: the mob roared; but durst go no farther. So I returned home unmolested. At the following Assizes several of the rioters were indicted: Judges warrants were issued out and executed. In October my Council and the Recorder agreed, (to prevent all farther trouble) what each offender should pay, after making submission, and promising to offend no more. The Recorder then gave them a very pertinent exhortation, and hearing the *Nottingham* mob was collected again, sent two Constables to guard

guard me to my lodgings, and ordered them to give the people notice, that if any man offered to assault me, he would immediately send him to prison. Thus ended the troublesome affair at *Newark*. Since then the work of God has prospered greatly. And a convenient Preaching-house has been built, in which numerous Congregations meet without any disturbance.

29. Thus have I given you a few imperfect hints of the manner wherein our Lord has dealt with me. My whole life, particularly since I have known something of the saving power of Religion, has been attended all along with manifold trials, a thousand times more than I have related: yet has the Lord been exceedingly gracious to me, the most unworthy of all his people. If I this moment saw all the sufferings I have had for his name's sake; if they were now spread before me, I would say, "Lord, if thou wilt give me strength, I will now begin again, and thou shalt add to them lions' dens, and fiery furnaces, and by thy grace I will go through them all." My life, though attended with many crosses, has been a life of mercies.

For more than twenty years, I have rarely preached upon the controversy between the Calvinists and Arminians. But my judgment is fixt: I have no doubt, either of Christ's *tasting death for every man*, or of his being able and willing to *save to the uttermost*, all that come unto God through him. I count it one of the greatest favours, that he still allows me to do a little for him, and that he in any measure owns the little, which I am able to speak in his name. I beg I may be humble at his feet, all the days of my life, and may be more and more like Him whom my soul loveth, 'till at last I reign with him in glory!

I am, dear Sir,

Your willing, tho' unworthy

Servant in the Gospel,

THOMAS LEE.

October 30, 1779.

ERRATA. Page 32, line 22, read THOMAS, instead of Jonathan Lupton's.

VOL. III.

T

An Account of Mr. ALEXANDER MATHER: in a Letter to
the Rev. Mr. JOHN WESLEY.

[Continued from page 91.]

18. **B**UT on Monday in the afternoon, as I was going along, I began to think, "You fancy your sins are forgiven, but you are deceived." I had but a little time given way to these thoughts, before I was quite miserable. And when I got home, my Wife immediately asked, What is the matter with you? I said, "Matter enough: I have deceived my own soul: I wish I had my sorrow again." She strongly urged me not to reason, but believe! To look unto Jesus, as giving himself for me. I was encouraged, I soon recovered my peace, which by the mercy of God, I have not lost since. Soon after we both joined the Society, and met in Brother Goode's Class: and this, among all the means of grace, was peculiarly useful to my soul;

19. About this time my elder Brother who used the sea, after being wrecked, got his passage to London. He was easily convinced of sin, and soon after converted to God. So being all of one heart and one mind, we rejoiced in God all the day long. But it was not long before I had strong impressions upon my mind, that God had called me to preach. I mentioned this in my Band, after I had often sought God by fasting and prayer. We set apart some days for the same exercises. Afterwards they advised me, to mention it to you. You said, "This is a common temptation among young men. Several have mentioned it to me. But the next thing I hear of them is, that they are married, or upon the point of it." I said, "Sir, I am married already." You said, "Care not for it; but seek God by fasting and prayer." I answered, This I have done.



done. You strongly recommended patience and perseverance therein; and said, you doubted not, but God would soon make the way plain before my face.

20. Soon after you appointed me to be the Leader of a Band, and in a little time, of a Class. And God blessed me in both: but this did not at all alter my Conviction that I must preach; nay, it grew stronger and stronger, 'till having no rest day or night, I was constrained to come to you again and tell you just what I felt. You told me, "To be a Methodist Preacher, is not the way to Ease, Honour, Pleasure or Profit. It is a life of much labour and reproach. They often fare hard, often are in want. They are liable to be stoned, beaten and abused in various manners. Consider this, before you engage in so uncomfortable a way of life." I replied, "I had no desire to engage therein, unless it was the Call of God; and I did not regard what I suffered, in doing the will of God." You said, "You may then make a trial to-morrow morning at *Snow-fields* Chapel." I did so. The Monday following you appointed me for *Wapping* Chapel, and for the *Foundry* on Tuesday morning. It was near ten at night when I received the message. I soon went to work, but was engaged in meditation and prayer for assistance, all the time I was making my dough. As soon as I had done, (the rest of the family being in bed) I went to prayer, in which I found great liberty. I then read in my Bible to find a text, and continued reading and praying, 'till two o'clock. It was then time to call my fellow-servant, and we went to work together, being employed, as usual, 'till near four, in preparing the bread for the oven. All this time I was still in meditation and prayer, but could not fix upon a text. Soon after four he went to bed again, and I went to prayer, 'till a quarter before five, when I went to the *Foundry*, but with much fear and trembling: and when I took up the Hymn Book, I was so faint, that I could not speak so as to be understood. The people therefore could not sing: and as I was no singer, we were all at a stand. This did not a little in-

crease my agitation, which was so great that I could not keep one of my joints from shaking. However, in a while I went on; and after prayer, opened the Bible on those words, *Ye are bought with a price: therefore glorify God with your body and spirit, which are God's.* I now left the determination of this weighty affair with you, desiring, that if you judged, I was called of God to preach, you would employ me, (as my business would permit) just when and where you pleased.

22. In a little time I was more employed than my strength would well allow. I had no time for preaching, but what I took from my sleep: so that I had frequently not eight hours sleep in a week. This, with hard labour, constant abstemiousness, and frequent fasting, brought me so low, that in a little more than two years, I was hardly able to follow my business. My Master was often afraid I should kill myself: and perhaps his fear was not groundless. I have frequently put off my shirts as wet with sweat, as if they had been dipt in water. After hastening to finish my business abroad, I have come home all on a sweat in the evening, changed my cloaths, and ran to preach at one or another Chapel: then walked or ran back, changed my cloaths, and gone to work at ten, wrought hard all night and preached at five the next morning. I ran back to draw the bread at a quarter or half an hour past six; wrought hard in the bake-house 'till eight; then hurried about with the bread 'till the afternoon, and perhaps at night set off again.

23. 'Tis true, I need not have continued so long in this way. For you proposed my going to *Ireland* with you, as a travelling Preacher, in the beginning of March, 1756. I cheerfully agreed thereto, as you promised, my Wife should be provided for in my absence, This I mentioned to one of my friends, who said, "No doubt he intends it; but when he is gone the Stewards will do as they please:" adding, "How can you labour in *Ireland*, while your Wife is starving here?" I thought, however, I will talk with the Stewards

Stewards myself. I did so, and Mr. *Brolts* and *Hobbins* asked, "What will be sufficient for your Wife?" I answered, "Four shillings a week." But this they were unwilling to allow. So I remained at my business, 'till another pointed out, which I followed, 'till August, 1757. It was then agreed, that I should travel, and that my Wife should have that fixt allowance. This was the beginning of that settlement for Preachers' Wives, which (with the addition of forty shillings a year) continues to this day.

24. I was appointed for *Epworth* Circuit in *Lincolnshire*; which then included *Gainborough*, *Grimby*, and *Sheffield* Circuits. I left *London*, Aug. 15, 1757, to walk to *Epworth*, about an hundred and fifty miles. My fellow-labourers were *Thomas Hanby*, *Thomas Tobias*, and afterwards *Thomas Lee*. It pleased God, to give me much of his presence in my own soul, and to let me see some fruit of my labour. This supported me under the various exercises I met with. The first of these was at *Rotherham*, where *John Thorpe*, one of our local Preachers, had just separated from us. He declared open war against us, particularly opposing what he called *my Perfection*. Yet it pleased God to raise up many witnesses of it; many that loved him with all their hearts. Several of whom are still burning and shining lights, and several removed into Abraham's bosom. Yea, it was observed, that some of his own hearers, even while he was preaching against Salvation from sin, were fully convinced of the necessity of it: and indeed never rested more, 'till they were happy witnesses of it.

25. In Autumn I was desired to go to *Boston*. I did so, and preached in a field on a Sunday evening, with tolerable quietness. The next time I went, Mr. *Allwood* and I judged, it would be best to be in the Market-place. We began singing, when suddenly a large mob appeared, with a drum beating before them: meantime a great number of squibs were thrown among the people. Finding it was impossible to be heard, we purposed going to a friend's about a mile from the town. The moment we turned our backs, the dirt and
Gones

stones flew like hail on every side. On the bridge, a man stopped us; but we broke from him, and went on with the mob at our heels, throwing all that came to hand. Their number continually increasing, we thought it would be most adviseable to face them, and try to get back to the town, where we had left our horses. My two companions immediately leaped over a wide ditch, which divided the field. But before I could follow them, one of the mob coming behind me struck up my heels, and gave me a violent fall. When I got up, my friends were out of sight, and the mob surrounded me on every side. I knew not which way to go, neither indeed how to go at all, being exceeding weak and spent, both with the fall, and the many blows I had received. Being a little recovered, I tried to go through them, to a foot bridge that was over the ditch. They forbore throwing, 'till I drew near the bridge, and then all cried out, "Ditch him, ditch him." And just on the side of the ditch, one struck up my heels again. Yet he stood by me, and let me rise up, and walk quietly over the bridge. There I was in the middle of the mob, and had a large field to go through, parted from the road by high rails, which had a broad ditch on either side. When I came to the rails, I knew not how to get over, my breath being almost spent. And if I could, I saw no likelihood of escaping the being thrown into the ditch. However they let me crawl over, without much hurt. But as soon as I was on the road, the same person who stopped us on the bridge collared me, to drag me to the horse-pond, while the rest plastered me over afresh with dirt. But just as we came to the pond, a Gentleman called out to him that held me, "Let the man go." He immediately let go his hold, and I passed by the pond.

26. I had still to walk through the whole town, my horse being at the far end of it. When I came into the street, they got the dirt out of the kennels, and threw it in my face. As no door was open to take me in, I was obliged now and then to turn and face them (otherwise they seldom looked me in the face)

face) in order to get breath. When I came into the Market-place, there was a general shout, for the glorious victory. Before I got to the Inn, I was just ready to lie down, when one struck me violently, in order to strike up my heels. But I kept my feet, I know not how; which I looked upon as a great mercy; as such a fall upon the stones might have done me much hurt. At the same time one threw a stone, which struck me on the temple. I then concluded, I must die in their hands. But by the mercy of God, I was strangely brought through all the multitude, to the Inn where I had alighted. Being sat down, my first thought was, "Father, forgive them; for they know not what they do." Indeed my mind, (glory be to God!) was kept through the whole in perfect peace. By this time some of my friends, who had followed at a distance, were come in, and were washing my wound; when the mob came to the door, threatening what they would do to the house, if the Landlord did not turn me out. He came in and said, "I cannot keep you here; for the mob will pull my house down." I told him, "Sir, I am in *your* house: but while I use it as an Inn, it is *mine*. Turn me out at your peril. If you fear your house, apply to a Magistrate for protection." He went to his Landlord, who was a Magistrate, and ordered him to take down the names of the chief rioters. After a while, I mounted my horse in the yard, and then, the gates being opened, rode through a shower of stones, and came safe to our friend's house. But I was so bruised, almost from head to foot, that when I was cold, I could hardly stir. And it was a full year, before I quite recovered the hurts which I then received.

27. The next day I went back with a friend to the town. I soon found three of the rioters, to whom I could swear; but the rest were absconded. Hearing the Justices were in the Hall, we went thither without delay: and telling the Clerk, we had business with the Court, we were speedily introduced. The Chairman, after we had made our complaint, roughly said,

said, "You are the aggressor. And now you have the impudence to come to *us*, requiring justice against others!" I answered, "I am here. If I have broke any law, inflict the penalty upon me. But in the mean time, I require you, in his Majesty's name, to do justice upon these rioters." After more threats, I was desired to call upon one of them at his own house, when the Court was over. I did so, and he behaved exceeding well, sending his Serjeant for two of the rioters; one of whom brought his Master to speak for him: but the Justice told him plainly, "Either make it up with Mr. *Mather*, or I will send you to gaol directly." They both then asked pardon, promised good behaviour for the future, paid the expences, and were dismissed. The third fled; but a warrant being given, he was apprehended; but upon the same terms he was released.

28. I cannot but remark another thing which happened this year. *Nottingham* had at this time no regular preaching. I had a strong desire to make a trial there, and came thither in the afternoon. At *Matthew Bagshaw's*, I found *John Johnson*, of *York*, who said, "I am glad you are come; for here is a poor man, who is to die to-morrow, whose behaviour is terrifying: he curses, swears, and threatens death, to all that have given evidence against him; the Jailor in particular. He will see no Clergyman, but says, he resolves to be a Devil, that he may revenge himself. The Minister has given me free leave to visit him. I went this morning; but he said, "Give yourself no trouble about *me*. By this time to-morrow, I shall be a Devil, and then I will come and tear that villain in pieces." We immediately went to prayer, and vehemently wrestled with God on his behalf. After prayer, we went to him, and at first sight observed an entire change in his behaviour. We enquired, when this sudden change began? And found, it was just while we were at prayer. But we had little opportunity of speaking to him, the Minister (for whom he had sent) being just come, I could only say, as he
 passed

passed by me heavy ironed, "Jesus Christ is both able and willing to strike off the heavier fetters of sin from your soul." He looked earnestly, but said nothing. We applied again to the throne of grace, before and after the preaching: and likewise great part of the night. We went early in the morning, and he was brought to us in the parlour. We talked and prayed with him some time. After rising from prayer, he said to the Jailor, "I now forgive and love you: and I hope, and pray, that you will forgive *me*." This was quickly noised about the town, which filled the yard with spectators, who crowded about the windows, which gave us an opportunity of speaking to them also. He now acknowledged the justice of his sentence, and was resigned to it, having a strong hope of finding mercy. We attended him into the yard, when his irons were knocked off, amidst a vast crowd, to whom we spake much on the occasion. Thence we accompanied him to the Church, and afterwards to the cart, which stood at the gate, ready to receive him. But as he desired to walk between us, the Sheriff gave him leave, and took much pains to keep off the crowd: at the end of the town, we sang part of that Hymn,

"O for a thousand tongues to sing,
My great Redeemer's praise!"

During the three first verses, he seemed lifted up: but when we came to those words in the fourth verse,

"His blood can make the foulest clean:
His blood availed for *me*!"

he rejoiced with joy unspeakable. When we came to the place of Execution, the Minister prayed and went away. The Sheriff allowed us to pray with him again. And we committed his soul to God, in cheerful hope of meeting him again in *Abraham's bosom*.

29. In the year 1758, being stationed in *Newcastle* Circuit, (which then reached as far as *Muffelborough*) I made a visit to *Brechin*, in my way to which, I was seized with the bloody flux. As soon as I got home, I took my room. I was not able to come down stairs for a month. My Wife was quite a stranger at *Newcastle*: but I could leave her and all things to God. I spoke freely to all who came to see me, not letting any escape out of my hands. Mr. *Blair*, the Minister, came frequently: and his Son, a Physician, visited me several times a day. It was now I discharged the clotted blood, which had lain in me ever since the riot at *Boston*. Yet I did not recover, till I prevailed upon my Mother to give me a large quantity of toast and water. The disorder was then presently stopped, and in a day or two I went down stairs.

30. The Sunday following, the Sacrament was to be administered. I sent a line to Mr. *Blair*, and desired to be admitted to it, if it would not offend any of his Parishioners. He immediately sent me a token, saying, "I will admit you, if they are all offended." I went on Sunday, the first day I was abroad. The Service lasted from nine in the morning to five in the evening; but I received no hurt. The next morning I breakfasted at Mr. *Blair's*, with the Minister that assisted at the Sacrament. They were sensible, candid men. Mr. *Blair* desired me to give them an account of the work of God in *England*. But when I mentioned the greatness of the work, and the sewness of the Labourers, he said, "Among so great a number of people, there must be many men of learning: why does not Mr. *W.* send them out?" This led me to mention the prerequisites of a Methodist Preacher: namely, 1. A knowledge of God, as his God, as having pardoned all his sins. 2. A life and-conversation suitable thereto. 3. A clear conviction that he was called of God to the work: otherwise he could not bear the crosses attending it. 4. Some fruit of his labour, in convincing and converting of sinners. Mr. *Blair* broke out, "If these are the prerequisites of a Metho-
dist

dist Preacher, they must not come here for them." I preached twice before I left *Brechin*, to a vast concourse of people: and afterwards at *Montrose*; but I know not that it had any lasting effect, unless the removing of prejudice.

31. In 1759, I was stationed in *York* Circuit, which then included *Yarm*, *Scarborough*, and *Hull* Circuits. In this year the work at *Whitby* began, and we had a great out-pouring of the Spirit in many places. The next year I was in *Staffordshire*, where it pleased God to work in a very eminent manner: at *Darlaston* in particular, where there was a small, but steady Society of long standing. Several of these had borne much persecution, and took joyfully the spoiling of their goods. Ever since, their behaviour has been unblameable: and yet none of them could say, "I know that my Redeemer liveth." Some of these coming over to the prayer meetings at *Wednesbury*, and hearing (what they thought they had never heard before) that they were to believe *now*; that they might come to Christ *now*, without any other qualification, than a sense of their own sinfulness and helplessness, were utterly astonished: and they began to be amazed at their slowness of heart. Presently a prayer meeting was set up at *Darlaston*. And in a little time many souls were set at liberty. The oldest stood out longest. After all they had done and suffered, they found it hard to come, as having done nothing. And when they were urged to it in a Class or Prayer meeting, they were ready to gnash with their teeth. But whether they would hear or forbear, God continued to add more and more souls to his genuine Gospel. Nothing stood before it. Many of the Servants and Children of these old Professors, cried out, "What must I do to be saved?" Being pointed to the Lamb of God, they believed and rejoiced in God their Saviour, to the utter astonishment of their unbelieving Masters and Parents. In one night it was common to see five or six (and sometimes more) praising God for his pardoning mercy. And not a few in *Birmingham*, *Dudley*, and *Wolverhampton*, as well as in

Wednesbury and *Darlaston*, clearly testified, that the blood of Jesus Christ had cleansed them from all sin.

32. Meantime the Societies increased greatly. In *Darlaston* we purchased ground and built a Preaching-house, and in *Birmingham* we hired a large building. Satan was alarmed at this, and stirred up outward persecution, both at *Birmingham* and *Wolverhampton*. But it did us no hurt. Our brethren went on, not counting their lives dear unto themselves. He then made the minds of some of the old Methodists evil affected towards their brethren. They began to speak much evil, (particularly in their Classes) of them and of this *new Doctrine*. And any defect in these *new converts* (as they called them) were magnified to the utmost: and then brought as an undeniable proof, that the whole matter was wrong. These were earnestly supported by Mr. *J—s*, formerly an itinerant, now a local Preacher. To him they sent every tale that malice could invent, either against the work, or the instruments employed therein, my Wife in particular; whom indeed God had been pleased to make eminently useful. This embarrassed me a little: however, we went on, and the work did not suffer much, 'till about the time of the Conference, when some of the Preachers, going through the Circuit, and hearing only one side (though they might have heard both, as I was present) both privately encouraged the apposition, and in their public discourses, dividing the people into the *New* and *Old* Believers, used many unkind expressions, to encourage the old and discourage the new Believers, as they called them. This went hard with one that was not an old Preacher, this being but the fourth year of my preaching, and the first of my acting as an Assistant. However, by the grace of God, far less hurt was done than might reasonably have been expected.

33. As I wrote to you the most minute circumstances of the work, and you were there in the very height of it, you judged it best to place me in the Circuit another year. But I made a
false

false step in the beginning of it. Longing for peace, and preferring the judgment of other men to my own, I agreed that my Wife should not hold any more prayer meetings. Immediately the work began to decay, both as to its swiftness and extensiveness. And though I continued to insist as strongly as ever upon the same points, yet there was not the same effect, for want of seconding by prayer meetings the blow which was given in preaching. Mr. *Westell* laboured with me this year. We constantly attended *Stroud* and *Painswick*: at both places there was a large increase; as also in several other parts of the Circuit, which then included *Coventry* and *Shrewsbury*.

34. After having been married near ten years, I had this year a Son. May he prove a blessing to many, and a comfort to his parents! In May and June, you desired me to visit *Wales*, and regulate the Societies there. They were all then supplied by Mr. *Taylor*, who was exceeding useful among them. But the people in general were difficult to get, and more so to keep, in Society. In many places however, they joined together; and not a few of them remain to this day.

35. In 1763, God revived his work in the *Staffordshire* Circuit: especially at *Birmingham*; notwithstanding the disturbance which we constantly had during the preaching, and the danger of being murdered by the mob, when we came out of the house. No Magistrate could quell the rioters: or rather I should say, none *would*. For it is certain, any Magistrate has power to preserve the peace, if he will. But at length Mr. *Wortly Birch* took them in hand: he laid some of the Rioters in the dungeon, and left them there a night or two to cool. He fined the rest according to law; obliged them to pay the money down, and gave it to the poor. By this means their stout spirits were humbled, and we have had peace ever since. This year a Preaching-house was built at *Stroud*; and another at *Wolverhampton*. But this was not long-lived: for soon after the mob assembled, and pulled it down to the ground.

36. They

36. They had reigned here for a long time, infomuch it was difficult for a Methodist to pass the streets. And now, one could hardly appear in them, but at the hazard of his life. The rioters had broke most of their windows, and swore they would pull down their houses, and every Preaching-house, near. Hearing of this at *Stroud*, I rode over immediately and found the whole country in terror, as they expected every night the mob from *Wolverhampton*, to pull down the Preaching-houses, at *Dudley*, *Darlaston*, and *Wednesbury*, with the houses of the Methodists. They came first to *Darlaston*, a place long famous for rioting, hoping to meet with good encouragement. But a Hog-butcher, who lived near the house, hearing the alarm, leaped out of bed, seized his cleaver, and running out, swore death to the first that meddled with it. So unexpected a reception quite discouraged them, and made them run away faster than they came. Here we saw the good effect which the late revival had upon the town in general. There were few left, who would either persecute themselves, or suffer others to do it.

37. But *Wolverhampton* itself was still in a flame. A friend who was to accompany me to the town, had procured a pair of pocket pistols, and offered me one. But I told him, "No: I am in God's work, and trust to his protection. And you must return your pistols, or I cannot accept of your company." He did so. When I came to the end of the town, the alarm was quickly spread. So that before we came into the main street, we had company enough. But they were restrained, so that we received little abuse, further than bad language. I immediately went to the Justice, who granted a warrant; but the Constable gave notice of it to the rioters, so that none was taken: some fled; some hid themselves: the rest set the Justice at defiance. This occasioned several neighbouring Justices, to fix a day for meeting in the town. When they met, several of the rioters were brought before them. Three were bound over to appear at *Stafford*, where all the Magistrates

Magistrates gave attendance. The proof against the Rioters was full: yet the *honourable* Jury acquitted them all!

38. This gave them fresh spirits: so they hasted home with ribbons flying, and were saluted with bells and bonfires, in one of which they burnt me and my friend in effigy. Our friends now found it more dangerous than ever to come into the town, or get to their houses. Before I left *Stafford*, I waited on Lord *D*— with Mr. *Hayes*, Attorney, the person who prepared the mob, and himself made the first breach in the house. I told him plain, either let Mr. *Hayes* rebuild the house, or we will try him for his life. He promised it should be rebuilt in such a time: and it was built accordingly. So did God deliver us out of this complicated trouble. And all the time his work prospered.

39. But what could not be done by persecution, has been done by those who brought in a *new Doctrine* among us. This soon checked, and has now well nigh destroyed, both the root and branch of vital Religion. They who receive this *new light*, not only despise and speak evil of those that begat them to God, but even deny the reality of that unspeakable blessing, which they then received. They say, “We were then blind, and knew nothing.” Happy ignorance! Which enabled them to endure reproach, pain, want: yea, to carry their lives in their hands, counting nothing dear, but to have a conscience void of offence, towards God and towards man.

40. In August 1770, I was stationed in *Bristol* Circuit. Here I met with various exercises. But I was more than conqueror, and good was done in *Bristol*, and in several other places. Particularly at *Bath*, where they were obliged first to enlarge, and then to gallery the Preaching-house. In the Spring I was called to *Monmouth*, to open a Preaching-house, which was duly licensed. We preached with tolerable quietness 'till Sunday evening. The Churchwardens then came before me, went in, and shut the doors. Meantime the street was all in an uproar: I went on with Mrs. *Hern* and Miss

Fortune

Fortune, (my only companions) 'till we met the mob, who opened to the right and left, and let us pass to the door. It was shut, but in a while I prevailed to have it opened. And one of them asked, What authority I had to preach? I asked, Who he was? He said, The Churchwarden. "Then you have no authority to question *me*. I shall not shew mine, but to a proper person. And I desire you will either behave well, or withdraw." Another said, "Sir, will you shew it me? I am the Chief Constable." I answered, "Sir, I will." While he was reading, the Churchwarden looked over him, and said, "O Sir, this will not do." I said, Sir, it will do for *me*: and I require all of you who stay, to behave in a becoming manner? The Chief Constable then withdrew: but the crowd was so great, that they could not half get in. And those without were so noisy, that nothing could be heard. So after a time I judged it best to withdraw.

41. In the evening the Mayor sent desiring me to attend him in the morning at the Town-hall. I went. Soon after came the Mayor, the Clerk of the Peace, and all the chief men of the town. The Rector and Curate used some harsh words. The other Gentlemen behaved civilly. But they asked so many questions, and spoke so many at a time, it was impossible to answer. I said, "Gentlemen, be pleased to speak one at a time." But this could not be done. Only they all agreed in desiring me to promise, that I would come no more. I told them, "I would make no such promise; no, not if my life depended upon it." So we parted as we met, and the next day I got safe to *Bristol*.

[*To be concluded in our next.*]

LETTER

L E T T E R S.

L E T T E R CIV.

[From the Rev. Mr. Wesley, to Miss ——.]

February 21, 1759.

PROBABLY, Miss ——, this may be the last Trouble of the kind, which you will receive from me. Therefore you may forgive me this: and the rather, when you consider my Motives to it. You know, I can have no temporal View: I can have none but a faint, distant hope (because with God all Things are possible) of doing some Service to one whom I love. And this may answer the Question which you might naturally ask, "What would you have? What do you want with *me*?" I want you, not to be a Convert to my Opinions; but to be a Member of Christ, a Child of God, and an Heir of his Kingdom! Be any thing, as to outward Profession, so you are lowly in Heart: so you resist and conquer every motion of Pride, and have that Mind in you, which was also in Christ Jesus. Be what you please besides; only be meek and gentle, and in Patience possess your Soul: so that one may truly say to you

Calm thou ever art within,
All unruffled, all serene!

Hear what Preacher you will: but hear the Voice of God, and beware of Prejudice and every unkind Temper! Beware of foolish and hurtful Desires, or they will pierce you through

VOL. III .

W

with

with many sorrows. In one word, be any thing, but a Trifler: a Trifler with God and your own Soul. It was not for this, that God gave you

“ A mind superior to the vulgar herd ! ”

No, Miss ———, no ! But that you might employ all your Talents to the glory of Him that gave them. O do not grieve the holy Spirit of God ! Is He not still striving with you ? Striving to make you, not almost, but altogether a Christian ? Indeed *you* must be all or nothing : a Saint, or a Devil ! Eminent in Sin, or Holiness. The good Lord deliver you from every Snare, and guide your Feet in the Way of Peace ! How great a Pleasure would this give to all your real Friends, and in particular to,

Your affectionate Servant,

For Christ's sake,

JOHN WESLEY.

L E T T E R CV.

[From the Rev. Mr. Wesley, to the same.]

Colchester, March 20, 1759.

MY Wife, Miss ———, surpris'd me last Night, by informing me, you are left Mistress of a large Fortune. Shall I say, agreeably surpris'd ~~me~~ ? I cannot tell : because I believe there is another World. And I do not know, what Influence this change may have on your condition : therefore I am in fear, and in hope. You may be hereby far more happy, or far more miserable in Eternity ! Oh make a stand ! Consider the situation you are in : perhaps never before were you

in

in so great danger. You know a little of your natural Tem-
pers: now you have means of indulging, and thereby inflam-
ing them to the uttermost. And how many will incite you
to do? How few will dare to warn you against it? Now
what food will you have for *Pride*? What infinite Tempta-
tions, to think more highly than you ought to think? You do
so already. But Oh, where will you stop! The good Lord
arrest the storm in mid career! How impetuously now,
(unless God interpose) must *Self-will* whirl you along? How
deeply (unless He help) will you shortly be immersed in prac-
tical Atheism? As ten thousand things will concur to drive
God out of your thoughts, as much as if he were not in the world.
But above all, how will you escape from being swallowed up
in *Idolatry*? Love of the World, such as you never knew
before!

Hitherto you have been greatly superior to every delicacy
in *food*: but even this may assault you now: and perhaps
raise in you other *desires*, which you are now a stranger to.
At present, you are above the Follies of *dress*: but will you
be so a twelvemonth hence? May you not easily slide into the
pride of life, in this as well as other instances? Especially
considering how your *vanity* will be gratified thereby. For
who will not *admire* and *applaud* your admirable Taste? It
will only remain for you to *marry* some agreeable Person,
that has much Wit and Sense, with little or no Religion; then
it is finished! Either you will be throughly miserable in this
World, or miserable to Eternity.

“But what business is this of yours? Cannot you let me
alone? What have I to do with you?” Believe me, I could
very easily let you alone, if I had not a real and tender good-
will toward you: and if I did not know (what perhaps you
do not) that you have need even of me. You want Friends
who understand you well, and who dare tell you the whole plain
truth: and yet not in a furly, imperious manner; for then you
could not receive it. I have endeavoured to do this once

W 2

more,

more. Will not you forgive me? I cannot but think, if you do not thank, you will at least excuse,

Your affectionate Servant,

JOHN WESLEY.

L E T T E R C VI.

[From the Rev. Mr. Thomas Jones, late of St. Mary's, Southwark, to the Rev. Mr. Wesley.]

Castle-Street, Southwark, March 21, 1759.

Dear and honoured Sir,

I WISH I knew how to express the sense I have of your kind and obliging notice of me. I can hardly expect a greater blessing, as to this world, than the offer you make me of your acquaintance. Believe me, Sir, I shall esteem it a blessing; and I desire to be thankful to God for putting such a thought into your heart. I hope the same gracious Father of all, who has induced you to make the proposal, will also enable you, from time to time, to give me such instructions as my youth, inexperience, and small stature in grace, so greatly stand in need of. If I know any thing of my own heart, I can say, that I am "athirst for God." I desire to increase in holiness, real, vital holiness, and to "grow in grace." You complain of the want of a faithful Friend to advise you. Alas! Sir, you have pitched upon one who is very unequal to the task. Advice and instruction from you, Sir, I shall always most thankfully receive; at least, I hope I shall: and if ever I should have opportunity, you may depend on my striving to be faithful; at least in doing you any friendly office in my power.

Let

Let me beg all friendly Admonition, all brotherly, yea, fatherly Freedoms from you. Blessed be God, I have been some time convinced that Religion consists, not in Opinions, but in the union of the Soul with God. I hope, I shall never preach any Christianity, but what tends to make its votaries happier and holier. "The Kingdom of God in the Heart; the Faith that worketh by Love," as you express it, is the main Point I desire to insist on in public, and to know and practise in my own heart and life.

I shall often trouble you (if God permit,) for your kind Advice, and shall plead the privilege of that Friendship you so generously make me an offer of. Oh, may it be cemented by the Love of Jesus! Dear Sir, adieu! May the God of Peace and Love, replenish your Soul with every *christian* Blessing; adorn your Life with every gospel Grace; and succeed your Labours wherever you go, with abundance of success! "As your day is, may your strength be!" I beg your fervent Prayers, that I may be daily more humble, *unaffectedly humble*, dead to the World and Self, and alive unto our dear redeeming God.

I am, with many Thanks, and great Respect,

Dear and honoured Sir,

Your affectionate, and obliged Brother in Christ Jesus,

T. JONES.

L E T T E R CVII.

[From the Rev. Mr. Goodday, to the Rev. Mr. Wesley.]

Monk's-Wearmouth, July 13, 1759.

Reverend and dear Sir,

YOUR kind Letter reached me at a very critical hour, and another Favour of the same nature, would be as refreshing to my Soul, as the dew of heaven to the parched glebe.

The

The seasonable hints which you have been pleased to give me, by way of caution are, as I am at present circumstanced, truly judicious and pertinent. And I do assure you Sir, that I will always have a special eye to those Admonitions, and shall endeavour (by God's assistance) to be governed by them, and make them the Rule of my future Conduct, with regard to those two particular kinds of men.

Your harmless, inoffensive, and good-natured men are, it is most true, a very dangerous set of Creatures; and such were esteemed all, or most of my former Associates: but praised be that God who hath opened mine eyes. I now see clearly, that for a long time past, we have only been mutually endeavouring the destruction of one another, both in soul and body; and all this, without any settled design one against another, or without entertaining the least apprehension of mischief.

I have had enough to do also (more especially of late,) with the *prudent children* of this generation: and I wish I could find myself as perfectly proof against their insinuations, as I am against all attacks from the former quarter. These are perpetually pestering my ears with the *rational Scheme*, so called, and out of the great good-will they bear me, would fain persuade me, that it can no way conduce to the glory of God, the honour, credit, or interest of Christianity, nor to my own interest to be sure, to deviate in the least, from the old beaten Track, I have been so long accustomed to, both in thinking, preaching, and praying. Such is the wisdom of the world, and such the mighty love that some persons have for me. Indeed Sir, they are often whispering, the world will call you Fool: and I am still a coward, and when will it once be, that in the cause of God, and maintenance of his Truth, I can set my face as a flint, and steel my heart against the suggestions of those two busy dæmons, false Shame, and the Fear of Man.

But now, dear Sir, I come to ask your Advice; for though I hold daily communion with God in his word, and endeavour
by

by the light thereof, to try and examine myself, and search out my own spirit; yet I am often at a loss; and with whom should I then consult, but with one, who hath so long walked with his Maker, and known his counsel, and declared it as freely unto men? My God has been gracious unto me, and in what He has already done for my soul, has not left himself without a witness in my own breast: but I can never be in Christ entirely, and effectually, 'till the devil be totally dead in me. And when will the whole body of sin be destroyed? A fore struggle I have had; and having experienced a woeful conflict within me, and a deal more, I fear I have yet to sustain, for I find the corruptions of my nature are still alive; and if I am a moment off my guard, the Tempter is sure to seize that opportunity, and I am some times gone too far in an evil thought before I am aware. My passions would be as domineering, and my old appetites as importunate as ever, though I wrestle all I can, and strive against them in the strength of that grace that God has already given, and I hope that his holy Spirit has not been at work with me in vain. I have had a sufficient sight of myself, and such a view of my blessed Redeemer, and his fulness, as makes Him all I want, and all I would be at. And as such, I have laid hold on Him for my present Salvation, and have thereby received comfort: but as my Faith has neither been accompanied with that extraordinary degree of joy, nor raised my love of God and man to such a pitch as others tell us they have experienced, and which you make one evidence of our Adoption, I know not whether I have yet believed to my justification or not. My Soul is therefore still in a great strait, and I am alternately tossed with fears and hopes. The truth is, upon examination of myself, I am as yet, I know not what. I would be a Christian, but I am nothing, or rather any thing than a Christian, in the proper sense of the word. I know I am a Fool, a Babe, a meer Novice in the Faith; and yet, if another should tell me so to my face, I have still so much of the old tinder left in me, as
to

to take fire upon it immediately. I would sometimes persuade myself that I fear nothing but sin: but I am often afraid I know not how, and of, I know not what: so that, in short, I am little better at present, than a meer jumble of crude inconsistencies. You see, Sir, I have taken great freedom with you, but I am in a very serious mood; and I hope you will believe that I cannot be more serious, than when I tell you, that it is the bounden duty of both my Wife and myself, when ever we put up our petitions to the God of all mercy and consolation, never to leave out this, viz. that he would be pleased to preserve the Life of Mr. John Wesley long, as a Blessing to this Nation.

I am, dear Sir,

Your sincere and affectionate Brother,

THOMAS GOODDAY.

L E T T E R CVIII.

[From the Hon. and Rev. W. Sh——y, to the Rev. J. Wesley.]

Loughrea, Aug. 21, 1759.

Reverend and dear Sir,

YOUR obliging and truly christian Letter was welcome to my Soul, ten thousand, thousand times, and brought along with it a warm satisfaction, which could only be exceeded by the pleasure of a personal conversation with you. And I am not without hopes, that when you shall think fit to visit those blessed Seminaries of true vital Religion in this Kingdom, of your own planting, you will take an opportunity of honouring this place, and more particularly my house, with the presence of one, whose labours in the Gospel of my dear Master, are so eminent.

I thank

I thank you greatly for your Alarm: indeed, the devil could not make use of a more subtle specious insinuation to dissuade us from pursuing the attack with vigour, than that of *christian Prudence*. I trust he sees himself baffled, through your timely caution. . . But, alas! what confidence is there to be put in the weakness of man! It is in the Lord's strength alone that I shall be able to triumph over this, and all other temptations.

I highly honour and love Mr. *Berridge*, and Mr. *Grimshaw*. May God bless them with increasing success, that they may see of the travail of their souls and be satisfied; and may He endue me with the same noble courage, that his Name may be magnified, even in this place.

What will you say, dear Sir? Will you not give up every favourable opinion of so unworthy a Minister as I am, when I inform you, that though there are many under my charge, who confess they have been awakened; yet I dare not boast of any confirmed Converts (now living) through my preaching and ministry? I bless my God, however, for one dear soul, who departed in peace.

I am now about to leave them for two or three months, being in a very bad state of bodily health, and advised to go to *Bath*. Let me intreat your earnest prayers to the God of all grace, through Jesus Christ our Lord, that I may not be found an unprofitable Servant; and that I may return to my dear Parishioners, under the fulness of the blessing of the Gospel of Peace. That you may finish your course with joy, and in God's good season enter into the full possession of the fruit of your labours, is the sincere prayer of,

Your affectionate Brother,

W. Sh—y.



P O E T R Y.

A M A R A N T H A.

[By Mr. Tooke.]

MY friend!—forgive me!—'twas my love alone
 Which urg'd my transport in this uncooth verse,
 Sigh'd out the ill-chose syllables in tone,
 And bade me thus my wretchedness rehearse.

Surely I've felt each different form of woe,
 And, in each mode, have borne affliction's pangs!
 In every variéd shape the Proteus know,
 In every form have felt her direstfangs!

Oh! AMARANTHA!—not to meet again!—
 At once forget each sympathizing glow—
 Alas!—thou hear'st me not—my cries are vain!
 In vain my sighs! my wretchedness! my woe!—

But, yet, Oh! purest soul;—yet, e'er thou'rt fled,
 One emanation to my spirit dart;
 One small, small portion of thy virtue shed,
 That I may feel thy semblance on my heart.

Where thou resid'st my spirit longs to go,
 And my soul fain would dwell with thee above!
 My heart, bent down with solitude and woe,
 Desires, with thee, to taste a SAVIOUR'S love!

How have we livéd! how lovéd! ah! must we part!
 Oh could yon ardent Seraph drop his plumes!
 The heavenly prize should straightway wing my heart,
 To pierce with thee the star-bespangled domes!

What

What holy themes have erst employéd that tongue!

What godly thoughts that more than human mind!

Praise borne on *that* in heavén-dissolving song,

From *this* a prayer wafted on evéry wind.

Ah! go not yet! must AMARANTHA leave

The dearest object of her earliest love?

Must she descend, so blooming, to the grave?

So early join her kindred saints above?

How pleasant e'en in death!—that sinking eye

Which never lookéd on vice—that purest breast

Which virtue only taught to heave a sigh,

Has panted long for its eternal rest!

See, with what prayers she darts her soul to heavén,

(Collect the dying accents as they fall)

“Oh God—Redeemer! be my sins forgiven!

“To thee I come—my love! my hope! my all!”

Oh, can I e'er forget the lovely maid!

When stretchéd upon the bed of girding pain;

While, with her arm around my neck, she said,

“Farewel, beloved! 'till we meet again!

“Till we exalt our unexampléd love

“Into one fountain of eternal praise;

“Till we unite our evéry power above,

“To sing our JESUS in unceasing lays!

Hark!—from yon time-worn, mossy spire, I hear

The dismal knell of AMARANTHA'S coarfe:

Lo! 'twixt the trees I see the slow borne bier—

Each nodding plume her virtuous worth deplores.

The pale-faced orbit of the moon displays
 A pleasing horror o'er yon low-shorn green,
 And gives her borrowed feeble-cheering rays
 To aid the solemn sadness of the scene.

The long-drawn illc—and sorrow-cloathed tomb—
 The ragged trophy—and the marbled bust—
 The smoaky tapers adding to the gloom,
 Along the heaps of monumental dust.—

The dying echos, sounding through the height,
 Feebly protract the dirge's doleful strain,
 The dismal howlings of the bird of night,
 And the slow pacing of the sable train.

How all-uncertain is the hope of bliss!
 The thought of future happiness how vain!
 The worlds beyond the grave (alas! not this)
 May dwell in joy, without a sense of pain!

Hope held to view a round of circling years,
 Arrayed in bliss, and glittering with delight,
 Shewed me a balm for worlds of vexing cares,
 To still each woe, and make each sorrow light!

My soul at ease, as if of bliss secure,
 As if possessing to its farthest went,
 Looked on encreasing happiness as sure,
 Fraught with a wish for more than heaven could grant.

Then didst thou strike!—Oh GOD! thy will be done!
 Thy dispensations cannot but be right,
 However feebly by weak wretches known,
 Howe'er imperfect in our darkened sight!

Resigned

Resign'd I'll bear the ruthless hand of woe,
 Resign'd bereft of AMARANTHA'S love,
 May but my sorrows terminate below,
 And JESU'S mercies crown my soul above!

And now, Oh! fairest of thy sex, farewell;
 Thou summit of my earliest hope! adieu!
 One tear must fall, one pang the sorrow tell,
 Of me bereft of happiness and you!

Is AMARANTHA hurried on her bier?
 Who can restrain the tribute of a sigh?
 Who can call back the sorrow-shrouded tear,
 Or stop the gushing torrent of the eye?

E P I T A P H.

Traveller! seek not the goodness of the fair,
 Upon the surface of unfeeling stone—
 Ask of the honest heart—'tis graven there—
 Perhaps you'll find it written on your own.
 Ask of the poor, along the village street;
 Ask of the sick, within the impoverish'd cot;
 Ask every weeping object, which you meet,
 If her beneficence can be forgot?

S T A N Z A S.

[By Miss Talbot.]

O Form'd for boundless bliss! Immortal Soul,
 Why dost thou prompt the melancholy sigh,
 While evening shades disclose the glowing pole,
 And silver moon-beams tremble o'er the sky.

These

These glowing stars shall fade, this moon shall fall,
 This transitory sky shall melt away ;
 Whilst thou triumphantly surviving all,
 Shalt glad expatiate in eternal day.

Sickens the mind with longings vainly great,
 To trace mysterious Wisdom's secret ways ;
 While chained and bound in this ignoble state,
 Humbly it breathes sincere, imperfect praise.

Or glows the beating heart with secret fires,
 And longs to mingle in the worlds of love ?
 Or foolish trembler, feeds its fond desires
 Of earthly good ? or dreads life's ills to prove ?

Back does it trace the flight of former years,
 The friends lamented, and the pleasures past ?
 Or winged with forecast, vain and impious fears,
 Presumptuous to the cloud-hid future haste ?

Hence, far be gone, ye fancy-folded pains !
 Peace, trembling heart, be every sigh suppress !
 Wisdom supreme, eternal goodness reigns ;
 Thus far is sure: to Heaven resign the rest.

Written on New-Year's Eve, while the bells were ringing out
 the Old Year.

A GAIN the smoothly circling year,
 Beneath fair skies serene and clear,
 Completes his gentle round ;
 Sweet bells in tuneful sounds express,
 Gay thanks for rural happiness ;
 And months with plenty crownéd.

While

While yet remains the courteous guest,
 Oh! be my grateful thoughts express,
 Unmixt with grief or fear;
 Farewel ye Seasons! roll away,
 I wish not to prolong your stay,
 Though Age brings up the rear.

Cheerful I trust for future good,
 The hand which all the past bestow'd,
 Nor heed life's shifting scene:
 Farewel kind year, which still has blest
 My days with peace, my nights with rest,
 And leavest my mind serene.

Not yet; but now impends the stroke,
 The far resounding midnight clock,
 Has summon'd thee away;
 Go, mingle with the countless past,
 Till Time himself has liv'd his last,
 In soft oblivion stay.

But then with smiling grace appear,
 Thou blameless, grief-unfalsified year,
 Oh! smile once more on me;
 And witness that thy golden hours,
 Have all been priz'd as summer flowers,
 By some industrious Bee.

 E P I G R A M S.

TIME that is past, thou never canst recal;
 Of time to come, thou art not sure at all;
 Time present only, is within thy power;
 And therefore *now* improve the present hour.

SAFER to reconcile a Foe, than make
 A conquest of him, for the conquest's sake;
 This tames his power of doing present ill,
 But that disarms him of the very will.

SHORT

S H O R T H Y M N S.

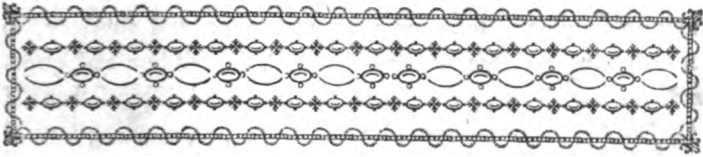
JOB xxxii. 8. *The inspiration of the Almighty giveth man understanding.*

THE world may boast their knowledge vain ;
 But what can human learning do ?
 The Spirit, whom we from God obtain,
 The way to God alone can shew ;
 The Almighty's own immediate breath,
 Wisdom and truth divine imparts ;
 Expels the wisdom from beneath,
 And fills with heav'n our peaceful hearts.

Come *Jesus*, come, my heart inspire ;
 Wisdom and power of God appear !
 Kindle the pure celestial fire,
 Be thou my life eternal *here* :
 The way, the truth, the life divine,
 Each moment thee I long to prove ;
 Each moment to receive of thine,
 Each moment feel that God is love.

JOB xxxv. 10. *God giveth songs in the night.*

THOU giver of songs in the night,
 Of joy, in the darkest distress ;
 I sigh to recover thy light,
 I long for a glimpse of thy face :
 Ah, put the new song in my heart,
 (For nothing on earth I desire,)
 And lo ! I exult to depart,
 And mix with the heavenly choir.



T H E

Arminian Magazine,

For A P R I L 1780.



*An EXPOSITION of the ninth Chapter of the Epistle of
St. Paul to the ROMANS.*

Extracted from JOHN GOODWIN.

[Continued from page 121.]

IN the words following, *Shall the thing formed say to him that formed it, why hast thou made me thus,* the Apostle exaggerates the indignity put upon God by him, that should rise up against him with any such demand? Meaning, that he who thus expostulates with God, doth no otherwise, than if an earthen Pitcher should contend with him that formed it, and demand an account of him, why he made it in such a shape, and not rather in some other. This comparison sets off the deportment of the objector towards God, with a kind of unnatural and prodigious deformity.

VOL. III.

Y

But

But there is nothing in the Apostle's answer, which imports any unlawfulness, for men with reverence and sobriety, to search out the righteousness and equity, the wisdom and goodness, as of the counsels, so of the ways and dispensations of God. Abraham discoursed with God, propounding several questions, and receiving answers from him, concerning his righteousness in the destruction of Sodom. Job also reasoned many things with God, about his righteousness and equity in afflicting him, as he did, and yet was blameless. All that the words import, is, that it is presumption and impiety in men to arraign the counsels and ways of God, for any defect, whether in wisdom, or righteousness, when they are plainly declared unto them, or when men cannot reasonably doubt whether they be his, or no.

In the latter part of his words, the Apostle alludes to that passage of the prophet Jeremiah, where being commanded by God to go down to a Potter's house, as he beheld one vessel marred in this Potter's hand, and another presently made of the same matter by him, the *Word of the Lord came to him* in this tenor: *O house of Israel, cannot I do with you as this Potter, saith the Lord? Behold, as the clay is in the Potter's hand, so are ye in mine hand, O house of Israel,* Jer. xviii. 6.

It is not so easy, as many conceive, to build such an application upon the Apostle's similitude of a Potter and his clay, as will suit the doctrines of absolute Election and Reprobation. If we supposed the Holy Ghost had made no application himself of the similitude we speak of, (the contrary whereunto we shall shortly demonstrate,) yet may there such an application be made of the words (and with a particular eye of reference to the passage, from whence the similitude is borrowed,) as hath no sympathy at all with Election and Reprobation from eternity. As for instance; as the *Potter hath power over the clay, of the same lump to make one vessel unto honour, another unto dishonour*: in like manner, yea, and much

much more, hath God power (i. e. a just and equitable power, and which cannot reasonably offend any man) over men, who have corrupted themselves (in which respect they may be well resembled to *a lump of clay*), to ordain or make some of them, viz. all those as shall repent, vessels of honour, and of salvation; others of them, viz. such as, notwithstanding the patience of God towards them, yet shall remain stubborn and impenitent, vessels of wrath, and vessels of dishonour, or condemnation.

What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?—Ver. 22, 23.

These words contain the Apostle's application, of his foregoing similitude. Now, as the comparison expressed a double power in the Potter, one, to *make vessels of honour*; the other, *vessels of dishonour, of the same lump*: so the Apostle's application consists of two parts; the former speaks of the long-suffering of God, towards the *vessels of wrath*, before he destroyeth them, which answers that power which the Potter hath to make *vessels of dishonour*; the latter expresseth the bountifulness of God towards the *vessels of mercy*, in *fiting them for glory*; which answers the power of the Potter to make *vessels unto honour*.

As if he had said, a Potter hath a just power over his clay, such as no man is offended at, to make of the same lump, some vessels for a more honourable use, others for as dishonourable; in like manner, who hath any reason to deny the righteousness of such a power, which God exerciseth over men, who have embased themselves by a long and voluntary course of sinning against him, viz. to harden and make *vessels of wrath*, (i. e. to destroy) those who shall despise his patience and long-sufferance, in order to the manifestation of his avenging power;

and on the other hand, to make such persons *vessels of mercy*, (i. e. to save and glorify them) upon whom his goodness and patience have had such a blessed influence, as to prepare them by Repentance and Holiness, for glory; and this for the declaration of the unsearchable riches of his most glorious grace.

By a diligent examination of these verses, this will be more confirmed. For,

1. From these first words, *What if God willing to shew his wrath, and to make his power* (his avenging power) *known*, it fully appeareth, that the Apostle doth not treat here of a Reprobation of men from eternity, nor yet of Reprobates, as simply such, and therefore neither of all Reprobates; unless we shall affirm that there is no difference in the punishment of Reprobates, but that God intends to make his revenging power equally known in the destruction of them all, (which contradicts a great current of Scriptures.) For evident it is that only such Reprobates are here spoken of, in whose punishment God intends, not simply a manifestation of his avenging power, but a manifestation of the power, (as it were) of this power, or of the most astonishing greatness and dreadfulnes of it; a type whereof was exhibited in the temporal destruction of Pharaoh. This may be further confirmed from those words, *endured with much long-suffering*. For certain it is, that God doth not *endure with much long-suffering*, all Reprobates whatsoever; although I am far otherwise minded than they, who teach that there are some Reprobates, to whom God sheweth no long-suffering at all, imagining that many infants are sent to the lake that burneth with fire and brimstone for evermore. Yea, the truth is; their opinion duly considered, they do not hold that any Reprobate at all is ever endured by God, not only *with much long-suffering*, but not with any suffering at all. My soul hath once been in the secret of these men: but let it never enter thereinto more!

2. By

2. By *vessels of wrath fitted to destruction*, cannot be meant persons reprobated by God from eternity, much less the whole number of Reprobates, but such only, as are prepared and *fitted to destruction* by themselves, (by despising the grace of God, and sinning against the means of salvation) and not at all by God, unless accidentally; viz. as he vouchsafeth unto them those means of grace, which being turned into wantonness, *prepare men for destruction*. And if God did in any such sense prepare these *vessels of wrath to destruction*, in which he prepares *the vessels of mercy for glory*, why should the Holy Ghost so expressly ascribe the preparation of these for glory, to God, and not the fitting of the other to destruction? Who are only termed passively, and in an indefinite manner, *fitted to destruction*.

3. *The vessels of wrath* here spoken of, are neither said by God, nor yet by his *enduring them with much long-suffering*, to be *fitted to destruction*, but to have been thus *fitted* before God is said to *endure them with much long-suffering*. For he is expressly said to *have endured* (or to *endure*) *with much long-suffering* these *vessels of wrath, having been prepared for destruction*, viz. before his *enduring* them. Nor, indeed, can God properly be said to *endure men with much long-suffering*, until they have much provoked him; as a man cannot be said to exercise much patience towards a person, who hath but lightly offended him. Now much provocation of God is that which prepares or fits a man *to destruction*.

4. The premises considered, when the Apostle demandeth, *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath already prepared* (or before fitted) *to destruction*, he plainly signifieth, that the power, which God exerciseth in *hardening whom he will*, respecteth not men simply considered, no nor yet considered simply as sinners: but it respecteth only such, as are already actually prepared and *fitted to destruction*, i. e. such persons whom he might most justly and equitably *destroy*, whether
whether

whether he further *hardened* them (by *enduring them with much long-suffering*) or no. And that the reason why God *endureth* such *with much long-suffering*, and hereby *hardeneth* them, is not that hereby they might be simply fitted to *destruction*, or that he may justly destroy them, (for this he might do without any such *hardening*;) but that in case they repent not by his *enduring them with long-suffering*, he might shew the dreadful-ness of the *power* of his avenging *wrath* in their destruction, i. e. that he might *destroy* them with so much the greater and more formidable destruction. This consideration fully proveth, that that power in God over his creature, man, which answereth the power of the *Potter over his clay*, at least so far as it respecteth his liberty to make *vessels to dishonour*, extendeth only to such of these creatures, as have so far corrupted themselves by voluntary sinning, that they are already meet to be destroyed.

5. These words, *endured with much-long-suffering*, plainly shew, that when men are really *vessels of wrath*, (i. e. meet to receive, and retain the wrath of God) yea, and are now prepared and *fitted to destruction*, yet have they the golden scepter of grace held forth unto them, and are through the *long-suffering* of God, during the continuance hereof, in a blessed capacity of becoming vessels of mercy and of glory.

By the amount of this discourse it fully appeareth, that the power in God of making *vessels of wrath*, which the Apostle any ways supposeth, and which answereth the *power of the Potter over his clay*, to make of it *vessels to dishonour*, is a power of decreeing, and determining, what kind of sinners those are, who shall at last be eternally destroyed by him, and so receive, and retain the dreadful impressions of his wrath for sin, as vessels properly so called, receive and keep liquors, that are put into them; and not a power to make, from eternity, such and such persons, to eternal destruction. Such a power as this the very nature and essential goodness of God abhors, even as they do a power of lying, deceiving, or oppressing: nor doth the Scripture any where find it in him.

If

If it be yet demanded, but what doth the Apostle all this while answer, to that branch of the objection, ver. 19, *Why doth he yet find fault, or complain?* I answer:

That in the very words, *endured with much long-suffering*, together with those following, *fitted before* (viz. by themselves) *to destruction*; there is a satisfactory account given to the objection. For if God, 1. *hardeneth* none, but such, as first voluntarily harden themselves, and so fit themselves *to destruction*. And secondly, *endures with much long-suffering* those whom he *hardeneth*, all the while they are in *hardening* by him, and this *long-suffering* of his towards them, be always accompanied with means sufficient to bring them to repentance, there is a just ground why God should all this while complain of them, as well for their being hardened, as that they still continue refractory, obstinate, and impenitent. For in what case can men more reasonably be blamed, than when they voluntarily expose themselves to danger by sinning, and when, and whilst they continue in the ways of sin which lead unto death, when as the paths of life are before them, and they in a capacity of walking in them.

The Apostle made use of the similitude of a Potter, and therein mentioned a double power which this *Potter hath over his clay*; the one, to *make vessels of it to honour*; the other, to *make vessels to dishonour*, he adds somewhat concerning the power of God to make of his clay vessels unto glory.

And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, ver. 23. As if he should have said, *God endureth with much long-suffering the vessels of wrath, after they have been fitted to destruction*, not only to shew the dreadful power in the destruction of these persons, in case they repent not; but likewise that he may shew how wonderful his bounty is towards the *vessels of mercy*, i. e. such, whom by the operation of his Spirit he hath brought to holiness, and so prepared them for glory.

He,

He, who being uniform in all his ways, shall with much patience and goodnes, treat his greatest enemies, will certainly expreſs himſelf to the height of his power, in all manner of grace, to thoſe, who ſhall with all faithfulneſs approve themſelves to him. The riches of God's patience and long-ſuffering towards the firſt-born of finners in this world, are demonſtratively propheticall of his immense grace and bounty towards the *Congregation of the firſt-born*, (ſo the company of believers are called) in the world which is to come.

We have ſhewed, in general, the Apoſtle's argument in the verſe before us: let us weigh ſome of the words more particularly.

And that he might made known the riches of his glory. By glory, he means that in God, which is juſt matter of honour and glory to him, the knowledge whereof renders him glorious, i. e. worthy all adoration, in the eyes of his creatures. In this ſenſe. every divine attribute or perfection, may be termed, his glory, becauſe there is none of them, but rendereth him glorious in the eſteem of all thoſe who underſtand, believe, and conſider them.

The riches of his glory. i. e. The great abundance of his grace and bounty.

And that he might make known the riches, &c. That he might exhibit an argument, by which men may be led to the knowledge of the *riches of his glory*, to make an eſtimate how abundantly rich in grace and bounty, he is towards thoſe that obey him.

On the veſſels of mercy, which he had before prepared unto glory. By *veſſels of mercy*, he meaneth ſuch perſons, as ſometimes were miſerable by being *dead in ſins and treſpaſſes*. But afterwards through believing the Goſpel, obtain mercy that great mercy, forgivenes of ſins, with the fruits and conſequences of it, which is a perfect relief againſt that miſery.

Some interpret the word *afore prepared*, predeſtinated or preordained. Though this ſenſe of the word, rightly underſtood,

hood, createth no error, in as much as God hath predestinated, and this from eternity, all those who shall persevere believing to the end, *unto glory*, yet doth not such a sense, fit the place. For the verb *ἰθιμαζου*, doth not properly, if at all, signify to ordain, but to fit, or make ready for some, use or purpose. The compound, *προτοιμαζω*, (here used) is indeed once by our *English* translators rendered, *before ordained*, *created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*, Eph. ii. 10. But as if they doubted of this translation, they give us our choice of another in the margin, offering us that, which they have given in our present text, *prepared*. And doubtless *good works*, cannot in any tolerable propriety be said to be predestinated, or *fore-ordained*: but they may with good propriety be said to be *prepared*, or made ready by God for believers to *walk* in. Again,

The preposition, before importing a precedency in time, relateth unto the actual collation of *the riches of his glory*; and importeth that these *riches* are not conferred by God upon any *vessel of mercy*, until he hath sanctified and prepared this *vessel* for the present receiving of them.

Even us whom he hath called, not of the Jews only, but also of the Gentiles. As he saith also in Hosea, I will call them my people, which were not my people. And her, beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God.—Ver. 24, 25, 26.] His meaning is, that they, whether Jews, or Gentiles, (for the church at Rome, consisted of both) whom by his grace he had prevailed with to believe the Gospel, were part of those *vessels of mercy, which he had prepared*, or was now preparing to glory.

The reason why the Apostle subjoineth God's *calling* of those *vessels of mercy*, whom he *prepareth*, or *hath prepared unto glory*, seemeth to be, to give an account to the Jews, why he with the rest both Jews and Gentiles, who had obeyed their calling from God by the Gospel, became *vessels of mercy*, and

were *prepared* by him *unto glory*, in opposition to their rejection, who had obstinately and wilfully rejected his call. The obedience of Faith in believers, is both here, and elsewhere, rather ascribed to the calling of God, than to their compliance with the call, though this be as requisite to the production of such an effect, as the other; because it is the principal and primary cause, and most worthy consideration.

Not of the Jews only, but also of the Gentiles. The reason why the Apostle expresseth himself thus, is, because he knew the unbelieving Jews were inclined to think, that if any people under heaven were so graciously treated by God, they must needs be, either only, or chiefly Jews. Nay, saith the Apostle, God hath now called, and brought home to himself for a people, as well Gentiles, as Jews, without making any difference between them.

And he saith also in Hosea, I will call them my people, who were not my people, and her beloved, &c. However, the difference in the testimony before us, it is made up, from two several places in the Prophet, viz. chap. i. 10. ii. 23. Whereas our Apostle citeth thus, *I will call them my people, which are not my people*; the words in the Prophet are read thus, *And I will say to them which were not my people, Thou art my people.* For these words in our Apostle, *There shall they be called the children of the living God*; the Prophet hath, *There it shall be said unto them, Ye are the Sons of the living God.*

The whole citation imports a gracious promise, of a blessed change intended to be made by God in the present estate of some people: and that whereas their present condition was poor, and low, and despicable, he would so alter it, that it should become prosperous and honourable.

But though the sense of it be thus far clear, yet is it controverted of what people, God here speaketh, *I will call them my people, which were not my people?* And particularly whether he speaketh concerning the Jews only, that he would restore them to his favour, after their great affliction; under which

which they did not look like the people of God, but like a forlorn people; forsaken by him; or concerning the Gentiles, that whereas at that time the Gentiles were a people estranged from God, without any sign or testimony of his presence with them, yet in time they also should become his people, and have as great a presence of his grace amongst them, as ever the Jews had.

I will call them my people, which were not my people. For God to call any Nation, or party of men, his people, imports their dignity, and great happiness; as on the contrary, for him to disown any people in such a relation, implies their contemptibleness and misery.

I will call them my people. His meaning is, that he would invest them with such privileges, whether spiritual, or temporal, or both, that they should be taken notice of in the world, for a people in special grace and favour with him.

The children of the living God. This epithet, *living*, when applied to God, is characteristical; and singeth out him, who is God indeed, *the only true God*, from amongst those many gods, so called, who are all, either dead, as dumb Idols, as the unclean spirits, or Devils, worshipped in them.

And her beloved, who was not beloved. His direct meaning is, that he would receive the Nation of the Jews, or a remnant of them, again into his favour, and intreat them graciously after he had cast them out of his sight, and proceeded in judgment against them as his enemies. And his further meaning is, that he was ready to do the like by any other people, nation, or body of men in any part of the world, when they should hearken unto the voice of his calling. *Even us whom he hath called, not of the Jews only, &c.* What the emphatical repetition of one and the same thing (for substance) three times over importeth, hath been already declared. It followeth:

Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall

shall be saved. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah, ver. 27, 28, 29.

Because the Apostle's doctrine of Justification by Faith, was attended with these two consequences: 1. That as well Gentiles as Jews, became the people of God, by their receiving it. 2. That the far greater part of the Jews were rejected by God, upon their refusing it; both which were *hard sayings* unto them, therefore to take off the offensiveness of them, he demonstrates from their own Scriptures, that neither the one, nor the other, were of any such import, but that the like had come to pass, had been accordingly predicted by God before their coming to pass amongst themselves, and in their own nation. That which answereth the former, he proveth to have been predicted by God from several testimonies of Hosea. That which answers the latter, (I mean, that the far greater part of the Jews should be rejected by God,) he proveth to have been foreshewed by God from a double testimony of Isaiah.

For the testimony itself: *Though the number of the children of Israel be as the sand, &c.* Vast multitudes are frequently expressed by the sand of the sea, or the sand on the sea shore.

That which the Prophet here asserteth, is, that notwithstanding the vast multitudes of the children of Israel, yet *a remnant shall be saved*, i. e. a remnant only *shall be saved*, i. e. shall be preserved from perishing in that deluge of destruction, which shall come upon the land.

For he will finish the work, and cut it short in righteousness: because a short work will the Lord make on the earth.—Ver. 28.]
—The sense appears to be this: that God had in his just judgment determined to shew mercy only to a very small remnant, of those vast multitudes of the children of *Israel*, and to restore this remnant to their own land, who being restored, should walk before him in righteousness.

The

The words of the Prophet, related (in their letter) only to his own times, and things to be fulfilled then: and such the Apostle's purpose only by the way of analogy. As if he had said, it need seem no strange thing to the Jews, to hear that the far greater part of them should be for their sin and stubbornness rejected by God, in as much as it appears by several testimonies from one of their own greatest Prophets, that God had upon the like occasion, formerly proceeded after the same manner against them in their forefathers.

And, as Esaias said before, except the Lord of Sabaoth had left as a seed, we had been as Sodom, and been made like unto Gomorrah. Ver. 29.] It shall come to pass, according to what the same Prophet had declared in the preceding part of his prophecy.

We had been as Sodom, and made like unto Gomorrah, their race and Nation had been utterly extinct, and consumed from off the face of the earth.

What shall we say then? That the Gentiles, which followed not after righteousness, have attained unto righteousness, even the righteousness which is of Faith. But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? Because they sought it not by Faith, but as it were by the works of the Law. As it is written, Behold I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him, shall not be ashamed, ver. 30, 31, 32, 33.

This literal conclusion, concerning the Gentiles obtaining righteousness by Faith, and the Jews non-obtaining it, by seeking it as it were by the works of the Law, does not follow from these testimonies, simply considered; but from the tenor and import of this chapter, of which these testimonies are but a part, mentioned by the Apostle, as proper and sufficient by their typical import to prevent or answer such an objection, as he knew the Jews were ready to make against that doctrine, which he had now built up.

If it be asked, How doth it follow from the main body of the discourse, that either the Gentiles, who followed not after righteousness, yet attained unto righteousness, or that the Jews following after the Law of righteousness, did not attain thereunto? I answer, that both these consecutaries clearly follow from the Apostle's doctrine of Justification by Faith, only by the mediation of these two suppositions: 1. That the Gentiles did believe. Hence it follows, that if righteousness, or justification, be by Faith, then they (the Gentiles) believing, must be justified, or (which is the same) *attain righteousness*. 2. That the Jews sought righteousness, or justification, otherways than by Faith, viz. *as by the works of the Law*. Hence it follows, that if justification be by Faith, and by no other means, then the Jews seeking it otherwise than by Faith, viz. *by the works of the Law*, could never be justified. And the truth is, the double consecutary which the Apostle delivers, ver. 30, 31, cannot, be the consequence of any other premises, but only of Justification by Faith; least of all can it be the sequel of any discourse, wherein a Reprobation of men under a personal consideration from eternity is asserted, it being altogether irrelative hereunto. So that here again we have another impregnable argument to prove, that the Apostle's theme all along in this chapter, was not the Doctrine of such, either Election, or Reprobation from eternity, which swims down the stream of the comments of men upon the chapter, and out of which the generality of Ministers now upon the stage, have taken, and given it instead of orthodox and wholesome nourishment unto their people. No, the great point between him, and his Jewish antagonists, wherein he had laboured from the beginning of the Epistle, is the Doctrine of Justification by Faith, and not *by the works of the Law*.

When he saith, *the Gentiles, followed not after righteousness*, he doth not imply, that there was never any of them that did, but that the generality of those, who now believed the Gospel, were none of those, who much minded any *righteousness*, but
had

had walked according to the course of this world, according to the Prince of the power of the air, the spirit that worketh in the children of disobedience, fulfilling the desires of the flesh, and of the mind, abominable, and to every good work reprobate.

Have attained unto righteousness, even the righteousness which is of Faith. When righteousness, or justification, came to be offered to them in the Name of Jesus Christ, they soon accepted it, upon the terms on which it was offered, viz. by believing.

But Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness.—Ver. 31.] His meaning is, that though the Jews contended about the observation of a Law which they imagined to be the Law, established by God for the justification of men, whereas the Gentiles neither minded this, nor any other; yet they came no whit nearer, to the true Law of justification, than the Gentiles. Nay, that whilst the Gentiles submitting to the Law of righteousness appointed by God, were justified, they remained under sentence of condemnation.

Wherefore? Because they sought it, not by Faith, but as it were by the works of the Law: for they stumbled at that stumbling stone.—Ver. 32.] The stone, at which the Jews stumbled, is Christ. And whosoever believeth on him, shall not be ashamed. So that he may well be termed, *The Stone*, or *That Stone*, as being of transcendent worth and excellency.

The reason why the Jews followed not after the Law of righteousness, by the way of Faith, which would have led them thereunto, the Apostle declares to be, their *stumbling at that stumbling stone*. Meaning that they disliked, hated and rejected Jesus Christ, by reason of his deep poverty, and humiliation in the days of his flesh, and especially by his suffering the most ignominious death of the cross. To give the Jews to understand that they might very possibly *stumble* at that *Stone* he speaks of, he cites a testimony from one of their own
greatest

greatest Prophets, wherein he is termed a *Stumbling Stone*; i. e. a person at whom many would be offended at to their great misery and ruin. The words are these.

As it is written, behold I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him, shall not be ashamed.—Ver. 33.] This testimony is framed of two or three several clauses. The former words, *Behold I lay in Sion*, are found, Isaiah xxviii. 16, only the word englished, *I lay*, in the original foundeth, *I will lay foundation-wise*; or *I will firmly lay*. The next, a *stumbling stone, and rock of offence*, are thus expressed, chap. viii. 14, *for a stone of stumbling, and rock of offence*. The last words, *and whosoever believeth on him shall not be ashamed*, are thus read (a little after the former words, *behold I lay in Sion*,) *he that believeth shall not make haste*.

The meaning of the words is clearly this: God here promiseth that in due time he would cause such a person to rise up among the Jews, who should be like unto a *stone*, which is of transcendent value, invested with irresistible power, and authority never to be taken away from him, and who should continually exercise this power, in keeping of all those, that shall depend on him, and commit themselves unto him, yet that should be so ordered, that persons, careless, and regardless of the mind and counsels of God, may very easily overlook both his excellent worth and power, and so be offended at him, to their own irrecoverable loss and ruin.

If it be demanded whether the two expressions, *a stone of stumbling*, and, *rock of offence*, be of one and the same import, I answer, 1. Some Expositors conceive them to be altogether the same in signification.

But 2. It is more probable both the Prophet and Apostle intended somewhat differing in the one expression from the other, and that by the former, *a stone of stumbling*, they might imply that Christ would prove unto some only a *stone of such stumbling*, from whence they would recover themselves,

themselves, and believe on him unto salvation afterwards: by the latter, *a rock of offence*, that he would be unto others that which a *rock* in the sea is to the ship that dasheth with violence against it, and is split, shattered and broken in pieces by it, never to be repaired.

And whosoever believeth on him shall not be ashamed. The Apostle in this clause evidently opposeth the great blessedness, which from Christ redoundeth unto those who shall believe on him, to that misery and ruin, which they bring upon themselves, who shall stumble at, and reject him.

Shall not be ashamed. That is, shall be advanced by him to great blessedness and glory. The essential connection between these two, *believing on Christ*, and, *not being ashamed*, depends upon the absolute and unchangeable will and good pleasure of God. Believing on Christ, is no natural means of any man's preservation from shame; it produceth no such effect, by any native or inherent virtue, but by the efficaciousness of his will, who hath instituted and appointed it for such a purpose. God hath enjoined the world to believe on *Jesus Christ*, in order to this transcendent blessedness; not as if there were any thing in this believing, sufficient to invest men with such a blessedness; but because his most gracious and good pleasure is to confer this blessedness upon them, upon, and by means of such their believing, not judging it worthy his wisdom, or righteousness, to grant it upon any other terms. The Scripture plainly and expressly from place to place, placeth the justifying virtue of Faith in Christ, in the will, pleasure, and appointment of God. *But as many as received him, to them gave he power* (right, or privilege) *to become the sons of God, even to them that believe in his name*, John i. 12. It is not the receiving of Christ, or believing in his name, that gives power, or privilege to those that believe, to become the *sons of God*, but Christ as willing, ordaining and decreeing, together with God the Father, that whosoever should believe on him, should become a son of God, i. e. a

person justified, and in favour with God. So again: *This is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, should have everlasting life,* John vi. 39, 40.

End of the Exposition of the ninth Chapter of the Epistle of St. Paul to the Romans.



The LIFE of ARMELLE NICOLAS.

Wrote by her intimate Friend.

[*Concluded from page 140.*]

A JOURNAL OF HER DAILY MANNER OF LIFE.

WHEN men persecuted me with slander and scorn, or evil spirits with temptations, I immediately had recourse to my love, who stretched forth to me his sacred arms, shewing me his heart and wounds open for my protection, in which I found my safe and impregnable fortrefs. If all creatures had then risen up against me, I should have feared them no more then a fly. If sometimes he seemed to withdraw, I said *Conceal thyself from me, yet will I serve thee not the less for it: For I know thou art my God;* then I tried to keep on my guard more strictly, and to be more faithful for fear of displeasing my beloved. That indeed was my only fear. At these times I more fully discovered my own poverty and confided more and more in my Lord. And after a short absence,* at his

* God can never absent himself without cause.

return

return he heaped on me so many favours, with such divine and tender affection, that I scarce knew how to contain them. To help me to support them he often made me quit every thing, to hide myself in some retired place, in order to discharge my heart by the tears and the praises which I rendered to his divine majesty.

“ On holidays and Sundays after I had been at church, I returned to my household affairs; and did not stir from them all the day long, tarrying within to send the other servants. If any wanted on these days to prevail on me to join with them in their vain diversions, I refused, infinitely preferring the enjoyment of those which my love gave me; which were so much the greater and more delicious, as I was the more separated from all other conversation. And when they wondered at seeing me still all alone in the house, I said in myself, *Oh! if you knew the glorious company which I have, ye would be far from thinking of me as you do. I am never less alone, than when I appear most to be alone.*

“ After this manner passed my days, as well the working days as holidays, in which I often had no less work than the others. But that was nothing to me, to whom labour and rest, hard work and easy, every thing was indifferent; as I did not look on what I had to do, but on him for whose sake I did it. His love so engrossed my whole heart, that I had not leisure to consider any thing but him.

“ When the evening was come and every one went to rest, I found mine only in the arms of divine love. I fell asleep on his holy breast, as a child does on the bosom of his mother; still loving and praising God, 'till sleep seized me. Often this love waked me again, and so strongly impressed all my senses, that I passed a great part of my nights without sleeping, in the embraces of that lovely grace which never left me, but was always attentive to such a vile, worthless creature as I am.

“ Such has been my life for these twenty years past, without ever perceiving the least diminution of the love which he

poured into my heart, at the very time of my entire conversion. Nay, on the contrary I have observed its daily increase, though it seemed impossible to admit any addition. But truly it is an infinite love with which I find myself nourished and satisfied; so that every day I have a new hunger, though methinks I can receive no more than what I possess already every moment."

The author of her life informs us, that for a long while she could bear no other discourse but of God and his love. "I cannot imagine, *said she*, how a soul created for Heaven can be concerned about the dross of this world." Her common discourses were always holy and edifying. If she happened to be in company, where the discourse was unprofitable, she had a wonderful faculty of giving it a turn to something good and useful. She used to recommend silence to keep the thoughts together, as the beginning of union with God, raising the affections from earthly things, and fixing them on heavenly objects. "We ought, *said she*, to lose our familiarity with the creatures if we desire to enjoy the conversation of the creator, a moment of which affords more satisfaction than all the finest discourses in the world."

When a person asked her, whether she did not know such a story with which the town rang, she answered, "No;" and gave God thanks that she never knew any thing of the news of this world, nor desired to know it. But, *she said*, she knew a great deal of the mercies of God: for this was all she desired to know. Sometimes indeed she enquired after the news about heaven; as is the custom when one designs to go into a country to live there.

So much for her observance of the first and great command, *To love the Lord her God with all her heart and soul and strength*: her observance of the second kept pace with it. The love of her neighbour, of all men, enemies as well as friends, in seeking to do them good on every occasion which fell in her way, both to their bodies and more especially their
immortal

immortal souls, was extraordinary and unwearied, of which instances are given too numerous to be here particularised. When she looked upon the happy state she had attained, and the severe doom awaiting the multitudes of profligate wretches, she felt a most tender love; her very bowels yearned with compassion and with earnest desire of their timely flight from the wrath to come. She used sometimes to say, She seemed to herself like one that had been in a great storm at sea, like to be cast away every minute, who, getting at last safe ashore, could not but remember the dangers her brethren were exposed to, being tossed up and down in the huge ocean, at the mercy of the roaring billows. "And the more endearing marks of grace the Lord has been pleased to bestow upon me, the more fervent is my desire that others also might partake of the same with me."

Her carriage and countenance indicated something divine and supernatural, as if God were manifest in every thing she did, and in all her motions, in such sort, says one, "that I have heard several persons say, if they had not had the belief of a God, it had been enough for them to behold the countenance of Armelle to convince them that there is one." Others said, that the least motion she made proclaimed to them "God is here." In truth it had been difficult to see her without being moved, and seized with a veneration of God, because all her gestures shewed, that her soul was the temple of the Holy Ghost; insomuch that, though she was only a poor servant, one saw a certain Majesty shine forth in her, which forced people to judge that her soul amply partook of the divine perfections.

All her movements were so adjusted, that those who have most frequently been with her have declared, "they never saw any part of her conduct in the least irregular, or which favoured of any passion;" though she was obliged to take care of every thing which passed in the house, to watch that all did their duty, to whom also all addressed themselves to get what they wanted, from the least to the greatest; all whom she

she satisfied with so much sweetness and modesty, as nothing on earth could exceed.

In her most pressing occupations she was as attentive to God as if she had nothing to do. Several times have I heard her say, that one of the things which she endeavoured most to avoid was eagerness and trouble amidst her occupations; as she often had them in so great a number, and so many different persons to answer and satisfy at once: nevertheless God had wonderfully assisted, and borne her up, so as to maintain her in a state as calm as if she had nothing to try her. "I applied myself, *said she*, to every thing, as if it had been the only one I had to do, without any eagerness or precipitation, because divine love directed me; for indeed, but for that it had been impossible for me to avoid it, considering the continual hurries I was in; and yet not the least thing failed of being done in the due season."

Going along the streets she walked in such an humble composed frame of mind, as conveyed edification to all that observed her. From her very carriage every one conceived an esteem of her sanctity. She never turned her head on one side or other to gratify any curiosity. She neither stopped at the sight of any body, nor spoke to any unless it were necessary, holding on her way, as if there had been none but God and herself in the world. She was so affable that no body coming to speak to her ever met with any repulse or rough look; and yet so holy, that if any one coming to her had any resentment, or anger, it was dissipated presently by her sole presence. Some have assured me that they could not look at her, or be in her company, when their conscience was pressed with faults which they were not willing to quit, because her very look struck them with remorse. Others have told me that being assaulted with some passion they had no better remedy to surmount it than to figure to themselves the angelic countenance of Armelle.

Her

Her spirit was so equal that one never perceived any change in her countenance. She was always the same, happen what would. Whether she was in health or sickness, labour or rest, esteem or blame, she did not change through all the changes which befel her, because her heart was above them all.

This modesty which accompanied all her actions was conspicuous also in her dress which, though coarse and homely, was very clean and neat. Her linen, after she had worn it a fortnight appeared almost as clean as the first day she had it on. One asking her if she had not some vanity in the neatness and cleanness of her linen, she replied, " Ah, no: if my heart had the least attachment to these trifles, I would rather cast all the clothes I have into the fire, and be covered with rags; but through the goodness of God it does not descend into such folly, nor admit such thoughts."

Her holy confidence in him arose to such a height as to render her undaunted. Often she said, " If heaven and earth should be dissolved, I should not be afraid: and if all men, and devils too, conspired to my destruction, I should have no fear; knowing I have God for me, who will defend and keep me. I am so well assured of his goodness, that nothing will befall me but what will tend to his glory; which is the only thing I desire both in this world and the next."

End of the Life of Armelle Nicolas.

An Account of Mr. ALEXANDER MATHER: in a Letter to the Rev. Mr. JOHN WESLEY.

[*Concluded from page 160.*]

42. **I**N 1773, I was stationed at *Canterbury*. During my stay in this Circuit, we had a fair prospect of doing good at *Gravesend*. The Congregations were large, and not a few appeared to be much affected. The Society increased, and

and all things were in a flourishing condition, 'till a poor creature, one *George Gould* appeared, who at first came as one of our friends. But no sooner had he gained the affections of the people, than he pulled off the mask and preached Calvinism. And hereby such a wound was given to the Society, as is not healed to this day.

43. In the year 1777, I was appointed for the *Coln* Circuit. It was not long before, that the gallery in the Preaching-house, being full of people, had fallen flat to the ground. And though no one was killed, yet some limbs were broken, and many poor people bruised. This obliged me to travel through many Societies, in order to defray those large expences, of taking care of those that were hurt, and rebuilding the gallery, as well as building and furnishing a house for the Preacher. But whatever fatigue I had was abundantly made up, by the kindness and liberality of our brethren.

44. Having prepared the materials for the Preaching-house at *Paddiham* the next year, on the first of October we laid the foundation. But a person pretending a claim to the ground, when the wall was about a yard high, threw a part of it down. We bore this outrage, and proceeded in the work. This emboldened him to engage three masons, who came in the night, when the roof was on, wrested out the sides of both doors with the lintels, with a yard of the wall above. They broke the sides of the two large windows, near three feet on each side; they then made a large hole in the pillar between the two windows, intending to throw down the house. But suddenly such a panic seized them, that first one and then the other stopt short and ran away. These returned no more. But their Employer, with the third man, resolved to finish their work. Presently he was himself struck with a fear of being killed, and ran away, dragging his fellow with him.

45. Being averse to law, we bore this also: but we set a watch on the house every night, 'till it was covered in and licensed, in hopes we should then be quiet. But on December
the

the 21st, he brought two men at eleven in the forenoon, with a pickax and a crow, and directed them to begin at one of the doors, which was not quiet repaired. The workmen stood amazed, but several of the townsmen quickly came to the place, two of whom were remarkably weak men, and one of them lame besides. One laid hold of the pickax, and one on the crow. They that held them were stout men, the terror of the country. Many took part on each side. I was in my room, and at first thought not to stir out. But fearing mischief might be done, I sent for a Constable, and myself walked to the Chapel. The young man was struggling with him that held the pickax, to whom I spoke, and he promised to be quiet. Meantime some took the crow from the other man, which their Employer observing, struck a lad that helped them. He returned the blow. A battle ensued, wherein the Gentleman was worsted, and rolled in the dirt.

46. Finding there was no other way, I procured a warrant from Serjeant *Aspinwall*, for the chief rioters. This was served immediately. The next morning we waited upon him, at his house, and he bound them all over to the Assizes. But I recollecting that Mr. *W——n* had said before the Serjeant, he was willing to refer the whole affair to him, I sent him word, “I was willing too;” and desired him to name the time and place. But he would do neither. After preaching at *Millend* in the evening, I went to bed; but my sleep departed from me. However; I rose as usual; but before I went out of my room, I heard a knocking at the door. It was one from *Paddiham*, who mournfully cried out, “Oh Sir, we are all ruined! Mr. *W——n* has got a warrant for seven and twenty of us, and you are the first in it. We must all be at the Serjeant’s by noon.” I told him, “I would be there.” As soon as I came, I saw Mr. *W——n* just going into the yard. I followed him close, to the great joy of my friends. We were near forty in number. The Serjeant coming to the door, I asked, “Why I was summoned?” He

answered, "For a riot." I said, "Sir, you cannot but know, that Mr. *W.* has done this, out of mere litigiousness. But why should we trouble the whole country with our affairs? Cannot we settle it between ourselves?" To this Mr. *W.* agreed. So as we had no Bonds of Arbitration ready, we both signed a Memorandum to the same effect. The poor people then went home in peace. After some difficulties the Bonds were signed, and after hearing all parties, the Serjeant's sentence was, 1. That the ground (part of which we had purchased) should be equally divided between us and Mr. *W.* and 2. That he should pay us five pounds for the damage which he had done. Thus we were at length delivered out of our trouble, and peace re-established at *Paddiham*.

47. What I may meet with hereafter, I know not: I can only say, I find it in my heart, to spend and be spent for God, in promoting his glory and the salvation of men. To that end I am determined still to preach the whole Methodist Doctrine, and to see that the Discipline, to which God has led us, be executed in all its branches. I see more and more, that where it is not executed, little lasting good is done. I know this is not the way of Ease, nor the way to Popularity. But as I set out, without a view to either, so I hope to continue, by the grace of God.

I remain your affectionate,

And dutiful Son in the Gospel,

ALEXANDER MATHER.

After reading and considering the foregoing Account, I observed to Mr. *Mather*, That he had wholly omitted one considerable branch of his Experience, touching what is properly termed, *The Great Salvation*. He wrote me a full and particular Answer, the substance of which I have subjoined.

"I answer,

“ I answer, 1. With regard to the time and place, it was at *Rotherham*, in the year 1757, that I enjoyed it in a far larger degree, than I ever did before, or do now. And although my situation the next year laid many hindrances in the way, yet I both preached it plainly, and strongly encouraged those that had before experienced it, and such as professed to receive it at that time, either at *Sunderland* or elsewhere. This I continued to do in 59 and 60: in which time many were made partakers of it, in *York*, at and near *Pocklington*, in *Hull*, and various other places. It was the enjoyment of this which supported me in the trials I met with at *Wednesbury*, in the two following years. During which, many were added to the witnesses of it in *Birmingham*, *Dudley*, *Darlaston*, *Wolverhampton* and *Wednesbury*. It was my own experience which emboldened me to assert it, even where it was opposed by our chief members, partly because of the faults of some that professed it; but chiefly because of the natural enmity of their hearts to God.

“ What I had experienced in my own soul, was an instantaneous deliverance from all those wrong tempers and affections, which I had long and sensibly groaned under. An entire disengagement from every creature, with an entire devotedness to God: and from that moment, I found an unspeakable pleasure, in doing the will of God in all things. I had also a power to do it, and the constant approbation both of my own Conscience and of God. I had simplicity of heart, and a single eye to God, at all times and in all places; with such a fervent zeal for the glory of God and the good of souls, as swallowed up every other care and consideration. Above all, I had uninterrupted communion with God, whether sleeping or waking. Oh that it were with me, as when the candle of the Lord thus shone upon my head! While I call it to mind, my soul begins to wing its way toward that immediate enjoyment of God. May it never be retarded, but

press into the glorious Liberty, which is equally free for all the Sons of God.

“ As to the manner wherein this work was wrought, 1. After I was clearly justified, I was soon made sensible of my want of it. For although I was enabled to be very circumspèct, and had a continual power over outward and inward sin, yet I felt in me what I knew was contrary to the mind which was in Christ, and what hindered me from enjoying and glorifying him as I saw it was the privilege of a child of God to do. And such I knew myself to be, both from the fruit and the witness of his Spirit; which I felt in a strong degree, supporting me in conflicts of a very close and particular nature. 2. My conviction of the need of a farther change, was abundantly increased, by the searching preaching of Mr. *Walsh*, of blessed memory. This kept my conscience very tender, even to a degree of scrupulosity; and helped me to be much in private prayer, and kept me watching thereunto. 3. When I saw my Call to preach, the difficulties attending that office shewed me more and more the need of such a change, that I might *bear all things*: and by searching the Scriptures, I saw the possibility of it more clearly, and was stirred up to seek it more earnestly. 4. When I began travelling, I had no end, aim, or design, but to spend and be spent for God: not counting my life, or any thing dear, so I might finish my course with joy: which indeed I expected would be very short, as “ I dealt my life at every blow.” I saw as clearly, as I do now, that nothing furthers that end so much, as a heart and life wholly devoted to God.

“ This made me neglect the advantage I had in my youth of a tolerable acquaintance with *Latin*, which I could easily have recovered: but this and every other gain I counted but loss, that I might win that intimacy with God, which I still think to be the life of preaching. Therefore I husbanded all the time, that I could save from company, eating or sleeping, to lay out in wrestling with God, for myself and the flock: so
I devoted

I devoted to God some part of every leisure hour; over and above the hour from eleven to twelve in the forenoon, and from four to five in the afternoon. Herein I was sweetly drawn after God, and had many and large views of that salvation which I wanted, and which he had provided in his Son. The exceeding great and precious promises, were clearly opened to me. And having a full assurance of the power and faithfulness of the promiser, my soul often tasted of their sweetness. And tho' unbelief prevented my immediate possession, yet I had a blessed foretaste of them. This made me desire full enjoyment more and more. I abhorred whatever seemed to keep me from it. I sought out every obstruction. I was willing to offer up every Isaac, and inflamed with great ardour in wrestling with God. Determined not to let him go, 'till he emptied me of all sin, and filled me with himself.

"This I believe he did, when I ventured upon Jesus as sufficient to save to the uttermost. He wrought in me what I cannot express, what I judge it is impossible to utter. Yet I was not long without reasoning: not concerning the work: of this I was absolutely sure: but whether such and such things as I soon discovered in myself were consistent with it? And this had its use, as it qualified me to advise others, who, though saved from sin, were tried in the same way.

"Upon this head I consulted Mr. *Walsh*, and his advice helped me in some degree. But God helped me much more in private prayer: herein I was clearly satisfied, 1. That deliverance from sin, does not imply deliverance from human infirmities. 2. That neither is it inconsistent with feeling our natural appetites, or with the regular gratification of them: and 3. That salvation from sin is not inconsistent with temptations of various kinds. And all this you have clearly and fully declared in the "Plain Account of Christian Perfection."

"I have only to observe, that while my soul was following hard after God, I had frequent temptations to resume my *Latin* and learn the other languages: especially when I observed

served some of my brethren who had made some progress therein, though they had not the same advantages with me. But the comfort I found in spending all my time as above, and the thought, that however this might recommend them to some hearers, yet they were not hereby more instrumental than before, either in *awakening, converting or building up* souls, made me quite easy about it. This I have considered as the only business, and peculiar glory of a Methodist Preacher. Not that I think our brethren who have made this progress, have not been useful in all these respects; but I think they are not more useful than they were when they were strangers to these things. And I doubt, whether they are so useful as they might have been, had they employed the same time, the same diligence, and the same intenseness of thought, in the several branches of that work, for which they willingly gave up all. For my own part, I want to feel the same principle ever actuating me, which I felt the moment I set out.

“ Upon the whole, I find abundant cause to praise God, for the support he has given me under various trials, and the wonderful deliverance from them. I praise him for so preserving me from impatience in them, that the Enemy had no room to speak reproachfully. In all, he has given me free access to the throne of grace; often with a strong confidence of deliverance. I bless God, that the trials I have met with, even from my Brethren, have never given me an inclination to decline the work: nor for any time together, to be less active in any branch of it. I always considered, I had nothing which I had not received, and that the design of the giver was, that all should be used with singleness of heart, to please God and not man. I praise Him, that though some of the affairs I have been engaged in, being quite new to me, so deeply employed my thought as sometimes to divert me from that degree of communion with God, in which is my only happiness, and without which my soul can never be at rest:

yet



yet he gives me always to see, that the fulness of the promise is every christian's privilege; and that this and every branch of salvation, is to be received *now*, by *Faith* alone. And it can only be retained by the same means, by believing every moment. We cannot rest on any thing that has been done, or that may be done hereafter. This would keep us from living a life of Faith, which I conceive to be no other, than the *now* deriving virtue from Jesus, by which we enjoy and live to God. My soul is often on the stretch for the full enjoyment of this, without interruption, nor can I discharge my conscience, without urging it upon all believers, now to *come* unto Him, *who is able to save unto the uttermost!*"

City Road, London, Jan. 5, 1780.

I earnestly desire, that all our Preachers would seriously consider the preceding Account. And let them not be content, never to speak against *the Great Salvation*, either in public or private; and never to discourage either by word or deed, any that think they have attained it. No: but prudently encourage them, to *hold fast whereunto they have attained*. And strongly and explicitly exhort all believers, to *go on to perfection*; yea, to expect full salvation from sin every moment, by mere grace, through simple Faith.

JOHN WESLEY.

A Short Account of GOD's Dealings with Mr. JOHN HAIME.

1. **I** Was born at *Shaftsbury, Dorsetshire*, in 1710. My Father followed Gardening, and brought me up to the same employment, for several years, but I did not like it, and longed

longed for some business, that would allow me more liberty. In the mean time, I was very undutiful to my Parents, and much given to Cursing, Swearing, Lying, and Sabbath-breaking. But I was not easy in this way, being often afraid, that the Devil would carry me away.

2. I was then placed with my Uncle to learn to make Buttons. I liked this well at first, but was soon tired of it. However, I staid out the year. But my Uncle then removing to *Blandford*, I was out of business. I wrought in many places, but stayed in none, being like the troubled sea, that cannot rest. After some time, I went to my Uncle at *Blandford*, and wrought with him about a quarter of a year. But still I found no satisfaction in any thing, neither in working, eating, drinking, nor even in sleeping; though neither I myself, nor any of my acquaintance could imagine what was the matter with me.

3. Some time after, as I was working alone, the Devil broke in upon me, with reasonings concerning the being of a God, till my senses were almost gone. He then so strongly tempted me, to blaspheme God, that I could not withstand. He then told me, "Thou art inevitably damned." And I readily believed him. For I thought, though I have not cursed God outwardly, yet he looketh to the heart. This consideration made me sink into despair, as a stone into the mighty waters.

4. I now began to wander about by the river side, and through woods and solitary places, many times looking up to heaven with a heart ready to break, thinking I had no part there. I thought every one happy but myself: the Devil continually telling me, there was no mercy for me. Yet I thought it was hard, to be banished for ever from the presence of a merciful God. I cried to him for help; but I found no relief; it seemed to be all in vain. So I said, like the men of *Judah*, *There is no hope*; and then gave the reins to my evil desires; not caring which end went foremost, but giving myself up again to wicked company, and all their evil ways.

5. If

5. If at any time I grew uneasy again, I stifled it by drinking, swearing, card-playing, lewdness, and the like works of darkness, which I then pursued with all greediness. And I was hastening on when the great, tremendous God, met me as a lion in the way, and his holy Spirit whom I had been so long grieving, returned with greater force than ever. I had no rest day or night. I was afraid to go to bed, lest the Devil should fetch me away before morning. I was afraid to shut my eyes, lest I should awake in hell. I was terrified when asleep; sometimes dreaming that many Devils were in the room, ready to take me away; sometimes that the world was at an end, and I was not ready to appear before the Judge of quick and dead. At other times I thought I saw the world on fire, and the wicked left to burn therein, with myself among them; and when I awoke, my senses were almost gone.

6. I was often on the point of destroying myself, and was stopped, I know not how. Then did I weep bitterly: I moaned like a dove; I chattered like a swallow. But I thought, though my anguish is very great, it is not like those who are lifting up their eyes in torments. Then, for a few moments, I felt thankfulness to God. But still the thoughts of death and judgment followed me close for upwards of two years, 'till all my bodily strength was gone. Returning home one day, and sitting down in a chair, my Mother observing my pale look and low voice, asked, "What is the matter with you?" But I durst not tell her: so I turned it off.

7. One night, as I was going to bed, I durst not lie down without prayer. So falling upon my knees, I began to consider, "What can I pray for?" I have neither the will nor the power to do any thing good. Then it darted into my mind, "I will not pray; neither will I be beholden to God for mercy." I arose from my knees, without prayer; and laid me down; but not in peace. I never had such a night before. I was as if my very body had been in a fire: and I had a hell in my conscience. I was thoroughly persuaded, the Devil

was in the room: and I fully expected every moment, that he would be let loose upon me. I judged myself to be one of the worst creatures that God ever made. I thought, I had sinned beyond the reach of mercy. Yet all this time I kept to the church, though I was often afraid to go, lest the church or the tower should fall upon me.

8. In Spring, I was employed by a Tanner, to go with his carriage, and fetch dried bark. As I was returning by myself, I was violently tempted to blaspheme, yea, and hate God: 'till at length, having a stick in my hand, I threw it towards heaven against God, with the utmost enmity. Immediately I saw in the clear element, a creature like a Swan, but much larger, part black, part brown. It flew at me, and went just 'over my head. Then it went about forty yards, lighted on the ground and stood staring upon me. This was in a clear day, about twelve o'clock: I strove to pray, but could not. At length God opened my mouth. I hastened home, praying all the way, and earnestly resolving to sin no more. But I soon forgot my resolution, and multiplied my sins, as the sands on the sea-shore.

9. To compleat all, I enlisted myself a soldier, in the Queen's Regiment of Dragoons. When we marched for *Gloucester*, on Christmas-day in the morning, 1739; the thoughts of parting with all my friends, my wife, and children, were ready to break my heart. My sins likewise came all to my remembrance, and my troubles increased night and day. Nevertheless, when I came acquainted with my comrades, I soon returned as a dog to the vomit. Yet God soon renewed my good desires. I began to read, and pray, and go to church every day. But frequently I was so tempted there, that it was as much as I could do, to avoid blaspheming aloud. Satan suggested, "Curse him, curse him!" perhaps an hundred times. My heart as often replied, "No! No! No." Then he suggested, "Thou hast sinned against the Holy Ghost." But I still cried unto
God,

God, though the deep waters flowed over me, and despair closed me in on every side.

10. Soon after we marched to camp at *Kingsclear* in *Hampshire*. Thence we removed to winter-quarters at *Farringdon*. I was still deeply miserable through sin; but not conqueror over it. That was still my language,

“ Here I repent, and sin again :
 Now I revive, and now am slain !
 Slain with the same unhappy dart,
 Which Oh ! too often wounds my heart !”

11. After this I quartered at *Highworth* in *Wiltshire*. Among many old books which were here I found one, intitled “ Grace abounding to the chief of sinners.” I read it with the utmost attention, and found his case nearly resembled my own. Having soon after orders to march for *Scotland*, we marched the first day to *Banbury*, where I found again, in a Bookseller’s shop, “ Grace abounding to the chief of sinners.” I bought it, and thought it the best book I ever saw : and again I felt some hope of mercy. In every town where we stayed, I went to church. But I did not hear what I wanted, *Behold the Lamb of God, who taketh away the sin of the world !*

12. Being come to *Alnwick*, Satan desired to have me, that he might sift me as wheat. And the hand of the Lord came upon me with such weight, as made me roar for very anguish of spirit. I could truly say, *The arrows of the Almighty are within me ; the poison whereof drinketh up my spirits*. Many times I stopped in the street, afraid to go one step farther, lest I should step into hell. Then I cried unto the Lord and said, “ *Why hast thou set me as a mark ? Let loose thy hand and cut me off, that I sin no more against thee.*” I said, “ *Is thy mercy clean gone for ever ? And must I perish at the last ? Save, Lord, or I perish !*” But there was no answer. So all hope was cut off.

13. I now read, and fasted, and went to church, and prayed seven times a day. One day as I walked by the *Tweed* side, I cried out aloud, being all athirst for God, "Oh that thou wouldst hear my prayer, and let my cry come up before thee!" The Lord heard: he sent a gracious answer: he lifted me up out of the dungeon. He took away all my sorrow and fear, and filled my soul with peace and joy in the Holy Ghost. The stream glided sweetly along, and all nature seemed to rejoice with me. I was truly free; and had I had any to guide me, I need never more have come into bondage. But I was so ignorant, I thought I should know war no more. I began to be at ease in *Sion*, and forgot to watch and pray, 'till God laid his hand upon me again. I then again went mourning all the day long: 'till one Sunday, as I was going to church, I stood still, like a condemned criminal before his Judge and said, "Lord what am I going to church for. I have nothing to bring or offer thee, but sin and a deceitful heart." I had no sooner spoke than my heart melted within me, and I cried earnestly to him for mercy. But suddenly something ran through my veins, cold as ice. I was afraid to stay, arose and left the room. But reflecting, that God is above the Devil, I went in again. I fell down before the Lord, with bitter cries and tears, 'till my strength failed me, and it was with difficulty I could walk out of the room.

14. The next morning as I was going to water my horse, just has he entered the river, in a moment I felt the love of God flowing into my soul. Instantly all pain and sorrow fled away. No fear of hell or the Devil was left; but love to God and all mankind now filled my ravished soul. As the people with whom I quartered had often the Bible and other good books in their hands, I told them what God had done for my soul: but they understood me not. However I doubted not, but my comrade would rejoice with me, being counted a religious man. But I was disappointed, again. His answer was, "Take care; for Satan can transform himself into

into an angel of light." Thus finding none who was able to give me any instruction or direction, I soon got into unprofitable reasonings, which damped my fervour, so that in a little time, I was again in heavinefs.

15. Soon after I was sent with the camp equipage to *London*. The next day I marched for *Leith*. I had scarce fet out, when God was pleased to reveal himself in a most comfortable manner to my soul. And my comfort increased all the day, so that I hardly knew how I went. We waited for the ship seven days. During this time I was off my watch again: so that before we sailed, I was weak, and like another man. For two days we had pleasant weather: but on the third the wind suddenly rose, attended with furious rain. The seas frequently covered the ship, and in the midst of our distress, broke in the main hatches. I was not (as *Jonah*) *asleep in the sides of the ship*, but was just at my wits end. I uttered a lifeless prayer with many tears, expecting every moment the sea to be my grave. I was grieved, that I had so abused the goodness of God, and troubled beyond expression. The storm lasted two days and two nights: then God was pleased to still the winds and seas.

16. At our arrival in *London* I was somewhat refreshed in spirit, being truly thankful, that I was out of hell. But I was soon in the depth of despair again, afraid of dropping into hell every moment. Soon after I went to hear Mr. *Cennick*, (then one of Mr. *Whitefield's* Preachers) at *Deptford*. Coming back, I told him the distress of my soul. He said, "The work of the Devil is upon you," and rode away! It was of the tender mercies of God, that I did not put an end to my life. I cried, O Lord, my punishment is greater than I can bear!

17. Yet I thought, if I must be damned myself, I will do what I can that others may be saved. So I began to reprove open sin, whenever I saw or heard it, and to warn the ungodly, that if they did not repent, they would surely perish. But if I

found

found any that were weary and heavy laden, I told them to wait upon the Lord, and he would renew their strength. Yet I found no strength myself, 'till reading one day, in what manner God manifested himself to Mr. *Cennick*. I cried out "Lord, if there be any mercy for *me*, reveal it to me!" I was answered by so strong an impression on my heart, as left me without a doubt, "I have loved thee with an everlasting love." Immediately my soul melted within me, and I was filled with joy unspeakable.

18. Having joined my Regiment again, we marched to *Colchester*. Here I found much peace, and communion with God, which humbled me to the dust. Our next remove was to *Brentford*, where I had the happiness of hearing Mr. *Charles Wesley* preach. When the service was over, I had a great desire of speaking to him, but knew not how to be so bold. Yet taking courage, I ventured to tell him my situation of mind. He gave me much encouragement, and bid me go on and not fear, neither be dismayed at any temptation. His words sunk deep, and were a great blessing to me, for several years after.

19. Soon after we had an order to march for *Flanders*; This threw me into fresh reasoning. The thought of leaving my country, and the dangers ensuing by sea and by land, sat heavy upon my spirit. I soon lost my peace, nay, and my hope too. I know I had *tasted of the good word, and of the powers of the world to come*. Yet this gave me no comfort. Nay, it aggravated my sorrow, to think of losing all that God had done for me. But the more I struggled, the deeper I sunk, 'till I was quite swallowed up of sorrow. And though I called upon God, yea, with strong cries and tears, yet for a long time I had no comfortable answer.

20. For a long time I was so dejected and confused, that I had no heart to keep a regular account of any thing. In this state I was, when we embarked for *Flanders*, in June 1742, and

and as long as we stayed there. It was on February the 18th, 1743, that we began our march from *Ghent* to *Germany*. When I came to my quarters, my heart was ready to break, thinking I was upon the very brink of hell. We halted six days, and then marched again. The day following, as soon as I had mounted my horse, the love of God was shed abroad in my heart. I knew, God, for Christ's sake, had forgiven all my sins, and felt, *where the Spirit of the Lord is, there is liberty*. This I enjoyed about three weeks, but then lost it, by grieving the holy spirit of God. I then walked about, much cast down, and knew not what to do. But April, 22, the Lord shewed me, that I did not live as became the Gospel of Christ. I was greatly ashamed before God. In the evening as I was walking in the fields with an heavy heart, I prayed earnestly to God, that he would smite the rock, and cause the waters to flow. He answered my prayer. My head was as waters, and my eyes as a fountain of tears. I wept: I sung. I had such a sense of the love of God, as surpasses all description. Well might *Solomon* say, *Love is strong as death*. Now I saw, I had *aright to thee tree of life*: and knew, if I then put off the body, I should enter into life eternal.

* 21. Feeling I wanted help both from God and man, I wrote to Mr. Wesley: who sent me a speedy answer, as follows:

“It is a great blessing whereof God as already made you a partaker: but if you continue waiting upon him, you shall see greater things than these. This is only the beginning of the kingdom of heaven which he will set up in your heart. There is yet behind, the fulness of the mind that was in Christ, righteousness, peace, and joy in the Holy Ghost. It is but a little thing that men should be against you, while you know God is on your side. If he gives you any companion in the narrow way it is well; and it is well if he does not. So much the more will he teach, and strengthen you by himself; he will instruct you in the secret of your heart. And by and by,
he

he will raise up, as it were, out of the dust, those who shall say, "Come and let us magnify his name together." But by all means miss no opportunity. Speak and spare not; declare what God has done for your soul: regard not worldly prudence. Be not ashamed of Christ, or of his word, or of his work, or of his servants. Speak the truth in love, even in the midst of a crooked generation; and all things shall work together for good, until the work of God is perfect in your soul."

22. We now marched on through a pleasant country: and my soul was full of peace. I did speak, and not spare, with little interruption. Only at one time, when I was speaking of the goodness of God, one of our Officers, (and one that was accounted a very religious man!) told me, I "deserved to be cut in pieces, and to be given to the Devil." But I was enabled (blessed be God!) to love, pity, and pray for him.

23. After a long and tiresome march, we arrived at *Dettingen*. Here we lay in camp for some time, very near the *French*: only the river *Mayne* ran between us. June 16, I was ordered out on the Grand Guard with all expedition. When we came to the place appointed, I saw many of the *French* army marching on the other side the river. It was not long, before I heard the report of a *French* cannon. I said, "We shall have a battle to day;" but my comrades did not believe me. Presently I heard another, and then a third; the ball came along by us. Many of the *French* had crossed the river, and many more were in full march toward it. We had orders to return with all speed. The firing increased very fast: and several were killed or wounded, some by the cannon balls, some by the limbs of the trees which the balls cut off. Meantime we marched on one side of the river; part of the *French* army on the other. The battle was soon joined with small arms, as well as cannon, on both sides. It was very bloody: thousands on each side were sent to their long home. I had no sooner joined the regiment, than my left-hand man

was

was shot dead. I cried to God and said, *In thee have I trusted! Let me never be confounded!* My heart was filled with love, peace, and joy, more than tongue can express. I was in a new world! I could truly say, *Unto you that believe he is precious.* I stood the fire of the enemy seven hours. And when the battle was over, I was sent out with a party of men to find the baggage waggons, but returned without success. In the mean while the army was gone and I knew not which way. I went to the field where the battle was fought; but such a scene of human misery, did I never behold! It was enough to melt the most obdurate heart. I knew not now, which way to take, being afraid of falling into the hands of the enemy. But as it began to rain hard, I set out, though not knowing where to go; 'till hearing the beat of a drum, I went toward it, and soon rejoined the army. But I could not find the tent which I belonged to, nor persuade them to take me in, at any other. So being very wet and much fatigued, I wrapt me up in my cloak, and lay down and fell asleep. And though it still rained hard upon me, and the water ran under me, I had as sweet a night's rest as ever in my life.

[*To be concluded in our next.*]

L E T T E R S.

L E T T E R CIX.

[From the Rev. Mr. Wesley, to the Monthly Reviewers.]

Sept. 9, 1756.

Gentlemen,

FOR a considerable time I have had a desire to trouble you with a few Lines; but have been prevented, partly by a variety of other business, partly by the small probability

VOL. III.

D d

of

of your impartially considering what was said. I will however make the trial: if you *can* read candidly, well; if not, 'tis but a little labour lost.

The Question I would propose is this: Is it prudent, is it just, is it humane, to jumble whole bodies of people together, and condemn them by the lump? Is it not a maxim now almost universally received, that there are good and bad in every Society? Why then do you continually jumble together and condemn by the lump, the whole body of people, called *Methodists*? Is it prudent (just to touch even on so low a consideration) to be constantly insulting and provoking, those who do you no wrong, and had far rather be your friends than your enemies? Is it consistent with humanity, to strike again, one who gives no provocation and makes no resistance? Is it common justice, to treat with such contempt as you have done in the last month's Review, those who are by no means contemptible Writers? Be persuaded, Gentlemen, to give yourselves the pains of reading either Mr. Herbert's *Providence*, or the verses which *Norris* intitles *The Meditation*, and you will find them scarce inferior either in sense or language to most Compositions of the present Age. To speak more freely still: where is the justice of coupling the hymns of *Methodists* and *Moravians* together? Lay prejudice aside; and read with candour but the very first hymn in our first hymn book; and then say, whether your prose is not as nearly allied to John Bunyan's, as our verse to Count Z——'s.

As probably you have never seen the books which you condemn, I will transcribe a few lines.

Thee when morning greets the skies
 With rosy cheeks and humid eyes;
 Thee, when sweet declining day
 Sinks in purple waves away;
 Thee will I sing, O Parent *Jove!*
 And teach the world to praise and love.

Yonder

Yonder azure vault on high,
 Yonder blue, low, liquid sky,
 Earth on its firm basis placéd,
 And with circling waves embracéd,
 All creating power confefs,
 All their mighty Maker blefs.
 Thou shakéft all nature with thy nod,
 Sea, earth, and air, confefs thee God:
 Yet does thy powerful hand sustain
 Both earth and heavén, both firm and main.

The featheréd souls that swim the air,
 And bathe in liquid ether there,
 The lark, precentor of their choir,
 Leading them higher still and higher,
 Listen and learn; thé angelic notes
 Repeating in their warbling throats:
 And e'er to soft repose they go,
 Teach them to their Lords below:
 On the green turf, their mossy nest,
 The evening anthem swells their breast.
 Thus like thy golden chain from high,
 Thy praise unites the earth and sky.

O ye nurfes of soft dreams,
 Reedy brooks, and winding streams,
 Or murmuring o'er the pebbles sheen,
 Or sliding through the meadows green,
 Or where through matted sedge you creep,
 Travelling to your parent deep:
 Sound his praise, by whom you rose,
 That sea, which neither ebbs nor flows.

O ye immortal woods and groves,
 Which the enamouréd student loves;

Beneath whose venerable shade,
 For thought and friendly converse made,
 Faméd *Hecadem*, old hero, lies,
 Whose shrine is shaded from the skies,
 And through the gloom of silent night
 Projects from far its trembling light;
 You, whose roots descend as low,
 As high in air your branches grow;
 Your leafy arms to heavén extend,
 Bend your heads, in homage bend:
 Cedars, and pines that wave above,
 And the oak belovéd of *Jove!*

Now, Gentlemen, can you say between God and your own souls that these verses deserve the treatment you have given them? I think, you cannot. You are men of more understanding. You know they are not contemptible. If any of you will strike a real blot, if you will point out even in public (though that is not the most obliging way) any thing justly reproveable in our Writings, probably we shall acknowledge and correct what is amiss; at least, we shall not blame you. But every impartial man must blame that method of proceeding, which neither consists with justice nor humanity.

Perhaps you may say, "You have been provoked." By whom? "By Mr. Romaine." I answer, I am not Mr. Romaine; neither am I accountable for his behaviour. And what equity is this? One man has offended you: therefore you fall upon another. Will it excuse you to say, but he is called by the same name? Especially, when neither is this his own name, but a term of derision? Gentlemen, do to others, as you would have them do to you. Then you will no more injure one who never offended you (unless this offend you, that he does really believe Jesus Christ to be God over all, blessed for ever) then you will not return hatred for goodwill, even to so insignificant a person as

JOHN WESLEY.

L E T T E R C X.

[From the Rev. Mr. Wesley, to the same.]

October, 5, 1756.

REALLY, Gentlemen, you do me too much honour. I could scarce expect so favourable a regard from those who are profess admirers of Mr. Aaron Hill's verse, and Mr. Caleb Fleming's prose.

Nevertheless I cannot but observe a few small mistakes in the eight lines with which you favour me. You say, "We suppose the specimen of Mr. Wesley's Hymns (the false spelling is of little consequence) *was sent us for this purpose;*" namely, to publish. Truly it was not: it never entered my thought. As I apprehend may appear from the whole tenor of the letter wherein those lines were inserted. "And if the *Moravians* please to *select* a like sample of what has been done by them, they may expect from us the same justice." Another little mistake, those lines are not *selected*; but are found in the very first hymn (as I observed in my last) that occurs in the first verses which my Brother and I ever published. We have received a letter "complaining of our having *jumbled* the Poetry of the Methodists and Moravians in an indiscriminate censure." Not so. The thing chiefly complained of was, 1. Your "jumbling whole bodies of people together, and condemning them by the lump, without any regard either to prudence, justice or humanity." 2. Your "treating with such contempt those who are by no means contemptible Writers, Mr. Norris and Mr. Herbert." The last and least thing was, your "coupling the hymns of Moravians and Methodists together." It was here I added, "As probably you have never seen the books which you condemn, I will transcribe a few lines:" but neither did I give the least intimation, of "ap-
pealing

pealing hereby to the public, in proof of our superiority over the Moravians." This is another mistake.

At first I was a little inclined to fear, a want of integrity had occasioned this misrepresentation. But upon reflection, I would put a milder construction upon it, and only impute it to want of understanding. Even bodies of men do not see all things, and are then especially liable to err, when they imagine themselves hugely superior to their opponents, and so pronounce *ex cathedra*.

Another instance of this is just now before me. A week or two ago, one put a Tract into my hands, in which I could discern nothing of the Christian, Gentleman or Scholar; but much of low, dull, ill-natured scurrility and blasphemy. How was I surprized when I read in your 315 page, "We have read this little Piece with great pleasure!" When I found you so smitten with the Author's "*spirit, sense and freedom*," his *smart animadversions* and *becoming severity*! Oh Gentlemen! Do not you speak too plain? Do not you discover too much at once? Especially when you so keenly ridicule Mr. Pike's supposition, that "the Son and Spirit are truly divine." May I ask, if the Son of God is *not truly divine*, is he divine at all? Is he a little God, or no God at all? If no God at all, how came he to say, I and the Father are one? Did any Prophet before from the beginning of the world, use any one expression, which could possibly be so interpreted as this and other expressions were, by all that heard Jesus speak? And did he ever attempt to undeceive them? Be pleased then to let me know, if he was not God, how do you clear him from being the vilest of men?

I am, Gentlemen,

Your Well-wisher, tho' not Admirer,

JOHN WESLEY.

LETTER

L E T T E R C X I

[From the Rev. Mr. J. Wesley, to Miss H——.]

Dublin, April 5, 1758.

IT is with great reluctance that I at length begin to write: first, because I abhor disputing, and never enter upon it, but when I am, as it were, dragged into it by the hair of the head; and next, because I have so little hope, that any good will arise from the present dispute. I fear your passions are too deeply interested in the question to admit the force of the strongest Reason. So that, were it not for the tender regard I have for you, which makes your Desire a motive I cannot resist, I should not spend half an hour in so thankless a labour, and one, wherein I have so little prospect of success.

“The Doctrine of Perfection, you say, have perplexed you much, since some of our Preachers have placed it in so dreadful a light: one of them affirming, a Believer, ’till perfect, is under the curse of God, and in a state of damnation. Another, if you die before you have attained it, you will surely perish.”

By *Perfection*, I mean, *perfect love*, or the loving God with all our heart, so as to rejoice evermore, to pray without ceasing, and in every thing to give thanks. I am convinced, every Believer may attain this: yet I do not say, he is in a state of damnation, or under the curse of God, ’till he does attain. No, he is in a state of grace, and in favour with God, as long as he believes: neither would I say, “if you die without it, you will perish:” but rather, “’till you are saved from unholy tempers, you are not ripe for glory. There will therefore more promises be fulfilled in your soul, before God takes you to himself.”

“But none can attain Perfection, unless they first believe it attainable.” Neither do I affirm this. I know a Calvinist
in

in *London*, who never believed it attainable, 'till the moment she did attain it: and then lay declaring it aloud for many days, 'till her spirit returned to God.

“ But you yourself believed eighteen years ago, that we should not put off the infection of nature, but with our bodies.” I did so. But I believe otherwise now, for many reasons, some of which you afterwards mention. How far Mr. Roquet, or Mr. Walsh may have mistaken these, I know not, I can only answer for myself.

“ The nature and fitness of things” is so ambiguous an expression, that I never make use of it. Yet if you ask me, Is it fit or necessary, in the nature of things, that a soul should be saved from all sin, before it enters into glory? I answer, It is. And so it is written, *no unclean thing shall enter into it*. Therefore whatever degrees of holiness they did, or did not attain, in the preceding parts of life, neither Jews nor Heathens, any more than Christians, ever did, or ever will enter into the New Jerusalem, unless they are cleansed from all sin, before they enter into eternity.

I do by no means exclude the Old Testament from bearing witness to any truths of God. Nothing less: but I say, the experience of the *Jews* is not the standard of *Christian* experience: and that therefore, were it true, the Jews did not love God with all their heart and soul, it would not follow, therefore no Christian can. Because we may attain what they did not.

“ But you say, either their words do not contain a promise of *such Perfection*, or God did not fulfil this promise to them to whom he made it.” I answer, he surely will fulfil it, to *them to whom he made it*: namely, to the Jews, *after their dispersion into all lands*; and to these is the promise made: as will be clear to any, who impartially considers the 30th chapter of *Deuteronomy*, wherein it stands.

I doubt, whether this Perfection can be proved by Luke vi. 40. From 1 John iii. 9, (which belongs to all the children

of

of God) I never attempted to prove it; but I still think it is clearly described in those words, *As he is, so are we in this world.* And yet it doth not now appear *what we shall be,* when this vile body is *fashioned like unto his glorious body,* when we shall see him, not in a glass, but face to face, and be transformed into his likenefs.

Those expressions, John xiv, *Ye are clean: clean every whit,* are allowed to refer to Justification only. But that expression, *If we walk in the light as he is in the light,* cannot refer to Justification only. It does not relate to Justification at all, whatever the other clause may do. Therefore those Texts are by no means parallel, neither can the latter be limited by the former: although it is sure the privileges described in both, belong to every adult believer.

But not only abundance of particular Texts, but the whole tenor of Scripture declares, Christ came to *destroy the works of the Devil, to save us from our sins:* all the works of the Devil, all our sins, without any exception, or limitation. Indeed should *we say, we have no sin* to be saved or cleansed from, we should make him come in vain. But it is at least as much for his glory, to cleanse us from them all; before our death as after it.

“But St. James says, *In many things we offend all;* and whatever *we* might mean, if alone, the expression, *we all,* was never before understood to exclude the person speaking.” Indeed it was. It is unquestionably to be understood, so as to exclude *Isaiah,* the person speaking, chap. lxiv. 6, *We are all as an unclean thing—We all do fade as a leaf, and our iniquities, like the wind, have taken us away.* For this was not the case with *Isaiah* himself. Of himself he says (chap. lxi. 10.) *My soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness:* here the Prophet, like the Apostle, uses the word *we* instead of *you,* to soften the harshness of an unpleasing truth.

In this chapter the Apostle is not cautioning them against censuring others; but entering upon a new argument: wherein the second verse has an immediate reference to the first; but none at all to the 13th of the preceding chapter.

I added, "*we offend all*, cannot be spoken of all Christians; for immediately there follows the mention of one, *who offends not*, as the *we* before-mentioned did." You answer, "his not offending *in word* will not prove that he does not offend *in many things*." I think St. James himself proves it, in saying, *He is able to bridle also the whole body*: to direct all his actions as well as words, according to the holy, perfect will of God: which those, and those only are able to do, who love God with all their hearts. And yet these very persons can sincerely say, "Forgive us our Trespases." For as long as they are in the body, they are liable to *mistake*, and to speak or act according to that mistaken judgment. Therefore they cannot abide the rigour of justice, but still need mercy and forgiveness.

Were you to ask, "What if I should die this moment?" I should answer, I believe you would be saved: because I am persuaded, none that has faith can die before he is made ripe for glory. This is the doctrine, which I continually teach, which has nothing to do with Justification by works. Nor can it discourage any, who have faith, neither weaken their peace or damp their joy in the Lord. True believers are not distressed hereby, either in life or in death: and unless in some rare instance, wherein the Temptation of the Devil is joined with a melancholy Temper.

Upon the whole, I observe your great Argument turns all along on a mistake of the Doctrine. Whatever warm expressions may drop from young men, we do not teach, that any believer is under condemnation. So that all the inferences, drawn from this supposition, fall to the ground at once.

Your

Your other letter I hope to consider hereafter: though I have great reason to apprehend your prejudice will still be too strong for my arguments. However, whether you expect it or no, I must wish for *your perfection*. You of all people have most need of perfect love; because this alone casts out fear.

I am, with great sincerity,

Your affectionate Brother and Servant,

JOHN WESLEY.



P O E T R Y.

To a young Lady on her Birth-Day, being the first of April.

LET others write for bye-designs,
 I seek some moral in my lines,
 Which whosoever reads must bear,
 Or great, or learned, or young, or fair.
 Permit me then, with friendly lay,
 To moralize your April-day.

Chequer'd your native month appears,
 With funny gleams and cloudy tears;
 'Tis thus the world our trust beguiles,
 Its frowns as transient as its smiles;
 Nor pain nor pleasure long will stay,
 For Life is but an April-day.

E c 2

Health

Health will not always last in bloom,
 But age or sickness surely come;
 Are friends beloved? Why Fate must seize,
 Or these from you, or you from these;
 Forget not earnest in your play,
 For youth is but an April-day.

When piety and fortune move
 Your heart to try the bands of love,
 As far as duty gives you power,
 Guiltless enjoy the present hour;
 "Gather your Rose-buds while you may,"
 For love is but an April-day.

What clouds so'er without are seen,
 Oh, may they never reach within!
 But virtue's stronger fetters bind
 The strongest tempest of the mind:
 Calm may you shoot your setting ray,
 And sunshine end your April-day.

To the Reverend Mr. J. Wesley.

Rev. Sir,

If you think it consistent with your plan, to insert the following Extract, on universal Redemption, in your next month's Magazine, you will oblige your old Friend,

M. MINUTIUS FELIX.

SOME soothe their conscience with a strange decree,
 "If my dear infant's damn'd, what's that to me?
 Share now he must the lottery of us all,
 Decreed for heav'n, or hell before the fall!

Though

Though Adam ruin'd all the sons of men,
 And now not one can turn to God again,
 Unless of old, elected from the rest,
 For all are sinners—nor are saints the best—
 My child *will* come, if call'd by *saving* grace,
 —If not—he'll go, like *Judas*, to his place!
 Suppose he grows in sin, 'tis nature's bent—
 When his *time* comes, he cannot *but* repent—
 Before this *call*, or should it ne'er begin,
 His alms and tears are so much *splendid* sin!
 If doom'd to hell—what need of human skill—
 He'll burn in flames, let both do what we will!"

Hail thou *kind* parent! hail thou *sweet* divine!
 Whose love or logic can compare with thine!
 But some blind bigot let me still be thought,
 I hold not *Reason* as a thing of nought,
 Her light and influence serve me *still* to prove
 That "*all*" means "*every one*," and God is *love*,^a
 That some blest seed, in human hearts prepar'd,
 May lead them onward to their full reward,
 By due improvement may, through promis'd grace,
Bear up to glory the whole human race.
 How soon expand our bowels free to all,
 When none, we know, need sink beneath the fall!
 —Some social hope, by feeling understood,
 Supports our aim for universal good,
 Spreads through our hearts, unites us to our foes,
 Takes in a world, and still progressive flows!—

^a St. Paul, speaking of God, says, "who would have ALL MEN to be saved, and to come to the knowledge of the truth." And, speaking of Christ, he says, "who gave himself a ransom for ALL, to be testified in due time." Foreseeing, perhaps, that this Doctrine would begin to be disputed three or four Centuries after his death. For who, besides the Jews and Heathen Philosophers, doubted it, before AUGUSTINE used his logical wand against it?

Yet

Yet gradual shines on all the light of heav'n,
 *However *nam'd*, or *whenever* given!
 For want of this, abiding or increas'd,
 Man is but little better than a *beast*;
 Without it, life is comfortless or vain,
 And death—a horror, racking to the brain!

ON READING SOME ELEGIES.

HITHER your wreaths, ye drooping muses bring,
 The short-lived rose, that blooms but to decay;
 Love's fragrant myrtles, that in paphos spring,
 And deathless poetry's immortal bay.

And Oh! thou gentlest shade, accept the verse,
 Mean though it be, and artlessly sincere,
 That pensive thus attends thy silent hearse,
 And steals, in secret shades, the pious tear.

What heart by heav'n with generous softness blest,
 But in thy lines its native language reads?
 Where hapless love, in tender, plainness drest,
 Gracefully mourns and elegantly bleeds.

In vain, alas, thy fancy fondly gay
 Traced the fair scenes of dear domestic life;
 The sportive loves forsook their wanton play,
 To paint for thee the mistress, friend and wife.

* Perhaps what the best Heathens called REASON, and Solomon WISDOM, St. Paul GRACE in general, and St. John RIGHTEOUSNESS or LOVE, Luther FAITH, and Fenelon VIRTUE, may be only differently expressed for one and the self-same Blessing, viz. the LIGHT of Christ shining in different degrees, under different Dispensations. Why then so many words and so little charity exercised among Christians, about the PARTICULAR TERM of a Blessing, experienced (more or less) by all righteous Men.

Oh

Oh luckless lover! form'd for better days,
 For golden years, and ages long ago :
 For thee *Persephone impatient stays,
 For thee the willow and the cypress grow.

R E S I G N A T I O N.

WITH patient mind thy course of duty run,
 God nothing does, or suffers to be done,
 But thou wouldst do thyself, if thou couldst see
 The end of all events as well as he.

Mr. GAMBOLD's Epitaph on himself.

ASK not who ended here his span :
 His name, reproach, and praise, was Man :
 Did no great deeds adorn his course ?
 No deed of his, but shew'd him worse.
 One thing was great, which God suppliéd ;
 He sufferéd human life—and diéd.
 What points of knowledge did he gain ?
 That life was sacred all—and vain !
 Sacred how high, and vain how low ?
 He knew not here, but diéd to know.

And this light was buried *under a bushel!* How might he
 have enlightened all Christendom?

On the right Manner of giving Reproof.

TO give Reproof in anger, to be sure,
 Whate'er the Fault, is not the way to cure :
 Would a wise Doctor offer, dost thou think,
 The Sick his potion, scolding hot to drink.

* The Goddess of Death.

S H O R T H Y M N S.

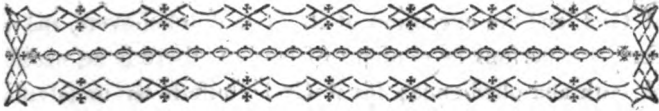
Job xxxvi. 8, 9, 10. *If they be bound in fetters, and be holden in cords of affliction, then he sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity.*

FAST bound with the fetters of woe,
 By cords of affliction detain'd ;
 The gracious intention I know,
 The secret of heav'n explain'd :
 My Father in mercy reproveth,
 Instructs me by sorrow and smart,
 The veil by correction removes,
 And shews me the ground of my heart.

Now, Lord, I arrested attend :
 My countless offences make known ;
 My follies and sins without end,
 Whate'er I of evil have done !
 To thee that I fully may turn,
 The sin of my nature display ;
 And give me a spirit to mourn,
 And give me a heart to obey.

Job xl. 4. *Behold, I am vile, what shall I answer thee?
 I will lay mine hand upon my mouth.*

GREAT God, unknown, invisible,
 Appear, my confidence above,
 To make me all my vileness feel,
 And blush at my own righteousness !
 Thy glorious face in Christ display ;
 And silenced by thy mercy's power ;
 My hand upon my mouth I lay,
 And never boast, or murmur more.



T H E

Arminian Magazine,

For M A Y 1780.



FATE and DESTINY, inconsistent with CHRISTIANITY:
in eight Conferences, between Epenetus and Eutyclus; extracted
from Mr. EDWARD BIRD,

By J. W E S L E Y, M. A.

C O N F E R E N C E I,

Eutyclus.

TO give you my opinion freely, I believe, that Election is the eternal decree of God, whereby he freely and infallibly appointed, for the glory of his own name, to bring some men to everlasting life; through Christ.

Epenetus. But what do you take to be the moving cause of this Election?

Eutyclus. Neither foreseen faith, works, will, nor the merit of Christ; but only the good pleasure of God.

Epenetus. I can by no means concur in your opinion; because, the reason of man's salvation, in Scripture, is not said to be barely the will of God; but the faith and obedience of men: for it is an act of rewarding-justice, as well as paternal

VOL. III.

F f

love;

love; and therefore we must distinguish between the decree of God, and the execution of it. For if unbelievers, and disobedient, persons be chosen to salvation, there is no necessity of faith and obedience; for if God chuseth us to salvation, that is, if he wills to save us, being disobedient, having no regard to faith, or works, why should he not make us partakers of salvation, being disobedient? Is not Election the decree of saving? And doth not God execute his decree, for the same reason for which he made it? If so, why can he not actually save us, without faith and obedience, as well as decree or will to save us without them?

Eutyclus. He decrees to save us, merely for his good pleasure; but he will actually save us, in a way of justice mingled with mercy; and therefore he hath chosen us *“in Christ: now he that is in Christ, is a new creature.”*

Epenetus. If so, then the decree, and the execution of the decree, are inconsistent one with the other. For you said above, that neither foreseen faith, works, nor the merits of Christ, were the cause of Election; and now you crudely affirm, that God hath chosen us in Christ; adding, that *he that is in Christ, is a new creature*; which plainly implies, that the object of God's election, are the faithful and holy.

Eutyclus. I deny that; for my belief is, that God carrieth himself absolutely throughout, according to the meer pleasure of his will; without considering any thing in man, but giving faith and repentance to some, and denying them to others, of his own good pleasure, without any thing foreseen in man.

Epenetus. Then I perceive your opinion is, that God *“hath rejected some, as well as elected others?”*

Eutyclus. Yes.

Epenetus. What do you take to be the moving cause thereof?

Eutyclus. The good pleasure of God.

^a Eph. i. 4. 2 Cor. v. 17.

Epenetus. Then it is in vain to take any pains to be religious; for if men be ordained to destruction, it will be to no purpose to strive; but if they are ordained to salvation, though they live never so wickedly, it cannot prejudice their salvation.

Eutyclus. But God has commanded us to use means; and such commands are encouragements, that God will not deny the end to them that use the means as well as they can.

Epenetus. But this does not remove the stumbling-block out of my way. For men of your persuasion tell us, that these blessings are really given to none but the Elect. As for the Reprobates, all the water of life runs quite beside their mill; all the gifts are unprofitable to them. They who are not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit; yet, not being effectually drawn by the Father, they neither do, nor can come to Christ, and therefore cannot be saved.

Eutyclus. I do not think it possible for a Reprobate to live a godly life, or an elect person to live always loosely; for the same God that ordains the end, ordains the means.

Epenetus. Sir, you have abundantly confirmed what I have endeavoured to prove you guilty of, namely, the rendering fruitless all endeavours, either to obtain life, or avoid destruction. For who, but a fool or a madman, will trouble his brain, about impossibilities? Now, if God gives a man power to do his duty, then his commands for obeying are possible; but if God gives us no ability, either by withholding his talents, or not allowing time or opportunity to improve them, I cannot see how God can be said to *render to every man according to his work*. Neither can I think, that God would commit to my stewardship talents of silver, and expect that I should turn them into talents of gold. He expects but an improvement in the same kind of talents: for you may as reasonably expect that a man may beget an angel, as that he

should turn from vice to virtue, if he be a Reprobate, in your sense. For, how unreasonable is it to expect a machine to act above the sphere of its activity? Will you expect a watch should go twenty four hours, when the spring was made to go but twelve? No more can it be thought that any man can fly an eagle's pitch with bats wings.

Eutychus. Sir, I believe there is a vast difference between saving, and common grace. By common grace, a man may not only know, but love God also; and love him as merciful and gracious, as better than the creature, as best for him; yea, he may love God, under the notion of the chiefest good, and most desirable end, in whose sight and fruition everlasting happiness consisteth; and by common grace, he may believe in Christ, or desire him as a Saviour, to free him from every sin, and from sin as sin, or as it is against God, and yet perish.

Epenetus. If the case be so, how is it possible to form a right distinction between saving, and common grace? All this would be but cold comfort to a disconsolate soul, to tell him (or indeed, any one else) that he may love God, believe in Christ; and that, though belief and love are real acts, yet they are morally defective; not the same things which have the promises made to them in the gospel, evidences of spiritual life in the soul. And on the other hand, Mr. Baxter says, "It is extreme hard to determine how great, many, or long the sins of a true Believer may be; and if those sins be murder, and adultery, or the like, and long continued in, shall that Believer be certain still of his election? Shall he not rather suspect it was common grace that wrought him to that belief? I am sure, he hath reason enough to suspect it, according to your former discourse: so that, upon the whole, a man cannot be sure of his Election till the day of his death, because he knows not what temptation he may fall into, nor how he may demean himself under it. By which it is plain,

* Mr. Baxter's *Dispute of Right to the Sacr.* Dispute iii. p. 337.

that

that your principles are nothing but a system of contradictions. For first, you say, a man may love God, believe in Christ, escape many pollutions of this world, bewail the sins of it most passionately; yea, may think, he sets more by Christ and his own salvation, than by the whole world, and yet all this may be the effect of common grace only, and he a Reprobate. And presently you tell us, That it is very hard to determine how great, many, or long, the sins of an elected person (endued with saving grace) may be.

Eutyclus. Pray, Sir, do you believe, that all the good which a man does, comes from the special grace of God, *who freely worketh in us both to will and to do of his good pleasure?* Phil. ii. 13.

Epenetus. I do firmly believe it: but I believe also, That all the evil of sin, which dwelleth in me, or proceedeth from me, is not imputable to God's will, but entirely to my own. I believe also, That no man can come to Christ, unless it be *given him*, (that is, unless the Father *draw him*;) For, first, the Father loves the Son; next, he loves us in the Son; then, he endows us with his Spirit: so endowed, he elects us; so elected, he predestinates us; so predestined, he will glorify us, by crowning his gifts and graces in us. His graces, I say; because not acquired by us, but infused by him; nor so properly given, as lent us: lent us as talents, not to hide, but to multiply. So that we owe it wholly to God; not that he gives us his grace only, but, that he gives us his grace, to use it to the advancement of his glory; and we are to thank him, as for all other mercies, so for this also, that we have the grace to thank him. This I always believe, that as we cannot spiritually be nourished, unless the Father of mercies reaches out to us the bread of heaven; and that we cannot take it, when offered, unless he gives us the hand of faith: so cannot we desire to take it, unless he gives us our very appetite; we cannot pant after the waters of life, unless he gives us our very thirst. I believe that there is no good thought arising in us, which

which is not suggested by his preventing grace, Phil. i. 6. ii. 13; no, nor increasing in us, unless strengthened by his subsequent grace, Luke xix. 13. 26; no, nor consummated in us, unless perfected by his grace of perseverance, 1 Cor. xv. 10. That, if I am better than any man, it is God that makes me differ, 1 Cor. iv. 7. James i. 17. 1 Cor. i. 31. Psal. cxv. 1. *That every good gift is from above, and cometh down from the Father of lights. And therefore, he that will glory, let him glory in the Lord.*

Eutychus. Now I hope you will allow, that God's working upon the wills of his Elect, is by such a physical immediate change of the will, as doth not only produce a certain, but a necessary effect.

Epenetus. By no means; for I do not think, that the working of grace upon the will, takes away the liberty of the will. Grace doth correct, but not destroy. Grace strengthens, but not compels. Grace makes men able to chuse good, but not unable to refuse it. For, if it were not so, Man would not be a voluntary, but a necessary Agent: and when we take from Man the qualities peculiar to him, as Man, we make him unfit to be an object of rewards and punishments. Therefore, I think it a great absurdity, to say, that a man is forced by God to be happy: and I have read, in Mr. Baxter's *Call to the Unconverted*, That he was at last of opinion, that there was no carrying madmen to heaven in fetters, whether they would or no. But I will endeavour to give some light to the matter in hand, out of some clear passages in Scripture; and, there is none more pertinent, than that of St. Paul to the Philippians, chap. ii. 12, 13, *Work out your salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.* Observe, 1. He bids them *work*, because God *worketh*; which they need not have been bid to do, if God had worked after an irresistible manner. 2. That they might not be betrayed into a yawning expectation of their being acted upon, or their salvation brought about for them, whether

whether they would or no; he bids them *work it out with fear and trembling*; (as our Saviour bids us *strive to enter in at the strait gate; because many shall seek and shall not enter*;) which they needed not to have done, had their salvation been a necessary, unavoidable thing; and so inconsistent with choice.

3. The Apostle tells them, that *it is God which worketh in them*, not only *to do*, but, *to will, and to do*: by his preventing grace, he worketh in them *to will*; by his assisting grace, he worketh in them *to do*: by neither so irresistibly, but that they must work it out themselves; and that not only by hope, but *with fear and trembling*. God worketh in us *to will*, (saith the Apostle;) not without, or against, but according to the nature of that will with which he made us. Shall we say we do a thing without choice, because *God worketh in us to will and to do*? Is the liberty lost, because it is enabled to do that which is good? If *I can do all things, through Christ that strengthens me*; then I can both refuse the evil, and chuse the good: which would not be choice, if it were, whether I would or no.

Eutychus. But does not the same Apostle tell us, Eph. i 11. That *God worketh all things after the counsel of his will*?

Epenetus. I do not take that place to mean, that God destroys, our wills, by the working of his own; the place will not bear that construction: for the Apostle speaks it of God's Election, and the means conducing to such an end, which are none but good; not at all of Reprobation, the means in order to which are none but evil. For the words, (*he worketh all things*;) are infinitely far from being meant either of sin, or Reprobation; so far from that, that I believe God does not permit sin, as permission signifies connivance or consent; but that he permits it so, not to hinder by main force. To make it plain, by a comparison: if I see a man robbing my neighbour, and say nothing to him: I so permit, as to be guilty; but if I warn and exhort, if I promise and threaten, and do all I can to hinder him (without killing him,) I so permit, as to be

be innocent. And is not the case the same in God's permission? Does not he warn, exhort, beseech, invite, yea and threaten too? Yet he suffers us to live, and have that nature of the will with which he made us? Whereas, to destroy us for the prevention of sin, and to take away our choice of good or evil, and so make us to become like stocks or stones, or wooden engines which are moved only by wires, at the discretion of the engineer; were, by inevitable consequence, to unmake his creature: *I can do all things, through Christ that strengthens me*, (saith the Apostle.) Now, I pray observe, to *strengthen* is not to *necessitate*; for then, to strengthen, would be to weaken: because to necessitate or compel, is to overmaster; not to give strength, but to take it away, for that is irresistible, which is of such an over-ruling power, that a man cannot withstand it, although he would. And dare we charge God with exercising such power on the wills of the Reprobates, in order to bring them to destruction? God forbid: he doth not only offer, to his peoples choice, but desires them also to chuse: *I call heaven and earth to record this day against you*, (saith God, by Moses) *that I have set before you life and death, blessing and cursing: therefore, chuse life, that thou and thy seed may live.* But we may as well discern colours without eyes, walk without legs, speak when we were born dumb; as chuse, if God works in us irresistibly. Indeed to chuse irresistibly, is a contradiction: for it is to will a thing whether one will or no. He that saith, God worketh in us to chuse irresistibly, doth in effect say, he so worketh in us, that we cannot chuse but chuse: which is as much as to say, not only that we do what we cannot do, but that we therefore do it, because we cannot do it. He that cannot chuse but chuse, doth chuse because he cannot chuse; which is as bad as to say, that the thing is necessary, because it is impossible. To make this plain to the meanest capacity, we need only consider these particulars: 1. He that is irresistibly wrought upon to believe, obey or persevere, cannot possibly do otherwise than

than believe, obey, and persevere. 2. He that cannot possibly do otherwise than he doth, cannot possibly chuse but do what he doth. 3. He that cannot chuse but do what he doth, doth clearly do it whether he will or no. 4. He that doth believe, obey, or persevere, whether he will or no, doth do it by as evident necessity, as a stone tends downwards; which tendency of the stone, though it is spontaneous, yet it is not voluntary: and as it is not by violence, so it is not by choice neither. 5. He that willeth to believe, obey, or persevere, whether he will or no, doth it by a necessity, by which a stone tends upwards, when it is thrown; which tendency of the stone is so far from voluntary, that it is not spontaneous; it is not only an irrational, but an unnatural thing, and implies a contradiction in a voluntary agent, which cannot take place in an involuntary stone. For to say, a man willeth to obey or believe, whether he will or no, is to say, he willeth it either without his will, or against his will, or else not having a will at all; which is as bad as to say, that he must needs will it, because he cannot possibly will it.

Eutychus. Yet methinks your opinion seems to patronize the proud error concerning free-will; for if God doth not necessitate our actions, so that it is in our power to work or not to work; does not this infer, that we have freedom of will to do, or not to do, just what our fancy leads us to? Contrary to what our Saviour saith, John xv. 5, *without me ye can do nothing.*

Epenetus. Nothing that is good can be done without Christ: but I hope you will allow, we may do evil without his help; for though we say, many things are done contingently in respect of God; yet many, are done by God's special determination. As for our natural actions, such as eating, drinking, walking, &c. I believe that ordinarily we perform them freely and contingently, in respect of God. And I believe likewise, that good duties, properly so called, are never performed without freedom; which freedom, though lost by

Adam, I take to be one of those privileges purchased again for us by Christ, and restored to us under the gospel dispensation. *If the Son make you free, then are you free indeed.* Indeed, were we left to ourselves, our wills are so crooked, that we cannot but sin: but *his grace is sufficient for us.*

Eutychus. Pray, Sir, do you not allow, that God's foreknowledge of all events, is most infallible and necessary?

Epenetus. Yes, I do allow it.

Eutychus. Then all events, in respect of him, fall out necessarily; otherwise, you must allow, it is possible for God to be deceived: yea, if many things fall out contingently, or as it were by accident, God's foreknowledge of them can be but contingent, depending, on man's free-will.

Epenetus. Your objection seems plausible at first view, but I hope I shall give you a full answer. It is one thing, to know a thing will necessarily be done, and another, to know necessarily that a thing will be done. God doth necessarily foreknow all that will be done; but he doth not know, that those things which shall be done voluntarily, will be done necessarily: he knoweth that they will be done; but he knoweth withal, that they might have fallen out otherwise, for ought he had ordered to the contrary. So likewise, God knew that Adam would fall; and yet he knew that he would not fall necessarily: for it was possible for him not to have fallen. And as touching God's preordination going before his prescience, as the cause of all events: this would be, to make God the author of all the sin in the world; his knowledge comprehending that as well as other things. God, indeed, foreknoweth all things, because they will be done; but things are not (therefore) done, because he foreknoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but then, this foresight doth not necessitate the will; for this were, to take it wholly away. For, as the knowledge of things present, imports no necessity on that which is done; so, the foreknowledge

of things future, lays no necessity on that which shall be: because, whosoever knows and sees things, he knows and sees them as they are, and not as they are not: so that God's knowledge doth not confound things, but reaches to all events, not only which come to pass, but as they come to pass, whether contingently, or necessarily. As for example: when you see a man walking upon the earth, and at the very same instant the sun shining in the heavens; do you not see the first as voluntary, and the second as natural? And though at the instant you see both done, there is a necessity that they be done, (or else you could not see them at all;) yet there was a necessity of one only, before they were done, (namely, the sun's shining in the heavens,) but none at all of the other, (viz. the man's walking upon the earth.) The sun could not but shine, as being a natural agent; the man might not have walked, as being a voluntary one.

Eutychus. But does not our Saviour tell his Apostles, that *the very hairs of their head were all numbered, and that a sparrow falls not to the ground without his heavenly Father*; which evidently shews, that the pettiest matters in the world are determined by God himself.

Epenetus. I grant, that a sparrow cannot fall to the ground, without God's permission: but I do not think, from thence, that God hath made any special decree concerning sparrows. Our Saviour is here encouraging his disciples, whom he was sending into the world *as sheep among wolves*; shewing them that if such trifles as a *hair*, and a *sparrow* could not fall, without his permission, they had reason to place their confidence in God, as their special observer, and most loving father; who would never suffer any thing to befall them, but for his glory, and their good: so that you may see the ground of your mistake, the confounding permission with preordination. For whilst I hear a man speak, it is necessary that he doth speak, but upon supposition that I hear him speaking, his speech is still a voluntary contingent thing. For he spake when he pleased; and he might have been silent when he pleased

pleas'd; but still with a proviso of God's permission. Indeed whatsoever I do, there is an absolute necessity that God should foresee it; yet God foreseeing my voluntary action, does not make it necessary, but on supposition that it is done. As for example: we are now discoursing, and God foresaw that we are discoursing; yet it does not follow that we must talk, for we can forbear, if we please. What God foresees, must necessarily come to pass; it must come to pass in the same manner that he foresees it. He foresaw that we will dispute; not because we are necessitated thereto, but upon choice; so that his foresight does not make an absolute necessity, but infers a necessity upon supposition. What God foresees shall come to pass, shall infallibly come to pass, and that, because he cannot err, who is omniscient. On the other side, what God decrees shall come to pass, must come to pass; because he cannot be resisted, who is omnipotent. Hence we may learn to distinguish between those things, which have been so often confounded, namely, sufficient, effectual, and irresistible grace. 1. Sufficient grace, is that, which possibly *may* produce that effect for which it was given. 2. Effectual, is that which certainly *will*. 3. Irresistible, is that which necessarily *must*. For that which is irresistible, doth carry away its object, like a mighty torrent, maugres the greatest opposition that can be made; and therefore cannot take place in the election of the will; which ceaseth to elect, if it be made to do any thing whether it will or no.

Eutyclus. But I would fain know how the will can be said necessarily to chuse good, when, without grace, it is insufficient to chuse any good at all? Nay, so much as to think a good thought.

Epenetus. The will, in this case, is necessary, not as a cause, but as a condition: my meaning is, we cannot do any thing that is good, purely by virtue of our wills, because our will itself is given us from God; but yet, without our will, we cannot chuse at all. God's grace alone is the cause of the good, but man's will is the instrument of the choice. We

can

can do good, as God's engines, without a will; and so did *Balaam's* Ass: but we cannot chuse good, without a will. To make it still more plain by an illustration: we know the sun is the cause of light; and light, the only means by which we see: but yet, the opening of the eye-lid, is a necessary condition; because if I shut it, I am dark at noon; and if my eye-lid is held open by force, my eye cannot chuse but see, and therefore cannot chuse to see.

Eutyclus. Pray, Sir, not too fast. How will you reconcile this with Acts iv. 27, 28, *Herod, Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever God's hand and counsel determined before to be done?*

Epenetus. I take this to mean no more than God determined not to hinder, what he foresaw men would do if they were not hindered. If God had determined their wills to act what they did, how could our Saviour have prayed for them, as sinners, *Father forgive them, &c.* And as to the power of the will, I believe man hath a power to resist that grace, which was sufficient in itself, and designed by God to work his conversion. But here I would not be mistaken: for in saying what I have said, I do not deny, that God may interpose his power, and irresistibly convert him; yet I find no cause of thinking, that God ever will thus convert one single person: and therefore I think it very unsafe, to teach men to depend upon this absolute power, and so let slip those gracious opportunities, which may be made use of. For I dare not say, "That sin is absolutely willed by God Almighty: that God did voluntarily decree it: that God doth determine it shall be done: that God doth tempt men to it," &c. which they pretend to ground on such texts as these: 1 Kings xxii. 23, 24, *God saith to the lying Spirit, Go forth and prevail.* Meanwhile, how must we reconcile those texts, if taken in their literal sense, with those which God intended we should understand literally? Such as, when God *sweareth he hath no pleasure*

pleasure in the death of the wicked, Ezek. xxxiii. 11. nor is willing that any should perish; but that all should come to repentance, 2 Pet. iii. 9. and will have all men to be saved, 1 Tim. ii. 4. and tasted death for every man, Heb. ii. 9. and is the propitiation, not for our sins only, but also for the sins of the whole world, 1 John ii. 2. and commandeth all men every where to repent, Acts xvii. 30. Can there be any mental reservations in these words?

Eutyclus. I grant, the revealed will of God, hath offered salvation to all that will accept it; but I do not think God intended they should accept it, because he hath decreed the contrary; the revealed will of God, being not properly his will. It indeed sheweth what ought to be performed by us: not that God hath, in his secret will, decreed we either can, or shall be enabled to perform the same. So that, when God revealeth his unwillingness that men should sin, it is only a sign that men ought not to sin; not that they shall or can avoid it.

Epenetus. If it be as you say, That God's revealed will, is, that all should repent; but his secret will, that very few shall: the consequence is, that it is his will, that his will should not be done: and that when Reprobates say the Lord's Prayer, they only pray for their own damnation, included in these words, *Thy will be done*: which makes the will of God the same with that of the Devils. Nay, if God did absolutely decree the end, which is damnation, and the means conducing to that end, which is final impenitency, it would be the Reprobate's duty; and so ought to be his prayer that he might be damned: and endeavouring his salvation, would be a sin; because it were striving against God's absolute will. If all men are to chuse, and to execute the will of God, and it is the will of God that the greatest part should be damned; it will be a duty in the greatest part of men, to go industriously to hell; and to do good, will be vice, because it tends to carry men to heaven; and so is the crossing of an absolute decree. But who dare

dare entertain such notions of the most high God? who hath declared himself *a God of mercy, forgiving iniquity, transgression, and sin*, sincerely desiring the happiness of all mankind; I mean their repentance, obedience, holiness and perseverance in this life, and eternal happiness in the world to come: that he *hateth nothing that he hath made*, nothing but sin, which he hath *not* made: that when he commands, he is sincerely willing to be obeyed, and therefore giveth a passive power to receive his grace, and by that, an active power to perform such obedience as he will mercifully accept. But, he forceth no man to be eternally happy, do he what he can to the contrary; any more than he forceth any man to be eternally miserable, do he what he can to be otherwise. So that such as are not saved, cannot say, they are not saved for want of means and a possibility, for want of a ransom or a Saviour, or for want of God's willingness that they should be saved; but, for want of their willingness to do their duties, the conditions of the covenant; upon the performance or non-performance of which, salvation either may, or may not be had.

Eutychus. I do really grant, that the death of Christ was sufficient to atone for the sins of ten thousand worlds; and I believe that Jesus is a Saviour of the Reprobates sufficiently, but not intentionally. I believe the least drop of Christ's blood to be more valuable than the whole world: but yet I believe it was shed for a few persons only, who were elected from all eternity, and left the greater part of men, who were eternally passed by, utterly incapable of being saved by his merits. For indeed, how can Christ be said to *die for all*, when *all* are not saved?

Epenetus. I am not a little startled at your opinion, which I think pernicious to the last degree, contradicting both scripture and reason, even the clearest scriptures that can be named. For the scripture sets forth universal redemption in the plainest manner that the tongue of men and angels can express.

1. By

1. By an universal collective, *He is the Saviour of all men*, 1 Tim. iv. 10. 2. By an universal distributive, *He tasted death for every man*, Heb. ii. 9. 3. By an universal indefinite, not to a part; but, *He is the Saviour of the world*, John iv. 42. 4. By an universal express, *he is the propitiation for the sins of the whole world*, 1 John ii. 2. 5. By an universal affirmative, as in those just mentioned, and many more. 6. By an universal negative, *he is not willing that any should perish*, 2 Pet. iii. 9. 7. By an universal command to use the means of salvation, and that universal to places, as well as persons; not to all men in some places, nor to some men in all places, but he *commandeth all men every where to repent*, Act. xvii. 30. From all which, I observe, that an universal creation is not asserted to us, by scripture, in so great a variety of plain expressions, as an universal redemption. But in your objection, you charge God with mental reservations, when he tells us he is not willing that *any should perish*, but on the contrary, *that all should come to repentance*, 2 Pet. iii. 9. You say, his decree from all eternity, is, that almost all the world should perish, and very few come to repentance. But if the Holy Ghost shall be affirmed not to intend what he speaketh, in those plain places of scripture, where he saith, *all men*, and *every man*, *the world*, and *the whole world*, *not only*, but *also*, *not willing that any*, but *willing that all*, &c. how may a man believe him in all other places and affirmations, where his expressions are not so plain? How can a man learn any one duty, or refrain from any one sin, upon any motives of scripture, if the most plain passages are so liable to be eluded, and made to speak what was never intended? I will ask you one question; pray, when Christ is said to be *the Saviour of the world*; (and more emphatically) *the Lamb of God, that taketh away the sins of the world*; is it meant of the whole, or part only?

Eutychus. I believe, that it was in part only; *he gave his life a ransom for many*, Matt. xx. 28.

Epermetus.

Epenetus. How flatly do you contradict the Apostle, 1 John ii. 2, where, *to the world*, he addeth *whole*? And if whole, it must signify the major part, both according to the maxim that the *whole*, is greater than a *part*; and because it is ever so used in Scripture. Now then, you must confess that the Reprobates are the major part, and by consequence, that Christ is the Saviour only of the Reprobates; which abominable absurdity you cannot escape, but by a confession of universal Redemption.

[*To be continued.*]



The LIFE of GREGORY LOPEZ.

CHAP. I.

His Birth and Employment, 'till he was twenty Years of Age.

GREGORY LOPEZ, was born at *Madrid*; he seemed to be one without Father, without Mother. For no one ever heard him mention his Family, or knew him write to his Relations, or enquire concerning them. This made many believe, that he was the son of some persons of great quality. What confirmed them in that opinion, was the manner of his behaviour, genteel, noble, and full of humble gravity; particularly when he had to do with men of rank and eminence. For they admired the freedom and firmness with which he spoke to them, yet without violating the respect which he owed them.

2. One having pressed him to tell of what family he was, and what was the name of his father, he appeared somewhat moved, and replied with a countenance full of gravity, quite extraordinary, "My country is Heaven, and my father is God." Father Juan. Ozorio, having asked, of what

country he was? He replied only, "Of the same country with your Reverence." A few days before his death, when I was resolved to know the name of his parents, in order to send them an account of his life and death, he told me, "Ever since I left all, to live wholly to God, I have considered God alone as my father. As to my brothers, I do not doubt but they are dead: for I was the youngest of all." Behold how this servant of God had forgot the advantages of his birth; he considered the nobleness of his family as baseness; he esteemed only the honour which God had done him.

3. He was born the 4th of July, 1542, in the reign of the Emperor Charles the fifth. At his baptism he was named Gregory: as to the surname of Lopez, I do not believe it was the name of his family; but rather that he endeavoured to conceal himself, under that borrowed name.

4. God favoured him with uncommon grace, even from his tender years. Having once asked him, Whether he had begun to serve God, as soon as he had the use of his reason? He replied, He was not sure, whether he had begun then or a little after; but it is true, God had blest him very early with different sentiments, from those which children use to have. And he was accustomed to say, as from happy experience, "Happy is he who bears the yoke of the Lord from his youth."

5. With a wonderful facility he learned to read, and to read so well that he surpassed his masters: as one may still judge, by the things written by him, with such elegance, such strength, and in so beautiful a character, that one cannot look upon them without admiration.

6. It is certain, and he owned it freely, that he never learned either Latin, or any of the liberal arts or sciences, so that there is no room to doubt, but it was God who was his master in several things, and who taught him many truths divine and human, which others hardly attain by much labour.

7. Being

7. Being as yet very young, he went, without saying any thing to his parents, into the kingdom of *Navarre*, where he remained, in a religious retirement, upwards of six years: it was here that his soul, as a fruitful soil, watered with the dew of heaven, received the seeds of that holiness, which afterward produced excellent fruits in great abundance.

His father having carefully sought, at length found him there. He brought him to *Valladolid*, where the court then was, and by a surprizing change, he was made Page to the Emperor: God ordering thus, that even in the Retinue of a Prince, there should be one that was a Saint.

8. The fear of God was so rooted in the heart of young Lopez, that even a court-life, and all its various agitations, which like impetuous winds, are apt to ruffle the calmest souls, made no impression on his. God so powerfully assisted him, that he was always recollected; and he has told me, That when his Master sent him with any message, he had such an attention to God, that neither persons of the highest quality with whom he had to do, nor all the other occasions of distracting the mind, which are found in the courts of Princes, interrupted his thinking of God. And by this means he preserved the same peace and devotion, as if he had still been in the desert of *Navarre*.

Thus even in the heat of youth, and in the dangerous snares of a court, he passed two or three years with a mind as unmoved, and a judgment as solid, as if he had been ever so far advanced in years.

9. Being one day in prayer in a Church at *Toledo*, God gave him a fuller and stronger resolution, than he had ever yet had, of executing his design, to live wholly to him.

But as resolutions of importance ought not to be made, but in consequence of much prayer, he passed several days in prayer and watching in the church of *Guardalupe*, to obtain light, how to proceed in what he purposed; and hereby he was more and more determined, to quit both the court, and

his friends, and native country: that there might be no obstruction to the entire devotion of himself to God, which his soul continually panted after.

C H A P. II.

His Voyage to New Spain.

HE arrived at *New Spain* in the year 1562, and landed at *Vera Cruz*, being then just twenty years of age. He distributed among the poor, the stuffs which he brought with him, to the value of eight thousand four hundred Reals, shewing how little he esteemed the riches of this new world; while instead of seeking them there, he gave away what he had brought thither, without reserving any thing for himself.

2. From *Vera Cruz* he went to *Mexico*; where he stayed some days at a Notary's, named St. Romain, to earn by writing, as much as would carry him to *Zacaticas*; where he hoped fully to execute his design.

3. Coming thither he changed his dress for one suitable to his design, and went eight leagues thence to the valley of *Amagac*, inhabited by *Chichingue* Indians, who for their cruelty and fierceness were then terrible to the Spaniards. But this servant of God, not having been afraid to declare war against all the invisible powers of hell, was under no apprehension from visible enemies: nothing doubting, with the assistance of God, to conquer their savageness and fierceness, by his patience, sweetness and humanity. The effect answered his expectation; for after he had spent but a few days in the Valley, and conversed with the Indians, their fierceness was gone, and he had gained the affection of all that were near him.

4. Seeking for a place proper for his design, he found, several leagues from *Zacaticas*, a farm named *Temaxeco*, belonging to Captain Pedro Carrillo de Avila: this Captain seeing him so young, so well made, and of so fine a carriage, barefooted,

barefooted, without shirt or hat, cloathed only in a coat of coarse cloth, which reached down to his heels, and was girt round with a rope, asked him, whither he was going, and what it was that had brought him to that country? He answered, That he was come from *Castile* with the last flota, and that he was seeking for a "hermitage; to spend his life there in the service of God; but that he had not till now found a proper place. He then gave him the reasons which induced him to retire from the world, with which he was entirely satisfied. Carrillo offered him men to build him a little house in the place which he had chosen: he thanked him, but without accepting his offer, only desiring leave to work himself. He then, with his own hands, built a little cell, only the Indians assisting him therein.

5. He entered into the twenty-first year of his age when he entered on his solitary life; and seeing himself engaged in a war, wherein he had so powerful enemies to combat, the first thing which he did, was to throw himself wholly into the hands of God, and to implore his succour in these words, "Lord, I here engage myself altogether in thy service. If I perish, it will not be my business, but thine to answer for it." Words that expressed the absolute confidence he had in the power and mercy of God, and his full assurance that God would not suffer him to perish, whilst he cast himself wholly upon him.

6. From the moment that Lopez had thus abandoned himself in fervent love to whatever it should please God to order concerning him, he felt the sensible effects of his assistance, and began to walk valiantly and with a great pace, in the narrow way of penitence; without ever looking back, without ever stopping, without ever losing sight of that light, by which it pleased God to guide him. ^bHe lay upon the ground;

^a It is absolutely certain, that this Resolution is not to be justified on scripture principles: and consequently, Lopez is not to be imitated in this; however God might wink at the times of ignorance.

^b Neither are these particular instances of self-denial, necessary for our imitation, and

and to keep him from the cold, he had but one quilt, and a stone for a pillow. These were all the moveables of his cell: and all the ornaments of it, were sentences he had wrote upon the walls, exhorting to go on to perfection. His abstinence was not only great, but continual; he eat only once a day, and then very little, and of the coarsest food; for generally it was nothing but parched corn. And this he so rigorously observed, that he could not be persuaded to dispense with himself, even when in violent sickness. He never tasted flesh; and when any happened to be given him, he received it with thanks, but touched it not.

7. Captain Carrillo had two sons, Sebastian and Pedro. The latter has often mentioned, that Lopez living near them, his father used to send them to him, to learn to read and write; and that he often found him on his knees, in deep prayer, with his arms extended, and his eyes fixt on the earth. The two brothers in return for the pains he took with them, brought him cakes made of Indian corn, the only thing (as we observed) on which he lived, unless he sometimes eat a raw lettuce or turnip. And if they happened to bring him two or three cakes at once, it gave him dissatisfaction. He told them one served him for eight days, and he ate them hard and dry as they were. If their father or mother sent him any thing else, he sent it back again. They sometimes found in his cell rabbits, quails and figs, which in this country were accounted delicious food. These (after telling them, they were the presents of his good friends the *Chichimeques*) he gave them to carry to their mother.

8. He never made use of any candle, saying he had no business which required it. As the nights were exceeding cold, the Captain offered him a better quilt; but he did not accept of it.

9. When there came any Minister, who performed divine service at the Captain's, he sent word to Lopez; who came to hear it with the greatest devotion, and immediately after returned home, without staying to eat, however pressed thereto,

OR

or speaking to any person whatever. He never went out of his cell, to divert himself, or even to entertain himself with a good neighbour. Thus it was that this holy giant went on amain, in the way wherein the love of God had constrained him to enter.

[To be continued.]

A short Account of GOD'S Dealings with MR. JOHN HAIME.

[Continued from page 217.]

24. WE had now to return from *Germany* to *Flanders*, to take up our winter-quarters. In our march we were some time near the river *Mayne*, twenty miles from the field of battle. We saw the dead men lie in the river, and on the bank *as dung for the earth*. Many of the *French*, attempting to pass the river, after we had broken down the bridge, were drowned, and many cast upon the banks, where there was none to bury them.

25. Being in *Ghent*, I went one Sunday morning, to the *English Church* at the usual time. But neither Minister nor people came. As I was walking in the church, two men belonging to the Train came in, *John Evans* and *Pitman Stag*. One of them said, "The people are long in coming." I said, "Yet they think, however they live, of going to heaven when they die. But most of them, I fear, will be sadly disappointed." They stared at me, and asked what I meant? I told them, "Nothing unholy can dwell with a holy God." We had a little more talk, and appointed to meet in the evening. I found *John Evans* a strict Pharisee, *doing justly*, and *loving mercy*, but knowing nothing of *walking humbly with his God*. But the cry of *Pitman Stag* was, *God be merciful to me a sinner!* We took a room without delay, and met every night, to pray and read the holy Scriptures. In a little
time

time we were as speckled birds, as *men wondered at*. But some began to listen under the window, and soon after desired to meet with us. Our meetings were soon sweeter than our food: and I found therein such an enlargement of soul, and such an increase in spiritual knowledge, that I resolved to go, come life, come death.

26. We had now twelve joined together, several of whom had already found peace with God; the others were earnestly following after it: and it was not long before they attained. Hereby new love and zeal were kindled in us all: and altho' Satan assaulted us various ways, yet were we enabled to discern all his wiles, and to withstand all his power. Several of them are now safely landed on the blisful shore of a glorious immortality: where, as a weather-beaten bark, worne out with storms, may I at last happily arrive, and find the children whom God has been graciously pleased to give me, through the word of his power.

27. One night, after our meeting, I told the people, We should have the room full, before we left the city. We soon increased to about twenty members. And love increased so, that shame and fear vanished away. Our singing was heard afar off, and we regarded not those who made no account of our labours. Such was the increase of our faith, love and joy in the Holy Ghost, that we had no barren meetings. Such our love to each other, that even the sight of each other, filled our hearts with divine consolation. And as love increased among us, so did convictions among others; and in a little time we had a Society. So that now (as I had told them before) the room was too small to hold the people.

28. May 1, 1744, we marched from *Ghent*, and encamped near *Brussels*. Our camp lay on the side of a hill: we set up our standing on a hill just opposite. We were easily heard by the soldiers in the camp: who soon began to *fly as a cloud*, and *as doves to their windows*. Here I gathered together my scattered sheep and lambs. They were the joy of my heart,
and

and I trust to find them again, among that *great multitude that no man can number*. Oh what a work did God put into my hands! And who is sufficient for these things? But God had given me such faith, that had I continued stedfast in the grace of God, neither things present, nor things to come, nor any creature, could have hindered my growing in the knowledge of Jesus Christ, unto my dying hour.

29. I took great delight in the eleventh chapter to the *Hebrews*. I read it over and over, and prayed much for faith. This was first in the day, and last at night in my mind: and I had no more doubt of the promises contained therein, than if God had called to me from heaven, and said, "This is my word, and it shall stand for ever." When I began preaching, I did not understand one text in the Bible, so as to speak from it in (what is called) a regular manner, yet I never wanted either matter or words. So hath God in all ages, *chosen the weak things of the world, to confound the things that are mighty*. I usually had a thousand hearers, Officers, common soldiers and others. Was there ever so great a work before, in so abandoned an army! But we can only say, there is nothing too hard for God! He worketh what, and by whom he pleaseth.

30. I was now put to a stand. I had so much duty to do, the Society to take care of, and to preach four or five times a day, that it was more than I could well perform. But God soon took care for this also. I looked for no favour from man: I wanted nothing from man: I feared nothing: God so increased my love and zeal. Light and heat filled my soul, and it was my meat and drink to do the will of my heavenly Father. I cried earnestly to him, to clear my way, and remove all hinderances. Glory be to his name, he did so: for two years after this time, I was entirely at my liberty. I found means of hiring others to do my duty, which proved an unspeakable advantage. The work was great before; but we soon found a greater increase of it than ever. If Christianity consists in love and obedience to God, and love to all men,

friends and enemies, we had now got a christian Society: we had the good land in possession. But this was not enough: still there was as earnest a cry in our souls, for all the mind which was in Christ, as there was in David, for *the water of the well of Bethlehem*.

31. Our general method was, as soon as we were settled in any camp, to build a *Tabernacle*, containing two, three, or four rooms, as we saw convenient. One day three Officers came to see our Chapel, as they called it. They asked many questions: one in particular asked me, what I preached? I answered, "I preach against swearing, whoring and drunkenness, and exhort men to repent of all their sins, that they may not perish." He began swearing horribly, and said, if it was in his power, he would have me whipt to death. I told him, "Sir, you have a commission over men: but I have a commission from God, to tell you, you must either repent of your sins, or perish everlastingly." He went away, and I went on, being never better than when I was preaching or at prayer. For the Lord gave such a blessing to his word, that I thought every discourse lost, under which no one was either convinced or converted to God.

32. We had now three hundred in the Society, and six Preachers, besides myself. It was therefore no wonder, that many of the Officers and Chaplains endeavoured to stop the work. But it was altogether lost labour: he that fitteth in heaven laughed them to scorn. And I doubt not, but he would have given me strength, to have suffered death, rather than have given them up.

33. It was reported by many, that I was utterly distracted. Others endeavoured to incense the Field-Martial against me. I was examined several times; but, blessed be God, he *stood by me*, and encouraged me to go on, to *speak and not hold my peace*; neither did he suffer any man to *set upon me to hurt me*. And so great was my love and joy in believing, that it carried

me



me above all those things, which would otherwise have been grievous to flesh and blood, so that all was pleasant to me :

“ The winter’s night, and summer’s day,
Fled imperceptibly away.”

I frequently walked between twenty and thirty miles a day ; and preached five and thirty times, in the space of seven days. So great was my love to God, and to the souls, which he hath purchased with his own blood. Many times I have forgotten to take any refreshment for ten hours together. I had at this time three armies against me ; the *French* army, the wicked *English* army, and an army of Devils. But I feared them not ; for my *life* was hid with *Christ* in *God*. He supported me through all : and I trust, will be my God and my guide even unto death.

34. While the work of God thus flourished among the *English*, he visited also the *Hanoverian* army. A few of them began to meet together : and their number daily increased. But they were quickly ordered to meet no more. They were very unwilling to desist. But some of them being severely punished, the rest did not dare to disobey. It is clear, the Devil and the world will suffer any man, to be any thing, but a real Christian !

35. My present comrade was an extremely wicked man. He came home one day, cursing and swearing, that he had lost his money ; he searched for it, and after sometime found it. He threw it on the table and said, “ There is my ducat : but no thanks to God, any more than to the Devil.” I wrote down the words, and complained to our commanding Officer. After a few days he was tried by a court-martial. The Officer asked, what I had to say against him ? I gave him the words in writing. When he had read them, he asked me, if I was not ashamed to take account of such matters as this ? I answered, “ No Sir : if I had heard such words spoken against his

Majesty King *George*, would not you have counted me a villain if I had concealed them?" His mouth was stopped, and the man cried for pardon? The Captain told him, he was worthy of death, by the law of God and man: and asked me, "What I desired to have done?" I answered, I desired only to be parted from him, and I hoped he would repent. Orders were given that we should be parted. This also was matter of great thankfulness.

36. From camp we removed to our winter-quarters at *Bruges*. Here we had a lively Society; but our Preaching-room was far too small, to contain the congregation. There was a very spacious place appointed for the public worship of our army, commonly called the *English Church*. General *Sinclair* was now our commanding Officer. I went to his house, and begged leave to speak to him. He told me, if I had business with him, I should have sent my Captain, and not come to him myself. I told him, I had the liberty of speaking to the Duke of *Cumberland*. He then asked me, what I wanted? I said, "Please your Honour, I come to beg a great favour; that I may have the use of the *English Church* to pray in, and exhort my comrades to flee from the wrath to come." He was very angry, and told me, I should not preach, or pray any where but in the Barracks. He asked, "But how came *you* to preach." I said, "The spirit of God constrains me to call my fellow sinners to repentance." He said, "Then you must restrain that spirit." I told him, "I would die first." He said, "You are in *my* hand," and turned away in a great rage.

37. I cried to the Lord for more Faith, that I might never deny him, whatsoever I was called to suffer; but might own him before men and Devils: and very soon after, God removed this hinderance out of the way: General *Sinclair* was removed from *Bruges*, and General *Ponsonby* took his place. I went to his house, and was without difficulty admitted to his presence. Upon his asking, what I wanted, I said,
 "I come

"I come to beg your Honour will grant us the use of the *English* Church, that we may meet together and worship God." He asked, "What religion are you of?" I answered, "Of the Church of *England*." Then, said he, "You shall have it." I went to the Clerk for the keys; but he said, "The Chaplains forbade it, and I should not have them." The General then gave me an order under his hand. So they were delivered. I fixt up Advertisements in several parts of the town, "Preaching every day at two o'clock, in the *English* Church." And we had every day a numerous congregation, both of soldiers and townsfolk.

38. We had some good singers among us, and one, in particular, who was a Master of Music. It pleased God to make this one great means of drawing many to hear his word. One Sunday, the Clerk gave out a psalm. It was sung in a hymn tune; and sung so well, that the Officers and their wives were quite delighted with it. The Society then agreed, to go all together to Church every Sunday. On the next Sunday we began. And when the Clerk gave out the first line of the psalm, one of us set the tune, and the rest followed him. It was a resemblance of heaven upon earth. Such a company of Christian soldiers singing together, with the spirit and the understanding also, gave such life to the ordinance, that none but the most vicious and abandoned, could remain entirely unaffected.

39. The spring following, we took the field again: and on May 11, 1745, we had a full trial of our faith, at *Fontenoy*. Some days before, one of our brethren standing at his tent door, broke out into raptures of joy, knowing his departure was at hand; and when he went into the battle declared, "I am going to rest in the bosom of Jesus." Indeed this day God was pleased to prove our little flock, and to shew them his mighty power. They shewed such courage and boldness in the fight, as made the Officers, as well as soldiers amazed. When wounded, some cried out, "I am going to my beloved." Others,

Others, "Come Lord Jesus, come quickly." And many that were not wounded earnestly desired to be dissolved and to be with Christ. When *W. Clements* had his arm broke by a musket ball, they would have carried him out of the battle. But he said, "No: I have an arm left to hold my sword: I will not go yet." When a second shot broke his other arm he said, "I am as happy as I can be out of paradise." *John Evans* having both his legs taken off by a cannon ball, was laid across a cannon to die: where, as long as he could speak, he was praising God and blessing him with joyful lips.

40. For my own part, I stood the hottest fire of the enemy, for above seven hours. But I told my comrades, "The *French* have no ball made, that will kill me this day." After about seven hours, a cannon ball killed my horse under me. An Officer cried out aloud, "*Haime*, where is your God now?" I answered, "Sir, he his here with me; and he will bring me out of this battle." Presently a cannon ball took off his head. My horse fell upon me, and some cried out, "*Haime* is gone!" But I replied, "He is not gone yet." I soon disengaged myself, and walked on praising God. I was exposed both to the enemy and to our own horse; but that did not discourage me at all: for I knew the God of Jacob was with me. I had a long way to go through all our horse, the balls flying on every side. And all the way, multitudes lay bleeding, groaning, dying, or just dead. Surely I was as in the fiery furnace; but it did not singe a hair of my head. The hotter the battle grew, the more strength was given me. I was as full of joy as I could contain. As I was quitting the field, I met one of our brethren, with a little dish in his hand, seeking water. I did not know him at first, being covered with blood. He smiled and said, "Brother *Haime*, I have got a sore wound." I asked, "Have you got Christ in your heart!" He said, "I have; and I have had him all this day." I have seen many good and glorious days, with much of the power of God. But I never saw more of it than this day. Glory be to God for all

all his mercies! Among the dead, there was great plenty of watches, and of gold and silver. One asked me, will not you get something? I answered, "No, I have got Christ. I will have no plunder."

41. But the greatest loss I sustained was that of my fellow-labourers. *William Clements* was sent to the hospital. *John Evans*, brother *Bishop* and *Greenwood*, were killed in the battle. Two others, who used to speak boldly, fell into Antinomianism. So I was left alone: but I was persuaded, this also was for my good. And seeing iniquity so much abound, and the love of many waxing cold, it added wings to my devotion. And my faith grew daily, as a tree planted by the water side.

42. One of those Antinomian Preachers professed to be always happy, but was frequently drunk twice a day. One Sunday, when I was five or six miles off, he took an opportunity of venting his devilish Opinions. One hastened after me, and begged me to return. I did so; but the mischief was done. He had convinced many, that we have nothing to do with the law, either before or after our conversion. When I came in, the people looked greatly confused: I perceived, there was a great rent in the Society, and after preaching and prayer said, "You that are for the old Doctrine, which you have heard from the beginning, follow me." Out of the three hundred I lost about fifty: but the Lord soon gave me fifty more. The two Antinomians set up for themselves, until, lying, drunkennes, and many other sins destroyed both Preachers and people, all but a few that came back to their brethren.

43. We had no Sacrament administered in the army, for a long season. I was greatly troubled, and complained aloud in the open camp of the neglect. The Chaplains were exceedingly displeas'd. But the Duke of *Cumberland* hearing of it, ordered that it should be administered every Lord's-Day, to one regiment, or the other.

44. The

44. The Duke hearing many complaints of me, enquired who I was? If I did my duty? If I would fight? And if I prayed for a blessing on the King and his Arms? They told his Royal Highness, I did all this, as well as any man in the regiment. He asked, "Then what have you to say against him." They said, "Why, he prays and preaches so much, that there is no rest for him." Afterwards the Duke talked with me himself, and asked me many questions. He seemed so well satisfied with my answers, that he bade me, "Go on:" and gave out a general order, that I might preach any where, and no man should molest me.

45. I was preaching one day, when the Duke, unknown to me, came to hear me. I, that day, desired the soldiers, never to come there, or to any place of public worship, so as to neglect any duty. I exhorted them to be ready at all calls, and to obey those who had the rule over them: and if called out to battle, to stand fast, yea, if needful, fight up to the knees in blood. I said, "You fight for a good cause, and for a good King, and in defence of your country. And this is no ways contrary to the tenderest conscience, as many of you found at the battle of *Fontenoy*: when both you and I did our duty, and yet were all the time filled with love, and peace, and joy in the Holy Ghost."

46. I had now for some years endeavoured to keep a conscience void of offence, toward God and toward man: and for near three years I had known that God for Christ's sake had forgiven all my sins. I had enjoyed the full assurance of faith, which made me rejoice in all conditions: wet and weary, cold and hungry, I was happy; finding a daily increase in faith and love. I had constant communion with the Father and the Son. It was my delight to do his blessed will, to do good to them that hated me, and to call all sinners to *behold the Lamb of God, which taketh away the sin of the world*. But Oh! how did the mighty fall, and the weapons of war perish! April 6, 1746, I was off my watch, and fell by a grievous temptation.

It

It came as quick as lightning: I knew not, if I was in my senses, but I fell, and the Spirit of God departed from me. It was a great mercy, that I did not fall into hell! Blessed be God for that word, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* But it was twenty years before I found him to be an Advocate for *me* with the Father again.

47. My fall was both gradual and instantaneous. I first grew negligent in watching and prayer, and in reading the Scriptures. I then indulged myself more and more, laying out upon my own appetite, what I before gave to my poor brethren. I next began to indulge the lust of the eyes, to look at and covet pleasing things, 'till by little and little I became thorn of my strength, *having left my former love.* For many years I had scrupled buying or selling the least thing on the Lord's-Day. The sixth of April was on a Sunday. That day I was sent to *Antwerp* for forage: several of my comrades desired me to buy them some things, which accordingly I did. I had an inward check, but I over-ruled it, and quickly after, became a prey to the enemy. Instantly my condemnation was so great, that I was on the point of destroying myself: God restrained me from this, but Satan was let loose, and followed me by day and by night. The agony of my mind weighed down my body, and threw me into a bloody flux. I was carried to a hospital, just dropping into hell. But the Lord upheld me with an unseen hand, quivering over the great gulph.

48. Before my fall, my sight was so strong, that I could look stedfastly on the Sun at noon-day. But after it, I could not look a man in the face, nor bear to be in any company. Indeed I thought myself far more fit for the society of Devils than of men: every thing was a burden to me, and grievous to be borne. The roads, the hedges, the trees, every thing seemed cursed of God. Nature appeared void of God, and in the possession of the Devil. The fowls of the air, and the

beasts of the field, all appeared in a league against me. I had not one ray of hope, but a fearful looking for of fiery indignation. Very frequently Judas was represented to me, as hanging just before me. Had I been cut with knives from head to foot, I could not have been more sore in my flesh, than I was in my spirit. How true is it, *the spirit of a man may sustain his infirmities: but a wounded spirit who can bear?*

49. I clearly saw the unshaken faith, the peace, joy and love which I had cast away, and felt the return of pride, anger, self-will, and every other devilish temper. And I knew by melancholy experience, that my last state was worse than the first. I was one day drawn out into the woods, lamenting my forlorn state: and on a sudden I began to weep bitterly. From weeping, I fell to howling like a wild beast, so that the woods resounded. Yet could I say, notwithstanding my bitter cry, *My stroke is heavier than my groaning.* Nevertheless, I could not say, "Lord have mercy upon me," if I could have purchased heaven thereby.

50. So great was the displeasure of God against me, that he in great measure took away the sight of my eyes. I could not see the Sun for more than eight months: even in the clearest summer-day, it always appeared to me like a mass of blood: at the same time I lost the use of my knees. I cannot describe what I felt. I could truly say, *Thou hast sent fire into my bones.* I was often as hot as if I was burning to death: many times I looked, to see if my cloaths were not on fire. I have gone into a river to cool myself: but it was all the same. For what could quench the wrath of his indignation, that was let loose upon me? At other times, in the midst of summer, I have been so cold, that I knew not how to bear it. All the cloaths I could put on had no effect, but my flesh shivered, and my very bones quaked. God grant, Reader, that thou and I may never feel, how hot or cold it is in hell!

51. I was afraid to pray; for I thought the die was cast, and my damnation sealed. So I thought, it availed not, if all

the

the faints upon earth, and all the angels in heaven should intercede for me. I was angry at God, angry at myself, and angry at the Devil. I thought I was possessed with more devils than Mary Magdalen. I cannot remember, that I had one comfortable hope, for seven years together. Only while I was preaching to others, my distress was a little abated. But some may enquire, What could move me to preach, while I was in such a forlorn condition? They must ask of God, for I cannot tell: *his* ways herein are past my finding out.

52. In all my trials, I have, by the grace of God, invariably kept to one point, preaching *repentance towards God, and faith in our Lord Jesus Christ*: testifying that *by grace ye are saved through faith*: that *now is the day of salvation*; and that this salvation is for all; that Christ *tasted death for every one*. I always testified, that *without holiness no man should see the Lord*; and that if any, though ever so holy, *draw back*, they will perish everlastingly. I continually expected, this would be my lot: yet after some years, I attempted again to pray. With this, Satan was not well pleased; for one day as I was walking alone, and faintly crying for mercy, suddenly such a hot blast of brimstone flashed in my face, as almost took away my breath. And presently after, as I walked along, an invisible power struck up my heels, and threw me violently upon my face.

53. When we came back to *Holland*, I had now and then a spark of hope. One Sunday I went to church, where the Lord's Supper was to be administered. I had a great desire to partake of it. But the enemy came in like a flood to hinder me, pouring in temptations of every kind. I resisted him with my might, 'till through the agony of my mind, the blood gushed out at my mouth and nose. However, I was enabled to conquer, and to partake of the blessed elements. So I still waited on God in the way of his judgments, and he led me in a way I had not known.

K k 2

54. Whatever

54. Whatever my inward distress was, I always endeavoured to appear free among the people. And it pleased God to make me fruitful in the land of my affliction. He gave me favour in their sight; and many children were born unto the Lord. Indeed, I could speak but very little *Dutch*, with regard to common things: but when we came to talk of the things of God, I could speak a great deal. And after I had been at prayer, many have told me they could understand almost every word I said. But what was this to me? I was miserable still, having no comfortable sense of the presence and favour of God.

55. I had heard of an old, experienced Christian at *Rotterdam*. I went to see him, and found him in an upper-room, furnished like that which the Shunamite prepared for *Elisha*. He looked at me, but did not speak one word. However I told him a little of my experience. He looked earnestly at me, and soon began to speak, and tell me all his heart. He said, he had lived for several years, in the favour and love of God, when thinking himself stronger than he was, Satan got an advantage over him. The spirit departed from him; his strength was gone, and he knew not where to fly for refuge. For ten years, sin held him in its iron-bondage, and in inexpressible anguish and despair. But one day, as he was making his complaint to God, on a sudden light broke in: sorrow fled away, and his soul was like the chariots of *Aminadab*. The change was so great, that he was utterly lost in wonder, love and praise. He knew, God had *created a clean heart, and renewed a right spirit within him*. And he had now lived thirty years, without one doubt of what God had wrought. This gave me a considerable satisfaction: but it lasted only a short time.

56. When we were going for winter-quarters, into a town in *Holland*, I was sent thither before our troop. A Gentleman sent for me, and asked, "If I knew *John Haime*?" I said, "I am the man." He said, "A Gentlewoman in the town

wants

wants to speak with you." I went to her house and she bade me welcome. After a little conversation she asked me, "Do you believe that Christ died for all the world?" Upon my answering, "I do;" she replied; "I do not believe one word of it. But as you know, he died for *you*, and I know he died for *me*, we will only talk of his love to poor sinners." We were soon as well acquainted, as if we had lived together many years, and her house became my home. I asked, how many she had in family? She said, seven beside herself. I asked, "What is to become of all these, that you are so easy about them?" She said, "The Lord will call them in his due time, if they belong to him." I asked, "Shall we pray for them?" She said, yes: so I began that evening. In a few days, the servant maid was cut to the heart; next one of her sons was convinced of sin, and soon after converted to God. And before we left the town, the whole family were athirst for salvation. When the time of our marching drew near, she was in great trouble. But there was no help: so we took our leave of each other, to meet no more 'till the morning of the resurrection.

57. At another time I was quartered at *Meerkirk*, in *Holland*, at a young woman's, whose father and mother were lately dead. She had many cattle, some of which died daily of the distemper; but she never murmured. I never before met with a woman, that was so ready in the Scriptures; I could not mention any text, but she would readily tell the meaning of it. So that it was no wonder, she was thought by others, as well as by herself, to be a prime Christian. I was almost of the same mind at first: but when I had narrowly observed her, I was thoroughly convinced, she was deceived, and judged it my duty to undeceive her. I told her, "You are not born of God, you have not living faith." She heard me with much composure of mind; but she did not believe me. I continued for three weeks pressing it upon her, at all opportunities. And one evening, the Lord made a few words which

which I spoke, sharper than a two-edged sword. Conviction so fastened upon her heart, that she was soon obliged to take her bed. She lay about seven days in deep distress. She had then a comfortable hope: and this strengthened her body for a few days. But then her convictions returned so heavy, that she was obliged to take her bed again, in great agony of mind. The town's people were alarmed, and ran in crowds, to enquire, what was the matter? "What could distress *her*, who had enough of this world's wealth, and was so good a woman?" But they gave her no satisfaction. As soon as they were gone, she immediately called for *me*, and cried out, "Oh John! I shall go to hell: the Devil will carry me away." I said, "No! You shall not go to hell! The Lord died for poor sinners." She lay in this distress about ten days, and was brought to the gates of death. But the good Samaritan then passed by, poured wine, and oil into her wounds, and healed both soul and body: so that she broke out, *Jehovah is my strength and my song. He is my salvation! Come all that fear the Lord, and I will tell you what he hath done for my soul.*

58. I now thought, it would be a blessing both to herself and her neighbours, if she would pray with them. She agreed so to do. I commonly prayed first, and she afterwards. Sometimes she prayed half an hour together; and often with such demonstration of the spirit, as well as such understanding, that the whole house seemed full of the presence of the Lord. At other times she wept like a child, and said, "Lord what is this that thou hast done? Thou hast sent a man from another nation, as an instrument of saving me from ruin! I was rich before, and increased in goods, and knew not that I was blind and naked." Many of her friends and neighbours were concerned for her; but not so much as she was concerned for *them*, as well knowing they were seeking death in the error of their life. This she declared to them without reserve; and the publishing this strange doctrine, spread our
names

names far and near, not only through the town, but through the adjacent country. This brought many from distant towns to see her, who usually returned, blessing God for the consolation. Some came upwards of twenty miles in a morning. After breakfast, I used to pray first: and she went on. Many of our visitants were much affected and wept bitterly. And the impression did not soon wear off. By this means we became much acquainted with many of the Christians in *Holland*. They were a free loving people. So we found them: and so did many of the Methodist soldiers: for they gave them house-room and firing freely. And is not the promise of our Lord sure? *Whosoever shall give unto one of these a cup of cold water only, in the name of a disciple, shall in no wise lose his reward.*

59. All this time I was still buffeted with sore temptations. I thought that I was worse than Cain: that I had *crucified the Son of God afresh, and put him to an open shame*. In rough weather, it was often suggested to me, "This is on *your* account! See, the earth is cursed for *your* sake; and it will be no better 'till you are in hell. I expected, soon to be a prey for Devils, as I was driven from all the happiness I once enjoyed. Frequently the trouble of my mind made me so weak in body, that it was with the greatest difficulty I performed my exercise. The Lord had indeed given me *a trembling heart, and failing of eyes, and sorrow of mind. And my life did hang in doubt before me, and I feared day and night, having no assurance of my life*. Often did I wish, I had never been converted; often, that I had never been born. Sometimes I could not bear the sight of a good man without pain; much less be in his company. Yet I preached every day, and endeavoured to appear open and free to my brethren. I encouraged them that were tempted, "Not to fear; the Lord would soon appear for himself." Meantime I continued to thunder out the terrors of the law against the ungodly: although some said, I was *too positive*. Too positive! What?

In

In declaring the promises and threatenings of God? Nay, if I cannot be sure of these, I will say to the Bible, as the Devil did to our Lord, *What have I to do with thee?*

60. At one time, I cannot remember that I had any particular temptation for some weeks. Now, I thought, God had forsaken me, and the Devil had no need to trouble himself about me. He then set the case of *Francis Spira* before me, so that I sunk into black despair. Every thing seemed to make against me. I could not open the Bible any where but it condemned me. I was much distressed with dreams and visions of the night. I dreamed one night, that I was in hell; another, that I was on Mount *Etna*, that on a sudden, it shook and trembled exceedingly: and that at last, it split asunder in several places, and sunk into the burning lake, all but that little spot on which I stood. Oh how thankful was I for my preservation! And this continued for a while, even after I awoke: but then it fled away, as a dream.

61. I was often violently tempted to curse, and swear, and blaspheme, before and after, and even while I was preaching. Sometimes when I was in the midst of the Congregation, I could hardly refrain from laughing aloud, yea, from uttering all kind of ribaldry and filthy conversation. I thought, there was none that loved me now, none that had any concern for my soul, but that God had taken away from every body, the affection, which they once had. I cried out, *I have sinned! What shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, so that I am a burden to myself?* I said, *I am the man that hath seen affliction, by the rod of his wrath.* Frequently as I was going to preach, the Devil has set upon me as a lion, telling me, he would have me just then, so that it has thrown me into a cold sweat. In this agony I have often caught hold of the Bible and read, *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous.* I have said to the enemy, "This is the word of God, and thou canst not deny it." Hereat he would be like

like a man that shrunk back from the thrust of a sword. But he would be at me again. I again met him in the same way, 'till at last, (blessed be God!) he fled from me. And even in the midst of his sharpest assaults, God gave me just strength enough to bear them. He fulfilled his word, *My grace is sufficient for thee: my strength is made perfect in thy weakness.* When he has strongly suggested, just as I was going to preach, "I will have thee at last," I have answered (sometimes with too much anger) "I will have another out of thy hand first." And many, while I was myself in the deep, were truly convinced and converted to God.

✠ We intended to conclude Mr. HAIME's Life this Month; but the Copy containing more Matter than was expected, we are obliged to put it off a Month longer.



L E T T E R S.

L E T T E R CXII.

[From M. G. to the Rev. Mr. Wesley.]

March 11, 1759.

I Was born at *Menston*, near *Otley*, on Feb. 16, in the year 1722. From nine or ten years old I had checks for sin, and was afraid of it. But Religion never took hold upon me 'till Christmas, 1755. As I was then hearing Mr. Paul Greenwood preach, I was quite astonished, and begged of God to lighten my darkness. And I was sorely afflicted for my sins, though with glimpses of comfort and strong hopes: 'till eight days before Whitfunday, as I was at prayer, God took away all my sins, and I wanted nothing but to go to him, being filled with joy unspeakable. For near a twelve month I

VOL. III.

L 1

was

was quite borne up with love; but then I found something in my heart which I knew was wrong. This made me quite miserable at times, though I never, that I know, committed any outward sin. Seven weeks after, while I was at church, I was deeply convinced what a sinner I was, and caused to lie very low and filled with humility; but I had much love withal till the Sunday after, yet the week after that I was thrown down as if I had lost all, and so continued for about ten days. I was then one Thursday morning at home, poor and helpless and distressed, till I went to prayer with my husband and children, and roared aloud for help, crying to God with streams of tears, to be washed from all my corruptions. Then I went by myself and said, "Lord, thou hast promised to give me a new heart: take away this old heart: I am weary of it: take whatever I have; and give me a new heart." Immediately there ran through me a voice, "I beheld a wonder in heaven: a woman clothed with the sun, and the moon under her feet." I trembled, ready to drop down. Toward evening a young woman came to our house, who had received the blessing. She prayed with me, and quickly after several promises came to me so strong, that my bodily strength was gone, and I fell down, and shrieked out, 'till I had no breath left. Presently it came to me, "Thou art mine, and I am thine for ever." I was all faith, and peace, and love. I called upon all in heaven to praise God with me. Since then I have been established in the Lord. My heart is like a piece of solid gold. And I daily grow in the knowledge of God. All his ways are ways of pleasantness to me, and all his ordinances my delight: nothing stirs me now. Whatever comes is right. God is always with me. He lives in me and walks in me: he has cleansed my heart and sits as King there. I am always as happy as if I were in heaven, and I feel more and more every day.

M. G.

LETTER

L E T T E R C X I I I .

[From Mr. John Manners, to the Rev. Mr. J. Wesley.]

June 9, 1759.

Rev. Sir,

I Was born in the year 1731, at *Sledmore* near *Malton*, in *Yorkshire*: I found the fear of God from a child, which restrained me from most outward sins. At eight years old, my Father removed to a village near *Pocklington*. Here I led a harmless life, 'till the harvest-time, 1753. I went to *Wilberfoss* to seek labourers. There I heard Thomas Slaton preach. I thought what he said was true; but it made no impression upon me. In the spring 1754, I heard Benjamin Beanland at *Stanford-Briggs*, and was pricked to the heart. I then began to attend the preaching constantly, as well as every other ordinance of God, and found much comfort therein. But about harvest, I began to be sore troubled, and mourned after Christ day and night, for about three months. In the beginning of January 1755, my conviction grew still deeper and deeper. January 15, as I was going with a waggon, I seemingly felt the blood of Christ applied to my conscience, and in a few minutes after a clear, full peace, arising from the Witness, that my sins were forgiven. This I never lost afterwards for one hour, though the overpowering joy lasted but a short time. Nine weeks and four days after, I was walking alone, when I heard an inward voice saying, "The Lord calleth thee to pass over Jordan." Immediately I found a great change: I was made strong in the Lord. The kingdom of heaven was more largely brought into my soul, and I knew that I was a young man in Christ. I went on, daily growing in the grace of God, and finding more and more light shining on my heart. It was my continual endeavour, to walk in this light, and keep close to God in all my thoughts. In the

end of July, as I was mowing grafs, I felt fuddenly a greater change than ever. I was filled with light and love, and faw the face of the Lord, the Trinity in Unity. From this moment I faw him at all times and in all places, and found the whole kingdom of God within me. A few days after, I heard an inward voice faying, "Blefled are the pure in heart; for they fhall fee God." I defired the Lord, not to let me deceive myfelf, but give me a Witness if I was faved from fin? And in about a week he gave me my defire, the full, clear witness of his Spirit. It has not left me one moment fince. I am now always happy in God. I always feel his love, and all my tempers, and defires, and words, and actions flow from it.

I am, Rev. Sir,

Your affectionate Servant,

J. MANNERS.

L E T T E R . CXIV.

[From the Rev. Mr. Wesley to ——.]

July 1, 1759.

Dear Sir,

COnfidering the variety of bufinefs which muft lie upon you, I am not willing to trouble you too often. Yet cannot any longer delay to return Thanks, for your Favour of May the 21^{ft}. How happy is it that there is a higher Wifdom than our own, to guide us through the mazes of life! That we have an Unction from the Holy One, to teach us of all things where human teaching fails! And it certainly muft fail in a thoufand instances. General Rules cannot reach all particular cafes: in fome of which there is fuch a complication of circum-
stances,

stances, that God alone can shew what steps we should take. There is one circumstance in your case, which claims your peculiar attention, and makes it necessary often to check that boldness and simplicity, which otherwise would be both your duty and pleasure. But Oh! how easily may you comply too far, and hurt yourself, in hopes of gaining another? Nay, perhaps hurt the other too! by that very compliance which was designed to help! And who is able to lay the line? To determine how far you should comply, and where fix your foot? May the God of wisdom direct you in all your steps! And I conceive, he will rather do this, by giving you light directly from himself, in meditation and private prayer, than by the advice of others, who can hardly be impartial, in so tender a point. Is it not then adviseable, that you should much commune with God and your own heart? You may then lay aside all the trappings that naturally tend to hide you from yourself, and appear naked, as a poor sinful worm, before the great God, the Creator of heaven and of earth! The great God, who is your father and your friend! Who hath prepared for you a kingdom! Who calls you to forget the little things of earth, and to sit down with him on his throne! Oh! may you dwell on these things, 'till they possess your whole soul, and cause you to *love* the honour which cometh of God only!

I am, dear Sir,

Your obedient Servant,

JOHN WESLEY.

L E T T E R CXV.

[From the Rev. Mr. Fletcher, to Miss F—, and Miss R—.]

Dear Sisters,

October 1, 1759.

I Have been putting off writing to you, lest the action of writing should divert my Soul from the awful and delightful worship it is engaged in; but now conclude I shall be no loser,

loser, if I invite you to love him my soul loveth, to dread him my soul dreadeth, to adore him my soul adoreth: sink with me, or rather let me sink with you, before the Throne of Grace; and while Cherubims veil their faces, and cry out in tender fear and exquisite trembling, Holy! holy! holy! let us put our mouths in the dust, and echo back the solemn sound, Holy! holy! holy! Let us plunge ourselves in that ocean of purity: let us try to fathom the depths of divine mercy; and convinced of the impossibility of such an attempt, let us lose ourselves in them; let us be comprehended by God, if we cannot comprehend him; let us be supremely happy in God; let the intenseness of our happiness border upon misery, because we can make him no return. Let our head become waters, and our eyes a fountain of *tears—tears* of humble repentance, of solemn joy, of silent admiration, of exalted adoration, of raptured desires, of enflamed transports, of speechless awe. My God and my all!—your God and your all!—our God and our all! Praise him; and with our souls blended into one by divine love, *let us with one mouth glorify the Father of our Lord Jesus Christ; our Father, who is over all, through all and in us all.* I charge you before the Lord Jesus who *giveth life and more abundant life.* I intreat you by all the actings of faith, the stretchings of hope, the flames of love you have ever felt, sink to greater depths of self-abasing repentance, rise to greater heights of Christ-exalting joy; and let him who *is able to do exceeding abundantly more than you ask or think,* carry on, and *fulfil in you the work of faith with power; with that power whereby he subdueth all things unto himself: be stedfast in hope, unmoveable in patience and love, always abounding in the outward and inward labour of love, and receive the end of your faith, the salvation of your souls.*

I am, dear Sisters,

Your real Well-wisher,

JOHN FLETCHER.

LETTER

L E T T E R CXVI.

[From Mr. John Fisher, to the Rev. Mr. Wesley.]

Dublin, October 15, 1759.

Rev. and dear Sir,

MY dear friend and brother Seccombe, is gone triumphant to Jesus. He kept the Quarterly-Meeting at Lisburn, with the fever heavy upon him, and set off the next morning, thinking to make his way hither, in order to sail for Cornwall; but by the time he reached Moyra, his disorder mastered him. All the care possible was taken of him. Nothing that Lord Rawdon could procure, was wanting. He had the best Physician that could be got, constantly to attend him. But his work was done, and his days accomplished; and his Master had a greater blessing, and a more ravishing sight for him, than that of his own earthly Country, or his Friends and Relations in the flesh. He lost the use of his senses four days; but the last two hours, they were restored to him. He then took a Text and preached a Sermon; afterwards he lay quiet for a few moments, and then said, with an audible voice, "Christ is the author and finisher of my faith." These were his last words. He then quietly fell asleep, without a sigh or groan, on Thursday morning about eight o'clock, October the 10th.

I am much afflicted for my Brother. I loved him more than with a common love; I fear few such are left behind.

I am, Rev. and dear Sir,

Your Servant for Christ's sake,

JOHN FISHER.

POETRY.



P O E T R Y.

On the Death of Mr. THOMAS ADAMS, of *Ashby-de-la-Zouch*, who died May 21, 1779, in the 50th Year of his Age: written by himself a few Days before he died.

'TIS done! the général debt is paid
Adam the first entailéd on all;
 And lo! I wait 'till *Christ the last*
 Raifes my ruins from the fall.

Through grace, in youthful days on him
 My soul he taught by faith to cast;
 He led me in his *pleasant ways*,
 And is *my all in all at last*.

His *sacred shame* he taught to bear,
 'Till calléd to lay this body down,
 And then (Oh, blefs his tender care!)
 He held to view the glorious crown.

Alluréd by this, he cut each tie
 That nature wove about my heart;
 He whisperéd "*Get thee up and die;*"
 My inmost soul replied "*depart.*"

The Law written in the Heart.

[By *Miss F——n.*]

ONE universal principle confess,
 Is stamp'd on all, though varioussly express:
 All own one Being, infinitely good,
 Without the aid of learning understood:

Though

Though every nation give a different name,
 Osiris, Jove, Jehovah, are the same:
 Thus right and wrong, thus moral good and ill,
 Are known to all, howe'er corrupt the will:
 The voice of conscience loudly speaks within,
 Approves the virtue, and condemns the sin:
 In every human breast exerts its sway,
 And flings the wretch who dares to disobey:
 Who steers his life by this unbiaſt guide,
 In ſtorms and tempeſts may ſecurely ride:
 And land at laſt on Sion's hallow'd ſhore,
 Where names, and ſects diſtinguiſh men no more:
 Well unto God, are all his creatures known,
 Judgment to him belongs, to him alone:
 He ſees the heart, and knows the mind's intent,
 No more requires, than what his bounty lent.

WHAT IS RELIGION?

[*By the ſame.*]

RELIGION! 'tis a more than name:
 Of all that's good the beauteous frame.
 It ſmooths the preſent face of things,
 And happier ſcenes in proſpect brings.
 Perpetual ſource of heart-felt joys,
 It ſatiſfies, but never cloyſ,
 And rules the affections, not deſtroys.
 It prompts to every act benign,
 And raiſes human to divine,
 Above the maſk of dull grimace,
 It ſhines with eaſy, holiér grace;
 Rewards the good that from it flows,
 And crowns the worth itſelf beſtows.

'Tis human nature dignified ;
 True greatness, unallured by pride :
 Reason by heavenly wisdom taught,
 And virtue to perfection brought.

BEHOLD THE MAN!

[*By the same.*]

YE fons of luxury and ease,
 Who study every sense to please,
 Who spend the day, and pass the night,
 In scenes of criminal delight :
 Oh! how unlike the Man of Grief!
 His sorrows here found no relief.
 See tears and blood bedew his face,
 The seat of majesty and grace!
 For us he wept: for us he bled;
 We are his members, he our Head.
 Say then, poor mortals, is it right,
 Or fitting, even in Reason's sight,
 That while the head with thorns is crown'd,
 The members should at ease be found,
 Yea, deep in sensual pleasure drown'd?
 Dissolve, my soul, in contrite sighs,
 And with thy Saviour sympathize!

He dwelleth *with* you, and shall be *in* you.

WITH us, we know, he dwells,
 The Spirit of our Lord,
 For still his counsel he reveals,
 And still applies his word:

To

To us the promise made,
 We all, through him, receive,
 And trust, that Spirit of our head
 Shall in his members live.

His present power controls
 The enemy within,
 Keeps down the rebel in our souls
 And holds us back from sin:
 He visits us unsought,
 And freely doth inspire
 Our hearts with every serious thought,
 With every good desire.

He gives the grace unknown,
 Helps our infirmity,
 And groans the unutterable groan,
 And pleads the effectual plea:
 Our God is pleased to hear;
 And streaming from above,
 The Father, Son, and Comforter,
 Fills all our hearts with love.

Come then, thou heavenly guest,
 Into thy temple come,
 Take full possession of the breast
 Which pants to be thy home;
 Spring up, Oh living well!
 Oh Lord of life divine!
 And now thy human mansion seal,
 Through endless ages thine!

VERSES sent to Miss Ritchie, when apparently near Death.

[By Miss T——.]

I Ask my friend—but wherefore I?
 A burning brand pluckéd from the flame,
 Yet gracious heavén will not deny,
 I ask of God: in Jesu's name.

I ask—that if thy glorious Lord
 Call thee with us no more to be!
 The Unction which in thee was storéd
 Might fall with *double* weight on *me*.

Like him of old, to thee I'll cleave,
 Like him my hold on thee maintain,
 Though bid; the faint I will not leave,
 Nor death *itself* shall make *us* twain.

Thou mayst shake off this cumberous clay:
 All that is earthly, free resign:
 Our *bodies* part 'till Jesu's day,
 But nought our *spirits* shall disjoin.

We still are *one* in him who reigns,
 Who reigns, triumphant on his throne,
 Whose condescending goodness deigns,
 To make himself with mortals one.

Oh! Jesus keep us one in thee;
 Thou the cementing Corner-stone,
 Centre of true felicity,
 The source of blessings yet unknown.

What

What though thy Master calls thee hence?
 What though his spirit bids thee go?
 My prayer shall stay Omnipotence,
 Nor shalt thou leave thy friend *below*.

To me the blessing shall be given,
 I too, its heights and depths shall prove;
 Behold the flaming steeds from heaven!
 Behold the chariot paved with love.

Thy mantle dropped, on Jordan's strand,
 I'll prove its energetic power;
 The deep obeys the dread command,
 And nature can oppose no more,

"My Father,"—Israel's God, and *mine*,
 Who rulest the world, above, beneath,
 Faithful, Omnipotent, divine,
 Through whom we conquer sin, and death.

The joys of conquest here we feel,
 An Eden here possess in love,
 And victors rise o'er earth and hell,
 And taste the unuttered joys above.

H Y M N to C H R I S T.

[*By the same.*]

BEFORE Jehovah's awful throne
 My spirit bow: his Godhead own;
 Adore him for his grace:
 Let praise as fragrant incense rise,
 Let air, and ocean, earth and skies,
 Resound his lofty praise!

Worship

Worship with reverence at his feet,
 And still thy grateful thanks repeat,
 My much-indebted soul :
 Sun, moon, and stars his love display,
 As swift ye tread the lucid way,
 And through the ether roll.

Revolving seasons still declare,
 The God whose wisdom guides the year,
 Who winter gives and spring :
 Summer, thy rich profusion pour ;
 And autumn, with thy golden store,
 Your annual tribute bring.

Flocks, herds, and every meaner thing
 Extol the universal King,
 The God who rules the whole :
 Let all beneath, above, combine,
 Let seraphim, and cherubs join ;
 With every human soul.

Let all exalt the Saviour's name ;
 And sing the honours of the Lamb,
 Whose *presence* fills all space :
 Jehovah! Jove! divinely good,
 "Thou great First-Cause, least understood!"
 The source of love and grace.

Fall prostrate, but in wonder fall !
 Our God resigns his breath for *all*,
 For *all* our Jesus *dies* !
 I sink beneath thy powerful hand :
 No more thy weight of love withstand,
 Thou bleeding sacrifice.

Oh!

Oh! make me as the passive clay,
 While humbled at thy feet I pray,
 Renew, and change my heart :
 Form all my mind averse from sin,
 In judgment reign, dear Lord within,
 And bid it all depart.

Then shall my soul record thy love,
 The church below, the church above
 Unitedly shall sing.
 The blood-redeem'd shall raise their voice,
 And saints and angels shall rejoice,
 In Thee the eternal King.

S H O R T H Y M N S.

1 Chron. xxix. 15. *We are strangers before thee, and sojourners: our days on the earth are as a shadow, and there is none abiding.*

THE angels are at home in heav'n,
 The saints unsettled pilgrims here:
 Our days are as a shadow driven
 From earth, so soon we disappear:
 We no abiding city have,
 No place of resting but the grave.

Transient our life, and dark, and vain,
 With empty joy and solid woe,
 It never can return again;
 Soon as our dream is past below,
 Its darkness ends in perfect night,
 Or glorious, everlasting light.

Nehemiah

Nehemiah v. 9. *Ought ye not to walk in the fear of our God, because of the reproach of the heathen, our enemies?*

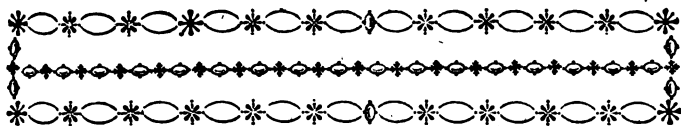
WATCH'D by the world's malignant eye,
 Who load us with reproach and shame,
 As servants of the Lord most high;
 As zealous for his glorious name:
 We ought in all his paths to move,
 With holy fear, and humble love.

That wisdom, Lord, on us bestow,
 From every evil to depart,
 To stop the mouth of every foe,
 While upright both in life and heart:
 The proofs of godly fear we give,
 And shew them how the *Christians* live.

Pfalm xxxi. 20. *Thou shalt hide them in the secret of thy presence.*

TH Y presence is the secret place
 To which, thou knowest, I fain would fly;
 Bring me into the wilderness,
 With thee alone to live and die:
 From all the miseries I fear,
 From all the miseries I feel,
 From my own memory severe,
 Thou only canst my soul conceal.

Come, Lord, thy glorious face display,
 This world of woe, and sin t' exclude,
 Bear in thine hands my soul away;
 Thyself my long-sought solitude:
 I now into thy hands resign
 My life to be conceal'd above;
 As satisfi'd with light divine,
 As quite absorb'd in heavenly love.



T H E

Arminian Magazine,

For J U N E 1780.



*FATE and DESTINY, inconsistent with CHRISTIANITY:
in eight Conferences, between Epenetus and Eutychus; extracted
from Mr. EDWARD BIRD,*

By J. W E S L E Y, M. A.

[Continued from page 249.]

Eutychus.

I DO allow that Christ died for every man in the world sufficiently, but not intentionally.

Epenetus. Now you have betrayed your cause worse than before. For, I pray you, how will you make it appear that our Saviour died even sufficiently for all men, when you said above, Christ did not die for all, because, as God, he had determined to pass by the greatest part of mankind, leaving them utterly incapable of being saved? Could he be able to resist himself, or to reverse his irresistible decree? And such

was that of Reprobation, say you. From whence it must follow (according to your way of arguing,) that Christ was not sufficient to have saved all the world, but only those that he had elected to be saved: he could not possibly save them to whom he had denied a possibility of being saved. From whence it follows, that Christ might have been a sufficient Saviour for all the world, from all eternity, if he had pleased. But you say, he was not pleased; yea, that he was pleased *not* to be their Saviour; and then how could he be their Saviour against his will and good pleasure? And yet you say, he saved all sufficiently: who did nothing towards it, nor ever had it in his thoughts! That is to say, he is their Saviour, because he was able; and he is not, because he would not do what he was able. Very fine logick indeed! We may as well say, that God made a thousand worlds with inhabitants beside this, (and add the distinction not *intentionaliter* but *sufficienter*) because he was able, and might have done it, if he had pleased. Or, that he destroyed this very globe ten or twenty years ago, because he had power sufficient to have destroyed it, if he had not decreed it a longer time of duration. Or, that every rich man who is worth more than he owes, is truly a payer of all his debts, though he never doth pay them, nor ever intends it. I believe, had you such a debtor who should refuse to pay what he owes you, and yet confidently affirm that he pays you all, (explaining himself, that he was sufficient, but never meant it;) you would but faintly thank him for such payment. Far be it from me to think thus of our Redeemer. He offered up himself, not only sufficiently, but intentionally, for all. He earnestly desires that every one should come in, upon the preaching of his word, and receive the benefit of his death and passion. His warnings are not in jest; his invitations are serious. He is unwilling any should be caught in the Serpent's snare, and therefore shews to all, without exception, *a way to escape*. He punishes none, but those that refuse his mercy; and damns no one without respect to sin. It follows,

follows, that Christ died for all men, yea, even for those that took his life away: for he *prayed for them earnestly*, yea, at a time when they cursed themselves; *his blood be upon us*, say they: yet, said the merciful Jesus, *Father forgive them*. And I am certain, the *Church of England* teaches me this wholesome doctrine in her xxxix *Articles*, her *Homilies*, her *Liturgy*, and her *Catechism*. For, can words be more expressive in asserting Universal Redemption, than those in her 31st *Article*, *That Christ is a perfect redemption, propitiation, and satisfaction for all the sins of the whole world*, both original and actual. Also the liberty of the will, and the co-operation of it with grace, are asserted in the 10th *Article*. Wherein there is not the least found of irresistible working upon the hearts of men. So that if all are not saved, it is not for want of a Redeemer, but for want of complying with the gifts and graces purchased for them. Shall I illustrate, by a familiar comparison, how all are redeemed, though all are not saved.* Suppose the King of Spain had a thousand christian subjects taken captive by the Turk; and should agree for the ransom of them all, and accordingly pay down the price agreed upon; are not all equally redeemed? though some perhaps be carried many miles up in the country, and so never hear of it; others who hear of it, may not believe it: and there may be some so accustomed to slavery, that they prefer it, before liberty. But let us proceed with our comparison a little further. If the King above mentioned should have given as much for the ransom of two or three hundred, as would have been required for the whole thousand, but yet he will give the whole sum, because he will, and only release two or three hundred, and not the whole thousand, merely because he will too, intending all the rest shall be captives still, and this to shew his power over the greatest number; can that King say, that he is the redeemer of all those captives, because he paid a sum of money which should have

* Agreeable to Bishop Beveridge's Catechism, composed by him, for the Diocese of St. Asaph.

been sufficient to redeem them all, but did not intend they should be taken into the bargain? No, it only proves that he is not their redeemer, but might have been if he had pleased; and that the Turk was less mercilefs than he, who would have given all back, if the King of Spain would have had him. The case is the very fame, in faying, Christ is the Saviour of Reprobates, fufficiently, but not intentionally. And now, being nigh my journey's end, I thank you for your good company.

Eutyclus. I have fo much charity for you, as to think you are miffed, and that if you were but rightly informed in the doctrine of absolute election, you would have a greater value for the sweetness of Christ's electing love, than you feem to have.

Epenetus. I fould be glad of embracing every opportunity of being undeceived of any error, and, with your leave, I will wait on you to-morrow at your dwelling-houfe.

C O N F E R E N C E II.

Eutyclus.

I Was juft ruminating upon what you faid yefterday; but I cannot be reconciled to your opinion; for, it detracts from the merits of Christ, arguing that a man may do fomething himfelf in the work of grace and falvation; and fo, making man become his own faviour; direftly contrary to the Apoflle, 1 Cor. iv. 7, *Who maketh thee to differ from another? And what haft thou, that thou didft not receive? Now if thou didft receive it, why doft thou glory, as if thou hadft not received it?*

Epenetus. That text fpeaks not of fanctifying grace, but of fuch as was given to thofe teachers; not fo much for the private good of themfelves, as for the public benefit of the church; and the Apoflle juftly checks their arrogance, for glorying of fuch gifts, as were not acquired by their own
industry,

industry, but inspired by the Holy Ghost. So that there is a wide difference between those supernatural gifts which brake in upon them irresistibly and those gifts of saving faith and holiness, whereof the possession is a matter of free choice, Deut. xxx. 19. Luke x. 42. Prov. i. 29. This light may be excluded and resisted, John i. 5. v. 35. xxiv. 13. iii. 19. Such therefore as embrace it, may well be said to difference themselves from such as reject it. For when our Saviour tells *Martha, one thing is needful: Mary hath chosen the good part*; doth he not commend Mary for such a discrimination? But if this had been made in her, by the sole irresistible operation of divine grace, Martha might easily have excused herself, and have charged the fault (that she had not made the like choice) upon his deficiency. It is certain, some neglect the gift that is given them, bury their talents, and receive the grace of God in vain: others are careful to retain, and stir up, to employ and improve what they have received. Now, does not he that obeys God, differ exceedingly from him that obeys him not? And does not his obedience (which is his own act, performed by the assistance of God's grace) help to make the difference? Nothing can be more evident. If man can do nothing to difference himself, why doth God give so many commands to him, for his renovation and improvement? ^a Why doth he render praise and glory to his saints, ^b and so often commend them, saying, they are worthy? ^c Why doth he so earnestly invite them to their duty, by promises and threatnings? ^d Why doth he upbraid unbelievers for *rejecting the counsel of God against themselves* and *judging themselves unworthy of eternal life*: and finally brands them with shame, confusion, and eternal torments?

Eutychus. But will not this make the regenerate unthankful? seeing (by you) they receive no more than the unrege-

^a Deut. x. 16. Jer. iv. 4. Ezek. xviii. 31. Eph. iv. 22. 2 Cor. vii. 1. ^b Job. ii. 2, 3. Rom. ii. 29. Mat. xxv. 23. ^c Rev. iii. 4. ^d Rom. viii. 13. Isa. i. 19, 20. Rom. ii. 6, &c. ^e Luke vii. 30. ^f Acts xiii. 46.

nerate do? And does not this make men their own faviours, and give the determining vote on human liberty?

Epenetus. Though the faithful and unbelievers receive alike preventing grace, yet the faithful receive such assisting and following grace as the others receive not. For, *to every one that hath,* (that is, makes a good use of what he hath) *shall be given more.* Besides, am not I obliged to be thankful to my benefactor, although others undervalue and slight his bounty? Shall not the children of *Sion be joyful in their King, and sing hosanna to the son of David,* although others cry out, *We will not have this man to reign over us?* And as to men's being their own faviours, ^a "All this is mere cavil, (says Bishop Tillotson) as will appear to any one by this plain instance. A rebel is convicted, and liable to the sentence and condemnation of the law; he sues for a pardon, and obtains and accepts it; will any man now say, that because he asks and accepts it from the King, and the King does not take his hand and open it, and violently thrust the pardon into it; that this man saves himself, and takes away the glory of the King's mercy; and that he owes his life to himself, and not to the King's goodness? A man would be thought very senseless, that should so ascribe this man's deliverance to any act of his own, as not to think it wholly owing to the King's grace and favour. I think the case is the very same, concerning man's not complying with that grace which God affords them for their repentance unto life. I would fain know of those subtile objectors, whether Moses, when he says, Deut. xxx. 19, *I have set before you life and death, blessing and cursing, therefore chuse life;* do not, in so saying, plainly suppose that men may chuse life, or refuse it? And if so, whether he intends to make men their own faviour?"

Eutyclus. But if this be so, then every reprobate, yea, Judas has as much cause to thank God, as the elect.

Epenetus. ^b "And who ever denied, or can deny (saith the

^a Tillotson's Sermons, vol. x. sermon 13. ^b Ibid.

Bishop) that a rebel who refuseth a pardon offered to him by his Prince, hath the same real obligations of gratitude to his Prince, with him that accepts it? The Prince offers the same favour to both, and the obligation is equal; and though he that accepts it, does not save himself; yet he that refuseth it, destroys himself: and at the judgment of the great day, all impenitent sinners, under the gospel, shall be forced to acknowledge the grace of God to them, in affording the opportunity of salvation, and shall only condemn themselves for neglecting that happy opportunity. But if an irresistible degree of God's grace be necessary to every man's salvation, it is plain that impenitent sinners never had the opportunity of salvation; and consequently cannot condemn themselves for the neglect of it."

Eutychus. But is not election said to be *not of works, but of him that calleth*? Which by no means allows of an election upon foresight of what we can do. For when God is said to predestinate, it is said to be done *according to his good pleasure, which he hath purposed in himself*, Eph. i. 9. So that here is nothing for man to boast of. It is God that makes the difference.

Epenetus. I confess, that it is God that maketh the difference; because without his grace, we could do nothing that is good. But then, there must be a difference, before there can be an election. Love is indeed an act of favour, but election is properly an act of judgment; a preferring the better before the worse. And is it not safer to say, that those men are chosen by God, that believe in Christ, and that others are rejected by him for their infidelity, than to say, we are elected and reprobated, without any regard to our actions, whether good or bad? When we are said to be elected by *his good pleasure*, I do not think the words *good pleasure* signify the absoluteness of his will, but the respectiveness of it; for it relates to something in which God is well-pleased, and that is Christ. It being impossible for God to be pleased with

with mankind, or that mankind should be acceptable to God, any otherwise than in Christ, of whom it was said, *This is my beloved Son, in whom I am well pleased.* Which shews, that election is respective and conditional; and that there is no other predestination, than in and through Christ. This agrees exactly with the 17th Article of the church of England. And this is the language of the New Testament. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, thou shalt be saved,* Rom. x. 9. From whence it follows, that if thou shalt *not confess with thy mouth,* nor *believe in thine heart,* thou shalt be damned. *If ye forgive not men their trespasses, neither will your Father forgive your trespasses,* Matt. vi. 15. *If we suffer, we shall also reign with him: if we deny him, he also will deny us,* 2 Tim. ii. 12. *Except ye repent, ye shall all likewise perish,* Luke xiii. 5. *If ye believe not that I am he, ye shall die in your sins,* John viii. 24. In a word: the very end of our Saviour's coming into the world, was, *To save us from our sins,* Mat. i. 21. *To redeem us from all iniquity,* Tit. ii. 14. Now, the end, we know, is the prime condition, the greatest requisite of all; which to neglect, is the true cause of condemnation: for so runs the sentence of our Saviour, Mat. xxv. 41, *Depart from me, ye cursed, into everlasting fire.* Why? For what reason? He gives the reason in the next verse, (not because ye were reprobated by an absolute decree; not because ye were ordained to be *vessels of wrath,* by my inexorable will; but) because *I was hungry, and ye gave me no meat: because I was thirsty and ye gave me no drink:* (which how could they have given him, if it had not been given them from above to give?) From which, and a thousand texts beside, we may learn, that no man is infinitely punished by an unavoidable necessity, for not doing what it was not in his power to do. Impossibility is not a sin; and therefore no man is punished for not doing that which it is impossible for him to do. Pharaoh was cruel, in requiring a tale of bricks, where he gave no straw. But I tremble to think

think what God must be, if men are cast by him, into a lake of fire and brimstone, there to be tormented to all eternity, by an absolute irrelative decree ! No, our Master whom we serve, is *no respecter of persons*, Rom. ii. 11, but will *render to every man according to his works*. For *whatsoever a man soweth, that shall he also reap*, Gal. vi. 7. And indeed, if we look into God's promises and threatenings, they all run conditional ; witness the denunciations of destruction to the Ninevites, Jonah iii. 4. 10, and of certain death to Hezekiah, 2 Kings xx. 1. 5. Yet the first was not destroyed, the second did not die at that determinate time when God had threatened they should ; of which no reason can be given, but that God's purposes, decrees and threats were conditional : on supposition of their impenitence, he threatened to destroy ; and therefore, on sight of their repentance, he promised to preserve. From hence let us thus argue, is God so merciful to the bodies of men ? And is he less merciful to their souls ? Does he decree temporal judgments conditionally, because he is pitiful ? And will he decree eternal ones absolutely, merely because he will ? Is he so unwilling to inflict the first death, and will he shew his power, his absolute power in the second ? Did he spare Nineveh in this life, because they were penitent ? And will he damn them in the next, because they were heathens, by his peremptory decree ?

Eutyclus. Your doctrine seems to allow of no other cause of Election and Reprobation, but faith and infidelity ; which derogates from the mercy of God, and the merits of Christ.

Epenetus. You mistake, I never said that good works were the cause of our election, but only that they are a necessary condition. I allow that Christ is the meritorious cause of our election : but that God gave the promise of eternal life, upon the condition of *believing on his Son*, John iii. 16. And I hope you will put a difference between the cause, and the condition. God never adopteth a child, so as to give him eternal life, unless it be for the sake of his only begotten Son. Indeed

God pitied a sinful world; then he loved what he pitied; next he gave his own Son to save what he loved; but it was upon the condition of believing in his Son, that he gave the promise of eternal life. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, shall not perish but have everlasting life,* John iii. 16. Whence it is plain, that God loved the world, before he gave his Son for it; for therefore gave he his Son, because he loved it. So the world could not be capable of a love to everlasting life, but only in and through the Son, and this upon condition of our believing in him. It must be therefore in prescience of our believing in Christ, that God elected us to life eternal. For Christ is not only the means, but the meritorious cause of our election. Christ was predestined, and we by him, Eph. i. 5.

Eutyclus. I believe eternal life is promised conditionally, namely, upon our believing; but the means thereto, even faith and repentance, are promised absolutely.

Epenetus. If the means are absolutely decreed, in order to obtain the end, consequently the Elect must use the means, whether they will or no; and the Reprobate must be damned, for not using those means, which it was never designed they should use; because their end was to be damned, by reason of God's eternal decree. So that a man may truly argue thus, (according to your principles,) our city is just begun to be infected: but if I must die of this infection, I must: if I shall not die, I shall not; and therefore, I need not use means to avoid or escape it. But however, if I must use means, I must, if I must not, I must not: because God's decree necessitateth as much to use, or omit the means, as to obtain, or lose the end. Pray, Sir, is not this quite contrary to Scripture, where God's promise of the end, doth not acquit us of using the means; as we may see in the example of King Hezekiah, he was sick unto death; but, upon his prayers, and tears, God was pleased to send his Prophet to him, with the joyful message of his recovery.

covery, *Behold I will add to thy days fifteen years?* Isaiah xxxviii. 5. And yet, to shew we should not rely upon God's promise for the end, without the use of the means, the Prophet commanded, let them take a lump of figs, and lay it for a plaister upon the boil, and he shall recover. And the example of the Apostle's voyage is very remarkable, Acts xxvii, wherein being in extreme danger, the Angel of God appears to Paul, saying, *Fear not, God hath given thee all them that sail with thee,* ver. 24. Yet to shew the use of means was necessary for obtaining the end, Paul (when he saw the shipmen about to flee out of the ship) said to the Centurion, and to the soldiers, *Except these abide in the ship, ye cannot be saved,* ver. 30, 31. Now, is it not plain, that had not the plaister been applied to Hezekiah, he had not recovered: and had not the soldiers kept the seamen in the ship, they had suffered shipwreck. Pray resolve me one question: dare you affirm, that God hath conditionally decreed the end of the malefactor; but the means to be used by him, in order to bring him to that end, namely, the gallows, are absolutely decreed? No certainly; for as God never decreed any man to an ill end, so neither hath he decreed the means, in order to that end. God never made men murderers, that they might die malefactors; nor forbid it only in formality, but decreed men should act it in reality. You say, indeed, that salvation is conditional, but the means thereto are absolute? And if those of salvation are absolute, so must those of damnation: which is just as if you should put out a man's eyes, and then say to him, if thou canst tell me the colour of this ribbon, I will save thy life; but if not, I will kill thee. For a blind man may, with less injustice, be murdered, because he cannot distinguish between white and black; than a Reprobate damned, for not performing obedience to the laws of God, when his end was decreed long before he was born; and consequently, the means thereto: which, you say, are absolute, in order to the end. Hear, I pray you, what a learned Doctor of our own

church says on this particular. " * Upon the performance of God's covenant, we may still be saved ; and perform it, every one of us may, if he please." Agreeable to what Bishop Beveridge says, in his *Private Thoughts*, " I believe every man may be saved that will. For though we can do nothing of ourselves, yet we may do all through Christ that strengthens us. He has adapted his covenant to our capacities, rendered our duty, even under those ruins of our nature, in all its parts, practicable ; and made his yoke easy, and his burden light. His dispensation, does not, like that of Pharaoh, require us to make brick without straw ; or to fulfil his precepts, without supplying us with strength to do it.—For to what purpose does he so warmly, so earnestly invite us to return to him and live, if he puts it not into our power to accept these invitations ? To what purpose so zealously endeavour to allure us into our duty, by his promises of pardon and peace, of life and happiness, if we are not enabled to lay hold upon these promises ? To what purpose, by such vehement and solemn protestations, continually assure us of his boundless compassion for souls, if he inexorably holds back his hand, and denies them his assistance to recover out of that pit, wherein he knows they must necessarily and unavoidably perish ? These protestations, these promises, these invitations, at this rate, would be useless and insignificant, irrational and absurd, unkind and reproachful : no less insignificant, absurd, and reproachful, that it would be for one of us to hold forth a crown of gold to a man that hath lost his arms, and importune him to accept it, and place it upon his head ; or to entreat a man that lies upon the ground, bound hand and foot with strong chains and fetters, to rise up and walk."

Eutyclus. But these invitations are properly to the Elect, accidental to the Reprobate, as they are mingled among the chosen ; so that God's invitation to Reprobates, is to this good end, namely, restraining them from running into the highest

* Dr. Gregory.

excess of evil, though he communicate not renewing grace unto them.

Epenetus. How expressly this contradicts the Scripture, in all those places where God's commands run in general terms, to one as well as another, I have fully proved already : yet, I will go a little further. You allow but small comfort to the sinner ; you have lessened his punishment, but still he must be damned. God commandeth, indeed, all men every where to repent : but you allow of another command more secret, that they shall not repent. And this cannot be called two different, but two contrary things in God ; a command to be obeyed, and a command not to be obeyed. For though he would have all men to be saved ; yet you say, he denies the means of salvation to Reprobates, whereby they should be saved. Which agrees exactly with what you said before, that the means are absolute, though the promise be conditional. Therefore, seeing you allow of a conditional promise, you must allow, that this promise, though made in time, was decreed to be a conditional promise from all eternity ; which yet, it could not be, if God had not considered the condition, as well as the promise to which it cleaves. And I hope you will allow, God is not inconsiderate in any thing that he decreed : and a decree of any thing, in consideration of a condition, is exactly the thing I mean by a conditional decree. And what is thus argued from the promises of God, which are conditional touching Election, may equally be argued from his conditional threats for his conditional decree of Reprobation : for, as the promise was eternally in idea, so also was the condition ; and as the condition is temporally in act or existence, so also is the promise. And this agrees with the Apostle, 2 Theff. ii. 13, *God hath from the beginning chosen you to salvation, (he doth not say absolutely, but) through sanctification of the Spirit, and belief of the truth ; which God foreknew when he chose them, and according to fore-knowledge they were chosen or elected, as St. Peter saith expressly,*
1 Peter

1 Peter i. 2, as it were, defining or explaining a conditional Election: and St. Paul doth put fore-knowledge before predestination, Rom. viii. 29, which you may compare with Rom. xi. 2, and Acts ii. 23.

Eutychus. If this be the doctrine of the church of England, many of her best members have taught the contrary; and it was taught many hundred years ago; yea, by St. Austin himself, a man so much admired by Protestants as well as Papists.

Epenetus. I cannot see how they can be called the best members of a church, who teach doctrines repugnant to her principles: beside, how many are there, that have been strenuous assertors of those decrees in their youth, who growing to riper understandings; have discerned those fallacies wherewith before they were blinded. This was the case of Bishop Usher, who, though late, yet, I verily believe, was a sincere convert; and affirmed, not long before his death, to several persons of great note, that he utterly rejected all those opinions of Mr. Calvin. And as to St. Austin, his words on this particular (as cited by a learned divine of our own,) are, "*Nemo eligitur, nisi jam distans ab illo qui rejicitur: unde quod dictum est, (quia elegit nos Deus ante mundi constitutionem) non video quomodo sit dictum, nisi de præscientia, fidei, & operum pietatis.—Jacobus non electus est, ut fieri bonus, sed bonus factus, elegi potuit. (Augustin. ad Simplicianam, lib. 1. quæst. 2.)*" That is, "No man is chosen, unless as differing from him that is rejected: nor know I how it is said, that God hath chosen us before the foundation of the world, unless it be meant of his prescience of faith, and good works.—Jacob was not chosen, that he might be good; but having been seen to be made good, was capable of being chosen." And if St. Austin was so strenuous for conditional Election, how much more for conditional Reprobation? As may be seen in the book above quoted, *Noluit ergo Esau, & non cucurrit; sed etsi voluisset, & cucurrisset, Dei adjutorio pervenisset.* "That is, Esau would not, and did not run; for if he had, he had attained, by the help of God."

Eutychus.

Eutychus. God created man upright; but since he hath lost that image of God, God is not bound to restore it to him: as a master is not bound to renew his servant's stock, if he hath wasted it by bad husbandry.

Epenetus. Though God is not absolutely bound to any man, being a most free dispenser of his own favours, where, when, and to whom he will; yet he is conditionally bound; for he hath been pleased to bind himself several ways. 1st. By decreeing, that men should be endued with such gifts, as shall enable them to perform obedience to his laws. And whatsoever he hath decreed to men, he is bound to give them, by virtue of his own decree. 2dly, By promising. For if God hath made a promise to bestow any gift to men, his veracity bindeth him to performance. 3dly, By giving men a law to keep: but if he deny them grace, they can no more keep it, than they can drink up the ocean. By this law, God bindeth himself to his people, to give them such power, as may enable them to keep that law; or else he becometh (as that evil servant in the parable stiled him,) a hard master, reaping where he sowed not. Do we not find, that God always giveth strength, where he giveth a command? If he bids the lame man rise and walk, he puts his limbs in an ability of walking. Or else we may say, that a King, having put out the eyes of a subject for an offence, may afterwards, without any injustice, command him to read a book; and because he readeth not, put him to death. Or that a master, to use your own comparison, may take away that stock from his servant, and afterwards exact of him a just employing of the same stock, and punish him because he improveth it not. Could we think it just in a tender father, to impose an intolerable burden on his child's shoulders, and to whip him barbarously because he doth not carry it? Surely this would be extreme severity: and shall we attribute the same to God? God forbid.

Eutychus. I allow, that all men are called upon to believe: and that grace and salvation may be said to be offered to all,
upon

upon condition of faith, though faith itself cannot be said to be offered; but as for exhortation and motives to faith, this grace the Reprobates in the church are partakers of, as well as God's Elect.

Epenetus. If grace and salvation are offered to the Reprobates, not in jest, but in earnest, and if God doth intend not to delude, but to save them, in this offer; how dare you affirm, that it is impossible Reprobates should believe? All legacies under an impossible condition, the learned in the law account unworthy a wise testator; and therefore they conclude they ought to be paid absolutely, as if there were no condition added to them: any contract under an impracticable condition, is accounted null and void. And are such covenants applicable to the majesty, goodness, or sincerity of God? Does it not favour too much of hypocrisy, to offer pardon and eternal life, upon terms impossible? Suppose you and I were travelling together, and there should come a Nobleman and tell us, that if we would mend our pace, and follow him into such a city, he would give us ten thousand pounds! Suppose when we came to the city, we should find that it was impossible to enter, except over one narrow bridge, which having first entered himself, he had drawn up. Suppose seeing us at a stand, he should then call and invite us, importune and entreat us to come over, yea, make many solemn vows and protestations, to signify the reality of his intentions; could any but a madman think his invitations and promises to be serious, when at the same time he had made it impossible for us to enter? Or if a man is made a captive, and kept fettered in prison, though all the prison-doors be opened, and the prisoner invited to come forth, with all the rhetoric possible; yet if his fetters be not unlocked, and his chains taken off whereby he may be enabled to walk, all invitations to set him at liberty would be nothing but a piece of mockery.

[*To be continued.*]

The



The LIFE of GREGORY LOPEZ.

[Continued from page 255.]

C H A P. III.

*The Conflicts he sustained, and the Assistance he received,
whereby he was more than conqueror.*

THOSE uncommon temptations of the devil which God permits to come upon his saints in their solitude,* arise from the shame of that proud spirit, when he sees himself vanquished by them. Accordingly though the extreme austerity of his life, and his want of almost all necessaries, occasioned Lopez to suffer so much, yet these sufferings appeared inconsiderable to him, compared to the inward pains which he endured.

2. In one rencounter (he owned to a friend) he had such a conflict with the grand Enemy, and was obliged to use so violent efforts in resisting him, that the blood gushed out of his nose and ears. He was experienced in all sorts of spiritual weapons, long before this combat; such a symptom therefore in one that was accustomed to conquer, shewed how obstinate that fight must have been.

Once the devil attacked him in a visible shape: being asked, what he had done to defend himself; he replied, "Believing I could not do better than continue in the design God had put into my heart, I resolved to labour therein with all my strength: on which Satan disappeared, and never tempted me again in that manner."

* No; but from their going out of the way which God has prescribed. Therefore he permits Satan thus to buffet them.

It is certain that during the whole time of his solitude, the devil strove to affright him by all means possible: sometimes by the roaring and rushing of wild beasts; sometimes by the cruelty wherewith he saw the Indians massacre the Spaniards, at a small distance from him; sometimes by various inward temptations; and by the artifices he used to deceive him. Continual prayer, both day and night, was the remedy he used in these encounters; in which that he might not faint, there was no kind of effort, which he was not obliged to use.

3. Among the sentiments from which he drew the most strength and the greatest consolations, were these words, Thy will be done on earth, as it is in heaven; amen, Jesus! For the space of three years, he repeated them without ceasing, so that he scarce ever took his breath, without saying them mentally, while he was eating or drinking, or speaking to any person whatever. I asked, if it was possible at every time that he awaked out of his sleep, they should be present to his mind? He answered, It is: I never breathe twice, after waking, before they are brought to my remembrance.

This application to conform himself to the will of God, was so necessary to him, in order to resist these temptations, that although he never discontinued it, yet if instead of being as exact as usual, he slackened therein ever so little, he presently perceived the devil drew such advantage therefrom, and so redoubled his temptations, that it was not possible for him then, so much as to look into a book. But these words, Thy will be done, served him for a book; he found in them all the instruction he could wish for; they were as arms of proof, which not only defended him from the assaults of his enemies, but gave him means of conquering all by his entire resignation, whereby he threw himself absolutely into the hands of God, to dispose of him in what manner he pleased, and prostrating himself on the earth, he said, "Lord thou art my father, and nothing is done, but in thy presence and according

to thy will." With this he recovered new strength, to run the race set before him.

4. These temptations were so violent and so frequent, that he has many times said to me, He was astonished, that he had been able to persevere in his design; and that he could not think of them, without making his hair stand an end upon his head. When he related this to me, he was an old soldier of Christ, of deep experience in this spiritual warfare. There needs therefore no better proof, of the greatness of his courage and the fury of his enemy; for if the bare remembrance of it, produced such an effect, it is no wonder that the combat itself cost both pains and blood.

[*To be continued.*]



A Short Account of GOD's Dealings with Mr. JOHN HAIME.

[*Concluded from page 273.*]

62. **W**HEN I returned to *England*, and was discharged from the Army, I went to Mr. *Wesley*, and asked, if he would permit me to labour with him, as a travelling Preacher? He was willing: so I immediately went into a Circuit. But this was far from delivering me from that inexpressible burden of soul, under which I still laboured. Hence it was, that I could neither be satisfied with preaching, nor without; and that wherever I went, I was not able to stay long in one place; but was continually wandering to and fro, seeking rest, but finding none. On this account many thought me very unstable, and looked very coldly upon me, as they were wholly unacquainted with the exercises of soul, which I laboured under. I thought if *David* or *Peter* had been living, they would have pitied me. But many of my friends had not even tasted of that bread or water

of affliction, which had been my meat and drink for many years. May they walk so humbly and closely with God, that they may never taste it!

63. After I had continued some time as a travelling Preacher, Mr. *Wesley* took me to travel with him. He knew I was fallen from my stedfastness; but he knew likewise how to bear with me. And when I was absent, he comforted me by his letters, which were a means, under God, of saving me from utter despair. One of them was as follows:

London, June 21, 1748.

My dear Brother,

“Think it not strange, concerning the fiery trial, which God hath seen good to try you with. Indeed the chastisement, for the present, is not joyous, but grievous; nevertheless it will by and by, bring forth the peaceable fruits of righteousness. It is good for you to be in the fiery furnace; though the flesh be weary to bear it, you shall be purified therein, but not consumed. For there is one with you, whose form is as the Son of God. Oh look up! Take knowledge of him who spreads underneath you his everlasting arms! Lean upon him with the whole weight of your soul; he is yours; lay hold upon him!

Away let grief, and sighing flee,
Jesús hath died for thee, for thee.

“Mercy and peace shall not forsake you. Through every threatening cloud look up; and wait for happy days.”

64. In this miserable condition, I went to *Shaftsbury*, to see my friends, and spent several days. When one and another came and asked me, what news? I told them, “Good news! Christ died to save sinners.” But it seemed to them as an idle tale; they cared for none of these things. One day being half
asleep,

asleep, I was, as it were, thunder struck, with an inward voice, saying, "What dost thou here?" I cried to the Lord for mercy, and gave notice, that on the Sunday following, I would preach in a place at the end of the town, where four ways meet. The town and villages round were soon alarmed, and at the time appointed, I believe there were three or four thousand people. My inward trouble seemed suspended. I got upon a wall about seven feet high, and began with prayer. I then gave out my text, *Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch,* Mal. iv. 1. Surely I preached that sermon, with the power of the Holy Ghost sent down from heaven. Twelve, if not fourteen were then convinced of sin, some of whom are, I trust, long ago, safely lodged in Abraham's bosom. In a few weeks, fifty persons were joined together in Society. I now preached in a large room several times a week. But the people were eager to build a house, and appointed a time of meeting, to consider of the means: but on the same day, I was taken up and put into prison, two men having sworn flatly against me that I had made a riot. After I had been in prison a night and part of a day, I was taken to a public house. It was soon full of people: I immediately began preaching to them; and the lions quickly became lambs. A messenger then came in, to let me know, that I must appear before the Mayor and Aldermen. I did so. The Town-clerk told me, "They would not send me to *Dorchester* goal, if I would work a miracle." I told them, "That is done already. Many swearers and drunkards, are become sober, God-fearing men." A Lawyer said, "Well, if you will take my advice, you shall not go to prison." I replied, "I suppose you mean, if I will give over preaching. But that I dare not do." I was then without any more ado hurried away to *Dorchester*.

65. My body was now in prison: but that had been a thing of little consequence, had not my soul remained in prison also; in the dungeon of despair. The Jailor soon came and fell into conversation with me; but when I began to preach Jesus, as the only Saviour of sinners, he quickly left me to preach to my fellow prisoners. Many of these, having no righteousness of their own to bring to God, were willing to hear of being saved *by grace*. So I preached to them several times while I was in prison, and they seemed greatly affected. Meantime God raised up two Quakers at *Shaftsbury*, who became bound for my appearance at the Quarter Sessions. I had been in prison but eight days, when one of these came to fetch me out, and brought money to pay the prison-fees, and all other expences. Had I not been put in prison, it is likely some of those prisoners would never have heard the gospel. I saw therefore, that God did all things well. Being come back, I began preaching again; and God was present with the people. I soon received a letter from a gentleman at *London*, bidding me employ two Counsellors and an Attorney, and to draw upon him for whatever money I wanted. I carried this letter to the Post-master, and asked, if he was willing to let me have money upon it? He said "Yes, as much as you please." This was soon noised about the town: so the Magistrates were glad to make up the matter. And the work of God so increased, that in a little time, we had eighty in Society.

66. During my great distress of mind, I went twice into *Ireland* as a travelling Preacher: and in each passage over the sea, I was very near being cast away. October 27, 1751, I preached at *Mountmelick*. The next morning, after I had travelled about two miles, suddenly my senses failed me. I was soon insensible where I was, and where I came from. I supported myself a considerable time, by a gate in the road; as I did not know, which way to go, nor what place to ask for. At length my understanding returned, and I began to weep.

weep. But what I passed through I cannot express, so unspeakable was my anguish. But the tender mercy of God supported me therein, that my spirit might not fail before him.

67. In the beginning of September 1766, I was living at *Shaftsbury*, when Mr. *Wesley* passing through in his way to *Cornwall*, I asked, if it would be agreeable for me to be at his house in *London* a few days? He said, "Yes, as long as you please;" but before I set out, I received the following letter.

St. Ives, Cornwall, Sept. 16, 1766.

My dear Brother,

"I think you have no need to go to *London*. God has, it seems, provided a place for you here. Mr. *Hofkins* wants a worn-out Preacher to live with him, to take care of his family, and to pray with them morning and evening."

I went down. As soon as Mr. *Hofkins* saw me, he said, "You are welcome to stay here as long as you live." But no sooner did I fix there, than I was, if possible, ten times worse than before. In vain I strove to make myself easy: the more I strove, the more miserable I was: not that I wanted any thing which this world can afford. But can this world satisfy a soul, that was made for God? The distress of my mind soon became intolerable: it was a burden too heavy for me to bear. It seemed to me, that unless I got some relief, I must die in despair. One day I retired into the hall, fell on my face, and cried for mercy; but got no answer. I got up, and walked up and down the room, wringing my hands, and crying like to break my heart; begging of God for Christ's sake, if there was any mercy for me, to help me. And blessed be his name, all on a sudden, I found such a change, through my soul and body as is past description. I was afraid I should alarm the whole house with the expressions of my joy. I had a full witness from the Spirit of God, that I should not find that bondage any more. Nor have I ever found it to this day. Glory be to God for all his mercy.

68. But

68. But notwithstanding this wonderful change, I had not the faith which I had once. But I found a very great alteration in reading the Scriptures. The promises opened to me more and more: and I expected to find some great thing wrought upon me all at once. But God's ways are not as our ways, nor his thoughts as our thoughts. He led me by a way I had not known. He greatly deepened his work in my soul, and drove out his enemies by little and little, till I could clearly say, "Thy will be done." The lion became a lamb, and I found the truth of that word by happy experience, *Thou wilt keep his soul in perfect peace, whose mind is stayed on thee!*

69. I now thought, I would stay with Mr. *Hofhins*; for he was very kind to me. But I soon began to be so bound in spirit, that I could hardly pray in the family: nay, I could not ask a blessing on our food, without much hesitation and stammering. And all the comforts of life, which were then in great plenty, became altogether comfortless. Mr. *Story* being then in the Round, I made my complaint to him. He told me, he would take my place for a month, if I would spend that time in the Circuit. This I gladly undertook: and although for the space of three weeks, my coat was not once dry upon my back, yet I was warmer within, and far more comfortable than in the warm parlour.

70. When Mr. *Story* was gone, I thought I would stay here a few days, and then travel. But the first night I was as restless as ever: so in the morning I took my leave, and in *Jan.* 1767, went into the East of *Cornwall*. I found it was good for me to be there: my faith increased daily. And, blessed be God, I found love and peace, and joy in the Holy Ghost, springing up in my soul. I trust God will continue them to my dying day, and then receive me to himself.

71. I had long been travelling in the wilderness, in *a land of deserts and pits, a land of draught and of the shadow of death*. This had been my lot for twenty years, a just judgment of the Almighty for my sin. Blessed be his name, that he

he did not wholly cast me off! But I saw clearly nothing would avail, but a fresh application of the Saviour's blood to my wounded soul. I had now a happy sense of this: which with the thoughts of his forbearing me twenty years before my conversion, his filling me with his love for three years, his dealings with me in my fallen condition, and my present deliverance, caused my soul to overflow with wonder and praise for his long suffering goodness. I saw nothing was too hard for God! I could cast myself on the Lord Jesus! All the promises in the Scriptures were full of comfort; particularly that; *I have known thee in the furnace of affliction.* The Scriptures were all precious to my soul, as the rain to the thirsty land. And when Satan assaulted me afresh, I did not stand to reason with him, but fled to the Lord Jesus for refuge. Hereby the snare was soon broken, and I found an increase both of faith, hope, and love. I could now truly say, *The Lord is my shepherd, therefore shall I lack nothing. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.*

72. It was not my intention ever to write any account of these things, had not some of my friends greatly pressed me thereto. Nevertheless I put it off from time to time, being conscious I had no talent for writing, until my peace was well nigh lost: at last I was prevailed upon to begin. I had not wrote many lines, before I found my soul in perfect peace. I found myself likewise greatly assisted, to recollect the manifold dealings of God with me: so that I have the greatest reason to believe, it is his will I should make known, even by these instances of his goodness, that he is *long-suffering, not willing that any should perish, but that all should come to repentance.* May he bless the feeble attempt to the good of many! May they learn wisdom by the things that I have suffered! And be all the glory ascribed unto him that *sitteth on the throne, and unto the Lamb for ever!*



A Short Account of the LIFE of Mr. THOMAS MITCHELL.

1. **I** Was born in the parish of *Bingley, Yorkshire*, Dec. 3, 1726. My Parents both died in the faith. I lived with them seven years, and seven years more with an Uncle, who was in the same parish. From five years old I had strong convictions at times, and put up many prayers for mercy. And though I had no one to teach me, yet I had the fear of God in my heart. If I was overtaken in any sin, I was much troubled, till I had said my prayers, which I thought would make all up.

2. At fourteen, I was put 'prentice to be a Mason. While I lived with my Master, I had little concern for my soul. But after six years, at the time of the Rebellion, I enlisted among the Yorkshire Blues. I continued with them about a year. There was one man among us, who had the fear of God before his eyes. He gave me good advice, which one time, in particular, took great effect upon me and my comrade. We both of us were under deep convictions, but knew not what to do to be saved. I began to fear death exceedingly, knowing I was not fit to die. These words followed me continually; *Curfed is every one that continueth not in all things, written in the book of the law to do them.* I thought I must fulfil the law, or be damned. I strove all I could to fulfil it; but I thought I grew worse and worse, till my load was many times heavier than I could bear.

3. In the year 1746, the Rebellion being over, we were discharged. I then sought for a people that feared God, and soon joined the Society. I heard *John Nelson* several times, and began to have some hope of finding mercy: some time after I went to hear Mr. *Grimshaw*, and was convinced that we are to be saved by faith: yea, that the very worst of sinners might



might be saved, by faith in Jesus Christ. Soon after, I heard Mr. *Charles Wesley* preach from these words, *I am determined not to know any thing among you, save Jesus Christ and him crucified.* He shewed clearly, that Christ is able and willing to save the greatest sinners. I was much refreshed under the sermon, and much more so, in singing these words:

Whither should a sinner go?
His wounds for me stand opened wide;
Only Jesus will I know,
And Jesus crucified.

4. But when he told us, we might know our sins forgiven in this life; yea, this very moment, it seemed to me new doctrine, and I could not believe it at all. But I continued in prayer; and in a few days, I was convinced of it to my great joy. The love of Christ broke into my soul, and drove away all guilt and fear: and at the same time he filled my heart with love both to God and man. I saw that God was my salvation, and now could trust him, and praise him with joyful lips. I could sing with all my heart,

O what shall I do, My Saviour to praise?
So faithful and true, So plenteous in grace?
So strong to deliver, So good to redeem,
The weakest believer That hangs upon him?

5. Soon after this, Mr. *John Wesley* came to *Bradforth*, and preached on, *This one thing I do.* He joined several of us together in a Class, which met about a mile from the town. But all of them fell back and left me alone; yet afterward some of them returned. Before this, I thought my hill was so strong, that I could never be moved. But seeing so many fall into sin, I began to see danger in my way. I began to feel an evil heart of unbelief, and was fully convinced, that there must be a

farther change in my heart, before I could be established in grace. Afterward I removed to *Kighley*, and had many opportunities of hearing, and profiting by Mr. *Grimshaw*. But feeling my corruptions, with strong temptations, I fell into great doubtings. I was almost in despair, full of unbelief. I could scarce pray at all. I was in this state near half a year, finding no comfort in any thing. But one evening, one of our friends prayed in the Society, and my soul was set at liberty. All my doubts fled away, and faith and love once more sprung up in my heart. I afterward saw, that God had a farther end in these trials and deliverances.

6. Not long after this, I felt a great desire to tell others what God had done for my soul. I wanted my fellow creatures to turn to the Lord, but saw myself utterly unfit to speak for him. I saw the neighbourhood, in which I lived, abounding with all manner of wickedness. And no man caring for their souls, or warning them to flee from the wrath to come. I began to reprove sin wherever I was, though many hated me for so doing. I did not regard that; for God gave me an invincible courage. But still I did not see clearly, whether I was called to speak in public, or no. After many reasonings in my mind, I ventured to give notice of a meeting. When the time came my soul was bowed down within me; my bones shook, and one knee smote against the other. I had many to hear me: some of them heard me with pain, and advised me to speak no more in public. But one young woman was convinced of her lost condition, and never rested till she found redemption.

7. But this did not satisfy my friends. So, as they were not willing to receive me, I went to those that would; and God began to bless my weak endeavours. Yet I was not satisfied myself. For several weeks I had great trouble in my mind. I thought no man's case was like mine. Sometimes I wished, I had never been born. Most of my friends were against me. I was full of fears within, and had a persecuting world

world without. But all this time my heart was drawn out in prayer, that God would shew me the way wherein I should go. Being now employed at Sir *Walter Coverley's*, in the parish of *Guiseley*, I met with a few serious people at *Yeadon*. They were just setting out in the ways of God, and desired me to give a word of exhortation among them. I did so a few times, and God was pleased to bless it to their souls. The little Society increased, and they all dearly loved one another. But Satan was not idle. Every time we met, a riotous mob gathered round the house, and disturbed us much.

8. One evening, while *William Darney* was preaching, the Curate of *Guiseley* came at the head of a large mob, who threw eggs in his face, pulled him down, dragged him out of the house on the ground, and stamped upon him. The Curate himself then thought it was enough, and bade them let him alone, and go their way. Sometime after, *Jonathan Maskew* came. As soon as he began to speak, the same mob came, pulled him down, and dragged him out of the house. They then tore off his cloaths, and dragged him along upon his naked back, over the gravel and pavement. When they thought they had sufficiently bruised him, they let him go, and went away. With much difficulty he crept to a friend's house, where they dressed his wounds, and got him some cloaths. It was my turn to go next. No sooner was I at the town, than the mob came, like so many roaring lions. My friends advised me not to preach that night; and undertook to carry me out of the town. But the mob followed me in a great rage, and stoned me for near two miles, so that it was several weeks before I got well of the bruises I then received.

9. About this time a Carpenter was swearing horribly, whom I calmly reprov'd. He immediately flew in a violent passion, and having an axe in his hand, lifted it up, and swore he would cleave my head in a moment. But just as he was going to strike, a man that stood by, snatched hold of his arm, and held him, till his passion cooled. At first, I felt a little fear, but it soon vanished away.

10. While

10. While I was working at Sir *Walter's*, some one informed him, that I was a Methodist. He was much displeas'd, saying, "I like him for a workman; but I hate his Religion." This was chiefly owing to his Steward, whom I had often reprov'd for swearing. He mortally hated me on that account. But in a little time he was taken ill. Perceiving himself worse, he sent a message to me, earnestly desiring, I would come and pray with him. I went, and found him in an agony of conviction, crying aloud for mercy. I shew'd him, where mercy was to be found, and then went to prayer with him. While I was praying, his heart seem'd broken, and he was bathed in tears. He own'd, he had been a grievous sinner; but he cried to God with his latest breath, and I believe, not in vain.

11. I stay'd some time after in these parts, and was fully employ'd. All the day I wrought diligently at my business; in the evenings I call'd sinners to repentance. And now the mobs were not so furious, so that we had no considerable interruption. In the mean time, I wait'd to see, whether the Lord had any thing for me to do? I made it matter of continual prayer, that he would make my way plain before me. And in a little while, I had much more of the best work upon my hands. I was desir'd to give an exhortation at a village, call'd *Hartwith*. I went thither several times. Several here were deeply convinc'd of sin: and two or three soon found redemption in the blood of Jesus, the forgiveness of sins. Afterwards I was invit'd to *Thirsk*. Here I found a few hungry souls. But they were as sheep without a shepherd, seldom hearing any thing like the gospel. I spent two nights among them. The serious people were much refresh'd: some were awaken'd and saw their danger, and cried out for mercy.

12. After this I went to *Stockton*, where I found a lively people, who had been join'd in society for some time. I preach'd several times among them with great liberty of soul, and freedom of speech; and to all appearance the word had much effect on the hearers. Here I met with Mr. *Larwood*,
who

who behaved very kindly to me, and told me he hoped I should be very useful if I kept humble. He then sent me before him to *York* and *Leeds*, where I preached and gave notice of his coming. From *Leeds* I went to *Birstal*. It happened to be their preaching night. *John Nelson* was sick in bed, so the people desired me to preach or give them a word of exhortation. Accordingly I preached in the best manner I could, and the people seemed well satisfied. The next day I went to *High-Town* and preached to a large congregation in the evening. I had much liberty in speaking, and found a great blessing to my own soul; and I have reason to believe that the people were well satisfied.

13. From *Birstal* I went to *Heptonstol*. Here I met with a lively people who received me very kindly. I gave several exhortations among them, and the word went with power to many hearts. I continued some time in these parts, and went to several places in *Lancashire*. Here also I found many were awakened, and several found peace with God, while I was among them. I endeavoured to form a regular Circuit in these parts, and in a little time gained my point.

14. I continued in these parts some time, and have reason to hope that I was useful among them. In one place I met with a mob of women, who put me into a pond of water, which took me nearly over my head. But by the blessing of God, I got out safe, and walked about three miles in my wet cloaths, but I caught no cold. I continued some time in these parts, encouraged by the example and advice of good *Mr. Grimshaw*.

15. One time, *Paul Greenwood* and I called at his house together, and he gave us a very warm exhortation, which I shall not soon forget. He said, "If you are sent of God to preach the gospel, all hell will be up in arms against you. Prepare for the battle, and stand fast in the good ways of God. Indeed you must not expect to gain much of this world's goods by preaching the gospel. What you get must come through the
the

the devil's teeth; and he will hold it as fast as he can. I count every covetous man, to be one of the devil's teeth. And he will let nothing go, for God and his cause, but what is forced from him."

16. In the year 1751, I was stationed in *Lincolnshire*. I found a serious people and an open door; but there were many adversaries. This was far the most trying year which I had ever known. But in every temptation God made a way to escape, that I might be able to bear it.

On Sunday, August the 7th, I came to *Rangdale*, very early in the morning. I preached, as usual, at five. About six, two Constables came, at the head of a large mob. They violently broke in upon the people, seized upon me, pulled me down, and took me to a public-house, where they kept me till four in the afternoon. Then one of the Constables seemed to relent, and said, "I will go to the Minister, and enquire of him, Whether we may not now let the poor man go? When he came back, he said, "They were not to let me go yet." So he took me out to the mob, who presently hurried me away, and threw me into a pool of standing water. It took me up to the neck. Several times I strove to get out, but they pitched me in again. They told me I must go through it seven times. I did so, and then they let me come out. When I had got upon dry ground, a man stood ready with a pot full of white paint. He painted me all over from head to foot; and then they carried me into the public-house again. Here I was kept, till they had put five more of our friends into the water. Then they came and took me out again, and carried me to a great pond, which was railed in on every side, being ten or twelve feet deep. Here, four men took me by my legs and arms, and swung me backward and forward. For a moment I felt the flesh shrink; but it was quickly gone. I gave myself up to the Lord, and was content his will should be done. They swung me two or three times, and then threw me as far as they could into the water. The fall

fall and the water soon took away my senses, so that I felt nothing more. But some of them were not willing to have me drowned. So they watched till I came above water, and then catching hold of my cloaths with a long pole, made shift to drag me out.

17. I lay senseless for some time. When I came to myself, I saw only two men standing by me. One of them helped me up, and desired me to go with him. He brought me to a little house, where they quickly put me to bed. But I had not lain long, before the mob came again, pulled me out of bed, carried me into the street, and swore they would take away one of my limbs, if I would not promise, to come there no more. I told them, "I could promise no such thing." But the man that had hold of me, promised for me, and took me back into the house, and put me to bed again.

Some of the mob then went to the Minister again, to know what they must do with me? He told them, "You must take him out of the parish." So they came, and took me out of bed a second time. But I had no cloaths to put on; my own being wet, and also covered with paint. But they put an old coat about me, took me about a mile, and set me upon a little hill. They then shouted three times, "God save the King, and the Devil take the Preacher," and left me.

18. Here they left me penniless and friendless: for no one durst come near me. And my strength was nearly gone; so that I had much ado to walk, or even to stand. But from the beginning to the end, my mind was in perfect peace. I found no anger or resentment, but could heartily pray for my persecutors. But I knew not what to do, or where to go. Indeed one of our friends lived three or four miles off. But I was so weak and ill, that it did not seem possible for me to get so far. However, I trusted in God, and set out: and at length I got to the house. The family did every thing for me that was in their power: they got me cloaths, and whatever else was needful. I rested four days with them, in which time

my strength was tolerably restored. Then I went into the Circuit, and (blessed be God!) saw much fruit of my labour. In the midst of persecution, many were brought to the saving knowledge of God. And as the sufferings of Christ abounded, so our consolations by Christ abounded also. As to the lions at *Rengdale*, an Appeal to the Court of King's-Bench, made both them and the Minister quite as lambs.

19. Coming in December into *Lancashire*, I found trials of quite another kind. The poor people were in the utmost confusion, like a flock of frightened sheep. *John Bennet*, who before loved and revered Mr. *Wesley* for his work's sake, since he got into his new Opinions, hated him cordially, and laboured to set all the people against him. He told them in the open congregation, that Mr. *Wesley* was a Pope, and that he preached nothing but popery. December the 30th, I met him at *Bolton*. I desired him to preach; but he would not. So I got up and spoke as well as I could, though with a heavy heart. After I had done, he met the Society, and said many bitter things of Mr. *Wesley*. He then spread out his hands, and cried, "Popery, Popery! I will not be in connection with him any more." I could not help telling him, "The spirit in which you now speak, is not of God. Neither are you fit for the pulpit, while you are of such a spirit." While I was speaking, a woman that stood by me struck me in the face with all her might. Immediately all the congregation was in an uproar. So I thought it best to retire. After, I believed it was my duty to expostulate with him. But it did not avail: it seemed to me that all love was departed from him. His mind was wholly set against Mr. *Wesley*, and against the whole Methodist Doctrine and Discipline. And he had infused his own spirit into the people in many places: so that I had hard work among them. But the Lord kept my soul in peace and love. Glory be unto his holy name!

20. In May 1752, I came to *Newcastle-upon-Tyne*, where, after all the storms I had gone through, I was greatly refreshed
among

among a loving, peaceable people, with whom I laboured with much satisfaction. And it pleased the Lord to prosper my labour in *Berwick-upon-Tweed*, *Gateshead-Fell*, and many other places, where many finners were both convinced and converted to God.

21. On May 8, 1753, I came with Mr. *Wesley* from *Newcastle* to *York*. On the 12th, he preached to a large congregation; and the next morning, from *Let us come boldly to the throne of grace, that we may find mercy, and grace to help in time of need*. I never saw a congregation so affected. Most of the people were in tears, some for joy, and some from a sense of their sins. He had designed to go on to *Lincolnshire*. But through the importunity of the people, he consented to stay a little at *York*, and desired me to go in his place.

22. From the following Conference, (at which fourteen Preachers were present, beside Mr. *Wesley* and his Brother,) I went into *Wiltshire*, where Mr. *Pearce*, of *Bradford*, was as a father to me. Here I formed a firm resolution of cleaving more closely to God than ever I had done before. I longed to be wholly freed from the enemies which I carried in my own bosom. I saw no other could possibly hurt me, if I could but conquer myself. I read the Bible much, and prayed much, and found many blessings from the Lord. And I found in particular an entire disengagement from all earthly things. My soul was even as a weaned child. I was willing to be any thing or nothing. I had no desire for any thing in this world, but to live unto the glory of God. Oh how easy does it make every thing, when we can give up all for Christ!

23. After I had spent some time in *Devonshire* and *Cornwall*, I was sent for up to *London*. Here I had a fever for some time. When I was pretty well recovered Mr. *Wesley* desired me to go down to *Norwich*. I was not well upon the road, but was abundantly worse when I came thither. But following the advice of a skilful man, I was, in awhile restored to health and strength. Here I found much comfort among a poor, but a very loving people. I was here (putting the first

and the second time together) about four years. But in the latter part of this time, I had many trials from *J. Wheatley's* people. Mr. *Wesley* had been prevailed upon to take the Tabernacle, and to receive his people under his care. *Wheatley* used to call them "his dear Lambs," but such lion-like lambs did I never see. Discipline they knew nothing of: every one would do what was right in his own eyes. And our Doctrine was an abomination to them. Great part of them were grounded in Antinomianism. The very sound of *Perfection* they abhorred; they could hardly bear the word *Holiness*. Nothing was pleasing to them, but "Faith, Faith;" without a word either of its inward or outward fruits.

24. Between the first and second time of my being at *Norwich*, I spent some time in *Suffex*. The first place that I preached at was *Rye*, where no Methodist had ever preached before. Yet there was no opposition, but they received the word with joy and readiness of mind. And many soon felt the burden of their sins, several of whom quickly found peace with God. Most of these very willingly joined together in a little Society. Some of these are lodged in Abraham's bosom; and others still remain walking in the way to Sion.

25. Hence I went to several country places. But they were not all so peaceable as *Rye*. At the desire of a serious man I went to *Hawkhurst*; he had requested me to preach at his house. About six in the evening I began. But I had not spoke many words, before a numerous mob broke in, pulled me down from the place where I stood, and forced me out of the house. Then they struck up my heels, and dragged me upon my back about half a mile, to a public-house, called *Highgate*, where I found many Gentlemen, with the Minister of the parish. They asked, by what authority do you preach? I answered, "By the authority of King George," and shewed them my License. They spoke a little together, and said, "You may go about your business." But observing the house was filled with a drunken mob, I said, "Gentlemen, I will not go, unless I have a Constable to guard me." They immediately

mediately sent for a Constable, who guarded me to the house from whence I came. But as it was winter time, and the road very dirty, I was in a poor condition: being a good deal bruised, and all my cloaths plaistered over with dirt. However, after I had got some dry cloaths, and taken a little refreshment, I prayed with the family, and then God gave me quite and refreshing sleep. When I came to *London*, I applied to a Lawyer, who sent down Writs for five of the Ringleaders. But they quickly came to an agreement. They readily paid all the charges. And here ended our persecution in *Suffex*. I found a thankful heart for a good King, good laws, and liberty of conscience. And about this time I had much of the presence of the Lord: he was good to me, both as to my body and soul. I prayed much, and the Lord heard me, and delivered me from all my fears.

26. In August 1778, I was stationed in *Staffordshire*, where I spent the year with much satisfaction. I now look back on the labour of three and thirty years, and I do not repent of it. I am not grown weary, either of my Master, or the work I am engaged in. Though I am weak in body, and in the decline of life, my heart is still engaged in the cause of God. I am never more happy than when I feel the love of Christ in my heart, and am declaring his praise to others. There is nothing like the love of Christ in the heart, to make us holy and happy. It is love alone that expels all sin out of the heart. Wherever love is wanting, there is hell: and where love fills the heart, there is heaven. This has been a medicine to me, ever since I set out. When I was low, it was this that raised me up. When sin and Satan beset me on every side, it was this that drove them all away.

O love, how chearing is thy ray?

All pain before thy presence flies:

Care, anguish, sorrow melt away,

Where'er thy healing beams arise,

O Jesus, nothing may I see,

Nothing hear, feel, or think but thee.

LETTERS.

L E T T E R S.

L E T T E R CXVII.

[From Thomas Ward, Esq; to Sir Thomas Hedley, Knt. Serjeant at Law, concerning the Family at Gidding, in Huntingdonshire.]

Good Mr. Serjeant,

I Can give you but a short relation of my two hours stay at *Gidding*. I came thither after Term, and found a fair house, fairly seated, to which I passed through a fair grove and sweet walks, gardened on both sides, their livelyhood five hundred pounds per ann.

A man servant brought me into a spacious parlour, whither soon after came to me the old gentlewoman's two sons; the younger, of a plain presence, but of able speech and parts, who (after I had deprecated any ill conceit of me, for so unusual a visit) entertained me very civilly, and with humility, yet said, I was the first that ever came to them in that kind. After some compliments, he said, I should see his mother, if I pleased. I shewing my desire, he went up into a chamber, and presently came his mother (a tall, straight, clear complexioned grave, matron, of eighty years of age,) and his eldest brother, a short, black complexioned man, his apparel and hair so fashioned, as made him shew priest-like, and his sister, married to one Mr. *Cooles*, by whom she hath fourteen or fifteen children, all which are in the house, which I saw not yet; and of these, and two or three maid-servants, the family consisted.

I saluted the mother, and daughter, not like nuns, but as we use to salute other women; after we were all sat circular-
wise,

wife, and my deprecations renewed to the other three, I desired, that they would give me liberty to speak ingenuously, what I conceived of any thing I should see, or have heard of, without any distaste to them.

This being granted, I first told them what I had heard of the Nuns of *Gidding*; of two watching and praying all night; of their canonical hours; of their crosses on the outside, and inside of their chapel; of an altar there richly decked with plate, tapestry, and tapers; of their genuflections at their entering in, which I objected might savour of popery. Here the younger son (the mouth of them all) answered, first, that he did verily believe the Pope to be antichrist; wherewith I was satisfied touching that point. For the Nunnery, he said, the truth (from whence that untrue report might arise) was, two of his nieces had lived together thirty-two years virgins, and so resolved to continue, the better to give themselves to fasting and prayer; but had made no vows. For their canonical hours, he said, they usually prayed six times a day, twice publicly in the chapel, after the order of the book of the Common-prayer, in their house they used particular prayers for a private family. I said, if they spent so much time in praying, they would have little for preaching, or for their worldly callings. He answered, 1. That a neighbour Minister of another parish, came on a Sunday morning, and preached in their chapel, and sometimes they went to his parish. 2. That their calling was to serve God, which he took to be the best. I replied, "That for men in health, and of active and able bodies and minds, it were a tempting of God, to quit our callings, and wholly betake ourselves to fasting, prayer, and a contemplative life." He rejoined, that, "If others knew, what comfort God had ministered unto them, since their retirement, and with incredible improvement to their estate, it might encourage others to the like course." For their night-watching, and their rising at four o'clock in the morning, which (I said) was much for one of eighty years, and for children.

children. To the one he said, "It was not much, seeing they went to bed at seven in the evening." For the other, he confest there were every night two (alternately) continued their devotions, that went not to bed until the rest arose. For the crosses, he said, they were not ashamed of that badge of christian profession, which the propagators of their faith bare in their banners, and which we in our church discipline retain to this day. For the chapel, "that it was now near chapel time, (for eleven is the hour in the forenoon) and that I might, if I pleased, accompany them thither, and so satisfy myself best of what I had heard concerning that." Which offer I willingly entertained. Meantime looking up, I saw on the chimney-piece a manuscript tablature, which after I had read, I craved a copy of, which he forthwith commanded to be given to me. I offered the writer money for his pains, which was refused, and they conjured me not to offer any thing to any of that house, at my parting, or otherwise.

The words are as follows :

I. H. S.

He that, by reproof of our errors, or remonstrances of that which is perfect, seeks to make us better, is welcome as an Angel of God. And,

He that, by a chearful participation of that which is good, confirms us in the same, is welcome as a christian Friend. But,

He that any way goeth about to divert or disturb us in that which is, and ought to be, amongst christians, is a burthen whilst he stays, and shall bear his judgment whatsoever he be.

And he that faults us in absence for that which in presence he made a shew to approve of, shall, by a double guilt of flattery and slander violate the bands of friendship and christianity.

Mary Farrer, widow, and mother of this family, aged about eighty years, that bids adieu to all fears, and hopes of this world, desires to serve God.

This declaration, being in such general terms, I said, I thought it without exception.

Entering

Entering the chapel, the younger son (forty-two years of age, and in Deacon's orders) made a low obeisance; a few paces further, a lower; and coming to the half-pace, which was at the east end, where the table stood, he bowed to the ground; then went up into a fair large reading-place, a preaching-place being of the same proportion, right over against it. The mother, with her train, had a fair island-seat. He placed me above, upon the half-pace with two fair long window-cushions of green velvet before me. Over-against me there was such another seat so suited, but no body to sit in it. The daughter's four sons kneeled all the while at the edge of the half-pace, all in black gowns, and as they went to Church in round *Monmouth* caps (as my man said, for I looked not back) the rest all in black, save one of the daughters, who was in a green gown.

We being thus placed, the Deacon (for so I must now call him) with a very loud and distinct voice, began with the litany, read divers prayers and collects in the book of Common-prayer, and Athanasius' creed, and concluded with the peace of God, &c.

All ended, the mother, with all her company, attended my coming down; but her son, the Deacon, told her I would stay awhile, to view the chapel: so (with all their civil salutations towards me, which I returned them a far off) they departed home.

Now, none but the Deacon and I being left, I observed the chapel in general to be fairly and sweetly adorned with herbs and flowers, natural in some parts, and artificial upon every pillar thereof along both sides, such as are in the cathedrals, with tapers on every pillar. The half-pace at the upper end (for there was no other division betwixt the body of the chapel and the east part) was all covered with tapestry, and upon the half-pace stood the communion-table, with a very large rich carpet hanging upon the half-pace, and some plate, as a chalice and candlestick, with wax candles.

By the preaching-place stood the font, the leg, laver and cover, all of brass, cut and carved. I asked for the organs; he told me they were not there, but in their house. Being now near twelve o'clock, we ended our discourse, and I called for my horses, hoping thereupon, that he would have invited me to stay dinner, that I might have gained more time to have observed their fashions: but instead of making me stay, he also called for my horses, accompanying me even to my stirrup; as we met friends, so we parted. Many more questions I thought on, when it was too late, and yet, you see, I was not idle for the short time I stayed.

They are extraordinary well reported of by their neighbours, that they are very liberal to the poor, at great cost in preparing of physic and surgery for the sick and sore, whom they also visit often, and some, sixty, or eighty poor people they talk with catechistical questions, which, when they come, and can make answer thereunto, they are rewarded with money and a dinner, by reason of which the poor Catechumens learn their lessons well, and their bodies and souls are well fed. I find them full of humanity, and liberality, and others speak as much of their charity, which I also verily believe, and therefore am far from censuring them, of whom I think much better than of myself.

L E T T E R CXVIII.

[From Mr. J. Walsh, to the Rev. Mr. Wesley.]

Knightbridge, Oct. 16, 1759.

Dear Sir,

IN my letter of April 30th, you received a circumstantial account of my sister's departure for *Antigua*. Wherefore I now transcribe a few passages out of a letter which I received from her, the 9th instant.

————— " From

—— “ From *Portsmouth*, we weighed anchor, about ten o'clock; the day quite clear and pleasant: I spent most part of it upon deck, to take a long leave of land. Our fleet consisted of about seventy sail. After two days, we entered the mouth of the *Bay of Biscay*; and the same evening, God was pleased to try us by a storm, which continued twenty four hours: the preparations for it were very alarming, orders being given by the Officers to fasten down the hatches, lash more securely the guns, and put up dead lights at the cabin windows. Mrs. *Gilbert*, the children, and myself, went to bed, being very sick; nor did we rise till it was quite over: but Mr. G——, who is certainly the tenderest and best of men, spent most of the time with us in prayer; and at other times in looking out, informing us of the situation of our own and other ships. We found great reason to give God thanks for the blowing weather we met with in the river, as it had been a means of our taking in more ballast; without which, nothing less than a miracle could have preserved us from perishing. Our ship being still very crank, lay gunnel-to, with the fore-castle under water; and the sea running in at the port-holes, made a dismal appearance. Before I proceed, I know my brother will be desirous of knowing what state my soul was then in: and may I ever remember it with humility and gratitude! I had my soul filled with such peace, joy, and resignation, as entirely cast out all fear. I was happy beyond expression. Mr. G—— often asked me, if I feared? or, if I was sorry I came with them? To both which questions I could truly, and constantly answer, “No.” I saw they laboured under distress of soul: and hereby the work was also carried on in them. For these mercies, and for deliverance from the danger, help us in praising our good God. I am much delighted with the sea, in all its forms; but particularly after a storm, when the waves run up and down in mountains and vales, with the white foam that breaks at the top. I have sat an hour or two at a time, alone in the gal-

lery, to see the sun setting and the ships sailing; and my meditations have been sweet. How have I then exulted in the thought, "This awful God is mine; my Father, and my Friend!" I thank God I was not sea-sick three days, put it all together, the whole voyage; but I found my head a little heavy in the hot weather, and was let blood. Mr. G—— constantly preached, and the people attended: some seemed affected. Since our arrival he has only done it in his own family; as there has been no opening to preach in public. On the 13th of June we arrived in *English Harbour*. Here we met a very alarming circumstance: a ship of war, which lay quite near, taking fire. This made us hasten ashore, as our danger would have been great, had she blown up.

"I was much tried upon land, for this only reason, my being a Methodist.

"—— All is strange: the place, the produce; the customs, and manners. I am, as if in a new world! I should have been glad to have wrote a longer, and more correct letter; but must acquaint my dear brother, I am but just recovered from a pretty sharp fit of the fever; and am very weak.

"I find my soul still happy in God: and I trust your soul grows in grace. I am much enlarged in prayer for you; and for the whole church of God. Surely we meet often in spirit, at the same throne. Here is the christian's privilege; and this lessens the lengths of distance that lie between us.

"May you, if it please God, enjoy health of body; but above all, may you be daily renewed in the spirit of your mind, and more and more enjoy the love and power of God, which is, and shall be, the prayer of

Your truly affectionate Sister,

In the dear Lord Jesus,

MARY LEADBETTER."

LETTER

L E T T E R CXIX.

[From the Hon. and Rev. Mr. S—r—y, to the Rev.
Mr. Wesley.]

January 12, 1760.

Rev. and *most dear* Sir,

THOUGH I had not the happiness of seeing you when I was in England, yet I do not the less retain the sincerest love and esteem for your person, whom I know in my heart to be a chosen vessel to the Lord; who seem indeed in a peculiar manner to be set as a mark, at whom the devil may shoot his empty shafts, warded off by the shield of faith, through the grace of God, given unto you.

In my way to this place, I passed some time among the Christians at Dublin, Athlone, and Aghrim; though at the latter of these I had little conversation with any but Mr. and Mrs. Wade. I trust they are in earnest, and that Mr. Wade will speedily make a noble struggle in the strength of the Lord, to burst the bonds that hold him.

I am grieved to say, I met with heavy complaints of coldness, and deadness in the things of God at Athlone; and the reason that was given me for it, will perhaps startle you. Many told me, that four or five years ago, there was the sweetest harmony and love among them conceivable; but that since that time, a little narrow spirit broke out, much to the prejudice of the work of God.

The generality of the Methodists (especially those who are properly speaking of the Established Church) have ever been, and are still persuaded, that the intention and desire of your heart, was to see the Church (or rather the members of the Church) of England reformed, but not divided; and that you constantly pressed the people to attend the public service. But certain at Athlone, have not only refrained from going to Church themselves, but have likewise prevailed on others so to do;

do; giving for their reason, that the Minister is not a child of God; that he does not preach sound doctrine, and therefore, if they were not to bid him God speed, much less were they to go and hear him.

On the other hand, they who being governed by your prudent counsel continued to frequent the Church, were not a little scandalized, and began to apprehend that an open rupture with the Church was intended.

On their part therefore, they were less constant in attending the Methodist-Meetings, in which they likewise were much to blame.

Now, though the arguments of those who forsake the Church are indeed founded in a dismal truth, yet I cannot think them sufficiently solid. For, as to the general service of the Church, I do not find they make any objection; and, indeed, the prayers breathe nothing but the spirit of a sublime devotion: and as to the sermon, what have they to apprehend? For what danger is there, that a man with his eyes open, should be put out of the way by a blind guide? And what effect do they imagine such a conduct, will have on the unawakened? Do they think this will bring over any of them to the truth? I fear, just the contrary. It will have the appearance in their eye of impatience and petulancy, and from their prejudice against the professors, they will think less favourably of the profession itself.

On the other hand let them consider, how blest the example may be, even to the unawakened, to see the decent, devout, awful behaviour of men, wrapped up in the spirit of prayer, and kindling into love at every pathetic expression, with which our liturgy so much abounds; and let them answer it as they can, for depriving the Church of this benefit.

For myself, I have hitherto learnt to consider the Methodists, not as any sect, but as the purer part of the Church of England; but if any of them (I hope their number is not considerable) grow so wantonly fond of division, as to form a schism, I foresee they will loose much of the gospel-meekness,
humility

humility, and love, and a party-zeal will take place, instead of a zeal according to knowledge. I am persuaded, dear Sir, you will pardon my freedom, in informing you of this. I call God to witness, what an interest I bear in your labours, and how highly I hope to give glory to God, on your receiving your crown of rejoicing, at the last day. If what I have here said, may be a further incitement to prevail on you to come amongst us next summer, I shall, perhaps, appear a more interested person than I at first apprehended; for, if your Master will permit you, I am full of confidence you will pass a few days with me.

Commending myself, dear Sir, to your prayers, and imploring the Almighty to fill you with all the fulness of Christ Jesus,

I remain your ever-loving Brother in the Lord,

W— S—R—Y.

L E T T E R CXX.

[From Mr. James Oddie, to the Rev. Mr. John Wesley.]

Leeds, May 6, 1760.

Rev. and dear Sir,

BROTHER Horsmore has given you an account of a good many things, concerning which I need say no more.

The present revival of the work of God among us, has been chiefly in country places; but we have prayed, and hoped for a revival in Leeds also; and our prayers, and hopes, are not in vain: there is now a considerable appearance of it. I have seen, or thought I have seen, the dying flame rekindling for five months last past; now it is more visible. There have been some converted lately, and others awakened. Last Sunday evening there were several, both in the public preaching, and in the
Society,

Society, groaning very bitterly for the disquietness of their hearts. But the principal work is among those who have believed; their souls are vastly refreshed, their graces enlivened, and they are provoked to seek after a farther degree of grace, and a constant exercise of love. May the good Lord make a speedy work among them!

The last Quarter, we had thirty-seven conversions, fifty-three new members added, and five backsliders restored. I also took twenty-eight persons into society at two new places, Maplewell, and Kasper, situate between Wakefield and Sheffield. We have preached also at Barnsley, where they are very angry, cast rotten eggs at us, and give us heavy curses. But I think the Lord will conquer them.

James Wild, has left the Round very abruptly, and is gone to Sheffield, intending to keep shop there. No reasonable offence was *given*, to occasion so sudden a departure. He has *taken* offence at me. Some time since, we dined together at Mr. Ikins. After dinner, he declared, there was no freedom from sin before death. I gave my reasons, in as few, and mild words as I could, why I thought it might be. This he took as a great offence. I have wrote to him since, and told him, *from my heart*, though I intended no offence, nor thought I had given any; yet I would lay my hands under his feet, if it would do him any good. The Lord knoweth, I would rather suffer any thing, than designedly offend, or needlessly grieve any creature in the world. I cannot think of it without tears flowing from my eyes.

The Lord Jesus is the desire of my heart, and the object of my affections at all times. He many times carries my spirit, all my powers, and affections up unto himself without any sensible effort of my own, and fixeth them in God, their proper centre. Sometimes I find a silent stillness, the region of the soul inconceivably calm, and all attention to an indwelling, and inspeaking God: then I could keep always at the feet of Christ, and weep my life away. No one knows how

mean

To love divine, of every virtue fource,
The stream that stops impetuous nature's course.

Oh! wonder not, should starting tears reveal,
When next we meet, what fain I would conceal:
Should sighs, and broken accents utterance seek,
And my whole frame the inward conflict speak.
No more gay wit a rapturous joy inspires:
The voice of pleasure in a groan expires.
Pride and self-love have sunk me low as hell,
And half the torments of the damnéd I feel.

To stifle pain, I rest in dreams pursue;
First wish, and then believe the tale is true:
On every Atheist's system I refine,
And each mad, impious scheme by turns is mine.
God I deny, and unto matter give,
In various forms, eternally to live.
Thus Milton's demons, wailing for their Chief,
By lofty themes essayéd to charm their grief.
But lofty themes can give no solid peace,
Nor speculation set the mind at ease.
Such fumes dispelléd, mature reflection bring
The whips of conscience and her scorpion-sting.
I groan, I weep, while pain, remorse and sin,
Like boiling fountains, bubble up within.
By earthquakes shaken, and by tempest tost,
No more my righteousness and works I boast,
The airy fabric's like a météor lost.

I feel myself to every sin inclinéd,
To evil prone, to God perverse and blind:
Corrupt throughout, unclean in every part,
Depravéd in understanding, will and heart.
My painted sepulchre no more I plead;
The sin-reviving law hath struck me dead.

But

But though as a ploughéd field my soul's torn up,
 It entertains a ray of chearing hope.
 Before the cross I kneel: I fly for aid,
 And seek relief from Jesu's friendly shade.
 There read in characters of blood engravéd,
 "The world redeeméd, and evéry sinner savéd."
 Saviour, to thee I come, weary and faint,
 Tiréd of myself and sin, fatiguéd and spent!
 Merciful Lord, the wandéring sheep receive!
 To Zoar let my soul escape and live!

On hearing a Passing-Bell.

[By Miss M——.]

LATE from a neighbouring church the mournful bell,
 Loudly proclaimed the lovely Delia gone:
 Gay in life's early bloom the victim fell,
 And her freed spirit soared to worlds unknown.

I mournéd her fate, and sought the narrow bed,
 Where wrapt in dust the spotless virgin sleeps;
 Where melancholy cypress waves its head:
 And the pale yew-tree o'er her ashes weeps.

The scene how changéd! lately we walkéd the grove,
 And converse sweet beguiléd the happy hour;
 We talkéd of endless joys, immortal love,
 And tracéd a God in evéry opening flower.

But (sad reverse) now cold and pale she lies!
 Ah cruel death, why cut her down so soon?
 Thy dart why levelléd at so rich a prize?
 Her sun in darkness set before 'twas noon.

For ever closéd her eyes that uséd to weep,
 And drop with griefs the sympathyic tear!
 Beneath this stone reclines in lasting sleep,
 The tender sifter, and the friend sincere.

No more those lifeless hands, shall wipe the eye
 Of helpless orphans, or their wants relieve!
 No more thy bounteous heart with food supply;
 And bid the aged widow cease to grieve.

What is thy language to surviving friends?
 "Be wise, and for the awful hour prepare,
 When the Eternal his commission sends,
 And ye no longer breathe this mortal air."

Oh! may we listen to the friendly voice,
 Our earthly lamps adorn with heavenly grace;
 Prepared to meet the Bridegroom: and rejoice
 To rest for ever in his loved embrace.

Sleep, gentle fair, till the last morn shall rise,
 When the Archangel sounds the awful word
 Time ends!—then burst the chains with sweet surprife
 And reign for ever with thy glorious Lord.

A farewell Hymn.

[By Mr. Samuel Wells.]

WHEN quitting this cottage of clay,
 Oh Jesus! our spirits receive,
 And bear to the mansions of day,
 In glory eternal to live!

The

The hope of that glory impart,
 The sense of thy favour inspire;
 That we, though constrained to part,
 May meet in the heavenly choir.

When earth's inmost bowels are torn,
 And quake with a perishing world;
 When all things consumable burn,
 And fiends to destruction are hurl'd;
 When Jesus in glory descends,
 And angels attend in the air;
 May we, and our sorrowful friends,
 Undaunted before him appear.

While sinners, confounded will call,
 (As dreading his fury to bear;)
 On rocks and on mountains to fall,
 And hide them, when Jesus draws near;
 May we with a rapturous song,
 Approach to the triumph above;
 And join the angelical throng,
 Who sing of his justice and love.

Left one of our number be left,
 With devils to tarry behind;
 Of final salvation bereft;
 And driven as chaff by the wind:
 Till Jesus appear in the skies,
 Oh! let us with vigour contend,
 And run for the heavenly prize,
 And gladly endure to the end.



Another.

Another.

MOURNING friends, adieu, adieu,
 Cease your sighs, refrain your tears;
 God, the gracious God and true,
 In his glory soon appears;
 Jesus shall to judgment come
 With his bright angelic-guard,
 Take his longing exiles home,
 Take us to our full reward.

Lately we to sin enslavèd,
 Bowèd beneath the oppressor's yoke;
 Now from Egypt's bondage savèd,
 (Jesus all our bonds hath broke,)
 We have in the watery deep,
 Fierce temptations passèd between,
 While the floods a standing heap
 We on either hand have seen.

In this howling wilderness,
 Jesus hath his followers led,
 Fillèd us with his richest grace,
 With his heavenly manna fed:
 We the vital stream have seen,
 Gushing from the rock divine,
 Drank the crimson flood, and been
 Cheerèd as with refreshing wine.

What though Jordan's narrow flood,
 May awhile our souls divide;
 Through the mercy of our God,
 We with all the sanctified;

Soon

Soon shall meet on Canaan's shore,
 Mingle with the heavenly host,
 Never part, but still adore,
 Father, Son, and Holy Ghost.

S H O R T H Y M N S.

Ezekiel xvi. 62, 63. I will establish my covenant with thee, and thou shalt know that I am the Lord: that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord God.

O God most merciful and true,
 Thy nature to my soul impart,
 'Stablish with me the covenant new,
 And write perfection on my heart;
 To real holiness restoréd,
 Oh! let me gain my Saviour's mind,
 And in the knowledge of my Lord,
 Fulness of life eternal find.

Remember, Lord, my sins no more,
 That them I may no more forget,
 But sunk in guiltless shame adore,
 In speechless wonder at thy feet:
 O'erwhelméd with thy stupendous grace,
 I shall not in thy presence move,
 But breathe unutterable praise,
 And rapturous awe, and silent love.

Then every murmuring thought and vain
 Expires, in sweet confusion lost,
 I cannot of my cross complain,
 I cannot of my goodness boast;

Pardonéd

Pardonèd for all that I have done,
 My mouth as in the dust I hide,
 And glory give to God alone,
 My God for ever pacifièd.

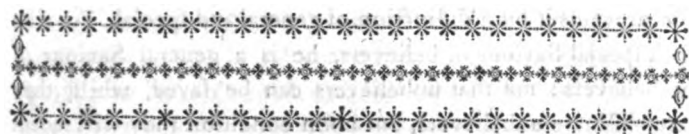
Daniel xii. 13. *Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*

DISSMISS'D, I calmly go my way
 Which leads me to the tomb,
 And rest in hope of that great day
 When my Desire shall come:
 Happy, with those that first arise,
 Might I my lot obtain,
 When Christ descending from the skies,
 Begins his glorious reign.

An end of all these earthly things
 Shall I not wake to see?
 And wilt not thou, Oh King of kings,
 Appoint a throne for me?
 I lay me down at thy command,
 But soon to life restorèd,
 I trust on the new earth to stand
 Before my heavenly Lord.

Prov. xi. 22. *As a jewel of gold in a swine's snout, so is a fair woman, which is without discretion.*

OF beauty vain, of wisdom void,
 What art thou in the sight of God?
 A slave to every base desire,
 A creature wallowing in the mire!
 Go, gaudy pageant of a day,
 Thy folly, with thy face display,
 Put all thy charms and graces out,
 And shew the jewel—in thy snout!



T H E

Arminian Magazine,

For J U L Y 1780.



*FATE and DESTINY, inconsistent with CHRISTIANITY;
in eight Conferences, between Epenetus and Eutyclus; extracted
from Mr. EDWARD BIRD.*

By J. W E S L E Y, M. A.

[Continued from page 304.]

Eutyclus.

I Find that you are still upon your topics of conditional Election, and general Redemption.

Epenetus. I am so; for nothing seems more plain to me, than that God doth not punish man because he hath no talent, but because he squandereth it away. As to general Redemption, one would have thought enough had been said already to satisfy any reasonable man; but I will proceed a little further. You know it is said by St. Paul, 1 Tim. iv. 10, That Christ is the Saviour of all men, *specially of those that believe.* And as if the Apostle had foreseen an objection, that

the word *all* might be restrained unto the *household of Faith*, he prevents it by a distinction of general and special. For if he is a special Saviour of believers, he is a general Saviour of unbelievers: not that unbelievers can be saved, whilst they are obstinate unbelievers, but upon condition they will repent and believe; or else why should the Apostle affirm Christ to be a Saviour of *all*, and then come off with an (especial) to them that believe? Certainly if it be every man's duty to believe in Christ, Christ died for every man. But this is further confirmed by the Apostle's way of arguing, 2. Cor. v. 14, *If one died for all, then were all dead.* The Apostle argues thus; *If one died for all, then were all dead; but one died for all; (that must be the minor proposition) then were all dead.* Now if you deny the minor, you must condemn the sequel of the major, and so give the lie to the very words of the text; which none, I think would do, but some daring heretics. But this point is yet more confirmed, from the saying of the Apostle, Rom. xi. 32, that *God concluded all in unbelief*, the Gentiles first, ver. 30, and afterwards the Jews, ver. 31, *that he might have mercy upon all.* From whence we may infer, that if this last *all* belong to none but the Elect, then none but the Elect were concluded in unbelief. But it is plain, that all, without exception, were first or last concluded in unbelief; therefore, the mercy was meant to all, without exception. In fine, this doctrine is confirmed from those *false Prophets* and *false Teachers* (2 Pet. ii. 1.) *who though privily bringing in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction; yet it is plain, they were such whom the Lord had bought.* So far is God from being the cause of man's destruction, by an absolute, unconditional decree, that he gave himself a ransom even for them that perish. They were not left out of the bargain which was made with his justice, but the Apostle tells us, they were actually bought.

Eutychas.

Eutychus. But if Christ gave himself a ransom for all, yea even for those that perish, does not this infer, that Christ's merits were deficient, and that the blood of Christ was shed in vain; or, that Christ was deceived in his work of Redemption, having paid down the price for all, but receiving only part of his purchase?

Epenetus. That all are not saved, is a melancholy truth; and that Christ is the Saviour of all, is as certainly true; because he only offers, does not obtrude himself upon us. He offers himself to *all*, but most refuse him. He whose blood was sufficient for ten thousand worlds, would not grudge its extent to the major part of but one. He was merciful to all men, but the greatest part of men are unmerciful to themselves. He will have no man to perish, but repent, by his antecedent will; but by his consequent will, he will have every man perish that is impenitent. And I hope you will not say, the Apostle thought Christ's blood was shed in vain; or, that he was deceived in his work of Redemption, when he said, Rom. xiv. 15, *Destroy not him with thy meat, for whom Christ died:* and 1 Cor. viii. 11, *And shall the weak brother perish, for whom Christ died?*

C O N F E R E N C E III.

Epenetus.

YOU have heard already, that Christ is a conditional Saviour, who will not give a second talent to him that squanders away the first. Hear what the learned Bishop Usher hath said on this point, that by virtue of Christ's death, "God is made placable to our nature, but not actually appeased with any, until he hath received his Son. All men may be said truly to have an interest in Christ, as in common, though all do not enjoy the benefits thereof." If you ask, why? the Bishop will tell you, "Because they have no will to take it, they refuse to accept the gracious offer that is made unto them."

them." Now, that every man in the world is made saveable by Christ, until he wilfully forfeiteth his interest therein, the Bishop proves by these two grounds of reasoning, first "That it is every man's duty to accept of Christ thankfully, and to apply him with comfort unto his own soul. Secondly, that no man is bound by the command of God to believe an untruth. That Christ hath prepared for thee, (Oh man, whosoever thou art,) and the gospel hath offered unto thee, a sufficient remedy for the taking away of all thy sins." These are that pious Bishop's own sentiments, in his riper years, whatever he entertained in his youth. But I cannot take my leave of him yet; and I hope, your patience will pardon my digression. "God, saith he, holdeth out unto us the golden sceptre of his word, and thereby not only signifieth his pleasure of admitting us unto his presence, &c. but also sends an embassage unto us, and entreats us, that we would *be reconciled unto him*, 2 Cor. v 20. The well-spring of life is set open to all, Rev. xxii. 17. The matter of our Redemption purchased by Christ, lieth open to all, all are invited to it; none that hath a mind to accept of it are excluded from it."

For, if Christ died *for us men and for our salvation*, (as in the Nicene Creed it is expressed by an indefinite equivalent to an universal,) or *for me and all mankind*, (as the Catechism hath it,) or *for all the sins of the whole world, both actual and original*, (as the Church hath it in her Articles;) I would fain know, how the greatest part of mankind can be passed by in massa, or absolutely reprobated, without respect to their actual sins?

Eutyclus. You seem to rob God of his omnipotency, allowing no other will to be in God, than a conditional one.

Epenetus. This objection needs no other answer, than what I have said in the first Conference; for I never denied that God hath an absolute will, as well as a conditional one. Such was his will, that all men should be mortal; that heavy bodies should tend downwards; that fire should burn; and innumerable others: so that when I speak of conditional, it is only

only in relation to eternal punishment and reward, which is the very way of expression in Scripture upon those points; neither do I believe any christian ever did deny absolute decrees. But then we are to distinguish between God's first and second will. His first will is, that the sinner shall not die, but *rather return from his wickedness, and live*: his second will is, that he that refuseth to return, shall receive the wages of iniquity. Secondly, We are to distinguish between an antecedent and consequent will: the antecedent is that, by which he wills that every sinner should repent: his consequent is that, by which he pre-ordaineth the damnation of the impenitent. To make this plain by a comparison: a Judge, by his antecedent will, desires every man should live; but by a consequent will, decrees the death of the murderer. But neither the one, nor the other is an absolute, but a conditional will: he would save the man if he were not a murderer; and doth destroy the murderer because he is a malefactor. Just so God's antecedent will is; that *every man would repent*, that so they may not perish: it is his consequent will, that every one may perish, who will not repent. Both the one, and the other, is respective and conditional. And now I appeal to you, whether, what I have said, robs God of his omnipotence?

Eutyclus. But though we should grant, that God doth not positively reprobate any man, yet he may negatively, by passing by a great part of mankind, as they have all sinned in Adam.

Epenetas. But there is no real difference between Preterition and Reprobation, or between a negative, or a positive Reprobation. For, if men are passed by, for not being approved, they that are not approved must be rejected, and they that are rejected, cannot avoid being damned. What is it to reprobate, but not to approve, or to reject? And what sense is it to say, there is a negative, not approving, (or Reprobation,) and a positive, not approving, (or Reprobation:) or, if Reprobation is taken in a positive sense only, (as it cannot be both at once positive and negative,) what

what sense is it to say, there is a negative positive, and a positive negative? Therefore, my dear friend, consider, when all that are passed by are damned, and all are damned that are passed by, what real difference can you assign between preterition and damnation? Sure, the not approved are rejected; because they are not approved; and the rejected are not approved, because they are rejected. And this need no better proof, than that saying of Mr. Calvin, *Quos praterit reprobat, nec aliâ causâ, nisi ab hæreditate quam filiis suis prædestinat, illos vult excludere.* "Whom God passeth by he reprobates, and for no other cause, than his will to exclude them from the inheritance which he predestines to be his sons." Now, what a mockery is this to the justice, and goodness of God, and what a bitter jeer to the greatest part of mankind, to say, they are rejected, without respect unto their sins; and yet not damned, without respect unto their sins: but if all have sinned in Adam, and he *who hateth nothing that he hath made*, hath passed by the greatest number, without providing any remedy, or giving Christ to die for them; it follows, that if some of those that are passed by die in their infancy, or in the womb, they must be damned, merely upon the sin of Adam!

Etychus. But, Sir, if God's decree of man's salvation be conditional, how is this consistent with God's eternity, immutability, omnipotency? For, that which is absolutely eternal, had nothing going before it; for it is *absoluté primum*: but all God's decrees (being acts within himself) are absolutely eternal; therefore they can have no condition or consideration of any thing, without himself going before them.

Epenetus. That which is eternal, may have something going before it, by a priority of order. As when we say, God is just; we imply his Being in the first word, and his Attribute in the second. Again, there must be men, before they can be happy: so, God's decree that there shall be men, is (by one kind of priority) before his decree that they shall be happy. And Divines usually place an order in God's decrees, wherein

one

one thing goes before another: for as now, in time, sin goeth before the punishment; so, from all eternity, God foreknew this priority of the sin, and the posteriority of the punishment: nor could he possibly decree the second, until he had foreknown the first. For he decreed to punish sinners, according to his fore-knowledge that they would sin; because, whatsoever he decreed he did not decree it by chance, but knowingly, wisely, and righteously. So that God's foreknowledge and decree, were neither one before the other, in order of time; (for that would imply a contradiction;) although, in order of nature, his fore-knowledge of sin, did precede his decree to punish sinners; and his foreknowledge that man would sin, did precede his decree to permit it. For example: God foreseeing that Adam and Cain would determine their wills to sin, decreed to permit, and to punish both. In which case, his prescience was in order before his decree; because his decree to punish, was made, in a prescience that they would determine their wills to sin: but, by your way of reasoning, God did absolutely decree that Adam should eat the fruit, and that Cain should kill his brother.

Eutyclus. Why, don't you think, that God's prescience of a thing, must presuppose a fore-ordaining of it?

Epenetus. No, by no means; for then his decree would go before his prescience: which would make God the author of all the sin in the world; for if God foresaw nothing but as being fore-ordained by him, then his fore-knowledge of all the wickedness in the world could not be, till he had fore-ordained it. Which makes God (I tremble to speak it!) worse than the devil; for the devil can only tempt men to sin, cannot force them to commit it: whereas you imply, that God from all eternity (before man or the devil had any existence) predetermined not only the temptation of sin, which is the devil's work, but also the yielding to that temptation; yea, the determination of both their wills to both their sins. Besides, God has forbid all sin: how is this consistent with

with absolutely and irresistibly tying up men's wills to sin? The not making a right distinction between God's fore-knowledge, and his decree, has been the principal cause of your erring in this point. Now, in order to set you right in this, consider, that to know, is properly an act of the intellect; but to decree is an act of the will. The act of knowing, presupposeth the object, which must needs be knowable by a priority of nature, before it can be actually known. So that God's fore-knowledge, doth not make things to be, or not to be, by an absolute necessity; but his decree must needs do both. This may be illustrated, by a Physician's fore-knowledge of an alteration in the patient upon a certain day, which yet hath nothing of his efficiency in its coming to pass: but if the Physician decree to work a change in the patient, by such or such means, he is then the author of such a change; and if it be on purpose to dispatch the patient, it is not his fore-knowledge, but his murder. Again: if God's fore-knowledge imprinted a necessity on things foreknown, this monstrous absurdity would follow; that he must act in nothing freely, but in every thing as a necessitated and limited agent. A blasphemy not to be escaped, but by denying his omniscience from all eternity; which is as great a blasphemy as the former.

Eutyclus. Suppose we allow that God's prescience doth not necessitate sin; yet God is not an idle spectator of this world; for nothing is done, or can be done in it, but what God hath decreed shall be done: "For whatsoever God fore-knows, that he willeth; because nothing can come to pass, which he willeth not."

Epenetus. It is certain, that three parts in four of the things done in this world are sins; therefore, according to this opinion, God is the principle cause of sin, devils and men are but his instruments. For absolute necessity hath that influence on the effect, which prescience cannot be thought to have. For instance: if I decree that my servant shall rob my neighbour, I contribute more towards it, than if I foresee
he

he will voluntarily do it ; and supposing my decree to be irresistible (as 'tis supposed to be in God,) it must produce a causal necessity.

Eutychus. I do not think, that because God is the cause of all the actions that are sinful, therefore he is author of the sinfulness of those actions. He is the cause of all our works, but not of our imperfections : he did decree that man should sin, but yet that he should sin freely . As he that rides upon a halting horse, is the cause of his motion, but yet not of his halting.

Epenetus. To say, God decreed man should sin freely, implies a contradiction : for, how can man sin freely, if God had absolutely decreed that he should sin ? Is not that which is a principal cause of any action, a cause of those events which necessarily accompany that action ? This must be an infallible rule. Therefore, if God by his decrees forces us to those actions which cannot be done without sin ; God himself (I fear to speak it) must needs be guilty of sin. For example ; if God decreed that Adam should of necessity eat the forbidden fruit, seeing the eating of that which was forbidden, must needs be a violation of the law of God ; how will you, by this distinction, justify God ? For Adam sinned because he eat the forbidden fruit : but you say, God decreed necessarily and unavoidably that he should eat that which was forbidden. The consequence of which, is a blasphemy not to be often repeated. According to this distinction, a murderer at the bar, might tell the Judge, that he did indeed cut the deceased's throat, but it was not that which took away his life, but the extinction of his natural heat. Who would not admire the extravagance of this defence ? Yet such a frenzy as this, you charge upon God, making his decree the cause that Adam eat, what he was commanded not to eat, and yet say God was not the cause of his transgressing that command. Your example of the lame horse, is a mere impertinency, not being applicable to us, (because we halt naturally ;) but suppose

it were, yet Adam, before eating, was found; and therefore God necessitating him to such an inconveniency, dealt with him, just as if one should drive a specious nag into such rough passages where he must needs break his legs. Neither, as I said before, is it applicable to us who are the lame posterity of Adam. For he who rideth upon a horse that was lame before, although he be not a cause of the impotency which he findeth in the horse already, yet in urging him to motion, he is now a cause of the actual imperfection in the motion, and so perhaps a cause of increasing the impotency; though he were not the cause of his lameness, yet he is of his limping at that time. Let the horse stand still, and see whether he will halt or no. Indèed, if the horse go of itself, then the rider is no cause of his halting; and so we may say, that all our haltings are from ourselves, without any instigation from God. I beseech you, Sir, if a man put a burthen upon another's shoulders, which he that bore it could not afterwards throw off, and by that means he should break his ribs, would not he that put on such a burthen, be looked on as the breaker of his ribs, especially if he had known the event of the action?

Eutyclus. Most certainly.

Epenetus. Should a man push another, walking by a riverside, into the water, who should there be drowned; should we not say, that he who thrust him in, drowned him?

Eutyclus. Certainly.

Epenetus. How will you then reconcile this, with what you have said before? For if nothing can come to pass, but what God willeth, and if what God permits, should be called an efficacious permission, whereby he does something, so that sin necessarily follows; then, as he that breaks down a dike is the cause of losing a field, because he did that which necessarily produced that loss, so God is the author of sin, since he has put man under a necessity of sinning; and so
must

must be the cause not only of the action, but of the viciousness of the action; which you deny.

Eutyclus. May not God work most holily in those very actions wherein man works unrighteously?

Epenetus. By no means. God indeed does often bring good out of evil, but he never does evil that good may come. For this would imply, that he is the author of sin in others, but sins not himself. And it is plain, men of your principles have said, "That the very same sin, namely, murder or adultery, as it is the work of God, the author, mover and compeller, it is not a crime; but as it is of man, it is a great one."

Eutyclus. I do not believe that God's decree doth compel any man's will to any thing so far, that he should do such a thing whether he would or no; but yet I believe God so disposeth and worketh it, that it shall desire that which he would have done; and therefore man hath still the use of his will; because whatsoever he doth, though necessitated by God, yet he doth it willingly.

Epenetus. A poor shift indeed! The privilege of a voluntary agent, consists in doing that which it desireth to do; but according to you, man desireth the thing, because it is to be done; yet it is not to be done, because he desireth it freely, but because it must be done by an absolute necessity. A stone hath a propension to fall downward; yet because this propension is restrained necessarily to this term, so that the stone must needs fall down, it cannot be said to descend voluntarily. Is not this just a man's case, according to your objection? A man drinks, you grant, voluntarily; yet his will is so restrained by God's decree to this action, that it was not possible for him to omit it. What difference is there now, between the will of a man, and the will of a stone? For, according to your principles, I eat, drink or walk, with as much necessity, as lead sinketh downwards: God hath decreed that That should sink, and therefore it must; and so God hath decreed that I must walk a mile, and therefore I must.

Eutyclus. But does not the Scripture say, that, In him we live, move, and have our being? By which words we are taught, that all our motions, of what kind soever, whether natural or moral, vital or rational, are not only guided, but also caused by God himself. So that God being the first cause of what we do, consequently whatsoever we do, we do necessarily in respect of him.

Epenetus. If God be a necessary cause of all our particular actions, then our actions, in reference to such and such things that are sinful, must needs imply God to be the author of our sins. For instance, to swear, in a lawful cause before a magistrate, is no sin, but a religious act. But to forswear ourselves, is a violation of our Saviour's command. Now then, if God be a cause of this action, (as he must, if he be the cause of every particular action) it is impossible that your doctrine should excuse God from sin. I shall endeavour, as briefly as I can, to shew how God is the cause of all things, yet not the cause of sin; yea, the cause of all good things, yet so that many good things are contingent also. God is the first cause that all things work, and that they work in certain kinds. Now this being granted, then God is the cause that many things are done contingently; because by his appointment, one of the chief sorts of second causes works voluntarily, and therefore contingently. This being rightly understood, will instruct us, not only that it may be so, but that so it must be. For though God be the necessary cause of all good things, yet all such things are not necessary effects of him. For instance: it is impossible that man should do any good thing without God, therefore God is a cause necessary to the being of all things effected by him; yet because many things done by the free choice of man, might as well have been omitted, (God no ways constraining him to them) these are not necessary effects of God. The reason is plain, because God hath decreed that man should work voluntarily, having liberty to do one thing, as well as another; yet so, that God giveth him the strength

strength to do whatsoever he chuseth to do, and ability to chuse what he will, without limitation of his choice ; or else this were to take it away, and to make man an involuntary agent. To make this plain by an example : God hath given thee strength of body ; he hath given thee also ability to chuse in what exercise thou wilt employ it ; thou chusest perhaps to run, or walk : God then, the author of thy strength, is the chief cause of these exercises ; yet so as they are contingent in respect of him, because thou mightest have omitted them hadst thou pleased. By all which we may plainly see, how God is the principal cause of all things, of which he is capable to be a cause ; and yet many things, are contingent, in respect of him. This being cleared, I may with the more facility prove in what sense, God is the cause of all we do, and yet we ourselves only the cause of sin. Now it is certain, God sustains us, when we are about our sins ; even then, in him we live, move, and have our being. God giveth that strength by which we commit any sin, yet so as he doth not necessitate or incline unto it, but we of ourselves abuse it to wickedness. God hath still the part of a Creator : we only are sinful. I will illustrate this, by a familiar comparison : suppose a King should deliver to one of his subjects, men, arms, and ammunition, that he may fight for his honour against his enemies, yet his subject should prove a traitor, and use all his Sovereign's strength against himself. Now though his Sovereign is a cause that he hath the command, and beareth the office of a Captain, yet you cannot say he is the cause of his treachery ; the offence is only the Captain's, and the wrong, is only the Sovereign's. This is just the case between God and us ; God hath given us many excellent faculties, both of body and soul, which he intended we should use to his glory ; yet we have traiterously abused God's gifts to his dishonour, have been rebels to him, when he did the part of a creator to us ; so, man only sinneth, God is dishonoured. The King indeed made his subject able to rebel, by delivering his military

linary furniture unto him; the greater villain he, that did rebel against him. So God made Adam able to sin, but he never intended that he should sin with that ability. Hence you may learn, that of all our good actions God is the first cause, we the second; but of all our evil actions, we are the proper cause, God is only the condition, without whose permission they are not.

Eutyclus. But when we misplace our affections upon an unlawful object, it must be done by choice, and this it is that maketh us sinners; now this being an act of the will, it must suppose also the concurrence of God.

Epenetus. This may be easily solved: God made Adam able to be willing to sin, but he made him not to will sin: God set before him life and death: that he did chuse death, was indeed by the strength of that will given him by God; but God did not bind him to chuse death, for that were a contradiction, namely, a necessitated choice. But men of your principles have said, "That God's first constitution was, that some should be destined to eternal ruin. And to this end, their sins were ordained; and a denial of grace, in order to their sins. That Reprobates are compelled with a necessity of sinning, and so of perishing, by this ordination of God, and so compelled, that they cannot chuse but sin and perish. That we cannot say of Esau being rejected by God, I would to God, he had died an infant: for he could not die whom the Divine Providence created to this very end, that he might live, and that he might live wickedly. That God absolutely wills that sin shall fall out, and that God doth determine it shall be done. That he did voluntarily decree it should fall out. That his permissive will of sin is efficacious."

Eutyclus. These are horrible assertions indeed! such as I can by no means allow, because the Scripture requires all men to believe in Christ for salvation.

Epenetus. Pray Sir, do you think that God requireth Reprobates to believe, as well as others?

Eutyclus.

Eutyclus. Yes, every man, without exception; as well the Reprobates as the Elect, though for a different reason; the Elect, that by believing, he may be saved; and the Reprobate, that by not believing, he may be without excuse.

Epenetus. This must certainly be against the justice of God; because it maketh him require faith in Christ, of those, to whom he hath precisely denied, by his absolute purpose, both a power to believe, and a Saviour to believe in. For how can they believe, if they be absolute Reprobates? They want faith, and they must want it for ever; God hath decreed they shall never have any to their dying-day. For no man can be justly tied to impossible performances; because no man can fly like a bird, or reach heaven with the top of his finger: therefore God cannot with justice exact of any the performance of these actions; nor can he, of Reprobates, the obedience of faith. But further: the Reprobates cannot be tied to believe; because they have no object of faith, no Christ to believe in. The devils have no part in Christ, or the New Covenant: now can we say, that it would be just in God to bind them to believe, or punish them as transgressors of the Covenant for not believing? No more can we say, that God can justly require faith of Reprobates, or destroy them for not believing, when they have no more part in Christ, or in the Covenant of Grace, than the devils have. For you deny that Christ died for Reprobates; calling it a lye, to say he did die for them; and can God justly bind men to believe a lye? If a man should command his servant to eat, and punish him for not eating, and in the mean time fully resolve that he shall have no meat to eat; would any reasonable man say that such a man was just in the command, or punishment. Change but the name, and the case is the same. For as Bishop Usher hath said, "What would not a man fly unto, rather than yield that Christ died in no wise for the Reprobates, and that none but the Elect had any kind of title to him; and yet many thousand Reprobates should be bound in conscience to believe: that

that he died for them, and tied to accept him for their Redeemer and Saviour, yea, and should be condemned to everlasting torments, for want of such a faith, (if we may call that faith, which is not grounded on the word of truth) whereby they should have believed that, which in itself was most untrue, and laid hold of that, in which they had no kind of interest.' And how contrary would this be to the Spirit of our blessed Saviour, who was of too pitiful a disposition, to upbraid or jeer a poor creature, much less to punish him for being such as God had made him; or for being such as he must needs be. We read, our Saviour upbraided *Chorazin and Bethsaida*, Mat. xi. 21, because they repented not; which he could not have done, had it been impossible for them to repent; for he tells them, *If the mighty works which were done in them, had been done in Tyre and Sidon, they would have repented in sackcloth and ashes*: which was as much as to tell them, that it was not at all for want of means and mercy on God's part, but for want of will on theirs, that they did not do what was commanded to be done. And though he said it should be worse with them, than with *Tyre and Sidon* in the day of judgment, worse with *Capernaum*, than with *Sodom*, worse for the *Jews* than for the *Ninevites*; yet it is not because one had a greater necessity of sinning than the other, but because one was guilty of greater contempt than the other; not because God had absolutely decreed a greater punishment to the one; but because the one had means of sinning less than the other. Or else we should make God guilty in the same kind that we should be, who should upbraid a stammerer for not speaking plain, or reproach a man for being naturally blind. Nor ought any man to be reproached for being born deaf, but for being like the deaf adder that stoppeth her ears. He that bindeth my feet, and then invites me to come unto him, intends nothing towards me, but a bitter jest; for if he were serious, he would set my feet at liberty, that I might come in good earnest, and not say to me, as we do to a child that is fallen down, Come hither to me,

me,

me, and I will lift thee up. Yet that is what Calvin is fain to say, (being pinched with that text, Exek. xviii. 23, *Have I any pleasure at all that the wicked should die, and not that he should return from his ways and live.*) "That God wills not the death of a sinner, so far forth as he wills his repentance; experience teacheth us, he doth so will, as not to touch his heart that he may repent:" which is all one as to say, he wills it so, as to command it: but he does not will it so, as to leave it possible; that is, he wills it in shew, but not in reality. Now dare we think, that the *Father of all Mercies, and God of all Consolation, who spareth when we deserve punishment*, did determine us to punishment, without any respect to our deservings? He that had mercy upon wicked Ahab, 1 Kings xxviii. 29, merely because of his attrition, sure did not damn him absolutely before he had done good or evil, yea, even before the foundation of the world. *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33, much less doth he damn men for his mere will and pleasure. When God doth execute a temporal punishment only upon those that have deserved it, he comes to it with reluctance, and therefore calls it *his strange work*, Isai. xxviii. 21, a work he loves not to be acquainted with: a work which he doth sometimes execute, because he is just, but still unwillingly because he is merciful; and therefore he so expresseth it, as we are wont to do a thing we are not used to, and know not how to set about it. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together.* And again: *I will not execute the fierceness of mine anger, for I am God and not man*, Hosea xi. 8, 9.

[To be continued.]

three and four years, to remove thence and settle in one of the villages of Alphonso d'Avalos. He received him with much humility and affection, and offered him a lodging in a place planted with trees. He accepted it gladly, but not the food provided for him ; for he lived wholly on milk and cheefe.

4. After he had spent two years here, God put it into his heart to return to his little cell : the night before his journey, that great earthquake happened, in the year 1567 : and opening his window, he saw the joists of his chamber fall, without receiving any harm.

He stopt in the way at Sebastian Mexia's, who entertained him gladly. He recompens'd him by his good example, and the excellent counsels which he gave him. These made so deep an impression upon him, that instead of the fine rich cloaths, of which he was so extravagantly fond before, he wore for that time, only coarse brown cloth like Lopez.

Mexia conceived so strong an affection for him, and had so great an esteem for his wisdom, that he resolv'd to leave all his estate to his disposal.

But Lopez being apprised of this, and not judging it proper, after he had renounced all his own goods, to embarrass himself with those of another man, resolv'd immediately to proceed in his journey, whatever instances could be used to detain him.

5. Father Dominic Salazar, a Dominican, was preaching to those who were working in the mines round about Zacatecas. He was a man of great virtue, and the converse he had with Lopez made him conceive such a high esteem and love for him, that he prest him extremely, to go to the monastery of St. Dominic at Mexico ; where he would give him a little cell, saying, that by this means, he might without danger or hinderance pass his life in retirement and prayer : and yet without being deprived of the advantages that may be received in a religious society. Lopez yielding to his reasons, accepted his offer, and resolv'd to return to Mexico.

6. He had passed near seven years in the valley of Amajac,

in the village of Alphonso d'Avalos, and with Sabastian Mexia, living every where with the same austerity. His habit was then so worn, that it was absolutely necessary for him to have a new one. He might easily have had it, for a word speaking, from any of the persons above-mentioned. But he chose rather to gain by the sweat of his brow, as much coarse cloth as he had need of; not so much to keep him from the cold, as to cover his nakedness. He went therefore to a rich Inn-keeper, who gladly intrusted him with the management of his family. He acquitted himself with so much care, tenderness, and humility, that they were struck with admiration. After having earned in two months as much as he wanted, he took his leave of them; nor could all the prayers or tears, or the money they offered, prevail upon him to stay longer.

How poor soever he was at that time, he never asked alms of any one; but entirely abandoned himself to the providence of God, having nothing to live on, but what was given him without asking. And if nothing of this was left, he laboured with his hands till he had gained more.

7. For a long time (as we observed) he lived wholly on parched corn, and during Lent, upon herbs. But hence he contracted such a weakness of stomach, as continued all the rest of his life. He often worked in his little garden; but what grew there he gave in charity to those that passed by. Sometime every day he spent in reading the holy Scriptures, and particularly the epistles of St. Paul.

During all the years he spent in solitude, the afore-mentioned assaults and temptations of the devil continued.* But these in a great measure ceased when he quitted his retirement, yet others arose in their place. Many highly condemned his manner of living: others raised numberless calumnies against him: so that he did not want enemies in the world, any more than in solitude; but in all these things he was more than conqueror.

* What wonder, while he was out of God's way?

C H A P. V.

He goes to Mexico; thence to Guasteca, and falls sick.

COMING to Mexico, he was informed, that Father Dominic de Salazar, was not yet returned: after waiting for him some time, he believed the Providence of God called him to resume his solitary life; for which purpose he went into the country of Guasteca, which he judged to be most proper for his design, as being wide and thinly inhabited, and abounding with wild fruits. Here he fixed his abode, resolving not to remove, till the Providence of God should plainly call him to it. He fed on fruits, roots, and herbs, which the earth brought forth of itself, and valiantly fought the battles of the Lord, continuing his exercises of the love of God and his neighbour.

2. He had from his early youth an ardent desire of reading the holy Scriptures: and he now more frequently than ever, besought God, to enlighten his understanding, and to nourish his soul with the important truths which are contained therein. That he might neglect nothing in his power in order thereto, he resolved to learn the bible by heart: and he had so happy a memory, that he never forgot any thing which he once knew. In this he spent four hours a day for four years. And during this time, God gave him the understanding thereof.

3. At the same time, and all his life after, he read several books, both of ecclesiastical and profane history. Many were glad to lend them to him, and he read entire volumes in three or four days. His manner of reading was so extraordinary, that it might be thought even supernatural: for he frequently read over in ten hours, a book which another would scarce read over in a month. In twenty hours he read the works of Teresa, and that so effectually, that hardly could any one give a better account of all that is contained in them.

But

But he did not give himself the trouble to read over any but spiritual books. With regard to others, his manner was, to read the contents of the chapters. And such as contained any thing which he did not know, he read through; the rest he entirely passed over.

4. He would have spent all the rest of his life at Guasteca, had he believed it to be the will of God. But God shewed him, that this was not his will, by sending him a violent bloody flux. He bore it for several days, in the midst of all inconveniences imaginable, through the want of all things necessary for a sick man, and even of food. While he was in this condition, the providence of God, which is never wanting to them that fear him, sent to his relief a Priest, named Juan de Mesa, Minister of a Town in Guasteca, a man of an exemplary life, who merely out of charity instructed the people of that country, and assisted them with his substance. He no sooner learned the extremity to which Lopez was reduced, than he sent to seek him, and entertained him at his house with all possible care.

As he had past several days without any sustenance, after the disorder ceased he was extremely weak. But he recovered his appetite in a short time, and then by degrees, his strength. As soon as he found this, he would have returned to his solitude, if his host had not hindered him: but he kept him in his house for near four years, to the unspeakable comfort and edification of all round about him.

5. Mesa provided him a chamber, where he spent all his time, except when he was at church. He was commonly in an upright posture, or leaning against the wall, with his eyes fixt. In this retreat he continued day and night, never going out, but when he took his sober repast with his host, whom he abundantly paid for his hospitality, by the inestimable blessing of his conversation. All the furniture of his chamber was a bible, a terrestrial globe and a pair of compasses.

6. During





6. During his stay here, one who came from those parts, to Mexico, was saying, there was a man at Guafteca, who was suspected to be a heretic, because he used no beads, nor gave any of those marks by which good christians are wont to be known. I asked, whether he spoke well on the matters of faith? And if his life was unblameable? He said, "As to his faith, there is no fault to be found: he has all the bible off by heart; and his manners are unreprouceable; he is almost always alone; he spends much time in the church; and no one can learn who were his parents, what is his country, nor hear him speak about any thing in this world." I replied mildly, "I am sorry, that in this he resembled Eli, who seeing Hannah move her lips only in prayer, concluded she was drunk." I added, "Why should you so hastily conclude, that such a person as this is a heretic, one so knowing in the Scripture, so holy in his carriage, who spends his life in conversing with God?" He was so moved by what I spoke, that he thought no more of the design he had of putting him in the Inquisition.

Till this time I had never heard of Gregory Lopez, nor did I know what was his name. But from this very relation, I conceived such an esteem for him, as nothing could ever efface.

[*To be continued.*]



*An Account of the LIFE of Mr. THOMAS TAYLOR:
in a Letter to the Rev. Mr. J. WESLEY.*

Honoured and dear Sir,

THE profit which I have found in reading the lives of experienced Christians, makes me the readier comply with your request, of selecting a few Memoirs of my own unworthy Life; hoping it may be of as great use to some simple souls, as things of a like nature have been to me.

I am

I am aware how hard it is for any one to write his own history; as there are many things, which would have a far better grace, were they to come from another hand; which, nevertheless, are needful to be related. Again, there are several things which one would wish to be buried in oblivion; and, yet, an ingenuous mind cannot pass them over. As this is really my case, it made me the more reluctant in publishing my own folly.

I am, honoured and dear Sir,

Your very affectionate Son in the Gospel,

Nov. 1, 1779.

THOMAS TAYLOR.

I was born, Nov. 11, 1738, in the parish of *Rothwell*, near *Leeds*, in *Yorkshire*. I was the youngest of eight children, seven of whom were sons, and the eldest a daughter; so that I was a *seventh son*. My father had something handsome to begin the world with; but proving unfortunate in business, he brought his family into a low condition; especially the younger part, which fell particularly on me who was the youngest of all by six years. I have heard much spoke in praise of my mother; but she died before I was a year old, which I apprehend was no small loss to me. I can but just remember my father, so that I was bereaved of both father and mother, before I was six years of age. I then fell into the hands of a step-mother for some time, who took care of me, as if I had been her own child. I had, pretty early, something of a turn for learning. My father and mother being Presbyterians, I got the Assembly's Catechism off by heart, when I was but four years old, and said it to the Minister. I had some visits from the divine Spirit very early; but having no one to encourage me they wore off. My natural temper was active, wild, and very mischievous; and I was so known an offender in little unlucky pranks, that I have often suffered, though not guilty: for when the real delinquent could not be found out, the saddle was

was laid upon my back. Being of a turbulent, daring cast, I often, when very little, ran myself into great dangers by climbing up into high trees, and by many other things of a like kind. When I was between five and six years of age, as I was walking by the river *Colder*, and trying how near the edge I could go, the ground gave way, and I fell in where it was very deep. My father, and some other men were at a little distance, and heard my cries as I fell in. They ran to me and soon got me out, and found I was not much worse. I often rambled away, even at that age, so that no body knew where I was; and, being frequently pinched with hunger, I sometimes stole fruit. Indeed I often rambled so far that I knew not where I was; and sometimes I had played some unlucky pranks and was afraid to return home. One day, being in my wandering humour, I got to a large farm-house, and being sauntering about, a large, fierce bull-dog ran at me, seized me, got me down, and tore my clothes; but how I was delivered I know not, for I do not remember any one near. Being seven years of age, I contracted the abominable habit of cursing and swearing, which never left me till I was brought to know myself. Being of a passionate temper, (Oh, could I write it in tears of blood!) I frequently blasphemed in a most dreadful manner; nor did I stick at lying: yet, young as I was, I was not without checks from God, and had I been under the care of any that knew how to manage me, it might have prevented many years of horrid impiety.

When between nine and ten years of age, my elder brother took me; designing I should be brought up to his business, *viz.* a Clothier. Nothing could have been more detestable to me. I abhorred the name of a Clothier: yea, I heartily despised both him and his trade. This being the case, I was not very studious to please him, which brought, what I thought, hard usage upon me, and after some time, I determined to decamp. But

the query was, Whither should I go? This I knew not; for tho' I had several relations in good circumstances, yet I knew I should meet with cold reception from any of them, when they knew I had run away from my brother. Nevertheless, being determined not to stay, my resolution was to go somewhere. One morning, having done something amiss, rather by accident, than design, I expected to meet with correction; and to avoid it, set out fasting, about the middle of November. It was a hard frost, and I was in poor habit, having on the worst clothes I had. I wandered all that day, not knowing, (nor indeed much caring) what would become of me. I was very hungry, and sorely pinched with cold. I picked the hops from the hedges, and about eight o'clock at night came to another brother's house, eight or nine miles from where I set out in the morning. When I came there, though I was cold and hungry, I durst not for some time go in; as I was not in the dress of a visiter. However, at last I ventured in, and my reception was far more agreeable than I expected; the next day I was treated civilly, so that I began to hope I was to stay there. But, alas! on the third day, I was escorted back to my former quarters, though much against my inclination. Nevertheless, I determined to make my escape again the first opportunity; which in a fortnight after I effected. I remembered, my nurse used to shew great fondness for me, I therefore set out and marched thither, about nine or ten miles off, in the same garb in which I had fled before. Though I was received tolerably well, yet my dress shewed me to be a run-away; so that they were at a loss how to treat me. This was not far from that brother's house where I fled before, to whom I now paid another visit; but here I was treated roughly, and in a few days was, by main force, conducted back to the place from whence I came. Yet, I was determined not to stay there. But I thought, I should succeed better, if I could de-camp in a better dress; therefore I considered how to get some of my better clothes. I got a quantity of them together, and
resolved

resolved to march by night, seeing there was no probability of doing it by day. This was a daring attempt for a boy of ten years old. But the clothes were found before night, and the cause suspected, for which I underwent a severe beating. This was one of the worst methods which could have been taken; for it confirmed my resolution not to stay. I then thought the likeliest way to effect my escape would be to go on a Sunday, when trimmed up on my best fashion. This I therefore resolved upon, and accordingly I put on two shirts that I might have a change; but unfortunately it was discovered as soon as I came down stairs, so that I was ordered to strip, and underwent again a severe discipline. I was now a pretty close prisoner, and especially on Sundays. However, one Sunday, being equipt in my best, I waited all day for the opportunity, but could not get my hat: finding that to be the case, I set out bare-headed and ran for life; determining, that night to go to my nurse's, and then to ramble where I should not be known. I got thither, and was vastly pleased with myself, thinking, now I should gain my utmost desire; but while I sat by the fire, who should come riding to the door but my brother, who had taken horse and pursued me, and though it was now night, yet some people had taken notice while it was day-light, of a strange boy going in great haste without a hat: by this means he easily guessed where I was gone. Well, back again I was brought; but with as fixed a resolution as ever that I would not stay. Being now almost a close prisoner, I was kept in mean habit; but that was nothing to me. A day or two after Christmas-day, I made my final escape. And now I entered upon a scene of distress indeed! What I endured from hunger and cold, no one knows but myself. My case was singular: I had relations living in affluence, on the right hand and on the left, while I should have been glad of the fragments which their servants, yea, perhaps, their dogs despised. That winter was particularly severe, and it was just the depth thereof. My friends thought to starve me back

again to my eldest brother; but I had an unconquerable aversion both to him and his trade. I would just remark here, the impropriety of fixing boys to any business against their inclinations.

Finding nothing could make me submit to return to my eldest brother, the other, to whose house I first fled, took me, and after some time put me out to a business that I less disliked, though not quite to my liking. Indeed my genius turned more for learning; but as I could not have my wish, I was willing to comply.

As I grew up, my habits of sin multiplied, and my mouth was fraught with oaths, lies, and deceit. I loved sinful recreations and foolish pastimes to an immoderate excess, and soon became a pretty dexterous gambler, especially at cards: and having much pride and little money, was the more intent upon furnishing myself that way. I wished to associate with those whose circumstances were better than my own, and strove to equal them in dress and every thing else. During this time, the Spirit of God was not wanting to call me, and sometimes good resolutions took place for a season; but no sooner did a horse-race, or party of pleasure offer itself, than my resolutions died away, and I was worse again than ever: yet I read the bible, and got much light into many things. I knew I had not faith, and when at Church, (for I went to Church sometimes,) I durst not repeat the Creed; for I knew I was no believer, and though I could lie at other times, I would not lie there. I likewise knew that I was not born again; but what the *new birth* was I knew not; nor had I any to tell me. I knew I was far from being what I ought to be, but I thought I would be better when I was a little older.

When I was about seventeen, I heard that eminent Servant of God, Mr. *Whitfield*. The first sight of his countenance struck me. There was an immense multitude, and his voice was like a trumpet. His text was, Rom. xiii. 11, *It is high time to awake out of sleep*. The whole of the discourse was attended

attended with an amazing power, I believe to many: I am sure it was so to me. When he addressed himself to the several ages of the large congregation before him, and among the rest, to the young people; *that* took great hold on me. I did not observe any thing extraordinary in what he said; but there was such an unction in his word as I had never felt before. I went home full of good resolutions, *now* to break off all my bad practices. But alas, this also proved *as the morning cloud!* I was surrounded by such as were utterly abandoned: so I soon returned with the dog to his vomit. Nay, I was worse than ever; till happening to read the Pilgrim's Progress, I had another powerful visit from the Lord. But that also stayed but a short time, for my passions hurried me on with a surprizing impetuosity. I now left off attending any place of worship, and gave full scope to every wretched disposition. I had a brother living at some distance, who had been awakened some time. But I had before taken my leave of him, as his conversation did not at all suit my inclination. I used to wrangle with him as well as I could, yet it generally left an impression upon my mind. But now, I never came near him, being wholly taken up with things of another kind. In the midst of my career I was very miserable; and when I was among my jovial companions, and saw every one a round all joy and gladness, I was often exceedingly melancholy and dejected, though I assumed an air of cheerfulness. And often have I lain down in great terror with a "perhaps I may awake in hell?" A whim now came into my head to go into the army. And a party of horse being at this time recruiting in *Wakefield*, and an acquaintance of mine entering himself a volunteer, I needed but little solicitation to follow his steps. I therefore went to the Officer; and being young and pretty well made, was very acceptable. But upon trial, I was about half an inch beneath the standard, and therefore he could not take me.

This

This gave a check to my career in some measure: but I soon returned to my former conduct, being abandoned to every thing my age and circumstances could admit of. I cannot say that drinking had much influence over me; yet I have been intoxicated several times; and once, not long before I was awakened, coming home in the night with others, we had a ferry to cross; while we were in the boat I was so bereaved of my senses, that I stumbled, and had it not just then come to shore I should have tumbled into the water, and in all likelihood have been lost eternally. However, I took my leave of getting drunk and do not remember, *that* sin ever took me captive since. Nevertheless, in other respects I was as bad as ever, nay, even worse; for as I was now grown up, my habits of sin were stronger and more enlarged. As I had given up going to any place of worship, so I had in a good measure dropped my reading too. But still my conscience was not quite asleep; I had very uneasy moments. But I ran into wild company, and diversions as soon as I could; and it was a mercy that I had not more money, for that would have added fuel to the fire; and though nothing is impossible with God, yet in all human probability, I should never have been saved. Thus lay my poor soul in ruins, when in the beginning of the year 1758, the Lord, by a kind of providence, was pleased to arrest me in my full career of sin.

There was a young man several years older than myself, yet with whom I had been a companion for several years: he had been in a fever, and during his illness had been awakened and had contracted an acquaintance with the Independents. He persuaded me one Sunday to go hear his Ministers; to oblige him I went. The text was, *They that be whole need not a physician, but they that are sick.* While the Preacher was describing the maladies of a sick soul, several drunken men came in, and were very rude. Partly with what the Minister said, and partly by being struck with their behaviour,

haviour, I never felt myself so affected in all my life. I plainly saw there must be a change, or I was undone for ever. Yet I cannot say, that I was under such terror as might have been expected. The usual temptations awaited me when I came home; nor did I wholly escape free. But my desires and convictions continued all that week, and on Sunday I went to the same place of worship again; and I now plainly saw I must give up my companions or I could not be saved. But here was a difficulty: tho' very young, I had contracted an acquaintance with a girl, who was as thoughtless as myself. Being brought up in the same neighbourhood, a fondness had insensibly stole upon us both. But however, as I was determined to save my soul, and as she had a perfect antipathy to every thing of the kind, it was not long before I got disentangled: so that snare was also broken.

I now began to cry unto God in private, but was sorely tempted the first time I went to my knees. I was afraid, either I should drop down dead or the devil would appear to me, if not take me away. I frequently thought Satan was behind me when I was praying, and was afraid to open my eyes, lest I should see him. Indeed it is an exercise the devil does not love, and which he will use every means to prevent. I began now to contract an acquaintance with the people of the Meeting, and was pretty much taken notice of by them. Several of them had been joined with the Methodists, and gave me such an account of them, that I had no desire of being acquainted with them. One of them lived near me, and had a public meeting at his house every Sunday evening, to which I sometimes went; but being more attached to the other people, I kept company with them only. *Allen's Alarm*, now fell into my hands. It described my case as exactly as if it had been wrote on purpose; so that I prized it above rubies. I began to have visits from the Lord, exceeding sweet to my soul; but no one said, "Now believe, and thou shalt be saved;" so that I was like *Samuel*, I knew not the voice of the

the Lord. I began now to meet with a good deal of opposition; my acquaintance laughed me to scorn, though when ever they came near me, the Lord opened my mouth in such a manner, that I could easily put them to silence. My Master, (for I was not yet out of my time,) was four and much out of humour at times. He, and others, whom I was in some measure under, had no objection to a reformation in me; but now they supposed I was as mad one way as I had been the other. I continued to press forward, and the Lord continued to visit me with tastes of his love, which were exceeding precious to me. The time of *Wakefield* races drew on: many expected my religion would be at an end, as they knew how passionately fond I was of those lying vanities; and indeed I was not without fear myself, not that I found the least inclination to any thing of the kind; yet I knew not how it might be when the time came. But God took care of that; that fear was of his planting, and was a means of driving me nearer to himself.

One Lord's-day evening, I was retired to my apartment, for my usual purpose of reading and prayer. While I was calling upon the Lord, he appeared in a wonderful manner, as with his vesture dipt in blood. I saw him hanging on the cross, and the sight caused such love to flow into my soul, that I believed that moment, and never since gave up my confidence. I had not then any particular promise applied; but was enabled to cast my soul upon that atoning Sacrifice, which I saw was made for my offences. I had nothing to trust in but that blood of sprinkling, which speaketh better things than that of Abel. But

Oh, the rapturous height,
Of that holy delight,
Which I found in the life-giving blood;
Of my Saviour possess'd,
I was perfectly blest,
As if fill'd with the fulness of God!

As

As I had no one near to tell me what God had done for my soul, I was in a short time brought into doubts: but yet I could not give up my confidence. Some time after the two following scriptures came to me with remarkable power, *I am come that they might have life, and that they might have it more abundantly*, John x. 10; and again, Rev. xx. 6, *Blessed and holy is he which hath part in the first resurrection; on such the second death shall have no power*. These two testimonies were indeed words in season, and very precious to my soul. I had some difficulties soon after to grapple with, and at times was brought to a low ebb; but still his grace was sufficient. I often thought if I was to live at *Leeds*, where there were such plenty of means, it would be almost as the gate of heaven to me: and in particular, I expected great assistance from the fellowship of those who were strong in grace. But God would have me depend on himself alone; for though I went to *Leeds*, as I was of a shy disposition, I had no fellowship with any one. I was then tempted to think there was not much life there: at least, I found very little. It was a very dull time with me, yet I kept close to God in prayer, and he kept my soul in a measure of peace.

From thence I removed to another place, where there were few that pretended to religion: I feared, lest now I should be overthrown; but I found here, two or three Methodists, who had preaching some times. I soon got among them, and often found it a blessing to my soul; particularly once in hearing that plain, honest man, *P. Greenwood*, whose word left a lasting impression on my mind. But though I met with them at times, yet there was a discord in our manner of speaking, which prevented my close union. From thence I removed to *Wakefield*, where my first religious acquaintance lived, and with whom I had the greatest union. I kept on in much simplicity, watching unto prayer, and still found reading very profitable; as indeed it was from my first setting out.

But now a new scene opened: I began to think in earnest I was called to preach. This had in a measure been pressed upon my mind for some time; but whether it was a delusion from Satan, or a call from the Spirit of God, I knew not. I dreaded the thoughts of running before I was sent.

I likewise thought a Preacher should have learning, and I was little more than an English scholar. But however, the impression grew stronger and stronger. I wanted to recommend my Lord to ruined sinners, and thought I could rejoice if I was tore in pieces for so doing. I had neither ease, nor honour, nor profit in view; but wanted to be an instrument in God's hands of saving souls. The word of the Lord was as a fire shut up in my bones. At the same time I was so conscious of my inability for the work, that I was ashamed to intimate my thoughts to any one. Oh, how have I agonized with God, not to suffer me to engage in such a work unless it was his will; and if it was, to point out my way? That awful declaration, Rev. 22. 18, 19, stood seemingly in my way. *For I testify to every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.* It is probable I might understand these words in too general a sense; but however, they seemed as if they pointed out a very narrow path for a gospel Minister to go in; and made me cry out, "Who is sufficient for these things?" But God answered for himself from the first of Jeremiah, *Then the word of the Lord came unto me saying, before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God, behold I cannot speak, for I am a child.* (My very objection!) *But the Lord*

Lord said unto me, say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee, thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord; then the Lord put forth his hand and touched my mouth. And the Lord said unto me, behold, I have put my words into thy mouth. Now, if any passage was ever applied to any one by the Spirit of God, surely this was to me. Therefore I determined what to do: but still I knew not how to set about it; for I was ashamed to declare my mind to any one, from a sense of my absolute unfitness for the work. I had never spoken a word in the way of exhortation, but had frequently prayed in public. At length one or two of my acquaintance asked me if I did not think I was called to preach? With much confusion, I answered in the affirmative. From that time, I determined to make an attempt; but the question was, When? At last I resolved to begin on a Sunday evening, and pitched upon a very prophane place, to make my first effort; thinking an ignorant place was the fittest for an ignorant Preacher. When I came within sight of the village, my spirit was ready to sink within me; not for fear of persecution (though the place was rude enough) but from a sense of the importance of the undertaking. When I came to the place, the heart of the honest man who had invited me failed him; therefore I found his house was shut up. This rather damped me; but another door being immediately set open I went in. A house full of people gathered; I stood up, sung a hymn and prayed, but did not give out a text; for as I had never before opened my mouth in public, I did not know whether I could say any thing or no. But I found assistance in giving a word of exhortation, and I believe the word was accompanied with the power of God to many present. I appointed to go again the next Sunday, and then chose Matt. v. 3. I found life and liberty in speaking, and a blessing attended it. The tidings of my preaching soon reached the congregation where I was a hearer, and happening

to have no Preacher the following Lord's-day, they requested that I would supply the place of one. This was a hard task; for there were several whom I was much afraid to stand up before; however I durst not decline the offer. I spoke from John i. 29. Here again my mouth was opened and my tongue was loosed, so that they objected nothing: undoubtedly they made allowance for a young, raw speaker. Being now in some measure satisfied that I ought to speak in God's name, I embraced many opportunities of going to several places.

I now wanted to improve my little smattering of learning, and having a trifle of money, I entirely devoted myself to that purpose, not knowing nor caring how I might be disposed of.

After some time, being destitute of a Minister at the place where I was a hearer, they desired I would accept the place; accordingly I undertook to preach to them awhile, till we should see a little farther. The congregation was but a small one; however, I had the satisfaction to see it increase, and some poor sinners were convinced. But some of the leading men having frequently veered about from one system to another, seemed now mightily charmed with Antinomianism. Dr. *Crisp's* and Mr. *Saltmarsh's* works were mightily approved of, and some of Dr. *Gill's* writings. But Mr. *Relly* was the great Apostle amongst them, on account of his famous hymn-book! and his Treatise of the Union of Christ and his Church. By him I was much blinded, and for a time all seemed right which he advanced. But in one particular sermon he explained his sentiments freely, when I was fully satisfied that he had sadly perverted the truth. I went to him the next day, and ventured to object against what he had advanced the preceding night. He was not prepared to answer some things which I had objected, but attempted to puzzle me by starting other questions. I gained but little satisfaction from this interview. But still I was rather tinctured with Antinomianism; yet, I laboured to live near to God. I earnestly

earnestly begged to be entirely right, both in principle and practice. I went one time to hear Mr. *Whitfield*. One of the Preachers^a who was with him, I was informed was to preach the next Lord's-day; it came into my mind to hear him, as the time did not interfere with our time of worship. When I went, I was amazingly struck, to find him in a far more evangelical strain than I expected. I had now and then gone to hear the Methodists before, but was generally disgusted. But the present sermon had quite a different effect. I was now more reconciled to the Methodists than I had been, and began to be acquainted with the people. Reprobation was what I never could digest, and I was not without my doubts concerning final Perseverance; but could not endure to hear it spoken against. But I was most rooted in imputed Righteousness, taking it for granted, it was true; because Mr. *Hervey* had wrote in its defence.

About this time, being invited to preach in the Methodists Preaching-house, I accepted the invitation. This gave great offence to my own people, several of whom were run-away Methodists. Mean time I began to think of joining the Methodists, which my congregation suspected; the heads of them met me, and made me some offers in a temporal way. But I told them I thought providence called me to an itinerant life, and wished them to look out for one who might suit them. As I knew few of them would go with me, I recommended Mr. *Ingham's* connexion to them, and wrote to Mr. *Ingham* myself on their behalf. He came, and several of the Preachers in his connexion; but as they soon after broke in pieces, the Meeting relapsed into its former state of Independency. Being now disengaged, I preached up and down among the Methodists. But being in principle, partly a Calvinist, and having been accustomed to read Calvinian books, their phrases were become

^a Mr. Hanby.

very familiar to me. However, I aimed at doing good, and when any of the Preachers were sick, or had any where else to go, I readily supplied their place; and I have reason to believe my labour was not in vain.

The summer being arrived, and Mr. *Wesley* coming into the country, I met him at *Bristol*. He received me with that affability and condescension which he is so remarkable for. I heard him preach in several places; but I cannot say that I could cordially receive the doctrine of perfection. As the Conference was drawing near, he advised me to attend it at *London*. I intimated a desire of spending a year in that place, that I might be fully instructed both in the doctrines and discipline of the Methodists. Accordingly I disposed of some small effects which I had, and set out on foot. When I came, I expected to have undergone a close examination, with regard to my principles, experience and ability; and therefore as I did not in every thing agree with Mr. *Wesley*, it was a doubt with me whether I should not be rejected. But to my surprize, I was not asked one question relative to any of these things; but was appointed for *Wales*, and was the only travelling Preacher of our connexion in those parts. This I have sometimes thought, was not prudently done, as I was but just come into the connexion. However I set out for *Bristol*, and so into *Wales*: and truly a rough region it was. A Preacher at *Bristol* said to me "You seem pretty well dressed, and will hold out pretty well for a year; but you must expect nothing to buy any more clothes, when those are wore out." However, I did not regard that; for I was determined to spend and be spent in doing all the good I could. I therefore began preaching out of doors in the first town I came to, which was *Chepstow*, and determined to do so in every town I came to. Thus I went on till after Christmas, and endured a good deal of hardship from hunger and cold: especially in passing over those dreadful mountains from *Neath* to *Brecon*; on which I travelled a long way, and saw neither house nor field, hedge,

nor

nor tree: nor yet any living creature, excepting here and there a poor sheep or two, nor scarcely any visible track to know my way by. This was not pleasing to flesh and blood; but still I determined to go on.

In February, there seemed a prospect of much good in a large tract of land called *Gower*, in *Glamorganshire*: the inhabitants of it were nearly heathens. I went down into this miserable country, in very cold, rainy weather: the people flocked to hear; but we were ill provided with convenient places to preach in. Mean time the rain was excessive, and the cold intense, while we had but little fire. So that I frequently put on my wet clothes several days successively, yet without any inconvenience afterwards. Here God blessed my word: I collected several Societies, and many were at this time brought to experience the knowledge of salvation by the remission of sins.

Towards summer, a circumstance seemed to open my way sixty or seventy miles farther down to *Pembrokeshire*. I went thither, and preached at *Carmarthen* in my way. Afterwards I preached at *Pembroke*, and had multitudes to hear, who behaved in a respectful manner, and generously cleared all my expences; for at this time there was no provision made for Missionaries. I preached in several places round *Milford-haven*, and had many to hear. Indeed the prospect was so promising, and the people so loving, that I was almost tempted to embrace their pressing invitations to stay with them. But I thought that would be betraying my trust; so I returned to my old Circuit, promising that I would return again after the Conference was over. When I did return, I was seized with a slow fever. I believe it was in some measure occasioned by fatigues. But providence was kind to me; for as I was in a poor place, where little assistance was to be had, by the blessing of God, I did without it. Mr. *Mather* then came from *Staffordshire*, to help me to put things into some order, and
went

went with me through the rambling Circuit; which indeed has been of use to me in some respects ever since.

I attended the Conference at *Leeds*, in Aug. 1762, and was sent back into *Pembrokeshire*. But though I had three hundred miles to ride, and a new work to begin, I had nothing allowed me either to take me thither, or support me when I got there. But of this I took no care; and through a kind providence, I wanted nothing. Another Preacher being sent into the old Circuit, I had my full scope in the new one. Things turned out beyond my expectations. The Lord blessed the word. I several times visited the Societies in *Gower*, which I had joined the year before; for the other Preacher had not time. I endured a good deal of hardship and danger in passing and repassing from *Gower* to *Pembrokeshire* in winter; there being several dangerous waters to cross. Sometimes a stranger is surrounded by the tides, whilst he is crossing the sands, and knows nothing of the matter, till he finds himself hemmed in on every side. This I once narrowly escaped. I had once a pretty long day's journey, when coming to one of the ferry's, which is a mile over, I found the boat was broke. I had nine miles to ride up to *Carmarthen* where the bridge was, and nine miles on the other side back again; this added eighteen miles to my journey. I just got over the last ferry in the evening; but which was my road I knew not, and the people could not or would not speak English. But they pointed me up a dark lane, which at length brought me to a wild mountain. It being quite dark, I knew not which way to go; for there was no road. At length my mare sunk down in a bog and stuck fast. Here I was at a loss what to do; for if I left her, it was ten to one if I should find her again. As I knew not which way to go for help, I shouted and hollowed till I was weary; but to no purpose. I pitied the poor creature, that after so long and fatiguing a journey, had such a stable at night. After some time I took hold of the bridle, and pulled her head; being strong.

strong, she made a vigorous struggle, and got her fore-parts above ground, and after taking breath made another stout spring, and got entirely free. At this, I was not a little glad; but not knowing the ground, I judged it safest to lead her after me. I was weary, cold, and hungry, and where or when my journey should end I knew not. At length I discovered something like a house; I was not a little glad, but my joy was soon over; for making up to it, I found it an old ruin uninhabited: so my poor, weary companion and I set out again. At last, I saw a man, and prevailed upon him for six-pence to shew me the way from the common, which was not a quarter of a mile; for it happened I had come the direct road. But when I came to the place I aimed at, there was nothing to eat, for either man or horse. I got the poor beast to a farm-house at some distance. My lodging was but indifferent, but yet very agreeable, and I know not that either I or my beast ailed any thing after we got into good quarters.

[To be concluded in our next.]

L E T T E R S.

L E T T E R CXXI.

[From the Rev. Mr. Maxfield, to the Rev. Mr. J. Wesley.]

March 10, 1760.

Dear and Rev. Sir,

BROTHER Biggs, Latlets, Calvert, and Dixon, go on, I believe, faster than ever. We have not missed the Friday's Meeting above once, and that was when we had service elsewhere. Your brother has been with us many times: and the Lord has been wonderfully among us. We continue at other times and places much as when you was with us. And God blesses us much more abundantly than ever. We

VOL. III.

3 A

are

are obliged to say, the last is better than all we had known before. We have a little war, but it does not hurt us at all; we let it pass as though it was not. I think we can safely say, we are blessed every where. Blessed be God for it. We always remember you, as though present with us. As to the affair of leaving the Church, it has hurt the minds of many on both sides. I hope it will be fully settled at the Conference. I endeavour (as far as I can safely) to be on neither side, and exhort all to look, and live to him that lived, and died for them. As to my own state, I think I can safely say, I grow in grace daily. My whole delight is in God; my whole soul goes out after him and I long with vehement, resigned, expectation for all the mind that was in Christ Jesus. I hope the time is at hand, when all my heart, and soul, and mind, and strength, will bear the image of the heavenly as *perfectly*, as ever it did that of the earthy. It is something ungrateful to say any thing about myself, (only, as you ask me) for I seem to know little, very little of myself. And I think I know less and less, as I know more and more of God. I mean, I forget myself more and more. And yet I find if a word, or a thought, or a turn of the eye, is departing from him; I both see it, and feel it, and have power not to suffer either the word to be spoken, the thought to be formed, or the eye to be turned. But oh! how foolish, and helpless, and weak am I! I go unto him always as empty, as though I had never received any thing from him. And what I can say is *this*, that I know he loves me, and I love him a little; but oh! how little it is. I long to love him with all my heart, and soul and strength. May he hasten the time for his mercy's sake. I *bles*s God that he is carrying on his work in my Wife's heart also. We both join in duty to you, and love to all friends, hoping you will not forget us in your prayers.

I am, your very humble Servant,

THOMAS MAXFIELD.

LETTER

L E T T E R CXXII.

[A Copy of a Letter from Antigua, giving an Account of the dawn of a Gospel-Day.]

May 10, 1760.

HOW cautious ought we to be of judging? I verily thought I had come to a perfectly heathenish country, where there was not a christian to be found: but blessed be God, there are a few here that fear him. He has not left himself entirely without witness in this dry and barren wilderness, tho' the number I fear is very small indeed. From the account I have had of a woman who died a little before my arrival, there is good ground I think to believe that she died in the faith. Her name was Merchant, who being very ill, shewed an unwillingness to die; her friends and herself expecting nothing less. They asked her if a Parson should be sent for to pray by her, but she answered that her own prayers would do her most good. About two or three days before she died, she was lying, as it was thought, in a stupid state, but on a sudden she rose up, and called out for her husband to come to her, when she told him that she had been that moment received into heaven, for she had seen her Saviour, or her God, I know not which. After this she was willing to die, and said that she was happy. Miss Molly Windthorpe, a first cousin of my Wife's, was always a person of unexceptionable character, of remarkably few words, and I believe it would be difficult to point out any particular sin she lived in. She had heard me expound a portion of Scripture twice in my family, but I do not recollect that I went particularly on faith at either of those times. She was seized with a bloody flux and a trush, which brought her to the grave. A few days before she died, my Wife visited her, and talked a good deal to her, and the next morning when she went into her, enquired how she did? Oh! says she, I have been quite happy for these two

3 A 2

hours,

hours, why have they disturbed me? I should have been glad to have died then. My Wife asked her from what cause her happiness proceeded. Whether it was from a sense of God's love in the forgiveness of her sins? Yes, yes! (replied she eagerly) it was that made me happy. My Wife told her to be cautious that she did not deceive herself, perhaps they were strong drawings from God. Strong indeed (she answered) for he drew me to himself. My Wife, to try farther whether her faith was genuine and rightly founded, enquired whether she had ever felt sorrow for sin. Yes (she said) very great. Being informed that she was desirous of speaking with me, I paid her a visit in the morning, and another in the afternoon. The last words she uttered before she fell into the delirium in which she died, were these, "I am happy." About the time of her death I was informed that one Miss Strong, who has been ill these sixteen years with a black scurvy desired to speak to me; upon which I waited on her. Here is a family that have abundant cause to praise God for the great things he has done for their souls. They are four in number, three sisters and a brother. He lives in Tortola, 'bout a hundred miles to leeward of Antigua, and by the account they gave of him, he must have been a believer several years, and has met with the lower kind of persecution, such as reproach, and the throwing of stones at him against the doors of his house. He was at first, it seems, unthinking, as most young men are, and his conversion was brought about by a very uncommon means. Being brought up to the sea, he was pressed on board a man of war, where he saw so much wickedness as greatly shocked him, (though he had but very little religion himself) and made him immediately become more serious, and to set about a reformation of his own manners. From this time it seems there was a change wrought in him, and when he was with his sisters, would be quickening and stirring them up to religion: and when he could, would set apart large portions of time, thrice a day, for prayer, and reading the Scriptures, and

would

would speak with great contempt of all worldly things. After going on for some time in this manner, he returned home one day from some place where he had been for meditation, and told his sisters he had found a treasure. I have been twice at Miss Strong's; Mrs. Leadbetter, and my Wife once, and from the account she gives of herself, we are all inclined to believe that she has faith too. Mrs. Dewit (sister to Miss Strong) I have had no opportunity of speaking to, but from the account Mrs. Leadbetter and my Wife give me of her, from her own lips, and from what I have heard from her sister, she is in a fit preparation of mind for the preaching of the gospel to her. She has it seems been miserable on account of sin for several years, and at times almost on the brink of despair. The other sister whom I have not yet seen is in the same condition, save only that she is not tempted to despair as the other is. For about three weeks before we settled, I signified to one or two persons that as there was no service at Church in the afternoon, any person disposed to join my family was welcome. I had on the first Sunday six besides my own family, on the second nine, and on the third about eighteen; and it is now not only spread through the town that I have preached, but I believe through this island. As it is not clear to me, that I have any call as yet, I cannot think till then of more public preaching. At present I can only wait with patience till it pleases God to make every thing plain. I find my disposition very averse to the practice of the law, and indeed inclined to nothing but the care of souls. A false shame and the fear of man, which I have found troublesome for several years, were suddenly removed, (I know not how,) I think, the day before I first expounded in the town. Remember me in the most respectful manner to both Mr. Wesleys.

I am, yours, &c.

NATHANIEL GILBERT.

LETTER

L E T T E R CXXIII.

[From the Rev. Mr. Newton, to the Rev. Mr. J. Wesley.]

Sept. 9, 1760.

Rev. and dear Sir,

I Have taken a double journey since I saw you, to London and to Yorkshire. I had a very agreeable progress, found a happy revival in several places, and made many valuable acquaintance, particularly among the Clergy. It gave me much pleasure to see the same work successively promoted, by very different instruments; all contentions laid aside, and the only point of dispute amidst some variety of sentiments, seeming to be this, Who should labour most to recommend and to adorn the gospel. May the Lord pour more and more of a spirit of peace, and love into the hearts of his people, however distinguished and denominated; then shall public usefulness, and private edification flourish wherever his name is owned: then the opposition of the world, shall only contribute to carry on the great work. But alas, the dissensions and heart-burnings among the members of the same body, which have too much prevailed, are an unhappy hinderance to those who know the Lord, and a fatal stumbling block to those who know him not.

It was with some regret, I heard you was so near as at Parkgate, without coming over to us; had I known it in time I would gladly have met you there, but you was gone. Our next pleasure will be to hear (from yourself) of your welfare. My fellow-traveller is, through mercy in good health, and desires her respects, and an interest in your prayers. I enquired several times after Mr. Charles Wesley, when in London, but he was in the country, and out of the reach of a stranger's importunity, though had he been in health, I believe the distance would not have secured him from a visit. I should be glad to hear the Lord has restored him to his former strength and usefulness.

Blessed

Blessed be God, there is an hour approaching when all veils and separations shall cease. We shall see him whom our souls love; and all our brethren, who in so many ages and nations have drank of the same spirit and suffered in the same cause. We shall see them, neither will it be a transient view, but we shall be among them and abide with them for ever. Then all mistakes and misapprehensions shall vanish. Then love, and joy, and praise, shall suffer no interval or abatement. Happy state! welcome period! when every evil shall subside, and the shouts of war shall give place to songs of everlasting triumph. It shall come; though it seem to tarry, the word of God is engaged for the accomplishment. The King of kings, the Lord of lords, is on our side; he has conquered for us, and will make us more than conquerors in our turn; and then we shall sing, as millions are singing already, Worthy is the Lamb that was slain, to receive blessing, and power, and wisdom, and might, and honour, and glory, and blessing. Amen.

I hope, dear Sir, you will still allow me a place in your friendship, correspondence, and prayers; and believe me to be your obliged and affectionate Servant in our dear Lord,

J. NEWTON.

L E T T E R CXXIV.

[From Mr. Thomas Tobias, to the Rev. Mr. J. Wesley.]

October 3, 1760.

Reverend dear Sir,

THROUGH much difficulty we reached the Irish shore. We took ship at Liverpool, on Sunday Sept. 14, 1760, about one o'clock, and by seven on Monday morning, we were almost in sight of Dublin; when we met with contrary winds, which drove

drove us back again to Holyhead. We got on shore, and were directed to your old lodging, where we were very well entertained; a few of the neighbours joined in prayer with us the same night. Brother Coughlan preached the next morning. About one we were on board, weighed anchor, and put to sea; we had a fair wind till five, when it began to rise between six and seven, so that we were obliged to reef our sails. At seven, the sea rolled over our deck; sometimes half mast high: we looked every moment to be swallowed up. We had between twenty and thirty passengers on board, beside soldiers. Oh! the dismal groans and cries we had on every side: enough to pierce the most obdurate heart! We betook ourselves to prayer; all were now willing to join with us. Those who made a mock at it the day before, cried, for God's sake, let us come amongst you, and do, pray for us. Soon after our first prayer, Mr. Coughlan, and Thompson were taken ill, so that they could not give a word of exhortation to the people, who were now willing to hear. God so strengthened me both in body and mind, that I was enabled to speak to them for four hours successively; and I hope to some purpose: for I believe some will not forget it while they live.

All this while, the sailors were obliged to quit the deck, and let the ship drive where providence would guide her. If we lived, the Captain expected we should be in the North of Ireland; but about two o'clock in the morning we found ourselves surprisngly rolling into the Bay of Dublin; where the Captain acknowledged, "Surely the Lord hath stood at the helm this night, and miraculously brought us to this place." At three, we were at anchor, and we had the happiness of dismissing the people, with a warm exhortation to repentance. They received it gladly; and bid us God speed, in the name of the Lord.

Blessed be God, we are in good health. God hath been pleased in some measure to own us, since we came into the Round. Some have joined the Societies, and we hear others have

have found the Lord. Yet, the work is not so deep in Ireland, as we could wish. Our Round is hard and fatiguing; but I hope God will give strength proportioned to our day. Pray, dear Sir, for your loving Son in the Gospel,

THOMAS TOBIAS.

P O E T R Y .

A Letter to a Friend verified.

[By Miss F——.]

YOUR last I receiv'd, nor could from tears refrain,
 So much I sympathize in all your pain :
 Oh let not tears of love be shed in vain.
 Had heav'n proportion'd to my large desires
 The power of doing good, as love inspires,
 Your native country you should leave no more,
 Nor fly for refuge to a foreign shore.

Calvin and *Luther*, (name them not) were men :
 Had they ne'er liv'd, yet still this truth had been
 Firm and unshaken as the eternal word,
 "None without holiness shall see the Lord."
 Ah! stop not short of this! nor substitute
 Religious shells for the ripe inward fruit!
 In that dear Mother Church whom I revere,
 But more in *Rome's* for you I danger fear.
 Lest rites, and forms and solemn pageantry,
 The weightier matter of the law supply.
 Yet holiness alone with God avails :
 All else found light in the unerring scales.

Oh let me use the plainness of a friend!
 I must—my heart is full, though I offend.
 The unpleasing truths, may they at least persuade!
 As yet, alas! you are not holy made;
 In God's blest image are not yet renewèd,
 In which he formèd man first, and called him *good*.
 You've not regainèd the height whence Adam fell:
 The mind of Christ doth not within you dwell.
 Meekness and gentleness that in him shone,
 As the Elect of God, you've not put on.
 You are not lowly, not from pride set free,
 From anger, self-conceit, and vanity.
 You love the praise of men, and that mere *dream*,
 Perhaps, more than the praise of God esteem.
 And, with the utmost certainty, I know,
 You cannot holy be, till God bestow
 That faith, which to no set of notions screws
 A charm for madmen, an enthusiast's nooze;
 But is conviction rooted deep within,
 Clear demonstration of the things unseen;
 That Christ for *you* hath justice satisfied;
 That for *your* sins, the great Redeemer dièd.
 This, pardon, peace, love, heavèn itself secures:
 Oh may this christian, saving faith be yours!
 With all the saints you'd then communion hold;
 With *me*, the meanest of my Master's fold:
 One spirit, in the Lord, one mind, one heart!
 Whom neither life, nor death, should ever part!

Written at the approach of Spring.

STERN winter, hence with all his train removes;
 And chearful skies and limpid streams are seen;
 Thick-sprouting foilage decorates the groves;
 Reviving herbage robes the fields in green.

Ye

Yet, lovelier scenes shall crown the advancing year,
 When blooming spring's full bounty is displayed;
 The smile of beauty every vale shall wear;
 The voice of song enliven every shade.

Oh fancy, paint not coming days too fair!
 Oft for the prospects brightly May should yield,
 Rain-pouring clouds have darkened all the air,
 Or snows untimely whiten'd o'er the field.

But should kind Spring her wonted bounty shower,
 The smile of beauty and the voice of song;
 If gloomy thought the human mind o'erpower
 Even vernal hours glide unenjoy'd along.

I shun the scenes where madning passion raves,
 Where pride and folly wild dominion hold,
 And unrelenting avarice drives her slaves
 O'er prostrate virtue in pursuit of gold.

The grassy lane, the wood-surrounded field,
 The rude stone fence with fragrant wall-flowers gay,
 The clay-built cot, to me more pleasure yield
 Than all the pomp imperial domes display,

While genial suns, to genial showers succeed;
 (The air all mildness, and the earth all bloom;)
 While herds and flocks range sportive o'er the mead,
 Crop the sweet herb, and snuff the rich perfume.

Oh why alone to hapless man deny'd
 To taste the bliss inferior beings boast?
 Oh! why this fate, that fear, and pain divide
 His few, short hours on earth's delightful coast?

Ah cease, no more of providence complain!
 'Tis sense of guilt that wakes the mind to woe,
 Gives force to fear, adds energy to pain,
 And palls each joy by heavén indulgéd below,

Why else the smiling infant-train so blest,
 Ere dear-bought knowledge ends the peace within,
 Or wild desire inflames the youthful breast,
 Or ill propension ripens into sin?

As to the bleating tenants of the field,
 As to the sportive warblers on the trees,
 To them their joys sincere the seasons yield,
 And all their days and all their prospects please.

Such joys were mine when from the peopléd streets,
 Where on fair Thames' banks I livéd immuréd,
 The new-blown fields that breathéd a thousand sweets,
 To Surry's wood-crownéd hills my steps alluréd,

Oh happy hours, beyond recovery fled!
 What share I now "that can your loss repay,"
 While o'er my mind these glooms of thought are spread,
 And veil the light of life's meridian ray?

Is there no power this darkness to remove?
 The long-lost joys of Eden to restore?
 Or raise our views to happier seats above,
 Where fear, and pain, and death shall be no more?

Yes: those there are who know a Saviour's love,
 The long-lost joys of Eden can restore,
 And raise their views to happier seats above,
 Where fear, and pain, and death shall be no more.

These

These grateful share the gift of nature's hand ;
 And in the varied scenes that round them shine,
 (The fair, the rich, the awful, and the grand)
 Admire the amazing workmanship divine !

Blows not a floweret in the enamell'd vale,
 Shines not a pebble where the rivulet strays,
 Sports not an insect on the spicy gale,
 But claims their wonder and excites their praise !

For them even vernal nature looks more gay,
 For them more lively hues the fields adorn ;
 To them more fair the fairest smile of May,
 To them more sweet the sweetest breath of morn !

They feel the bliss that faith and hope supply ;
 They pass serene the appointed hours that bring
 The day that wafts them to the realms on high,
 The day that ushers in eternal Spring !

An Old Man's Prayer.

JESUS, my hope of heavenly rest,
 Indulge me in my last request,
 If thy desires in mine I feel,
 And ask according to thy will.

Ah, make me, ere I hence remove
 Meet to partake the joys above,
 To triumph with the sons of grace,
 And, pure in heart, behold thy face.

Soon as the mighty change I know,
 Through life, through death, in peace I go :

Now,

Now, Lord, thy gracious work begin,
 Forgive, and finish all my sin.

Redeeméd from passion and from pride,
 In thee my blameless spirit hide;
 Thyself my glorious earnest be,
 My present immortality.

Thou only canst my soul prepare,
 And stamp me with thy character;
 Thy new mysterious name impart,
 Thy nature spread throughout my heart.

Then am I ready for my Lord,
 I wait the kind transporting word,
 Thine utmost truth and mercy prove,
 And die, to see the God I love.

Another.

LO, on the margin of the grave,
 Jesus, omnipotent to save,
 On thee for help I call;
 Sinking into the dust of death,
 Oh might I find thine arms beneath,
 And on thy bosom fall!

Reject me not because I fear,
 But rather a lost sinner hear
 Who trembles at thy word:
 The power of faith I do not prove,
 And by the spirit of thy love
 I cannot call thee Lord.

Without

Without that sense of pardoning grace,
 Without that real holiness,
 Oh! where shall I appear?
 They only can contemplate thee,
 And face to face their Saviour see
 Who bear thy character.

Thy favour how shall I obtain
 Or how the heavenly image gain
 In spotless love renewed?
 Answer thou heavenly man of woe,
 The proofs of thy affection show,
 And wash me in thy blood.

The blood which did my pardon buy
 That, only that can sanctify
 This poor polluted heart:
 Cleansed by thy blood my soul shall shine,
 Adorned with righteousness divine,
 And ready to depart.

Remembering then thy mortal pain,
 Receive me saved, and born again,
 Thy dearly-purchased prize:
 Through faith to full salvation keep,
 Till in thine arms I fall asleep,
 And wake in paradise.

S H O R T H Y M N S.

Canticles i. 7. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.

THOU Shepherd of *Israel*, and mine,
 The joy and desire of my heart,
 For closer communion I pine,
 I long to reside where thou art;

The

The pasture I languish to find,
 Where all who their Shepherd obey,
 Are fed on thy bosom reclined,
 Are screened from the heat of the day.

Ah, shew me that happiest place,
 That place of thy people's abode ;
 Where saints in an extasy gaze,
 And hang on a crucified God :
 Thy love for a sinner declare !
 Thy passion and death on the tree !
 My spirit to *Calvary* bear,
 To suffer, and triumph with thee.

'Tis there with the lambs of thy flock,
 There only I covet to rest,
 To lie at the foot of the rock,
 Or rise to be hid in thy breast ;
 'Tis there I would always abide,
 And never a moment depart,
 Concealed in the cleft of thy side,
 Eternally held in thy heart.

Isaiah xxxii. 2. *A man shall be as a hiding-place from the wind, and a covert from the tempest.*

THAT hiding place I long to find,
 That sacred covert from the wind :
 Thou man of grief, thou God of love,
 Receive and keep my life above !
 Conceal me from the furious blast,
 'Till all the storms of life are past ;
 Or let the latest tempests come,
 And drive me to my heavenly home.



T H E
Arminian Magazine,

For A U G U S T 1780.



*FATE and DESTINY, inconsistent with CHRISTIANITY:
 in eight Conferences, between Epenetus and Eutyclus; extracted
 from Mr. EDWARD BIRD,*

By J. W E S L E Y, M. A.

[Continued from page 361.]

Eutyclus.

BUT remember, John xii. 39, 40, *Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart.* Now does not this imply the impossibility of their believing; or else God's fore-knowledge in that particular must be defective?

Epenetus. Not at all; for it does not follow from these words, that there was an absolute necessity of their not believing; but only according to the Hebrew phrase, that they

did not believe: which phrase is used in many places of Scripture, not to denote the impossibility of a thing's being done, but only that it was not done, or not convenient or necessary that it should be done, as Gen. xix. 22, where it is said to Lot, that Sodom could not be destroyed till he was come into Zoar. Which only signifies, that God did not destroy it till then, for he could have destroyed it before; which none can deny. The like phrase is used in Mark vi. 5, *And he could there do no mighty work, &c.* Which only implies that he did not; for he had power to work, if he had pleased. And that those words in St. John, chap. xii. 39.—*They could not believe,* are so used, is plain from the words following, namely, *because that Esaias said again.* For that Prophet's prediction was not the cause of their unbelief, any more than an almanack is the cause of the eclipse which it foretelleth; but only a sign or argument, or 'an infallible token of its event. Neither doth the word *that* always denote the end or final cause of the thing spoken of, but often referreth to the mere consequent or event. As when St. Paul saith, Rom. v. 20, *The law entered, that the offence might abound;* he cannot possibly mean, that the abounding of the offence, or increase of wickedness, was the very end or final cause for which the law was intended by God Almighty; far be it from us to speak, or even think so wickedly: but only, that it was the event or consequent of God's giving the law, as that by which it received its aggravations. For, as the same Apostle saith, Rom. v. 13, *Sin is not imputed when there is no law.*

C O N F E R E N C E . I V .

Epenetus.

PRAY, what was the objection you were going to make, when we were last together?

Eutychus. It was this: may not God speak in the Scripture in such a phrase, as not to be understood by wicked men? The Scripture is, and will be a killing letter to them.

Epenetus.

Epenetus. It is killing to them only through their own obstinacy; not through the design of God: and as for God's desiring to be understood by wicked men, let me ask you, whether God doth not desire they should repent and live, Ezek. xviii. 23, and xxxiii. 11. Is there not *Joy in heaven* at the conversion of such? Luke xv. 7. And came not Christ into the world *to call sinners to repentance*? And is not all this, a willingness to be understood by them? Certainly God doth desire seriously the repentance of a sinner, so long as he offers him the means of repentance, which he never deprives him totally of, until after a long impenitence, he finally gives him over, as he did Pharaoh after the sixth judgment wrought for his conversion.

Eutyclus. But what do you think of that passage in Isaiah xlvi. 10, *My counsel shall stand, and I will do all my pleasure*?

Epenetus. I do not think, that God hath decreed all things, whatsoever men or devils do; nor do the words say so. But only, that he effecteth all things which he decrees, which must needs be good, if he decrees them. But to ordain man to the bottomless pit, without any regard to his sins, only because he will have it so, I have sufficiently proved to be contrary both to the *will* and *pleasure* of the Almighty.

Eutyclus. But is it not said, Rom. ix. 11, *The children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth?* &c. And may we not see from these words, that nothing is the cause of Election, but the will of God's good pleasure, and that Esau was rejected merely for God's good pleasure?

Epenetus. Those words, mean only, God's chusing the Jews, the seed of Jacob, to be his peculiar people, unto whom God vouchsafed many blessings, such as *delivering unto them the oracles of God*, and *as of whom, according to the flesh, Christ came*: privileges not granted to the posterity of Esau; but by **no** means imply, that either the person of Esau, or his posterity,

terity, were by an absolute decree doomed to eternal condemnation, and that without consideration of the least or greatest sin committed by them. To grant this, would be to make God a mere deluder of miserable men, calling them to salvation in the name of his Son, exhorting them by his word and ministry; while, at the same time, although he pretendeth their good, he fully intendeth their ruin. Beside, the ministers of his word must be false-witnesses, if your notion be true; because they, by their ministry, offer salvation conditionally to many whose damnation is determined absolutely. Now, if the word and ministry offer salvation conditionally, and you would prove by this Scripture, that God hath ordained salvation and damnation without any condition; may not Reprobates justly complain, "Lord, dost thou punish us for not believing in thy Son, when thou didst call us to believe by the preaching of thy word? But why? Thou didst decree to leave us (woful men!) in Adam's sin, to give us neither power to believe, nor a Christ to believe in. How canst thou justly charge us with sin, or increase our punishment for not believing in him, whom thou didst resolve before the world was, that we should never believe in?" So likewise the sacraments, by this opinion, signify nothing, confer nothing, to such as are not saved, but are mere blanks to them; not through the fault of the men, but by the absolute will of God. But it is certain, our Church is not of this barbarous opinion; for she commands her ministers, to tell all, without exception, that Christ died for them; saying, *Take, and eat this, in remembrance that Christ died for thee.* Now it is plain, she means the Reprobate as well as the Elect, or else it would be to command her ministers to deliver the sacrament with a lye in their mouths; unless you will allow, that every one that eateth the bread and wine, are precious vessels of Election, which you will hardly do; it being too melancholy a truth, that many *eat unworthily.* But to proceed; this principle renders all God's other gifts of what kind soever, to those that receive them, unprofitable, (even

(even in God's absolute intention,) such as shall never do them good, in reference to their eternal condition: nay, not only unprofitable, but hurtful too, given them not out of love, but extreme hatred; not that they might use them well, and be blessed in so doing, but that they might use them ill, and so procure greater damnation: nay, it inferreth, that God lifteth them up to the pinnacle of the temple, (as the devil did Christ,) that so they may fall the lower. He loadeth them with knowledge and other excellent endowments, that with the weight of them, he might sink them deeper in hell: these are the consequences of absolute Election and Reprobation, making God's gifts snares to entrap men's souls. So men that have them, have little cause to be proud of them, and less reason to be thankful, to the giver of them, but rather to hate him, because they are giftless gifts, of the same nature with a griping usurer's bounty, or a bait for a poor fish.

Eutychus. But the end that God aims at, is his own glory; for he made all things for himself; and he may give, or withhold his gifts, when, and to whomsoever he pleaseth, without any injustice; therefore he was pleased (says the Assembly of Divines at Westminster,) according to the unsearchable counsel of his own will, (whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures,) to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

Epenetus. I find you still allow the whole matter of Reprobation, to be finally resolved into God's mere pleasure, to shew his sovereign power; for you say he makes a law to bind men to repent and believe, upon pain of damnation; and this law he makes for his mere pleasure; you affirm also, that he decrees to deny sufficient and necessary grace to enable men to repent and believe, and this of his mere pleasure too; and from hence, it doth unavoidably follow, that he doth ordain sin, as the means of damnation, and that of his mere pleasure too.

Eutychus,

Eutyclus. God may give what laws he please; for his sovereignty is absolute, his dominion uncontrollable, he is bound to none, and gives account of his actions to none.

Epenetus. Though it is impossible God should be obliged to his creature, on account of any law made by it, or of any benefit received from it; yet the very nature of God, and that natural equity most eminent in him, he esteems as a law to himself, and doth never transgress the dictates of it. Now God having entered freely into covenant with his creatures, by giving them a law, and making them a promise; this law could not, in strict justice, have been obligatory, if God's own equity had not engaged him to bestow strength to keep it: so likewise as to the promise; if he promise a thing absolutely, he binds himself absolutely to perform it; if he promise a thing conditionally, the condition being fulfilled, he is tied on the honour of his veracity, to make the promise good, Mat. xxv. 24. Heb. vi. 10. 1 John i. 9. And if there be no promise made, what encouragement have we to set about any duty?

Eutyclus. But doth not the Apostle say, Rom. ix. 16, *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy?*

Epenetus. The Apostle does not here speak of salvation or election unto glory; but of giving the gospel, and calling men unto Christianity. Now it is plain, the Gentiles were in no capacity to enquire after it, till God was pleased to give it them, as the Apostle observes from the Prophet, Rom. x. 20, *Esaias is very bold, and saith, I was found of them that sought me not: I was made manifest unto them that asked not after me.* Hear what Mr. Baxter himself saith of this passage, "The meaning is not, that our salvation is not in him that willeth, or in him that runneth: the Apostle talketh of no such thing; but it is about the giving of the gospel to them that had it not, and taking it from them that had forfeited it by their sin." Neither doth the gospel offer salvation to any, but such as both
will

will and run too, which is apparent from such exhortations as these, Heb. xii. 1, *And let us run with patience the race that is set before us.* 1. Cor. ix. 24, *So run that ye may obtain.* There is the same reason also for our willingness, which the Scripture inculcates with no less importunity; insomuch that it is said, Rev. xxii. 17, *Whosoever will, let him take the water of life freely.* And John vii. 17, *If any man will do his (God's) will, he shall know, &c.* And such as remain in unbelief, are reproved upon this account, because they *would not come to Christ*, John v. 40. They would not be gathered to Christ, Mat. xxiii. 37. Now, if God's purpose was to shew mercy and salvation to us, without our *willing* and *running*, why did he give us those laws? And so earnestly exhort us to perform them: *to walk worthy of our calling: to give diligence to make our calling and election sure: to work out our own salvation with fear and trembling?* Eph. iv. 1. 2. Pet. i. 10. Phil. ii. 12.

Eutyclus. I am apt to believe, there is something more in the Apostle's meaning; else why doth he silence all objections against this great point, with his, *Nay, but O man, who art thou, that repliest against God?* Rom. ix. 20.

Epenetus. The Apostle useth that expression, to stop the mouth of any insolent objector against God's will, determining, of his mere pleasure, to save the Gentiles for their believing, or to reprobate the Jews for their not believing: for he gives a clear decision of that point, ver. 30, 31, 32. Not according to that principle of an irrelative Election and Reprobation, but upon account of faith and unbelief respectively. He proves that such as were rejected from the lot of God's people, *were broken off, because of their unbelief*; and that such as were elected to it, did *stand by faith*, Rom. xi. 20. And this is to be resolved wholly into God's will, who was freely pleased thus to ordain touching the sons of men, *That whosoever believeth, should have eternal life: he that believeth not, should be condemned*, John iii. 16. 18. 36. So that the prescription

prescription of faith unto salvation, is of the free-will of God alone, who was graciously pleased to appoint it on such terms.

Eutychus. Nay, but we are chosen unto salvation and glory, not as holy or believers, but to the end we may be made such; according to that of the Apostle, Eph. i. 4, *He hath chosen us in Christ, before the foundation of the world, that we should be holy and without blame, before him in love.*

Epenetus. The Scripture frequently ascribes the name of the effect, to the counsel or decree itself, as you may observe in those texts, 2 Tim. i. 9. Titus i. 2. Ephes. ii. 5, 6. And those words may be interpreted of God's chusing us through Christ, unto a state of grace, to the end we may lead a holy life. For, as I formerly told you, Election is properly an act of judgment; a preferring of the better before the worse. Now those that are in Christ (by what means soever) are absolutely better than those that are out of Christ, (by what means soever;) and if so, then God's electing some, *as considered in Christ*, and rejecting others, *as considered out of him*, plainly shews, that God chuseth the better before the worse. He chose St. Peter and St. Paul, who he foreknew would believe, because out of his mere pleasure he would save believers.

Eutychus. But the Apostle tells us, 2 Thes. iii. 2, *All men have not faith*; and, in Titus i. 1, he makes faith a thing proper to the Elect only, calling it *the faith of God's Elect*.

Epenetus. The faith there meant, signifies no other than the christian faith in general; which every one is bound to believe; and not the virtue of faith, by which we do believe; as you may see ver. 4, of this very chapter, *To Titus mine own son, after the common faith.* Neither are we to understand by the word Elect in that place, such persons as were from all eternity chosen absolutely to glory; for if we say, they were elected to glory before they believed, because the word elect is first; by the same reason, holiness goeth before faith: because we read, Rev. xiii. 10, *Here is the patience and the faith of the saints.* And we might with equal authority conclude,

conclude, that Vocation precedes Election, because Rev. xvii. 14, they are said to be *called, and chosen, and faithful*. So that by the word elect, in that place, we may understand such as are elect to grace, or called to the faith by a gracious election, and obey that call.

Eutyclus. But it is said, Eph. i. 5, that we are *predestinated according to the good pleasure of his will*; which plainly shews, that our salvation is without any condition.

Epenetus. This word *good pleasure* doth not signify the absoluteness, but the respectiveness of his will, because it relateth to something in which God is well-pleased, and that is Christ. It being impossible for God to please himself with mankind, or for men to be well-pleasing to God, any otherwise than in him; of whom it is said, *this is my beloved Son, in whom I am well pleased*. And if you will allow the Scripture to be true, then you must allow the promises therein, all of them, to run conditional; such as John viii. 51, *If a man keep my saying, he shall never see death*. Gal. vi. 7, *Whatsoever a man soweth, that shall he also reap*. Rev. iii. 20, *If any man hear my voice, and open the door, I will come in to him, and will sup with him, &c.* And *we shall reap if we faint not*. So likewise the threatenings of God are not in jest. For, *depart from me, ye cursed*, was not foretold as a bugbear to scare children, but that every one might beware, and not bring himself under that sentence. Christ's invitations are serious; he would have every one come in at the preaching of his word. And as he *died for all*, so he earnestly desires that all may be saved, and shews it is our own fault if we are not.

Eutyclus. I believe, that wicked men are the cause of their own misery; for the will is determined to an object two ways: 1. By compulsion, against the bent and inclination of it. 2. By necessity, according to the natural desire and liking of it. And by this last only it is, that God's predestination determineth the will to sin; it forceth no man to do that which

he would not, but only carries him towards that which he would. For though it be true, when men sin, they cannot chuse; yet, it is as true, they will not chuse.

Epenetus. This fine turn, is nothing at all to the purpose; authors make no distinction between these two words, *necessity*, and *compulsion*, but use them in this argument promiscuously; denying that God did necessitate men to sin, lest they should grant him to be the author of sin. For that which necessitates the will to sin, is as truly the cause of sin, as that which forceth it; because it maketh the sin inevitably to be committed. Nay, that which necessitates the will to sin, is more truly the cause of sin, than the will itself, because it over-ruleth the will, by making it become but a servile instrument, irresistibly subject to superior determination; it consequently must be a truer cause of all such acts and sins, as proceed from a will so determined, than the will is. But further, that which maketh a man sin, by way of necessity only, that is, with, and not against his will, is the cause of his sin, in a worse manner than that which constraineth him to sin against his will; as he which by powerful persuasions draweth a man to stab, hang, or poison himself, is in a grosser manner the cause of that evil action, than he that by force compelleth him; because he maketh him consent to his own death. So likewise, if God's decree does not only make men sin, but sin willingly too; not only cause that they shall (*malè agere*) *do evil*, but (*malè velle*) *will it too*, it hath the deeper hand in the sin.

Eutyclus. I do not think God predestinates sin, as it is sin, but as a means of declaring his justice, in the punishment of wicked men.

Epenetus. But we must not do evil that good may come. A good intention, cannot make a bad action good; it remaineth evil, though the end aimed at be never so good. So that the end, manner, yea, and matter too, must be good, or else the action is naught. For example: he that shall steal that he may give an alms, or oppress the poor to teach them patience,

though

though his end be never so good, sinneth notwithstanding, consequently, though we should grant, that Godwills sin, for ends never so good, yet willing it with such a powerful will, as giveth a necessary being to it, he becometh author of that which is formally sin. Beside, this distinction fasteneth upon God a further aspersion, a want of wisdom, sincerity, and mercy. Of wisdom, in that his counsels must needs be weak, if he can find out no means, to glorify his justice, but by the bringing sin into the world, which *his soul hateth*, and appointing men to commit it, that so he may manifest his justice in punishing them for it. Want of sincerity with men, in that God having appointed men, by his absolute will, to eternal perdition, does also decree that they should sin, that so they might be damned for those very sins which he decreeth and draweth them into; and so dissembleth, because he slaughtereth them under a specious shew of justice, in punishing them for their sins, when at the same time they are what he had in his eternal counsel appointed for their ruin. Just as I have heard it reported of Tiberius, who having a purpose to put Drusus and Nero to death, (the two sons of Germanicus) used sundry contrivances, to cause them to revile him, that so he might find occasion against them. Again, want of mercy, in a high degree; as if God delighted so in blood, that rather than not destroy men's souls, he will have them live and die in sin, that he may destroy them. And shall we dare to cast these soul enormities upon the God of truth and Father of Mercies?

Eutychus. But we must make a distinction; you know the stinking of a dunghil proceedeth from the sun's shining upon it; and yet the sun is not the cause of those impure vapours that ascend, but the dunghil itself. Now as the stinking of the dunghil is a consequent, but not an effect of the shining of the sun; so sin is a consequent of Reprobation, but not an effect of it.

Epenetus. I answer. First, your similitude is quite beside the purpose; because the dunghil is supposed to be, before the

shining of the sun, and is sure to sink, whether the sun shine or not; whereas God's impulse is supposed to be, before the sin, and decreed so to be from all eternity. 2. The shining of the sun, an universal cause; shining as much on the diamond as upon the dunghil; whereas your doctrine teaches, that God's impulse to do evil, is particular; more, in compelling Shimei to curse David, and Jeroboam to rebel, than on any other persons who had none of that impulse. 3. The sun, acts as an involuntary agent, doing all that it doth by mere necessity, whereas the impulse you speak of, is ascribed to God as a free agent, and by consequence, to his choice; unless you will say, that God is necessitated, or doth of necessity compel men to do wickedly; which will make your cause so much the worse.

Eutychus. God wisheth the salvation of the Reprobate seriously, though not absolutely.

Epenetus. It is true, God doth not will the salvation of all absolutely, or as a thing which he resolveth undoubtedly shall come to pass, for then all must be saved whether they would or no: but he wisheth the salvation of all, upon condition they will repent and believe.

Eutychus. Why, this is exactly my belief; wicked men certainly perish, for not performing the condition of the covenant of grace; God being sincere in his offers of salvation to the Reprobate, as well as the Elect.

Epenetus. If so, you will allow, that the condition must be possible to them to whom the promise is made; and the performance of the condition must be a part of God's will, as well as the salvation promised; or else the promise cannot be candid and sincere. For a condition is the offer of a power of choice: now, where there is no liberty of choice afforded, there is no true condition appointed. It is all one, for me to offer a piece of money to one blind, upon condition he will open his eyes, and tell me what piece of money it is, and to deny it flatly to another; for the one can have it no
more

more than the other: nay, it is a great deal worse; for it is a denial joined with a scoff. Just as if the King should make an act, that no Frenchmen should be made citizens of London, and then make a decree, to grant some noble privileges to the citizens of London only, and yet, should command it to be proclaimed, that he will give them to the Frenchmen, upon condition, they will be made freemen of London. Would not any man say, that the King, in this case, did delude, and tantalize the poor Frenchmen. In like manner, if God hath made a decree, that such and such men shall never believe, and yet offer them heaven on condition of believing; it may truly be said, that God doth not only deny them heaven, but deny it with a bitter derision.

Eutyclus. Sir, I must confess, I have often staggered in this point; but I am told, that God, who is sovereign Lord of all his creatures, may, without any injustice, do with them, and dispose of them, for what end and purpose he pleases.

Epenetus. The question is not, what an Almighty sovereign power *can do* with his poor vassals, but, what a power that is good and just *will do*. For though in respect to his absolute sovereignty, (separated from his goodness and justice,) he *might* destroy his creatures, without any respect to their good or bad actions, yet it is incompatible with a God, clothed with infinite goodness and mercy, to appoint men to hell, of his mere will and pleasure. All things are indeed possible with God; but yet God cannot do that which implies a contradiction. He, who out of nothing, created all things, can (if he please) turn all things into nothing again: but he cannot make things out of nothing, so as they shall be nothing still: he can draw good out of evil, by disposing of evil to good ends; but he cannot so make evil good, as that the evil shall still retain its own nature. God can determine the will of man, to this, or that, and so deprive the will of that part of its nature; but not so, as that the will shall retain its nature.

at

at the same time it is deprived of it. These are some of the things which implies a contradiction, and therefore not to be imputed to God, who if he could be guilty of them, would cease to be God. The Scripture tells us, that God is good to all: how can he then, without any motive in the creature, provide for it from everlasting, the most insuperable torments; yea, even before he thought of bestowing any the least good upon it? Hear what St. Austin has said on this matter: "God is good, and God is just. He may, without any desert, free men from punishment, because he is good; but he cannot condemn any man without evil deserts, because he is just."

Eutyhus. I believe God may with less injustice damn his creatures for nothing, than annihilate them for nothing; because he that wants a being, enjoyeth no good; but he that is tormented in hell, hath a being, and by consequence, something that is good: if therefore, God may turn a man into nothing for his pleasure, much more may he torment him in hell.

Epenetus. This is contrary to our blessed Saviour's saying: *Wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.* As if he had said, so deplorable shall his condition be, that it had been good for him, if he had never received a being. For where shall we find a man that would not chuse to vanish into a thousand nothings, rather than be cast soul and body into hell? Why, are men so afraid of hell when they lie upon the brink of eternity: but because they judge a being there, incomparably worse, than not to be at all? Common sense, judgeth pains when they are extreme, to be worse than death. Hence it is, that Job, cursed his birth-day, and wished himself in the grave; plainly preferring the loss of his being, before that miserable being he then had.

Futicus. Shall I see you again at my house to morrow?

Epenetus. God willing, I shall wait on you.

CONFERENCE

C O N F E R E N C E V.

Eutychus.

MAY not God's ways be very just, and yet seem unjust to men's erring understanding?

Epenetus. God hath made man capable of discerning between right and wrong, just and unjust. When a thing is done, reason, is able to say, this is just, or this is unjust, whether it be done by God, or man: for justice in God and men are for substance the same thing, though infinitely differing in degree; reason was given us, that we might make a distinction between right and wrong, good and evil: and accordingly, God hath demanded in Scripture a right application of our reason, calling upon us to be judges of the equity of his ways: which he never would have done, had not reason been able to have given a determinate vote: *Isaiah v. 3, Judge, I pray you, betwixt me and my vineyard. Ezek. xviii. 25, Oh house of Israel, is not my way equal? Are not your ways unequal?*

Eutychus. But whatsoever is set down in Scripture for the will of God, must needs be just; and consequently, his absolute decree in respect to the Elect and Reprobate; besides, God doth hereby fully manifest his justice and his mercy too, his justice toward Reprobates, his mercy toward the Elect.

Epenetus. I deny, that those absolute decrees are any part of God's revealed will; no, "God cannot will any thing that is unjust." Therefore absolute Reprobation can be no part of God's will; because I have already proved it unjust. And how unmerciful! What man in the world can divest himself so far of nature and humanity, as to resolve to marry, in order to have children, that after they have lived a while with him, he may hang them up by their tongues, tear their flesh with scourges, or pull it from their bones with burning pincers; that by thus torturing them, he may shew his power and authority over them? Much less, can we believe, that *the God of mercy*

mercy can so far forget himself, as out of his absolute pleasure, to ordain infinite multitudes of his children, made after his own image, to everlasting fire; and create them one after another, that after the end of a short life, he may torment them without end, to shew his power and sovereignty! Who can believe, that the righteous Judge of all the world, should first will, that a harmless person should be made miserable, and then will, that he be made a sinner, that so he may be miserable? And this by way of justice! For my part, I should think more favourably of those men, whom I should hear deny the being of a God, than of those, who should say, that God delighteth in the destruction of his creatures; that he is a devourer of the souls of men; that the damnation of so many millions of souls, was absolutely and antecedently intended by Almighty God, long before they were born. What can we think of those men, who have told the world, "That grace is not offered by God, even to those who are called, with a meaning to give it, but to the Elect only? That though God in words protest he would have Reprobates believe; yet in deed he will not have them?" Now what is this, but God's placing men under the plentiful means of salvation, offering it to them so plainly, that men would think they might have it when they would; when, at the same time, he tully intendeth that they shall never have it; with-holding from them either the first grace, that they cannot believe, or the second grace, that they cannot persevere?

Eutyclus. God doth not decree to damn any man without respect to his sins, because he could not otherwise have shewn his justice.

Epenetus. If he would not decree to damn any without respect unto their sins, because he would be just; he would as little decree to reprobate any irrespectively, because he would be just too. It being always his intention to glorify his justice in whatsoever he decreed; and how that can be done, by decreeing that men should sin, in order to punishment, I cannot conceive

conceive. Sir, let me ask you one question, whether you think really, that God's decree of damnation was made without the least respect to sin in his creatures?

[*To be continued.*]



The LIFE of GREGORY LOPEZ.

[*Continued from page 367.*]

C H A P. VI.

He goes to Atrisco, and thence to Mexico.

THE design of not being known and esteemed of men, occasioned Lopez to change his abode. Accordingly perceiving that after he had been here four years, he was much known and honoured both by Spaniards and Indians, he set out for Atrisco. When he was within a league of it, he met a gentleman named Juan Perez Romero, who gave him a room in his house, and all that he wanted. His habit being worn out, his charitable host gave him another, made of coarse brown cloth, in the form of a cassock, with breeches and stockings of the same, he wore the same sort all the rest of his life. He was situated much to his satisfaction here; his host living a truly christian life, and profiting both by his advice and example, the only recompense he had to make them. But God did not permit him to remain here any more than two years. Some who lived near Romero, seeing in so young a man, and one who was of no religious order, so great mortification, and such admirable wisdom and knowledge, even without a learned education, were afraid where no fear was, and accused him with so much warmth before the Archbishop of Mexico, that he believed a judicial information

ought to be taken concerning him. This information was taken in due form of law, and the sentence which the Archbishop gave thereupon, made not only the innocence of Lopez appear, but likewise his eminent virtue and piety.

2. He then took his leave of Romero, leaving both him, his family, and his neighbours swallowed up in sorrow. Being in the way to Mexico, he observed a church near Testuco, where he imagined he might find some small lodging, fit for a religious retreat. And so he did in his return from Mexico. During the first seven months of his abode there, none knew what he was, nor took any notice of him. As he appeared like a simple man, of little spirit or understanding, no one was forward to accost him; nor did any one perceive the immense treasure which God had hid in his soul. By this means he was in so great necessity (as was afterwards known) that sometimes he passed several days without eating any thing but wild quinces. But afterwards the people began to observe him more, and devout persons invited him to eat with them. His very uncommon abstinence, and manner of life was then matter of edification to some; others suspected all was not well; and others concluded, he was a secret heretic.

3. These could not be at rest, till they had applied again to the Archbishop, Don Pedro Moya de Conturas, who then determined to be more exactly informed of the life, manners, and sentiments of Lopez. To this end I went to Testuco; where after I had conversed with him for a long time, I was thoroughly satisfied. Of this I gave an account to the Archbishop, who in order to remove all future objections, commissioned Father Alphonso Sanchez, a person of eminent piety and knowledge, to enquire more fully into his employments, exercises, and sentiments. He accordingly went, and asked him many questions, which he answered with much modesty and humility; but exceeding briefly, till Sanchez said, "I will declare to you frankly, it is my Lord Archbishop has sent

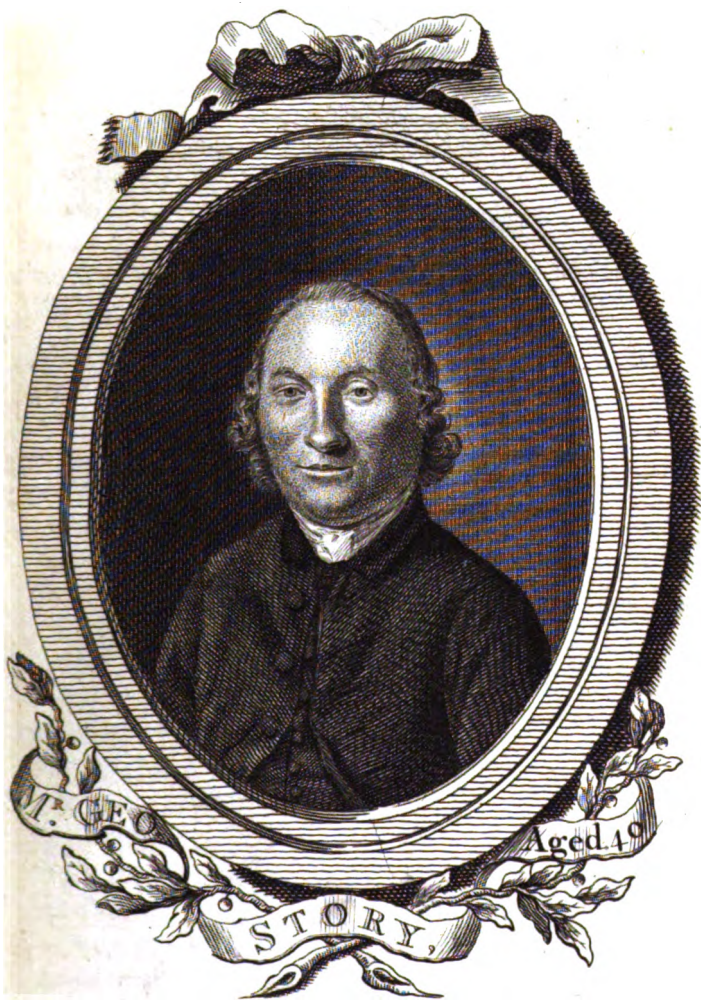
sent me; and therefore, as you are one of his sheep, you are obliged to answer me with all plainness." He then began to interrogate anew, and to ask the most difficult questions concerning faith. Lopez answered him with the utmost clearness, and supported all his answers with scripture, recounted all the heresies which had arisen against the truth, marking all the times and authors of them, and also the fathers and doctors that opposed them, either viva voce or by writing: and all his answers were so judicious and solid, that the Father stood in admiration of him. And much more at the manner wherein he answered all objections, either to his inward or outward conduct, which convinced him, he acted with a prudence that was rather divine than human.

He gave an account of all that had passed to the Archbishop in a manner so advantageous to Lopez, that this good Bishop testified much satisfaction, at having a man of so great virtue joined to his flock.

4. The first time I spoke to his Grace after this, he said, Father Sanchez, in giving him an account of Lopez, had used these very words, "In truth my Lord, I am obliged to acknowledge, that in comparison of this man, I have not yet begun to learn my spiritual A, B, C."

While he was yet at Testuco, several persons of all ranks coming from Mexico to consult him touching their spiritual distresses, they all returned much enlightened and comforted. All the people then began to take knowledge, that he had a peculiar gift from God, of easing and comforting the afflicted.

[To be continued.]



him down for us." He then fetched out the Riot Act, and came into the midst of the crowd to read it; so I ceased speaking until he concluded. I asked him if he had done reading? He said he had. Well, then said I, I will begin again; so I went on, and concluded in peace. After sermon the Constables came to fetch me before the Mayor. When I came, I found the Rector, the Curate, and the Town-Clerk there. Mr. Mayor insisted I had been making a riot: I denied the charge, and desired him to prove it. He said, he would not stand proving the matter with me; but, says he, "Shew your authority, or to prison you shall go." I told him, "I have been preaching, and have a licence so to do," which I then produced. This being read, "These Justices, said he, are Methodists every one of them." Well, but is this all you have to shew? I answered, yes; then said he, you must go to prison. Let his mittimus be made out. For which purpose pen, ink, and paper were brought. But he was informed there was an Act of Toleration: this was produced; in which it was asserted, that a qualified Preacher might preach in either house, field, or other place. This seemed to puzzle Mr. Mayor a little; and he thought it best to dismiss me, on condition that nothing of the kind might be attempted again. I told him, I intended to preach again at two o'clock, which I did to well nigh all the town, and had no interruption. I went again that day fortnight, and preached three times, and had very large congregations each time. Presently after, I left the country, and must confess, I cannot help blaming those who came after me, for not following the blow. I was much importuned to stay in the country. However, I tore myself from them, and hastened to the London Conference.

From thence I was appointed for *Castlebar* in *Ireland*, and made the best of my way thither. As I sailed up *Bristol Channel*, I looked with a wishful eye to *Pembrokeshire*; and if I could have got on shore, I should have been tempted to stay with them. But we stretched over for *Dublin*; and from thence

thence I went to *Castlebar*. Here I found myself not only in another country, but amongst another sort of people. Instead of having crowds following me, as in *Pembrokeshire*, I was shut up in a little dark hole, and had but three little congregations in the Circuit; and being entirely surrounded by Papists, there was no probability of enlarging my sphere of action; for they neither understood English, nor durst they come to hear if they had been ever so desirous. Here I was warmer than ever, in my zeal against the Papists; and had it not been for three troops of dragoons who lay in the town, and were constant hearers, I know not but I should have paid for my *rashness*.

Finding I could not enlarge my bounds of preaching, I determined to improve my little learning. I did not like to be at the mercy of every pretender, with regard to the original Scriptures, and was much excited to aim at a little more knowledge by your Address to the Clergy. I saw every reason assigned for their knowing Greek and Hebrew, was doubly applicable to me. Indeed it was my desire, from the time of my first engaging in the work of God, to shew myself approved unto God, a workman, that needed not be ashamed, rightly dividing the word of truth.

Very providentially, there was a grammar-school, in *Castlebar*, in which some Gentlemen's sons were instructed in the learned languages. The Master very freely assisted me; so that I preached night and morning, devoted the forenoon to study, and spent the afternoon in visiting the sick, and reading English; and the evening I spent with my friendly Schoolmaster. This has proved very useful to me ever since. Some good was done during my stay here; the number of Societies were a little increased, and the congregations much enlarged.

From hence I removed into the *Athlone* Circuit. I still attended unto my studies, but had not the same opportunities as before. I here got a sore illness by lying in a damp bed, so that my speech and hearing were well nigh taken from me. But this was a necessary visitation, and what my carelessness deserved.

deserved. However, when I was able, I preached abroad in most of the towns, and I hope not in vain; though I did not live so near to God as I ought to have done.

My next remove was to *Corke*. Here a blessed work was begun under that indefatigable servant of God, Mr. *Penington*. It did not decrease during my stay, but increased more abundantly. I preached abroad in every part of the town. Prayer-meetings were regularly kept up. I met the Class-leaders every Saturday night, and appointed each his work for the ensuing week. Strict discipline was observed: not a Class-leader or Steward was permitted to enter the Society, without producing his ticket: and the work of the Lord prospered on every side. In this agreeable manner things went on, when Mr *James Morgan* came to help me. He was the older Preacher, though the care of things was committed to me. I could soon see a party gathering against me, who did not like that strictness of discipline. At length he insisted on a person's being admitted to the Love-feasts and Society-meetings who would not meet in Class; this I could not admit of. I insisted on poor and rich meeting in Class, or not having any privilege of meeting in Society. Letters were sent to you Sir; and your answers were construed in their favour. However, I stood to what I saw was right. They then alledged, her husband would not let her meet in Class. To cut off this pretence I went and asked him if he did hinder her? His answer was, she is at her own liberty: then Mr. M. was obliged to submit. This however caused a shyness betwixt Mr. M. and myself, which cast a damp upon the work. Yet I kept up, at all events, the same discipline as long as I stayed at *Corke*.

At the beginning of the year 1765, I removed to *Limerick*, and in July I came over to *England*, to the *Manchester* Conference. After seeing some of my relations in *Yorkshire*, I set out for *Scotland*. Resting on the Sunday at *Dumfries*, I preached in the Ball-Room, the day being rainy, so that I could

could not preach out of doors. Here I was much importuned to stay ; but my destination was to *Glasgow*. When I arrived, I entered on a scene I had never done before. The winter was very hard ; I was in a strange land ; no Society ; no place of entertainment ; no place to preach in ; no friend to communicate my mind to. I took a private lodging, and gave out that I should preach on the green, a place of public resort, hard by the town. A table was carried to the place, and at the appointed time I went and found two barber's boys and two old women waiting. My very soul sunk within me. I had travelled by land and by water near six hundred miles to this place ; and behold my congregation ! Well, I turned upon my heel to go away : no one can tell but they who have experienced it, what a task it is to stand out in the open air, to preach to no body ! More especially in such a place as *Glasgow*. However, at length I mounted my table, and began to sing, which I had entirely to myself. A few more kept creeping together, all seemingly very poor people, till at length I had about two hundred hearers. But this was poor encouragement. The night following I had a more promising congregation ; yet nothing to what I expected. The third night we had heavy rain : this quite cast me down again. Oh, what a day of distress was that ! I had not learned in all states to be content. The enemy assaulted me sorely, so that I was ready to cry out, " it is better for me to die than to live." But God pitied my weakness ; the next day cleared up, and I was never prevented from preaching out of doors for eleven or twelve weeks after. On the Saturday evening I had a large congregation, and on Sunday morning a larger ; but such a one on Sunday evening, as I do not remember ever seeing before. I mounted my table but was quite too low. I set a chair upon it, but was too low still ; I then mounted upon a high wall, and cried aloud, *The hour is coming and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live.* All was still as
night,

night, so that I conceived great hopes of this opportunity : but when I had done, they made a lane for me to walk through the huge multitude, while they stood staring at me ; but no one said, Where dwellest thou ? I walked home much dejected. One great obstacle was, a new edition of the eleven letters, ascribed to Mr. *Hervey*, was just come out prefaced by a Minister in *Edinburgh*, a man much esteemed in *Scotland*. These letters fully answered their design. They carried gall and wormwood wherever they came. So that it was a sufficient reason for every one to keep their distance, because I was connected with you. I laboured to keep as clear as possible of controversy, dwelling chiefly upon, Repentance, Faith, and the New-birth. Indeed as I then leaned much both to imputed righteousness and final perseverance, I had no temptation to bring in controversy.

I soon found that persons may easily learn to con over several gospel topics ; such as original sin, the offices of Christ, his being the only Saviour and the like ; and yet, be highly, self-sufficient, unbroken-hearted sinners. This I saw, and levelled all my powers against it. I soon found their pharisaic heart could not stand it. Hence I drew their resentment upon me, and plenty of lies and calumnies were soon spread abroad.

I continued preaching night and morning, when opportunity offered ; and tried much to procure a place to preach in, as the winter was now come on. I believe I was disappointed in ten or twelve different places. I sold my horse, and a Preacher who passed through *Glasgow*, to *Ireland*, having his horse lamed, and little money left, I spared about three guineas to help him on his way. This brought my stock into a small compass ; and having every thing to pay for, I was reduced to a short allowance. I paid three shillings per week for my room, fire, and attendance ; but I really kept a very poor house. I never kept so many fast days, either

before or since. But how to keep up my credit was a difficulty, for I was afraid my landlady would think me either poor or covetous; I frequently desired her not to provide any thing for dinner, and a little before noon, I dressed myself, and walked out, till after dinner, and then came home to my hungry room, with a hungry belly. However, she thought I had dined out some where; so I saved my credit.

About this time a poor man was executed for the murder of his wife; I attended him several weeks in the prison, and likewise at his execution, which had a circumstance I never saw before; they chopped off his right hand, before his execution, with a great axe, just as a butcher would chop a piece of beef with a cleaver. As I had reason to believe the Lord had plucked him as a brand from the burning, I published a short account of his case. 'Tis amazing what a cry this raised up against me, to say that God had mercy on such a sinner! Papers were cried up and down the streets against me, filled with lies of all sorts. Nay, so zealous was some poor creature, that he began publishing weekly numbers, and had no better subject than myself. My case was now deplorable; I had famine within doors, and plenty of reproach without. Just at this time there was an elegant place of worship building, called *A Kirk of Relief*. Formerly the inhabitants in *Scotland* had the privilege of choosing their own Ministers; this privilege they are now debarred of, and the gift of a living lies in the hands of a patron. But frequently the parishioners unite, build a place of worship, and call a Minister themselves; leaving the old kirk to the patron and his friend. This was the case in *Glasgow*; but they had not chosen their Minister. One of their leading men was one of my greatest intimates. He said, he would engage me three hundred votes, which would be a majority. This was an alluring bait, considering my present circumstances; a place of one hundred and forty pounds per ann. with honour and credit on one hand, and hunger and contempt on the other. But I thought it would be
betraying

betraying the trust which was reposed in me. Afterwards some of that party desired a meeting with me; but I so satisfied them that I heard no more from that quarter. At length I procured a place to preach in, and my hearers furnished it with a pulpit and seats. I saw now a little fruit of my labour: as I had a place to preach in, and a little Society, which kept continually coming in; some of whom stand to this day, while others are gone to rest.

I observed above, how kind providence was in the weather; for though it was a remarkable wet season, yet I never was once prevented preaching abroad till the middle of November, and which was then only one night: so that it became a kind of proverb among the people, "If it rains all day, it will be fair at night for the *laad* to preach on the green." One little circumstance I cannot omit. Some time after my arrival at *Glasgow*, I found myself at a loss for singing, having but a poor voice. And as the people knew nothing of our hymns, I was obliged to sing the Scotch psalms; yet being frequently at a loss, one of my hearers told me, if I pleased, he would be my Precentor, that is, my Clerk, to lead off the psalms. At this I was glad; so we went on pretty well: but at length he brought me a bill of thirteen shillings and four-pence for his work, which was just four-pence a time. This did but ill suit my circumstances. However, I paid him his demand, and dismissed him and the Scotch psalms together. I now began to sing our own hymns; the people liked them right well, and in a little time, I taught them to sing several of our tunes.

After the Society was increased to forty or fifty, some of them began to enquire how I was maintained? They asked me if I had not an estate; or some supplies from *England*? I told them I had neither; but having sold my horse, I had made what little I had go as far as I could. I then explained our custom to them. I told them of the little matter we usually received from our people. The poor, dear souls were much affected, and they very liberally supplied my wants, as also those that came after

me. I stayed with them till the middle of April, and then bid them an affectionate farewell; leaving about seventy persons joined together. Though I had many trials in *Glasgow*, yet I had much opportunity to pursue my study; and the privilege of perusing the College library was of singular advantage to me. But I own I did not live so near to God, the latter part of my time, as I did in the beginning. I seldom enlarge my acquaintance, but I find it enlarges my temptations: so I found cause to cry out, Lord pardon my trifling, and want of deep seriousness!

From hence I went to *Edinburgh*, and in my way turned aside to *Stirling*, where I spent three nights. On the Sunday, preaching under the side of an old uninhabited building, some young men got into the inside, and going up stairs, threw off a number of the slates; but though they fell just by me, I was not hurt, nor any one else. Leaving *Stirling*, I came to *Edinburgh*, where the brethren received me gladly. The Octagon was not quite finished, but the congregation was miserably small. Several things had concurred to reduce both the Society and the congregation, particularly the aforementioned letters. I had soon the pleasure of seeing the congregation increase, yet not as I could wish; the place was never above half filled, even on Sunday evenings. I was therefore determined to take a new step. The *Castle-hill* being the place of general rendezvous of all sorts of people, after they come out of the Churches, about twelve o'clock I was determined to preach there just at that time: it was something disagreeable to stand up bare-headed in the blazing sun; but this I regarded not. My method was, to preach in the Octagon in the morning, on the *Castle-hill* at noon, in the High-School yard at four o'clock, and in the Octagon at six in the evening. As I generally spake with all my might, this was rather too hard for my constitution. However, by this means I got the Octagon well filled on a Sunday evening, and helped the Society a little. In order to establish a communi-

cation

cation betwixt *Edinburgh* and *Glasgow*, I preached in several towns which lie between, such as *Burrowstonefs*, *Linlithgow*, *Falkirk*, and *Killsyth*; but I fear, with little fruit.

In October, I left my much-esteemed friends at *Edinburgh*, and removed to *Aberdeen*. In crossing the *Forth*, which is seven miles from *Leith* to *Kinghorn*, I know not that I was ever nearer being drowned. There were several friends from *Edinburgh*, and it being an exceeding fine calm morning, the regular passage-boat being gone, we had a small pinnace; but when we were about half way over, such a sudden squall of wind arose, that we were in danger of being over-set every minute. But by a merciful providence we got safe over. At *Aberdeen* I met with a loving people; but as the winter was at hand, I had no opportunity of enlarging my sphere of action. I was therefore determined to apply myself to study, and to live nearer to God than I had done. A family residing in *Aberdeen*, which came from *Leeds*, I immediately contracted an acquaintance with them; but this led me into company, which was a great loss to my soul. After I had spent some time, being fully convinced of my danger, I judged it best to flee. And a ship being ready to sail for *Leith*, I went on board immediately, taking an abrupt leave. I never was with such a ship's company before. Every one on board, both sailors and passengers, came upon deck to prayers, and all kneeled down, except the man at the helm. After a slow passage we reached *Leith*. I hastened to *Edinburgh*, anxious to see my friends; the generality of whom were glad to see me.

As soon as the season would permit, I took my station on the Castle-hill, hoping for the same success which I had the last summer. But a circumstance happened which hindered the usefulness of me and my fellow-labourer: for Mr. *Olivers* was now with me.

There had been, a few years before, a young man, Mr. *T—n—d*, in that College, who met in our Society. He appeared

appeared to be much alive to God, and was the Leader of one of the Classes. He had been in *England* for some time, had got ordained, turned Predestinarian, and affected a popular character. He now came to *Edinburgh*, partly *on purpose* to do us harm, and partly, for another purpose. In the latter design he failed; but in the former he was too successful. He would not preach in our place, nor even come to hear us: but preached at our usual times; and by this means drew away much people from us. There was neither matter nor method in his preaching; but it was loud and quaint; so he was much admired. He first turned Calvinist, and then to nothing. It is plain, a man with little parts, and little religion, may do that harm in a small time, which men of far greater parts and deeper religion cannot repair in a long time. For though my colleague, who was a man of good abilities, and did all in his power, as well as my self; yet could we not either prevent or remove the harm which one shallow young man was doing.

My next remove was to *Chester*, where a change took place of such consequence to me, that I should be much wanting in my gratitude to a kind providence if I passed it over in silence. I found it was expedient for me to marry, on several occasions; but it appeared a matter of great consequence. Only two things in all my life had given me greater concern; namely, my acceptance with God, and my call to preach. What I wanted was, a person of grace, of good understanding, of a good natural disposition, (for my own is violent,) and one who had been well educated. I had contracted an acquaintance with one while in the city of *Cork*, in whom I had reason to believe the above properties met; she was descended from an eminent French family, whose grandfather, among many others, had fled from the rage of Lewis the xiv. She was early bereaved of her father, and not long after, of her mother. My great objection was, the bringing a person of her delicate constitution and education into such a way of life.

life, as she must expect if she became my Wife. This, I feared would be more than her spirits could bear. Besides, I found a great aversion to bring any more burdens upon the Societies; yet, believing it to be the will of God, I at length ventured upon this important step; for which I have abundant reason to bless God, and hope I shall do it for ever.

Before the end of the year, I preached one Sunday morning in the market-place at *Salop*, and met with no other molestation, than a few clods and small stones. So I gave notice, that I would preach in the evening, at a place called the Quarry. When I drew near the place, there was a little army gathered together. They did not stay till I came to the place; but came on furiously, so that I was soon hemmed in on every side. They seemed a little at a stand, when I demanded to know what they wanted? However, they rallied, and though they did not *strike* me, they *kicked* me about to some purpose. By degrees they hurried me up to the door of a house, which belonged to a Justice of Peace. I thought there might be something providential in this; and took the liberty of going to desire his protection. The Justice was at the coffee-house, but I sent for him; the mob by this time had filled the street, and were roaring like lions. At length the Justice came. He said, tell me who have hurt you? And I will send a warrant for them; and after a little incoherent talk, fairly shoved me out of doors, into the midst of the mob. Providence held them from striking, or a very few blows might have ended the business. I likewise kept on my feet, for if I had once been down, there was no likelihood I should have risen again. But I was covered with dirt from head to foot. All the filth they could scrape up was thrown, and when I attempted turning away my face on one side, I met it on the other. Which way to go I knew not, nor indeed could I go any way, but just as my masters drove me. At length, I heard some cry out, "for shame, for shame;" this occasioned a quarrel among themselves. Mean time, an honest man opened his

his door: so I slipped in, and went out by a back way, not much hurt, but dreadfully bedaubed; so that I really needed much washing.

The next year the Society in *Dublin* being in much confusion, you desired me Sir, to go thither to visit them. My affectionate partner was in a very unfit situation for crossing the water. When we got there, I was in great hopes for several weeks, the desired end would be accomplished. But my former antagonist coming to *Dublin*, who had been the occasion of the confusion, I had all my work to do over again. But he is gone, and I hope to paradise. There I shall leave him; but he occasioned my path to be very rough in *Dublin*.

While we were there, my Wife was delivered of her first child; and not being skilfully treated, she had such a complaint in her breast as was supposed to be a confirmed cancer. The anguish which I saw her daily in was such an affliction to me, as I never experienced before. This continued nine months, during which, every means was tried which could be devised. At length, partly, by a very abstemious diet, partly by taking quicksilver, with the application of boiled hemlock outwardly, through the blessing of God, a perfect cure was effected. But before this we removed to *Corke*, leaving our infant above a hundred miles from us; but though the nurse was a Papist, I have reason to believe she did her duty to the child.

I found *Cork* was not as I had left it, about four years ago. Then every thing appeared lively: now alas, all was dull and languid, the prayer-meetings were dropped, discipline was not kept up, and the Society was much decayed. I laboured with my might to revive the former flame; but how hard is it to regain the ground which is lost! This has often been a discouragement to me; that whatever steps I have taken to revive or enlarge the work of God, few of my successors will continue to tread in the same. Either indifferency, or
not

not seeing things in the same light, envy having had too great an influence, has often hindered the good work of God.

A little before I left *Cork*, I was at *Bandan* one Sunday. It happened there was to be a review on the Monday, of a regiment of light-horse. While I was preaching, Colonel *Walpole*, and all the Officers came, and behaved in a most indecent manner. On my speaking to them, the Colonel ordered four Trumpeters, from the barracks, into the middle of the congregation, and commanded them to sound. I gave out, "Praise God, &c." and when it was sung, began again; so that the poor Trumpeters sounded till they were black in the face, and at last were fairly worn out. This so enraged the Colonel, that he even foamed with rage and blasphemies, and I expected every moment his cane would have been laid upon the poor men's heads. However, at last, they all retreated, and got little but shame for their trouble. As the Colonel was in liquor, I took the liberty to send him a few lines the next morning, and was told, he said, he would not be guilty of such an indiscretion again for twenty pounds. But as I was preaching in the market-house the next night, the Officers came again. They stood awhile pretty attentive, and then broke out into horrid blasphemies, and were for forcing their way through the people to pull me down. But a pretty large number, chiefly old women, violently engaged them, and gained a complete victory: so that I was left in peaceable possession of the field, and finished my discourse quietly. The history of this war was published in the *Freeman's Journal*, and sent all over the kingdom.

In July, I left *Cork*, and set out for *England*, taking *Dublin* in the way. We embarked there in a small cutter for *Liverpool*, taking our little child with us. After we had got out at sea, there fell a dead calm, so that we could not move forward at all. Our provision fell short. As for my Wife, she being sick, could eat nothing, and as for myself, I was not anxious. But I felt for the poor child, only seventeen months old.

We had only a little very bad bread, and some stinking water, but the patient little creature would take a morsel of the bread, and drink a little of that water, and so lie down again quite content. The vessel was full of the most abandoned clowns, chiefly new recruits; so that their oaths and low-lived obscene jests made it a kind of a floating hell.

We spent the Sabbath at *Liverpool*, where I preached to a large congregation out of doors. From thence we went to *Chester*, where we spent two or three comfortable days; and so on to *Manchester*, the place of my destination for the year. I was glad that I was in *England* again; where I expected to find genuine religion. I found my diligent and indefatigable predecessor, Mr. *Mather*, had done all that a laborious man could do to put the Circuit into order, excepting that he had left a family in the Preacher's house, which neither suited with them nor us. Indeed the house wanted furnishing; but every thing needful was easily granted. I have much reason to acknowledge the kindness of that people; for I was more expensive to them than I have been to any Circuit before or since. Yet every thing was done without grudging. Here my dear partner had a long and dangerous fever; but no assistance was wanting, and all extra expences were cheerfully paid. They did the same when she lay-in; so that I had no weight or care on that head. Here I spent two comfortable years, and had the satisfaction to see some fruit of my labour; especially the latter year. My two years being expired, I left this agreeable Circuit with much regret. I came into the *Bristol* Circuit, expecting I was going into the land of *Goshen*. But, oh, the amazing difference! There was a general dulness; no discipline, and scarce one Class met well; I scarce ever came in so dreary a region. Their singing indicated the condition they were in: for the few that did sing, sung as if they were half asleep. The congregations were so shrunk at *Bristol*, that they preached on a Thursday evening in the kitchen, and had plenty of room. The house was in
great

great want of necessaries: for there was not one decent thing in it. I am astonished that men will flubber on in so slovenly a manner, rather than exert themselves and take a little trouble, in order to have things decent. Indeed the house and the Circuit were just like the vineyard of the slothful. It was highly necessary, if possible, to awaken the people. I began at *Birfal*, and so proceeded; but I soon found my head in hot water. When I wanted things a little more decent in the dwelling-house, the Circuit echoed from side to side, with my pride and lordliness; and a world of ill-natured things were said, which made my way very troublesome. One cause of which was, I thought it my duty to keep close to my study, except when preaching, visiting the sick, &c. or other necessary business called me out. I could not prevail upon myself to smok and lounge away my time with the people: the course which had been followed in this Circuit. This was construed into pride and stateliness. I think, for the first half year, I never had such a time in my life. It was intimated to me, several times, that my fellow-labourers helped on the discontent in an under-hand way. How this may be, was best known to themselves; but it was a heavy time to me. However, being sensible I was doing my duty, I determined to continue the same conduct, and rather than alter my plan, I would chuse to leave the Circuit. Towards the latter end of the year, great numbers began to have a more favourable idea of my conduct; they believed I acted from principle, and God owned my poor labours. However, prejudice continued in many to the last, and when the Conference drew on, I found a private cabal had formed a letter or two against me, in which my pride, and niceness were not forgot, and several surmises added, as if I was a Calvinist, and an enemy to the Church. They had their desire, and I had the happiness of being removed to *Bradforth*. My last year's treatment had left a foreness upon my mind; but it was soon healed, by a kind people. I did not find much life amongst them at first:

but whatever I said was well received; my fellow-labourers also joined hand in hand, so that the work of God greatly revived. This year I was visited with a fever, but found God very present and precious, so that this also was for my good. The second year we had a blessed out-pouring of the Spirit; believers daily were multiplying, so that during these two years, above six hundred souls were joined, and many, nay, most of them continue to this day. Great numbers were likewise renewed in love, and enabled to rejoice evermore, pray without ceasing, and in every thing give thanks.

My next remove was to *Kighley*. This Circuit was a mere scarecrow on various occasions. So that I entered into it with little less than horror. There was a family in the Preaching-house, which I was obliged to remove. The house was to furnish, and put into repair. And I had to beg the money up and down, which is not pleasing work.

The Circuit was a large rambling range. I was to be but three or four days at *Kighley* in six weeks; and many of the congregations were very small; all which were completely disagreeable circumstances. However, I entered upon my work in the best manner I could. I soon got the house put into good repair, and well furnished; so that my family were comfortably situated. God likewise revived his work in many places, so that between four and five hundred were joined during the year; and the greater part were able to give a reason of the hope that was in them. A little before the Conference, having to preach one Sunday evening at *Padikam*, the house was by far too small for the congregation. It being a fine evening, we chose a convenient place to preach on out of doors. While I was preaching to a large congregation, the Minister came at the head of a mob, in his gown and cassock, and dragged me down: as soon as I could, I mounted again, and again was jostled down. I attempted standing up a third time. but to no purpose; so we adjourned to the Preaching-house.

At

At the end of the year, the Circuit was divided into two as compleat Rounds as most in the kingdom. After spending a second year at *Kighley*, I removed to *Wednesbury* in *Staffordshire*, where I had the less hopes of doing good, because my predecessor had done all that I could do in any respect. I found the house almost naked of furniture, the Circuit poor, and trade bad; so that it was hard to put things in order. However, I set about it, and got my design compleated in that respect. But still, the great business gave me much uneasiness; the Societies were dull, and the congregations miserably small. Calvinism, Antinomianism, and downright Ranterism, had so laid waste this country, that there was small hopes of doing much good. My very soul sunk within me, so that at times it seemed as if I must faint. I cannot tell how they get their time over, who can drag on and see no fruit. Were that my case, I should be ready to conclude, that I was out of my place. To me this was a bitter and a trying season, going round and round, and seeing no good effect. However, when the new year came in, God revived his work; the preaching abroad in the latter end of summer, had excited many to come and hear. By hearing they were convinced, and many were brought to the knowledge of the love of God. I think near two hundred were this year added to the Societies.

After the next Conference I was appointed for *Birstal* Circuit, into which I came with fear and trembling, remembering the days of old. As my worthy predecessor had been much blessed among the people, and was much esteemed by them, it made my entrance the more difficult. He had much improved the dwelling-house, and had regulated several things, so that all who comes after him will reap the fruit of his labour. I endeavoured to compleat what he had left undone. There had been a blessed work in *Birstal*, where many were suddenly brought in; but the fire had not spread much farther. And as these were young converts, and not established, I feared we should have a sad falling away. But this

this was not the case; some few dropt off, and but a few. On the other hand, the awakening spread into most of the Societies; so that I scarce ever saw so extensive a work. We joined above seven hundred this year, and the greater part alive to God. I never knew so simple means made use of, in the hand of a gracious God, to bring sinners to himself. Prayer-meetings were singularly useful, and so was the preaching; but thunder and lightning, dreams and visions, singing and praying, were all made use of for the awakening of sinners. I am now returned into that Circuit, and what providence has yet to do in me or by me, I cannot tell. But here I am, a monument of amazing mercy, willing to lie in his blessed hands as clay in the hands of the great potter, so that I may in all things, be a vessel meet for my dear Lord's service; wishing only to finish my course with joy, and the ministry which I have received from him.

Before I close this narration there are two things which, in gratitude to my God, I cannot omit.

I mentioned before, how desirous I was of improving myself in the original languages. After I had made some progress in Greek, and had gone through the Greek Testament, and two or three of the classic Authors in that language, I wanted to get acquaintance with Hebrew. I procured several books; but they did not answer my purpose: likewise while I was in *Edinburgh*, I employed a Jew, a professed Teacher of Hebrew, at an extravagant rate, but I soon found he was utterly insufficient for what he undertook; so that his teaching was a mere imposition. I began to despair of attaining it, when *Robinson's Key* came in my way, by which I readily went through the psalms. I procured his *Monipulus Linguae Sanctae*, and by the assistance of that, with *Buxtorf's Lexicon*, I can read my Hebrew bible with pleasure. My having a particular method of spending my time, I have found of the utmost importance. Hereby I save much time, and it is likewise a means of stirring me up. 'Tis true, I have little time for
chit

chit chat, which has occasioned me many inconveniencies. Some have thought me very proud and reserved, because I would not (as they call it) be free: that is, I would not sit and chatter with them, for hours; tell them a great number of little adventures which I had met with. I dare not do it; I deem it quite impertinent, and in no wise calculated to edify.

My method of spending my time is this. The time before breakfast is wholly devoted to my Hebrew bible, comparing the original text with the Latin and English translations; I did, for sometime, carry about with me the Septuagint translation, but finding it to be so wide of the Hebrew I have laid it aside, only consulting it occasionally.

After breakfast, I write, or read in some Latin Author, till it is time to take horse, If I do not ride, I visit the sick, and others till dinner. After dinner I generally read divinity, history, geography or philosophy till four; and then spend some time in my Greek Testament, and considering the subject I shall preach from that evening. After preaching and Society-meeting, I spend the little remains of the evening in friendly conversation with such as happen to be present, till I retire. I then note down what has occurred in the day, and commit myself into the hands of a gracious God. This is my general manner of spending my time; but I find a good deal of difficulty in keeping to it. Sometimes I want convenient retirement; so that I am obliged to pursue my study in the midst of children, noise and confusion.

There is a gross error which some of our people labour under, and perhaps some of the Preachers too, that we are not to premeditate on what we are to preach; that God is to assist us in an extraordinary manner, and that all study and meditation is taking the matter out of his hands. Such a notion serves to patronize a sluggish, lounging temper; and is evidently productive of confusion, rhapsody, and nonsense. Indeed, if any one comes to me for advice, or in distress of mind, I directly lay aside every thing else, and apply myself wholly to their case;

case; but otherwise I keep to my regular plan. I wonder every Preacher does not keep something of a daily journal; more especially of what passes in his own mind. This I have found so useful, that I repent I did not adopt it sooner.

The other circumstance which I cannot omit, is, my commencing what is called an Arminian. I observed above, that my first religious acquaintance were Calvinists, some of whom had been joined among the Methodists; from these I received such accounts as gave me a prejudice against them. I likewise read little else but Calvinian Authors, and was much delighted with what is called moderate Calvinism. Indeed there is one branch of Calvinism, what Mr. *Fletcher* calls its left-leg, which I never could cordially embrace. But still I hung in suspense, till I read over your Predestination calmly considered. Then I bid a final adieu to the damning of infants, and consigning unborn souls to hell: your Appeals likewise (which I heartily wish every person, not entirely drunk with prejudice, to read over and over) were of great service to me. I was now a kind of Baxterian, or rather Miltonian, for I saw first the scheme in paradise lost. But still I held fast by Calvinian imputed righteousness, and Calvinian final perseverance: I call them Calvinian, to distinguish them from scriptural imputed righteousness, and scriptural perseverance. In this mongrel state I was, when you published your Abridgement of *J. Goodwin* on imputed righteousness. I had never so much as heard of his name; and no wonder, for he was a condemned heretic among the Calvinists. This book I read, but I did not like it, as he was so unmerciful to my favourite scheme, so warmly set forth in my favourite author Mr. *Hervey*. However, after some time I determined to give him a fair reading, and that I might be thoroughly satisfied, I read him over twice. I saw the truth as clear as the shining sun. I saw Calvinian imputed righteousness is down right Antinomianism. I still hung in suspense about final perseverance, and knew not which side of the question

to take. The Authors which I had been accustomed to read were all warm advocates for it, and brought such texts, with their comments upon them as seemed unanswerable. But *Goodwin's Redemption Redeemed* fell into my hands; towards the latter end of which he considers the scriptures alledged, and the arguments brought, for final perseverance, and answers them in so masterly a manner as has not left the shadow of a doubt upon my mind. So that I am firmly persuaded a man may make shipwreck of faith and a good conscience.

But though my own principles are fixt, yet I wish heartily, we could agree to grant each other liberty of conscience, as the King grants it to us all. There is no forcing of the understanding; the attempting of it has frequently lighted up the dreadful flames of persecution. I must confess, the ungentle, unchristian, scurrilous treatment, with which you have been treated by Mr. *Toplady, Hill*, and several others, has given me a very unfavourable idea, both of them and the cause in which they are embarked. It seems to be the genuine spirit of the Synod of *Dort*, or rather, I may say, of Queen *Mary*, and Bishop *Bonner*. It is most certain, that giving of hard names, with a deal of low buffoonry, will never advance the cause of a meek and lowly Jesus.

 L E T T E R S.

L E T T E R CXXV.

[From the Rev. Mr. Newton, to the Rev. Mr. J. Wesley.]

November 14, 1760.

Reverend and dear Sir,

HOW shall I thank you, for the obliging notice you take of me? I wonder you can find time, in the midst of so many more important concerns, to encourage so poor a

VOL. III.

3 H

correspondent.

correspondent. In one sense only, I think myself not altogether unworthy your friendship; that is, I am not ungrateful. I honour and esteem you: I pray for your success, and sincerely rejoice in it. Whatever difference may be in some particular sentiments, I know no one to whom my heart is more united in affection, nor to whom I owe more, as an instrument of divine grace; and your letters are doubly welcome, as a pleasing mark of the friendship you favour me with, and as a means of my improvement and comfort. I hope none of them are quite lost upon me, and this is the best motive I can offer, to induce you to add yet more.

I am in a measure, apprized of the value of time, and how fast it steals away; and I am at some seasons impatient enough to be employed; but I am really afraid of setting myself to work. It appears by the event, that in the attempts I have already made, I have mistaken, either the place, or the manner, in which I am to appear; unless I could find something more determining, either within or without, I know not how to be assured that my next scheme would be more abiding and successful than the preceding.

I forgot to tell you in my last, that I had the honour to appear as a Methodist Preacher. I was at Howarth, Mr. Grimshaw was pressing, and prevailed. I spoke, in his house, to about one hundred and fifty persons. A difficult auditory in my circumstance, about half Methodists, and half Baptists. I was afraid of displeasing both sides, but my text, John i. 29, led me to dwell upon a point in which we were all agreed, and before I had leisure to meddle with doctrines (as they are called) the hour was expired. In short, it was a comfortable opportunity. Methinks, here again, you are ready to say, Very well, why not go on the same way? What more encouragement can you ask, than to be assisted and accepted? But however, it may do for a time or so, I have not either strength of body or mind sufficient for an itinerant Preacher; my constitution has been broke for some years. To ride an
hour

hour in the rain, or more than above thirty miles in a day, usually discomposes and unfits me for every thing; then you must allow me to pay some regard to flesh and blood, though I would not consult them. I have a maintenance now in my hands, the gift of a kind providence, and I do not see that I have a call to involve myself, and a person who has entrusted all her concerns to me (and must share in whatever I feel) in want and difficulties. I have likewise an orphan sister, for whom it is my duty to provide; consequently it cannot be my duty to disable myself from fulfilling what I owe her. And still the weightiest difficulty remains; too many of the Preachers are very different from Mr. Gr——. And who would wish to live in the fire? So that though I love the people called Methodists, and vindicate them from unjust aspersions upon all occasions, and suffer the reproach of the world for being one myself, yet it seems not practicable for me to join them farther than I do. For the present, I must remain as I am, and endeavour to be as useful as I can in private life, till I can see farther. I shall always be obliged to you for your free sentiments on my case.

Mr. Milner has wrote to know my sentiments, whether or how far the late great change in the state may be expected to influence the course of the gospel amongst us. I have nothing to say, or even think upon this subject, and shall therefore defer my judgment, till I can send it him under the sanction of yours. Many are angry, no doubt, but do they expect more opportunities of shewing their resentment, or otherwise. Have there been any more prosecutions upon the Conventicle Act. I was informed sometime since that a bill was *in embryo*, to restrain the Cl—— to their own p—shes. Would such a bill be more or less likely to pass now than before? Indeed these questions are hardly worth an answer, while we know in general that the Lord reigneth, and accomplishes his wise and gracious purposes, let men contrive and appoint how they will. While he is pleased to continue the light of his gospel

amongst us, I am persuaded, that whatever happens from without, shall contribute to its furtherance. The greatest danger to the work arises from within and amongst ourselves. The heat of party zeal does more harm than the heat of persecution; and the smiles of the world are more formidable than its frowns. I believe, however, that there never was a place or time, to which those words of our Lord, Luke x. 23, were more applicable than to this nation, and this day. What a glorious revival have we already seen? And I hope, it is yet increasing: happy those who share in it; happy above measure those, who are employed to promote it. Oh, where is the Lord God of Elijah! Oh, had I the call, the mantle, a double portion of the spirit from on high, I should be well and satisfied; till then I must languish! I can think of but two things worth wishing for, either to publish his grace and salvation here upon earth, or to quit the earth for good, and escape to heaven. Pray for me, dear Sir. Mrs. Newton sends her love, and will rejoice to see you. Will you permit me to subscribe myself, your unworthy but affectionate and obliged brother in the Gospel-hope,

J. NEWTON.

L E T T E R CXXVI.

[From Mr. Adam Milfam, to the Rev. Mr. J. Wesley.]

London, Dec. 27, 1760.

Reverend Sir,

I Am desired by Mrs. Brewer to acquaint you of the death of her husband, Mr. Robert Brewer, who departed this life the 16th instant, about five o'clock in the morning; and as I attended him in all his illness, it may not be amiss to relate a little of it to you, that you may either speak of it, or read it, as you shall think proper.

He

He bore his illness patiently, and was never heard to murmur or complain; and always declared he had a sure trust and confidence in God: the fear of death being taken away, he said, he was assured, die when he would, he should go to heaven. One Sunday evening as he and I were by ourselves, I was speaking to him concerning his death: he said, he knew not whether he should die or live, and that he had no desire of either. He neither desired life nor death, but that the will of God might be done by him, in him, and upon him. We had at other times, sweet and comfortable discourse together; and when he was not able to speak, his looks declared the happiness he enjoyed. The last words he spake was to me. When I asked him if he knew me, he said yes, I know Adam. I pray God bless you and all your family! I asked him if he was happy; he said, yes I am. I said, has not God been good to you from your youth; he said, yes, he has. After which he fell back, and never spoke more.

I am, Rev. Sir,

Your obedient humble Servant,

ADAM MILSAM.

L E T T E R CXXVII.

[From the Rev. Mr. Wesley, to ———.]

May 16, 1759.

Dear Sir,

SINCE I received your favour, I have had many thoughts on worldly and christian prudence. What is the nature of each? How do they differ? How may we distinguish one from the other?

It seems *worldly prudence*, either pursues *worldly ends*, riches, honour, ease, or pleasure; or pursues *christian ends*,

on

on *worldly maxims*, or by *worldly means*. The grand maxims which obtain in the world are, the more power, the more money, the more learning, and the more reputation a man has, the more good he will do. And whenever a christian, pursuing the noblest ends, forms his behaviour by these maxims, he will infallibly (though perhaps by insensible degrees) decline into worldly prudence. He will use more or less of conformity to the world, if not in sin, yet in doing some things that are good in themselves, yet (all things considered) are not good to him: and perhaps at length using guile, or disguise, simulation or dissimulation, either seeming to be what he is not, or not seeming to be what he is. By any of these marks may worldly prudence be discerned from the wisdom which is from above.

This, *christian prudence* pursues *christian maxims* and by *christian means*. The ends it pursues are holiness in every kind; and in the highest degree; and usefulness in every kind and degree. And herein it proceeds on the following maxims, The help that is done upon earth, God doth it himself: it is he that worketh all in all. And that, not by human power: generally he uses weak things to confound the strong: not by men of wealth; most of his choicest instruments may say, "silver and gold have I none:" not by learned or "wise men after the flesh: no; the foolish things hath God chosen: not by men of reputation; but by the men that were as the filth and off-scouring of the world: all which is for this plain reason, "That no flesh may glory in his sight."

Christian prudence pursues these ends upon these principles, by only christian means. A truly prudent christian, while, in things purely indifferent, he becomes all things to all men, yet wherever duty is concerned, matters the example of all mankind no more than a grain of sand. His word is then,

———— Non me, qui cætera vincit
Impetus, at rapido contrarius evehor orbi.

He

He will not, to gain the favour, or shun the hate of all, omit the least point of duty. He cannot prevail upon himself on any account or pretence, to use either simulation or dissimulation. There is no guile in his mouth: no evasion or ambiguity. Having one desire, one design, to glorify God with his body and with his spirit; having only one fear,

Left a motion, or a word,
Or thought arise, to grieve his Lord.

Having one rule, the word of God; one guide, even his Spirit, he goes on in child-like simplicity. Continually seeing him that is invisible, he walks in open day. Looking unto Jesus, and deriving strength from him, he goes on in his steps, in the work of faith, the labour of love, the patience of hope, till he is called up, to be ever with the Lord.

Oh, that this were in all points your own character! Surely you desire it above all things. But how shall you attain? Difficulties and hinderances surround you on every side! Can you bear with my plainness? I believe you can? Therefore I will speak without any reserve. I fear, you have scarce one friend who has not more or less of the prudence which is not from above. And I doubt you have (in or near your own rank) hardly one example of true christian prudence! Yet I am persuaded, your own heart advises you right, or rather God in your heart. Oh, that you may hearken to his voice alone, and let all creatures keep silence before him! Why should they incumber you with Saul's armour? If you essay to go forth thus, it will be in vain. You have no need of this, neither of his sword or spear: for you trust in the Lord of Hosts. Oh, go forth in his strength; and with the stones of the brook, you shall overthrow all your enemies!

I am, dear Sir,

Your obedient Servant for Christ's sake,

JOHN WESLEY.

LETTER

L E T T E R CXXVIII.

[From the Rev. Mr. Wesley, to Mr. Trembath.]

Cork, Aug. 17, 1760.

My dear Brother,

THE conversation I had with you yesterday in the afternoon, gave me a good deal of satisfaction. As to some things which I had heard, (with regard to your wasting your substance, drinking intemperately, and wronging the poor people at Silberton) I am persuaded they were mistakes: as I suppose it was that you *converse much* with careless, unawakened people. And I trust you will be more and more cautious in all these respects, abstaining from the very appearance of evil.

That you had not always attended the preaching, when you might have done it, you allowed, but seemed determined to remove that objection, as well as the other, of using such exercises or diversions, as give offence to your brethren. I believe you will likewise endeavour to avoid, light and trifling conversation, and to talk and behave in all company with that seriousness and usefulness, as becomes a Preacher of the gospel.

Certainly some years ago you was alive to God. You experienced the life and power of religion. And does not God intend, that the trials you meet with, should bring you back to this? You cannot stand still: you know this is impossible. You must go forward or backward. Either you must recover that power, and be a christian altogether, or in awhile you will have neither power, nor form, inside nor outside.

Extremely opposite both to one and the other, is that aptness to ridicule others, to make them contemptible, by
 exposing

exposing their real or supposed foibles. This I would earnestly advise you to avoid. It hurts yourself. It hurts the hearers. And it greatly hurts those who are so exposed, and tends to make them your irreconcilable enemies. It has also some times betrayed you into speaking what was not strictly true. Oh beware of this, above all things! Never aggravate; never exaggerate any thing. Be rigorous in adhering to truth. Be exemplary therein. Whatever has been in time past, let all men now know, that John Trembath abhors lying: that he never promises any thing, which he does not perform. That his word is equal to his bond. I pray, be exact in this. Be a pattern of truth, sincerity and godly simplicity.

What has exceedingly hurt you in time past, nay; and I fear, to this day, is want of reading. I scarce ever knew a Preacher read so little. And perhaps, by neglecting it, you have lost the taste for it. Hence your talent in preaching does not increase. It is just the same as it was seven years ago. It is lively, but not deep: there is little variety; there is no compass of thought. Reading only can supply this, with meditation and daily prayer. You wrong yourself greatly by omitting this. You can never be a deep Preacher without it: any more than a thorough christian. Oh begin! Fix some part of every day for private exercises. You may acquire the taste which you have not: what is tedious at first, will afterwards be pleasant. Whether you like it or no, read and pray daily. It is for your life: there is no other way: else you will be a trifler all your days, and a pretty, superficial Preacher. Do justice to your own soul: give it time and means to grow. Do not starve yourself any longer. Take up your cross and be a christian altogether. Then will all the children of God rejoice (not grieve) over you; and in particular yours, &c.

J. WESLEY.

P O E T R Y.

T O M Y F R I E N D S ;

On the Anniversary of their Wedding-Day, 1757.

A Dialogue between *Honestus* and *Candida*.[By *Mis F*——.]*Honestus.*

THIS day in Hymen's sacred bands
 We joinéd our hearts as well as hands.
 Ah! long before my heart was thine:
 But then I knew and calléd thee mine.

Candida.

Nor less than you I blest the hour,
 When first I felt the pleasing power
 Of sweet, resistless sympathy.
 A gentle heat, till then unknown,
 Playéd round my heart, and in the stone
 Softenéd and made a place for thee.

Honestus.

Thou wast indeed of marble mould,
 Polishéd and smooth, but wondrous cold.
 The Patriarch full fourteen years,
 In heat and cold, midst hopes and fears,
 For *Rachael* servéd. Unweariéd he!
 Yet *Rachael* less deservéd than thee.

Candida.

When life depends upon the choice,
 "Examine well" is wisdom's voice.

Your

Your worth I saw, nor was unmovéd,
 Because that with respect you lovéd.
 From no fond passion mine begun :
 Reason alone the conquest won.
 Honestus mine by tendérest ties,
 The brother, parent, friend supplies.
 In the straight path his counsels lead,
 I lean on him, and safely tread :
 Sweet blessing from our union springs,
 And gives to Virtue eagle's wings.

Honestus.

No change my firm affection knows,
 Feels no decrease ; with time it grows.
 Where stormy passions fill the breast,
 Thy gentle looks compose to rest :
 Sweet zephyrs breathe ; rough tempests cease,
 And anxious cares are lulléd to peace.
 I fought not beauty where I wooéd,
 Nor wealth, nor honours I pursuéd.
 I fought a friend in social life,
 And héaven bestowéd my dearest Wife.
 Accept, great Power, who madést us one,
 My thanks, while thy best gift I own.

Candida.

My thoughts can no expression find,
 So fast they rush upon the mind.
 To héaven I make this one request,
 (And let my actions speak the rest)
 Oh, may these bands, our joy and pride,
 By both through life be dignified !
 Nor death the nuptial tye shall end,
 But when we both to héaven ascend,
 With holy, pure, increasing love
 The marriage-feast wéll keep above.

To Mr. ———, on his Wedding-Day, 1739.

[*By the same.*]

WELL may you on this day rejoice,
 That made Eliza yours;
 Her conduct dignifies your choice,
 Your happiness secures.

Yet think not, though your hands are join'd
 In love's sweet unity,
 The bliss is unto *you* confin'd:
 It reaches unto *me*.

When you the best of Wives obtain'd,
 The blessing spread around:
 The best of friends that hour I gain'd;
 Nay, I a parent found.

Employ'd for me her heart and hands,
 My welfare still pursu'd;
 She like my Guardian-angel stands
 The Minister of God.

Oft when my faults your censure drew,
 She hush'd the gathering storm:
 Love's mantle gently o'er them threw,
 And whisper'd, "Oh reform!"

Goodness in her divinely strong,
 Charms down the rising ill:
 Persuasion dwells upon her tongue,
 And captivates the will.

Stopt

Stopt is my passion's boisterous tide,
 Soon as her voice it hears ;
 And all my nature's stubborn pride
 Melts into contrite tears.

Cast in the tendérest, softest mould,
 Her heart must sympathize :
 Unmovéd she cannot tears behold,
 But wipes them from my eyes,

Ne'er did my looks betray a want,
 But soon as she perceivéd,
 E'er I could ask, she flew to grant,
 And readily relievéd.

Then 'tis most just that I should pray,
 (Nor can I e'er do less :)
 May each returning nuptial-day
 Your happiness increase !

Nor let the social ties end here,
 Too short a date for love !
 But in the eternal world appear
 To' increase your bliss above !

A departing Minister's Prayer.

SHEPHERD of souls, the great, the good,
 Who on thy servant's side hast stood,
 And blesséd my ministry,
 Ready my prosperéd course to end,
 I to thy guardian love commend
 The flock receivéd from thee.

Beneath

Beneath thy wings, their sure defence,
 Protected by Omnipotence,
 Thy most distinguished care;
 The lambs and sheep of England's fold,
 Now in thy book of life inrolled
 Preserve for ever there.

Our Church a thousand-fold increase,
 With every gospel blessing bless,
 And o'er the earth disperse,
 Till every heart thy kingdom own,
 Till thou art feared, confessed and known,
 Throughout the universe.

In hope of that thrice happy day,
 To quit this tenement of clay
 Thy summons I receive;
 For when I lay my body down,
 Thy work shall still be carried on,
 And God for ever live.

The Spirit's residue is thine:
 Fit instruments for thy design,
 Dispensers of thy grace,
 (If some like salt, their favour lose)
 Thou canst from other stones produce,
 And nobler vessels raise.

Come then, thy servant to release,
 And suffered to depart in peace,
 Without a lingering sigh;
 In all the confidence of hope
 I now ascend the mountain-top
 I get me up and die!

On the extent of the Atonement.

SHALL man, a worm of earth, a child of dust,
 Prescribe for God, the gracious, and the just?
 Shall he report, how far his grace extends,
 Tell where his love begins, and where it ends?
 No, let our God himself, his ways explain;
 Let him make known, his boundless love for man
 Let him unfold, the purpose of his will,
 And tell the world, that he is gracious still:
 Declare that co-extensive with the fall,
 Is Jesu's death, and hath atoned for all.
 That all may live accepted, through his Son,
 And reap eternal joy, in worlds unknown.

S H O R T H Y M N S.

Canticles vi. 10. *Who is she that looketh forth as the morning,
 fair as the moon, clear as the sun, and terrible as an army
 with banners!*

LO! the Church with gradual light
 Her opening charms displays;
 After a long dreary night,
 Looks forth with glimmering rays:
 Scarce perceptible appears,
 Until the Day-spring from on high,
 All the face of nature cheers,
 And gladdens earth and sky.

Fair as the unclouded moon,
 With borrowed rays she shines:
 Shines, but ah! she changes soon,
 And when at full declines;
 Frequent long eclipses feels,
 Till *Jesus* drives the shades away;
 All her doubts and sins dispels,
 And brings the perfect day.

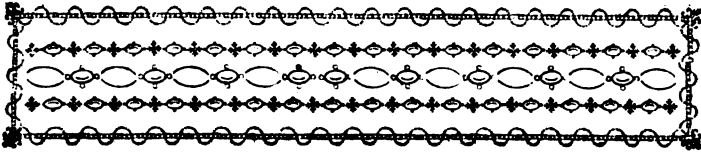
Now

Now she without spot appears
 For *Christ* appears again :
 Son of rightéoufness he clears
 His Church from every stain :
 Rising in full majesty,
 He blazes with meridian light ;
 All the horizon laughs to see
 The joyous heavenly fight.

Bright with lustre not her own,
 The woman now admire !
 Clothéd with that eternal sun,
 Which sets the worlds on fire !
 Bright she shall for ever shine,
 Enjoying like the Church above,
 All the light of truth divine,
 And all the fire of love.

From her dark inconstant state
 To perfect love restoréd,
 Stands the Church divinely great,
 The army of the Lord :
 Wide his bloody sign displays ;
 And lo the hosts of *Satan fall* !
 Terrible in holiness,
 She more than conquers all.

Who shall live to see that day
 Of her Redeemer's power ?
Jesus, come ; no more delay
 Thy kingdom to restore !
 Or if first to rest I go,
 Yet let me in that day appear,
 Meanest of thy saints below,
 Thy faint triumphant there !



T H E

Arminian Magazine,

For SEPTEMBER 1780.



*FATE and DESTINY, inconsistent with CHRISTIANITY:
in eight Conferences, between Epenetus and Eutyclus; extracted
from Mr. EDWARD BIRD,*

By J. WESLEY, M. A.

[Continued from page 417.]

Eutyclus.

THOUGH the punishment is executed after sin, yet sin was not intended to be the cause of damnation. And Mr. Perkins says, that God's decree of damning, was before his decree of creating man. So that though eternal punishment is last in execution, after sin, yet it was first in God's intention even before sin.

Epenetus. If this maxim were always true, (that what is first intended, is last executed,) a thousand absurdities would follow. For what man will say, that the creation of the world, which

was the first thing in execution, was the last in God's intention? But to put the matter beyond dispute: God foreseeing that man would voluntarily sin, if not forcibly hindered, and decreeing not to use any forcible hinderance, (which would not suit with the name of a free and voluntary agent,) he also saw that Adam would make a wrong choice, and thereby fall from his state of innocence. The state of Adam is to be looked on as a disease, which stands in need of a sovereign remedy. Now the death of Christ is that remedy which God decreed. Therefore it cannot be imagined, that the remedy should be first in intention before the disease was foreseen, or the very permission of it decreed; though still, the remedy is to be last in execution, as it was also in the intention. Therefore, this axiom must be so limited, as to be applicable to those things only, whereby the latter is the absolute end, and the former decreed as a means to attain it. But the permission of sin, is not designed by God as a means of bringing in any former decree of giving Christ; but as that which is fuitable to Adam's nature, created with a free elective faculty. Now God foreseeing that man will do what will be permitted to be done, doth also foresee an opportunity of magnifying his mercy in giving Christ, and accordingly decrees to give him; and that before Adam falls, though not before he decrees to permit his fall, and actually foresees that fall of Adam. In order therefore to detect this maxim, (what is first intended, is last executed,) the following comparisons will sufficiently shew the absurdity of it. Suppose a man determines to take a servant into his house, who, instead of proving honest and faithful, his master finds a knave, and so resolves to put him away; must he therefore put him away before he takes him, because his intention to take him, was before his intention to put him away? Again, suppose a man here in England finding his life to be in danger, intends to go out of the kingdom for the preserving himself from present peril, not caring whither he goes; the first thing that he intends, is

to

to take a ship at Dover, then it being indifferent to him, whether he goes to Flanders or Holland, or any place else, he at last determines to go to Spain: now, this being last in his intention, according to your logic, must be first in execution; that is, he must first sail to Spain, and after that, come and take ship at Dover.

Eutyclus. But let me ask you, whether faith, perseverance, and salvation, consequent thereupon, are not God's own? If so, whether God may not do what he will with his own; and so might he not from all eternity, absolutely purpose in himself, on whom to bestow them, from whom to withhold them, without any injury to any?

Epenetus. I never denied that faith and perseverance were God's own free graces. But the question is, whether God decreed eternal torments upon his creatures, without the consideration of their transgressions. This I can by no means grant; because, when Christ is given for all the fallen sons of Adam, (as I have proved,) it is impossible that God should make void the end of Christ's death, by punishing any eternally, merely for the sin of Adam, without incurring that punishment either by a rejection of Christ, or by actually sinning some other way. God who commandeth us *to be merciful, as he is merciful*, was more likely to shew mercy to all, (because he is kind to his creatures, and delighteth to forgive,) than to leave them in Adam's loins, under a desperate impossibility of being saved; because he is no man's debtor. The Psalmist saith plainly, that the *tender mercy of God is over all his works*, Psal. cxlv. 9. He doth not say *justice*, but *mercy*; which plainly intimates something more to us, than a bare abstaining from wrong: nor doth he say, God's mercy is over some of his works, but over all, without exception. Which, how could David affirm with truth, if the far greatest part of mankind, the noblest of all his works, had been decreed to infinite and endless torments, without the least respect to any the least sin committed by any of

3 K 2

them?

them? If we should allow it to be justice, to damn a poor infant of a day old to all eternity, merely as descending from a sinful Adam; yet, I pray you, where were the mercy to that poor infant? As to God's doing what he will with his own, I grant he may do so; he may give irresistible grace, and whensoever he doth so, no man hath reason to complain of his superlative mercy: yet it must also be granted, that God may also, if he pleases, proceed no further with his creatures, than to give them sufficient grace, *to every man a talent to trade with*, and to him more talents, who useth that talent which he hath, as he ought. And from him who useth it not, or casts it away, or refuseth to receive it, or most unprofitably *lays it up in a napkin*, God may justly take away his talent which he hath given, or withhold what he had offered, and was refused.

Eutyclus. But the Apostle hath told us, Rom. xi. 33, *That God's judgments are unsearchable, and his ways past finding out*: which is enough to stop the mouths of his creatures, and make them stand amazed, and adore his counsels, which are past finding out by the shallow line of human reason. Hath not God the same power to do with his creatures, as the potter hath with his clay, of the same lump, to chuse one part unto honour, and leave another unto dishonour?

Epenetus. As to what you have said, concerning God's counsel being secret and unfathomable, it doth not relate to the electing particular persons absolutely, or conditionally; but to the depth of God's goodness, in patiently bearing with the contumacy both of Jews and Gentiles; to the depth of his wisdom, in making the fall of the Jews, a means of bringing in the Gentiles. For had you not overlooked the words immediately going before (*God hath concluded them all in unbelief, that he might have mercy upon all*;) you might have seen, that it was the consideration of that rich mercy, which made the Apostle cry out, Oh, the depth, &c. Quite different to your principles; St. Paul, alledging that God may have mercy upon all. You endeavour to prove, that
God

God may not have mercy upon all. To state the whole matter, I observe first, What God *willed shall come to pass*, shall come to pass as he hath willed it, and no otherwise than as he hath willed it: 2. What doth come to pass absolutely (as the creation of the world, the mutability of man, the tending of heavy bodies downwards, and the like) he did eternally will should come to pass absolutely; and what doth come to pass conditionally, he did eternally will should conditionally come to pass. But the word of God tells us, and all men confess, that man's eternal reward, or punishment, doth come to pass upon condition of his obedience, or disobedience. Therefore, 3dly, man's eternal reward or punishment, were eternally decreed or willed to come to pass, in the very same manner in which they do come to pass, namely, on condition of his obedience, or rebellion. Which propositions must needs be true, because God's decrees are adequate to their events; and the effects of his decrees, are exactly answerable to his decrees, (as face answereth face, when a man looketh into a glass;) for whatsoever and howsoever he decreed to do before time, that thing, and in that manner, he doth in time.

Eutyclus. Since the matter is thus, what must we think of those scriptures, where it is said, *God hardens men's hearts; that he delivers them up to a reprobate mind; that he sends them strong delusions, that they should believe a lie?* I am sure this favours of an efficacious impulse in almighty God on the hearts of men.

Epenetus. By no means; for God never hardens any man's heart as the sun hardens clay, by shining on it, but as the sun hardens wax by not shining on it, by not softening it any longer. For all those verbs, to harden, to deliver up, to deceive, to send delusions, and the like, are to be taken figuratively; permissive in signification, though active in sound. And in this sense all the Fathers both of the Eastern and Western Churches have understood them. So far is God from being the author of any man's sin, that the Apostle, 1 Cor. x. 13, saith, *He is faithful, and will not*

not suffer us to be tempted above what we are able, but will be sure to make a way, either for conquest, or for escape. We dare not say then, when we have been great finners, *What if God hath so decreed it?* St. James hath told me, that sin is both ingendered and conceived within me: *when my lust hath conceived, it bringeth forth sin*, James i. 15. And if my lust is the mother of it, sure the father is my will. It was David's remark on wicked Israel, that *they provoked God to anger*, (not with his will, but) *with their own inventions*, Psa. xvi. 29. There are contrivers of mischief, Psa. lviii. 3. Devisers of lies, such as *weary themselves to commit iniquity*, Jer. ix. 5. And shall we presume to impute all these to an absolute decree? God forbid! *Oh Lord! righteousness belongeth to thee, but unto us confusion of face. For thou hast made man upright; but we have found out many inventions*, Dan. ix. 7. Eccles. vii. 29. We are thy creatures Oh Lord! but sin is of our own creating. Thou sawest *every thing that thou hast made, and behold it was very good*. We see the things that are made by the fiat of our will, and behold they are very evil; for the wages of sin is death. Which plainly shews, that God did not ordain punishment, but in respect to sin. Because if God had made a hell by an absolute purpose, merely because he would that some should suffer it, damnation had been a misery, but not a punishment: which would represent God to be just like one I have read of, who made it his recreation, to cut up animals alive. For what potter makes a vessel on purpose that he may break it? Sure not a madman can be thought to act thus. God hath said, Rom. xii. 19. *Vengeance is mine, and I will repay*. But how could this be, if God cast men into hell, without regard to any sin committed by them? This would be an act of power, indeed, but not of vengeance: hell would be a torment, but not a recompense. From whence we may learn, the sinner is the efficient cause of his eternal punishment; though not of hell, the place of his punishment; neither of the devils, or the fire, the instruments of his punishment: for they are substances of

of God's creating, and in their nature very good: hell being made by God to keep men from it, as well as to punish those that would needs go to it. To say that God is a slayer of men from all eternity, who is the Lamb slain (that is, a *Saviour*) *from the foundation of the world*, Rev. xiii. 8, is to affirm that of him, which he affirmed of the devil, who is called by our Saviour, *a murderer from the beginning*, John viii. 44. Which the devil could not be, if God had absolutely willed the death of any, without respect to the snares of the devil; it being impossible to murder the dead, or to slay those that were killed long before they were born.

C O N F E R E N C E. VI.

Eutychus.

BE pleased to walk in. I am extremely affected with your last discourse, and it is an inexpressible joy to me, to hear God so fully cleared from having the least hand in the misery of his creatures; and that he has no hand in the effecting any evil, or even in the permission of it, so far as permission denotes connivance. All this is a mighty encouragement to me, to go on with my objections, in hopes to find the same satisfaction. Again, if sin were the cause that moved God to reprobate mankind, he would have reprobated or rejected all, because all men are looked upon as sinners. But since he did not reprobate all, therefore for sin he reprobated none, but for his own pleasure; in which we must rest, without seeking any other cause.

Epenetus. Then it must follow, that God did bring men into a necessity of sinning, and left them under this necessity; and so, consequently, must be the author of the Reprobate's sins. For, by this doctrine, God must be the chief cause of that, which is the immediate cause of the sins of Reprobates, namely, their want of supernatural grace; therefore he is by the same doctrine, the true and proper cause of their sins. Because that which withdraweth or withholdeth a thing,
which

which being present would hinder an event, is the cause of that event. As for example: he that cutteth a string in which a stone hangs, is the cause of the falling of that stone; and he that withdraweth a pillar, which would uphold a house, is the true cause, of the falling of that house: now if God withholdeth from Reprobates that power, which would keep them from falling into sin; by consequence he becometh a true moral cause of their sins.

Eutychus. Here you are under a mistake. God's withholding grace from the Reprobates, may indeed be said to be an accidental, but not a proper and direct cause of their sins.

Epenetus. If I am under a mistake, you are beside the purpose: for a cause is then only accidental in relation to the effect, when the effect was beside the intention and expectation of the cause. For example: digging in a field, is then an accidental cause of finding a bag of gold, when the event is neither expected, nor intended by the husbandman, in digging: but when the effect is looked for, and aimed at, then the cause is not accidental. For instance: a pilot withholding his care from a ship in a storm, when he sees, by his neglect, the ship will be lost; is not to be reputed an accidental, but a proper and true cause of the loss of the ship. From whence I argue, that God, by his act and decree of denying grace necessary to the avoiding sin, from the Reprobates, knowing infallibly what mischief will follow, and determining precisely that which doth follow, namely, their impenitency and damnation, becometh the proper and direct cause of their sins. This is the consequence of your doctrine, a doctrine most cruel and destructive to the souls of men, and repugnant to the scriptures in every page of them. *How oft would I have gathered you? Saith Christ to Jerusalem, Mat. xxiii. 37. These things I say, that ye might be saved: but ye will not come to me, that ye might have life, John v. 34. 40,* intimating, that it was his full intent, by his preaching, to gather and to save those very men, that in the end were not gathered nor saved,

saved: *If I had not come, and spoken unto them, they had not had sin*, saith our Saviour, John xv. 22. From whence it is evident, that Christ, in his preaching, did administer so much inward grace, as was sufficient to convince those who rejected the gospel, of positive unbelief, and render them obnoxious to just punishment. God's principal aim in the husbandry he bestowed on the Jewish Church, was, that it should bring forth good fruit; though in the event it did not. For when God looked for grapes, saith the text, Isaiah v. 2, *it brought forth wild grapes*. And though the fig-tree be barren under the gospel dispensation, yet he is not willing to cut it down immediately, till he hath digged about it, and dunged it. God's intent in bearing with men's sins, is, the leading them to repentance; and so on to salvation. For repentance is ordained by him to salvation as a means to the end; God intending good by his forbearance, even to such as despise the goodness of his forbearance; not *knowing* or considering, *that the goodness of God should lead them to repentance*. For St. Peter saith, 2 Pet. iii. 9, *The Lord is not slack, as some men count slackness, but is long-suffering to us-ward; that is, us men*. And why is he patient towards us? But only because he is not willing that any should perish; but the end of his patience, is, that all should come to repentance. He is willing that we should escape that terrible sentence, Mat. xxv. 41, *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels*. And therefore he hath left it upon record; to the intent that we might so frame our lives and conversations, as not to come under it. He hath no pleasure in the death of the wicked. He doth not afflict willingly, nor grieve the children of men. He is a God ready to pardon, swift to shew mercy, and slow to wrath. His mercy is over all his works. His commandments are not grievous. The soul that sinneth, it shall die. The son shall not die for the iniquity of the father. For God requireth according to what men have, and not according to what they have not.

He condemns not any man for not seeing, to whom he never gave eyes, or who never had light whereby to see. He condemns not the deaf, for not hearing the gospel; nor the tender infant, for not comprehending it: and how he will be pleased to deal with others, who are under such impossibility, for want of having the gospel preached unto them, he hath no otherwise told us, than by parity of reason, that many are saved by Christ's name, who never heard it.

Eutyckus. But there are some texts of scripture that seem to say the contrary, namely, Rom. i. 20, where God is said, to reveal himself to the Gentiles, by the creatures, that they might be without excuse. And Luke ii. 34, *Simeon* saith of Christ, that he is appointed *for the fall, and rising again of many in Israel.* And 1 Cor. i. 23, *But we preach Christ, saith St. Paul, unto the Jews a stumbling-block, and unto the Greeks foolishness.* By these places it seemeth, that God giveth these things to some, to make them stumble, and that they might be left without excuse.

Epenetus. I believe, that it is with God's ordinances and gifts, (and that very often) as it is sometimes with physic; which is given by the physician for the patient's good; but many times, doth him hurt. And as it is with the sun, God intendeth by the shining of it, the enlightening and cherishing of men; but some men are hurt by the light of it, others are scorched by the heat of it: not intentionally, but accidentally, by reason of the climates wherein they live, or the ill-affectiveness of their eyes and bodies. So God's blessings bestowed upon men, for their eternal welfare, may through the ill temper of men's hearts, effect their hurt: for whatsoever graces we receive from God, if they are not improved, will certainly turn to our greater condemnation. Our Saviour having told us, where much is given, much shall be required. And he that knew his master's will, and did it not, shall be beaten with many stripes. But men of your persuasion, have told the world, that God never intended the means of grace,
for

for the salvation of Reprobates. So Calvin, in his book of Institutions, book 3. chap. 24, "God sendeth his words to Reprobates, that they may be made more deaf; he setteth up a light before them, to make them the blinder; he giveth them a remedy that they might not be healed." So Beza, "God offers his grace, in the word and sacraments, to Reprobates not that they might be saved by it, but that they might be obnoxious to the sorer punishment." But if men sin by a decree, that causeth them to sin, if all our doings are God's ordinances, and all events in kingdoms and commonwealths the necessary issue of the divine decree, then all things that ministers and states, courts and kingdoms do or act, come just to nothing at all: the best laws cannot restrain one offender, nor the greatest reward promote one virtue; the most powerful sermon cannot convert one sinner, nor the humblest devotions divert one calamity. The strongest endeavours (by this opinion) in things of any nature whatsoever, can effect no more, than would be done without them; because the necessitating, over-ruling decree of God doth all. So that this doctrine tends to drive religion and piety, government and society, out of the world.

Eutychus. Yet there is one text of scripture, namely, St. Jude ver. 4th, which seems to interfere with your discourse: *There are certain men (said he) crept in unawares, who were before of old ordained to this condemnation:* implying that notwithstanding all the zeal and vigilance of the church to keep such out, yet they must come in, because the Apostle saith, they were ordained to this condemnation. How are they said to be ordained to it?

Epenetus. Not by an absolute Reprobation: the original word implies no such thing. But such ungodly men as are there mentioned, who turned the grace of God into lasciviousness, and denied the only Lord God, and our Lord Jesus Christ, may be said to be ordained to this condemnation in a three-fold sense. 1st. By God's general decree, or the sentence

of the law, which is the revelation of that decree, *that the wicked shall die*. Now by reason of such an eternal decree, every such wicked wretch may be said to be fore-ordained to condemnation. Not that this decree doth produce any real effect either for the creature, before he was made, or in the creature after he was made, until he hath of himself, freely made up that measure of sin, unto which hell-fire was annexed by the said decree. The soul that sinneth it shall die, and he that hath filled up the measure of his iniquity, may, in respect of God's general decree against sin, be said to be fore-ordained to condemnation; and in this sense it is, the finally unbelieving, are said by our Saviour, to be *condemned already*, John iii. 18. 36. 2dly, They may be said to be ordained, by way of prediction, it being so foretold. And this is more agreeable to the word in St. Jude, than that by which it is rendered (ordained) for the original word may signify any thing exposed to public view, being pasted on a door to be taken notice of. So were those seducers St. Jude speaks of, and all such as follow their pernicious ways, posted up, set forth to condemnation, in those predictions of our Saviour and his Apostles, to which St. Jude alludes, ver. 17, 18. That he speaks of such a prediction of them, appears by the 14th verse; and *Enoch also the seventh from Adam*, (as Moses and others had done) *prophefied of these, saying, behold, the Lord cometh*. In this respect also the ungodly may be said to be fore-ordained unto condemnation. 3dly, They may be said to be fore-ordained to it, by some notable type or example: thus St. Jude saith, ver. 7, that the *Sodomites* were *set forth for an example, suffering the vengeance of eternal fire*. Thus you may see in what sense men may be said to be fore-ordained to condemnation, though their persons be under no decree of absolute Reprobation.

Eutyclus. But, Sir, if the Reprobates were not ordained to condemnation by an absolute decree, how comes it to pass that our Saviour did not pray for their conversion? For in
that

that pathetic prayer he prayeth only for the Elect: John xvii. 9, *I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.*

Epenetus. If we did but rightly observe the several parts of our Saviour's prayer, it would give us a right understanding of the whole. For the first part thereof, is spent in the behalf of his Apostles, for whom he prays, that his Father would preserve them in truth and unity, ver. 11. 17. That he would give them patience and courage to endure the malice of a wicked world, and to support their souls under the persecutions of it, ver. 14, 15. That he would bless their ministry, by making it successful to the conversion of the world. For our Saviour designing this prayer, in an especial manner for his Apostles, emphatically prays for the prosperity of their office, and the perseverance of their persons, in these words, *I pray for them, I pray not for the world: but having in particular prayed for them, he then prays more extensively, even for all that should believe, through their ministry, ver. 20, and because unity in faith, and charity are a great motive to induce strangers to embrace that religion, which is calculated to preserve it; therefore he prays for this unity amongst believers, that it may gain credit to the gospel they profess, ver. 21.* The whole prayer, in respect to what has been said, runs, thus, *Neither pray I for these (Apostles) alone, but for them also which shall believe on me, through their word; that they all may be one, as thou, father, art in me, and I in thee, that they may be one in us.* Observe in particular these words following, that the world, (that is, of unbelievers) may know that thou hast sent me. From whence it is manifest, that our Saviour prayed, that the grace of faith might immediately, through the preaching of the Apostles, be bestowed on the whole world; and he that believeth in Christ, hath everlasting life. God so loved the world, (saith St. John chap. iii. 16.) *that he gave his only begotten son, that whosoever believeth in him should not perish.* God loved the world, that is, the whole race of

of mankind; he willeth not the death of a sinner. And lest some men should say, it is true, he willeth not the death of a repenting sinner, he hath told us, Ezek. xviii. 32, he extendeth the proposition to them also that perish; I have no pleasure in the death of him that dieth. God would fain have us believe him, saith Tertullian, (as quoted by an eminent divine of our own church) when he saith, I will not the death of him that dieth: and therefore he bindeth his speech with an oath. Happy are we, for whose sake the Lord vouchsafeth to swear; but most unhappy if we believe him not when he sweareth. But further, God, saith St. Paul, Rom. xi. 32, *hath concluded all in unbelief, that he might have mercy upon all.* In which words, there are two (alls) of equal extent, the one standing against the other; namely, an all of unbelievers, and an all of objects of mercy; so that as many unbelievers as there are, on so many hath God a will of shewing mercy: and therefore, if there be unbelievers among men of all sorts and every man in every sort *may be* unbelievers, then is every man of every condition under mercy; and if every man be under mercy, then there is no antecedent will of God, of shutting up some (and those the greatest part too) from all possibility of obtaining mercy. Now, if God hath no pleasure in wicked men's death, not even of theirs who have despised and rejected his offers of grace, much less can he take pleasure in the damnation of so many millions of souls, who are either altogether innocent, or tainted only with original sin. How contrary to all this, do men of your principle teach, who tell mankind, "That all things (and by consequence all sins) happen, not only by God's foreknowledge, but by his positive decree: that men sin by God's impulse; and execute, as well as contrive all mischief, not by God's permission only, but by his command too: that God makes angels and men transgressors: that God's decree is no less efficacious in the permission of evil, than in the production of good: that God made man on purpose that he

might

might sin, and that he might have something to damn him for justly; that God hath more hand in men's sinfulness than they themselves: that God doth necessitate men to sin; incite, seduce, compel, pull, draw, and command men to sin; injects deceivings, and tempts men to sin." These, with a numberless the like blasphemous expressions, are collected by a worthy doctor of our church, who was once tainted with these principles, but at last confessed, that their horrible conclusions frightened him into his wits. "For (saith he) is it not a blasphemy to speak against God? Is it not the very blackest blasphemy to speak against the very purity and holiness of God? Is not his purity himself? and therefore is it not worse to asperse his purity, than to deny his being? and have not these men aspersed the purity of God, with all the foulest affirmations that can be thought on? Let any man living set down and study with what variety of words and phrases it is possible to express the author of sin by, and I will publickly demonstrate, that all that variety of words and phrases hath been used, even in print, by men of that way, in direct affirmations of God himself." These are principles proceeding from men who have confounded God's prescience with his decree, who say, God must needs will sin, because he did foresee it: not allowing that God could otherwise foresee it, than by decreeing it should come to pass. This implies that the shallow knowledge of man, is more extensive than the knowledge of God: for man doth know many things which he doth not will or determine; whereas God (say men of your way) never knew any thing in the world, but what he willed and determined; nay, (which is yet a great madness) that he never knew, or could know any thing, but because he willed and determined its future being.

Eutychus. Though we should allow that God's foreknowledge be not productive of sin: yet, do not the scriptures constantly hold forth God's manner of working sin by way
of

of action? They do not say, God suffered Joseph's brethren to sell him into Egypt, but, that God sent him, Gen. xlv. 8. It is not said, that God suffered Pharaoh to harden his own heart, but, that God hardened it, Exod. ix. 12.

Epenetus. How you make the scriptures constantly to hold forth God's working in sin, I cannot see. Indeed there are some passages, which, if taken literally, seem to make God a moral cause of sin. But all these places are figuratively spoken; or else, the scripture commands us to continue in sin, *Let him which is filthy, be filthy still*, Rev. xxii. 11. Again: can you think, that our Saviour was accessory to that murder, which the Jews committed upon his person, because he bid them destroy this temple, meaning the temple of his body? I am sure, to have commanded it, in the sense you put upon such places of scripture, had been a kind of laying violent hands upon himself. As to the instance of Joseph, it is remarkably impertinent. You say indeed, that God sent Joseph into Egypt: but had you said, God sold Joseph into Egypt, it would have been more to your purpose, though quite contrary to the meaning of that place. But I pray observe, Joseph's speech runs thus, *God sent me before you, to preserve you a posterity in the earth, and to save your lives by a great deliverance: so now, it was not you that sent me hither, but God; and he hath made me a Father to Pharaoh, and Lord of all his house*, Gen. xlv. 7. 8. Observe, he speaks of nothing but the good which God had done for him, upon occasion of that evil which they that sold him, had done against him. God is indeed, affirmed here by Joseph, to be the author of much good, which his guilty brethren never thought of; but not at all of the evil which they thought against him. Well might Joseph tell his brethren, it was not they that sent him thither; for they sent him no where, but sold him to utter strangers, purely for money, and sweet revenge, neither knowing, nor caring, what the buyers would do with him: nay, they had killed him outright, but that Judah put them in mind, that there

there was no profit in his blood, but the pleasure of revenge only; whereas, if they sold him, there was revenge and profit too; from which it is plain, they did not send him into Egypt: but it was God who brought Joseph into Egypt, not only to that place, but to that height of dignity. What his brethren did was entirely evil; but what God acted, was transcendently good. Your instance of Pharaoh is not so bad as the former, though ridiculous enough too: for though God is said to harden Pharaoh's heart, by doing somewhat: yet it was not by working in sin, but by sparing him, when he might have destroyed him; see Rom. ix. 17; and suffering him to live longer, and so harden his own heart. For it is said, Pharaoh's heart was hardened, Exod. vii. 22, which only implies the *permission*, not the efficiency of God: nay, it is said, Pharaoh hardened his own heart, Exod. viii. 15. Again, after that, it is said, that Pharaoh sinned yet more, and hardened his heart, he and his servants, Exod. ix. 34. (whom God is said to have endured with much long-suffering, Rom. ix. 22.) as it were on purpose to deliver us from the possibility of erring grossly in this point, when we should afterwards read, God hardened his heart. And how did God do it? Sure, not in the way either that Pharaoh or Satan did it; for Satan hardened Pharaoh's heart, as well as Pharaoh himself: both being active and effective in its obduration. But God's hardening his heart, was by withdrawing his grace, leaving him in a state of irrecoverable wickedness: by such a kind of forsaking, by which the damned are left in hell. Nay, even this, was a punishment for his having hardened his heart so often, when God by his messengers, and their miracles, had often called him to repentance. See Psa. xc. 8.

[To be continued.]

The LIFE of GREGORY LOPEZ.

[Continued from page 419.]

C H A P. VII.

He goes to the Hospital at Guastepea. His inward and outward Exercises there.

AFTER this servant of God had spent two years at Testuco, he fell into so severe an illness, being attacked by so violent colicks and pains in the stomach, that he was constrained to remove from thence. He then went to the hospital of Guastepea, twelve leagues from Mexico, in the year 1580.

2. He was received there by brother Stephano de Herrera, in the best manner he was able, considering the poor condition the hospital was then in, being newly founded. He lodged him in his own chamber, and treated him with abundance of tenderness. The same he used towards all the poor that came to the hospital, although he had not then a revenue to feed them, or a building to lodge them in. Indeed it appeared impossible that he should, if things were but humanly considered. But the zeal of Bernardin Alvarez the founder, and the blessing of God, conquered all things.

3. I remember, that when I asked Alvarez, whether he was willing to receive Lopez into his hospital, he replied, "Would to God there were room in my hospital to lodge all the poor that are in the world. For I have such a confidence in the goodness of Jesus Christ, that I cannot doubt but he would provide for them all." And how pleasing to God this his faith was, soon appeared. For in less than two years after the

the hospital was founded, they gave away there every day sixty-five measures of bread. Neither did they refuse to entertain any poor of any sort, men or women, Spaniards or Indians; not only those that came from New-Spain, but from Guatimala and Peru. And they were so well received, so well attended, and treated with so much care and love, that almost all these patients were in a short time restored to perfect health.

4. As Lopez was discharged from all outward care, he employed himself wholly in contemplation, in order to confirm himself still more in the love of God, and of his neighbour; of which he had so long before begun to lay the foundation. But although this was only the continuation of the same spiritual exercise, yet the growth which he received day by day was such, that it appeared entirely new.

He used to spend all the morning alone in his chamber. At noon, when the clock struck, he went to the refectory, having always his head bare, with an admirable modesty and gravity. He brought his pot of water, covered with a little napkin, and eat his portion as the rest of the patients; but did not speak at all, while he was eating, although others were talking round about him. After his meat he drank the water, which he had set to warm in the sun, because of the extreme weakness of his stomach: when grace was said, he remained some time, talking of spiritual things with the brothers of the hospital. But when any men of learning, or of a religious order were there, he conversed with them on things of the most elevated nature: and that with so much moderation and wisdom, that one would rather have taken him for an angel than a man. No sooner was the conversation ended, than he retired with a cheerful countenance, with much civility, and a remarkable humility, carrying his pot and his napkin into his chamber, where he remained in his ordinary recollection of mind, till noon the next day.

5. Father Hernando de Ribera relates, that being then very young, and Father Herrera sending him to call Lopez to dinner, he sometimes found him in a kind of trance, so that he did not answer when he was called. But when he continued to call, he answered at length, What do you want, my son? "I come to call you to dinner," replied the child: on which he followed him, saying, "Praised be God."

He went on Sundays and holidays, and some other days, with a mantle of the same cloth as his habit, to the public service of the hospital chapel; or, if there was none there, to a neighbouring monastery.

6. Those who were sick of any contagious distempers he could not visit, his own extreme weakness not allowing of it. He therefore the more earnestly exhorted the brothers to supply his lack of service. On which he spoke to them with such force, as redoubled their fervour in that holy exercise.

Thus he performed by them, what he could not do in person, and seconded his advice by his continual prayers. As to the other sick, he comforted and encouraged them, in so touching and affectionate a manner, that they were unspeakably edified, and knew not how to praise God enough for all his mercies. He was particularly assisted to calm the spirits of those, whom either their own natural impatience, or the greatness of their pains, rendered so fretful and outrageous, that none else were able to bear them.

7. As much as he loved solitude, he never shut his door against any who came for spiritual relief or comfort. And many declared their troubles to him and opened their whole hearts. He administered comfort and counsel to them all, without ever refusing it to any: and indeed he did it in so persuasive a manner, that few went from him without much joy and satisfaction. Many persons of learning also went on purpose to confer with him, concerning several passages of Scripture; and were as much amazed at his knowledge of divine things, as his sanctity of manners.

8. About



I was born of honest parents, in *Horbury*, near *Wakefield*, in the county of *York*, I think in May 1733, the youngest of two sons, at a birth: my Parents having had six sons, and two daughters. He that was born with me, died in his childhood. My Father died when I was near eleven years old. Six out of the seven of us that lived, have found mercy and forgiveness through Christ. My truly pious Mother had the happiness to see it before she died, though she has been dead above twenty years. Two of my elder brothers fell into sin, and turned back; but one is restored: I hope to favour, and to heaven. The other is not yet recovered: but oh, may he be soon!

We always lived in love and harmony. I never had, to my knowledge, twenty angry words with either brother or sister in my life. I do not remember to have heard an oath in all the family. About thirty-four years ago my Mother and three elder brothers were brought to God. I was then convinced, and a little awakened, by hearing *Mr. Francis Scott*. The very man (I think) by whom my ever-dear Mother had been awakened and brought to God. From that time my good desires did not quite leave me. I hope my Mother's prayers, tears, and advice, will never leave my mind and heart. I was a thoughtless, careless, Christless son, before that time, and had no fear of God before my eyes.

I was placed, at about thirteen years of age, in the profession which my Father and brothers had followed, viz. a Clothier. I now often went to hear the Methodist Preachers, though we had some miles to go. Many of those that are now, I doubt not, singing in heaven, used to go and come with me in the evenings through the woods; often singing those sweet words:

Break forth into singing, ye trees of the wood;
For Jesus is bringing lost sinners to God.

I used

I used to pray inwardly in my way to the preaching, yea, and often turned aside to pray. I was afraid to be seen or known to pray alone: so I sought out every private place that I could.

We had much persecution then, and a great deal of talk about false prophets in sheep's clothing. But the most common name for them was, The Damnation Preachers, which I thought was far from sheep's clothing. So that did not hinder me much. But I was greatly troubled with horrid suggestions, and had many fears (no doubt from the wicked one) in private prayer; that I was for quite laying it aside. I was afraid to go to it; and yet I durst not give it over. I was in a strait on another account, I was ashamed of the gospel: I did not stand firm on God's side; and yet I durst not be on the devil's side. I was very fearful of being deceived, reasoning and doubting for several years, whether the knowledge of pardon was attainable here. I thought, God did forgive men their sin; but that none could know it for himself. But afterwards I was clearly convinced by hearing my brother's experience, and weighing the scriptures that he urged for it. And I had then a comfortable hope of one day finding it; but for some years I was between hope and fear. When I was about nineteen years old, in 1752, by my eldest brother's advice, I went to Mr. *Byrrie's*, at the *Deighn-Houfe*, near *Nether-Thong*. Here I stayed for near four years. Divine providence certainly cast me here, where I had all the advantages I could wish for, having two School-masters near at hand. I wrought seven or eight hours a day, with my book before me, and spent the rest of the day, and part of the night in learning. This I did during the whole time I was here. Mr. *Hinslif* taught me to write, and cast accounts for above a year; and Mr. *Wood*, of *Nether-Thong*, the Latin-master, taught me a little Latin and Greek. I got what I could by heart in the day, and said it to him at night. But as soon as I left this place, I laid these

these studies aside, and reassumed them no more to this day. I have since had far better work, and could not see any need of these for the understanding of the holy Scriptures.

We had no Methodist Preachers here. I did not hear ten sermons, except at Church, for near four years. Here I was greatly beloved by those that had any seriousness, and greatly hated by those that had none. For I could not hold my tongue about religion: my conscience would not let me be quiet many a time. I told them, we must know our sins forgiven, or perish for ever. And frequently I wept with some of them about it. Several thereabouts came to me for advice concerning their souls; though I, poor creature, was ignorant enough, and well nigh lost in my book.

My conscience during these years, often alarmed me. But now it would give me no rest for want of Christ, and pardon. So I determined notwithstanding many offered me favours in worldly things, to go home to my Mother and Brothers. Several wept and intreated me to stay. I told them I cannot save my soul here. I have not the means suitable for it.

Home I came, in 1756, with a full resolution to seek Christ till I found him, or die in the seeking of him. Then I sold, or gave away, nearly all my books, and through grace began to be as diligent in the ways of God, as I had been in study.

I now added fasting to all the other means of grace. Soon after this, the tempter told me, "Thou art good enough." But a sermon of honest brother *Ash*, on Gal. ii. 21, and the words of my dear Mother, who said, "Though I bore you, if you do not come to Christ, stripped of all, you will never be saved," tore away my self-righteousness. God now taught me to expect Christ and pardon every hour. My burden was too great to be express. When God had, by various means (particularly by reading the Bible, and the Extract of *Ambrose* on the New Birth, on my knees,) brought me, for three weeks, to the brink of despair. Just before I found pardon, I was miserable beyond description.

On

On July the 16th, at night, 1757, under my brother Joseph's prayer, I yielded, sunk, and, as it were, died away. My heart with a kind, sweet struggle melted into the hands of God. I was for some hours lost in wonder, by the astonishing peace, love, and joy which flowed into my heart like a mighty torrent. When I came to recollect myself, I asked, what hast thou done? It was sweetly, but deeply impressed, "I have made thee mine." No tongue can tell what peace, love, joy and assurance I then felt. My willing heart and tongue replied, hast thou thus loved me? Here I am, willing to spend and be spent for thee. God now gave me to see all creation, redemption, grace, and glory in a new light: and every thing led me to love and praise him.

From this night I could not hold my tongue from speaking of the things of God. A few days after my happy conversion, I felt anger at one who persecuted us. Soon after my peace left me. Then the tempter said "He that is born of God sinneth not. But thou hast sinned: therefore thou art not born of God. Thou hast deceived thyself." I was then in a great measure ignorant of his devices: so gave up my shield: and was in the depth of distress, ready to chuse strangling for near two hours. It then came to my mind, what if I had deceived myself? Pardon is free and given in an instant. It is ready for needy, lost sinners, I will go as I am, cast myself on the ground, and on Christ at once. My former peace, love, and joy returned in a moment. This sore trial taught me more watchfulness. After this I walked in great love, and peace, for near two years, buying up every opportunity for prayer, hearing, and reading. I read the chief part of the Christian library, with Mr. Wesley's works that were then published; and several other books to my great help, instruction, and comfort.

Now the same spirit that witnessed my adoption, cried in me, night and day, "Spend and be spent for God," yet never was any one more timorous: I thought the work so great,

and my abilities so small. I cried, I am not fit: I wept and kept it to myself for months. Oh! what a struggle had I between my unfitness and my love to God and souls! After this, the *Offet* people, by earnest intreaties, prevailed on me to pray in public. And it pleased God to make it the means of awakening some sinners. Then I was persuaded to exhort. God blessed this also to the conversion of several in the neighbouring towns. Now began my warfare with the various sects about us, who came, when I had preached at *Offet*, to dispute with me often till midnight. But I was soon heartily weary of dispute; for it caused a decay in my peace and love.

My inbred corruptions now began to perplex me more than ever, and to be a heavy load indeed for some time. But one day meeting with a few young men (as I often did) God gave me such a deliverance, and such a weight of love as I had not heretofore. I seemed too happy to live on earth, and thought God was going to take me home. My joy allowed me little sleep for weeks. I told it to none but my brother; and to him only, when I could keep it no longer from him.

Not long after this, a letter came from Mr. *Thomas Olivers*, (who afterwards behaved with the tenderness and wisdom of a father to me) to let me know that I was appointed by the Conference, to travel in the then *York* Circuit. This was done wholly without my knowledge. No one had spoke to me about it, nor I to any one. I already preached four or five times a week about home, and loved the people too well to desire to leave them. In my answer to Mr. *Olivers*, I said, "I have no doubt of my Call to preach; but have no desire to be a travelling Preacher. I am not fit for it. I cannot come." He replied, "If your Father was dead, and your Mother lay a dying, you must come and preach the gospel." I wept a fortnight about it. I said to my brother, "Go you: you are more fit than me." He said, "God knows who is fit. He has called you: therefore go." The gracious Spirit

working

working in me a willingness to spend and be spent for God; and my brother persuading me, I went in 1760, and through grace have continued unto this day. In all this time, I call the all-seeing God and his people to bear witness, that I have sought nothing but his glory, in my own salvation and that of others/

I have been in most of the Circuits in the kingdom. And I trust, God has been pleased to use me, and those with me during these twenty years, to unite thousands to the Societies. But it is better to leave this to God and his people. They are our epistle, written by Christ to the rejoicing of our hearts. May their conversion be known and read by all that know them!

I have been in dangers, by snow-drifts; by land-floods, by falls from my horse, and by persecution: I have been in sickness, cold, pain, weakness, and weariness often: in joyful comforts often: in daily love and peace, but not enough: in grief and heaviness through manifold temptations often. I have had abundance of trials, with my heart, with my understanding and judgment; with various reasonings among friends and foes, with men and devils, and most with myself. But in all these, God in mercy has hitherto so kept me, that I believe none can with justice lay any single immoral act to my charge, since the day God through Christ forgave my sins.

All my design in preaching has been, and is, to bring sinners to Christ: and to build up faints in their most holy faith, hope and love, to a perfect man.

To this end the chief matter of my preaching has been the essentials of religion, such as the lost state of man, depraved, guilty, and miserable by nature: his justification through the alone merit of Christ by faith only, together with the witness and fruits of it: the new birth, the necessity, benefits and fruits of it, in all inward and outward holiness. I have endeavoured to explain the new covenant in its benefits, condition, precepts threats and rewards. I have

shewn that perfect love is attainable here, by those that press for it with their whole heart. I teach piety to God, justice and mercy to men, and sobriety in ourselves, endeavouring to keep a conscience void of offence towards God and man, in every station of life and in all relations. I also endeavour to guard souls against the temptations from the world, the flesh and the devil; against the hurtful opinions that surround them; and against the hinderances of their repentance, faith, hope, love, and holiness. I have also shewn them the danger of delay, of refusal, or of drawing back to sin, death and hell.

In the pulpit, I have seldom meddled with the decrees, or the five points of debate. I suffered so much loss by them before I set out to travel, that I determined not to meddle with them, but when my brethren were in danger of being led aside or hurt by them. So far as I see clear evidence for any of these things I hold and prove them as occasion offers. But where I see no sufficient proof of a proposition, I leave the discussion of them to those that are wiser. But yet I cannot help thinking that many of these disputes are not much more than a learned play: and if wise men would but play with these in good humour it would not much grieve one. But when they grow angry, and call each other by vile names, because they differ from them herein, no doubt the devil has a great hand in it. He aims to undo, by the non-essentials in religion, the good that is done by insisting on the essentials. This has often been a cause of fear and grief to me. But having resolved to take Christ for my sufficient teacher, I am now contented to know what he has revealed, and to leave the rest to another world. I have from my beginning thought myself the poor man's Preacher; having nothing of politeness in my language, address, or any thing else. I am but a brown bread Preacher, that seeks to help all I can to heaven, in the best manner I can. Oh, that in the day of Christ's judgment, I may rejoice, not only in the

sincerity

sincerity of my labour but in knowing that I have not preached, and laboured and suffered without fruit; but have been the instrument of gaining souls to, and of keeping them with Christ. And Oh, that he may present them to the Father, without blame, in perfect love! This is the real desire of

THOMAS HANSON.



A THOUGHT ON NECESSITY.

I. 1. **T**HE late ingenious Dr. *Hartly*, in his *Essay on Man*, resolves all *Thought* into *vibrations* of the brain. When any of the fine fibres of the brain are moved, so as to vibrate to and fro, then (according to his scheme) a perception or *sensation* is the natural consequence. These sensations are at first *simple*, but are afterwards variously *compounded*: till, by farther vibrations, ideas of *reflection* are added to ideas of sensation. By the additional vibrations of this curious organ our *judgments* of things are also formed. And from the same fruitful source arise our *reasonings* in their endless variety.

2. From our apprehensions of things, from our judgments and reasonings concerning them, all our *passions* arise: whether those which are more sudden and transient or those of a permanent nature. And from the several mixtures and modifications of these, our *tempers* or *dispositions* flow: very nearly, if not altogether the same with what are usually termed *Virtues* or *Vices*.

3. Our passions and tempers are the immediate source of all our *words* and *actions*. Of consequence, these likewise depending on our passions, and our passions on our judgments and apprehensions, all our actions, passions and judgments are ultimately resolvable into the vibrations of the brain. And all of them together follow each other, in one connected chain.

4. "But

4. "But you will say (says the Doctor,) this infers the universal necessity of human actions. I am sorry for it: but I cannot help it." But since he saw, this destroyed that very essence of Morality, leaving no room for either Virtue or Vice, why did he publish it to the world? Why? Because his brain vibrated in such a manner, that he could not help it.

Alas for poor human nature! If this is so, where is "The dignity of man?"

II. 1. But other great men totally disapprove of the Doctrine of Vibration. They give an entirely different account of this whole affair. They say, the delicate, soft, and almost fluid substance, of which the brain is composed, is absolutely incapable of such vibrations, as the Doctor ascribes to it: but that the animal spirits, whatever they are, continually moving through that soft substance, naturally form various *traces* therein; first, very simple, then less or more compounded: that these are afterward varied innumerable ways; and that from these simple or compounded *traces*, arise simple or compounded ideas, whether of sensation or reflection. From these result the judgments we form, with all our train of reasonings. And at a little farther remove, our passions, our tempers, and from these our words and actions.

2. It is easy to observe, that this scheme equally infers the universal necessity of human actions. The premisses indeed are a little different, but the conclusion is one and the same. If every thought, word, and action necessarily depends upon those traces in the brain, which are formed whether we will or no, without either our consent or knowledge: then the man has no more liberty in thinking, speaking or acting, than the stone has in falling.

III. That great man President *Edwards*, of *New England*, places this in a still stronger light. He says,

1. The whole frame of this world wherein we are placed is so constituted, that without our choice, visible objects affect

our

our eyes, sounds strike upon the ear, and the other things which surround us affect the other bodily organs, according to their several natures.

2. The *nerves*, which are spread all over the body, without any choice of ours, convey the impression made on the outward organ to the common sensory; supposed to be lodged, either in the pineal gland, or in some other part of the brain.

3. Immediately, without our choice the perception or sensation follows.

4. The simple apprehension (analogous to sensation) furnishes us with simple ideas.

5. These ideas are more and more associated together, still without our choice: and we understand, judge, reason accordingly: yea, love, hate, joy, grieve, hope or fear.

6. And according to our passions we speak and act. Where is liberty then? It is excluded. All you see, is one connected chain, fixt as the pillars of heaven.

IV. To the same effect, though with a little variation, speaks the ingenious Lord *Kaim*. He says,

The universe is one immense machine, one amazing piece of clock work, consisting of innumerable wheels, fitly framed, and indissolubly linked together. Man is one of these wheels, fixt in the middle of this vast automaton. And he moves just as necessarily as the rest, as the sun, or moon, or earth. Only with this difference, (which was necessary for completing the design of the Great Artificer.) That he *seems* to himself perfectly free; he *imagines* that he is unnecessary, and master of his own motion: whereas in truth he no more directs or moves himself, than any other wheel in the machine.

The general inference then is still the same: the point which all these so laboriously endeavour to prove is, that inevitable Necessity governs all things, and men have no more liberty than stones!

V. 1. But

V. 1. But allowing all this; allowing (in a sense) all that Dr. Hartly, Edwards, and their associates contend for: what discovery have they made? What new thing have they found out? What does all this amount to? With infinite pains, with immense parade, with the utmost ostentation of mathematical and metaphysical learning, they have discovered just as much as they might have found in one single line of the bible:

Without me ye can do nothing! Absolutely, positively nothing! Seeing, *in him all things live and move*, as well as *have their being*: Seeing, he is not only the true *primum mobile*, containing the whole frame of creation, but likewise the inward, sustaining, acting principle, indeed the only proper Agent in the universe: unless so far as he imparts a spark of his active, self-moving nature, to created spirits. But more especially *ye can do nothing* right, nothing wise, nothing good, without the direct, immediate agency of the First Cause.

2. Let the trial be made. And first, what can *Reason*, all-sufficient Reason, do in this matter? Let us try, upon Dr. Hartly's scheme. Can it prevent or alter the *vibrations* of the brain? Can it prevent or alter the various *compositions* of them? Or cut off the connexion between these, and our apprehensions, judgments, reasonings? Or between these and our passions? Or that between our passions, and our words and actions? Not at all. Reason can do nothing in this matter. In spite of all our reason, nature will keep its course, will hold on its way, and utterly bear down its feeble opponent.

3. And what can Reason do, upon the second supposition? Can it prevent or alter the *traces* in the brain? Not a jot more than it could the vibrations. They laugh at all its power. Can it cut off the connexion between those traces and our apprehensions: or that between our apprehensions,
and

and our passions? Or between our passions and actions? Nothing at all of this. It may see the evil, but it cannot help it.

4. Try what Reason can do, upon the third supposition, that of President *Edwards*. Can it change the appearances of the things that surround us? Or the impression which the nerves convey to the common sensory? Or the sensation that follows? Or the apprehension? Or can it cut off the connexion between our apprehensions of things and our passions? Or that between our passions and our actions. Poor, impotent Reason? It can do neither more nor less in any of these matters. It cannot alter the outward constitution of things; the nature of light, sound, or the other objects that surround us. It cannot prevent their affecting our senses thus and thus. And then, will not all the rest follow?

5. Make a trial, if Reason can do any more, upon Lord *Kaim's* supposition. Can it in any degree alter the nature of the universal machine? Can it change or stop the motion of any one wheel? Utterly impossible.

6. Has *Freewill* any more power in these respects than Reason? Let the trial be made upon each of these schemes.

What can it do upon Dr. *Hartly's* scheme? Can our Freewill alter one *vibration* of the brain? What can it do upon the second scheme? Can it erase or alter one of the *traces* formed there? What can it do upon Dr. *Edwards's*? Can it alter the appearances of the things that surround us? Or the impressions they make upon the nerves? Or the natural consequences of them? Can it do any thing more on Lord *Kaim's* scheme? Can it any ways alter the constitution of the great clock? Stand still! Look awhile into your own breast! What can your will do in any of these matters? Ah poor Freewill! Does not plain experience shew, it is as impotent as your Reason? Let it stand then as an eternal truth, *Without me ye can do nothing.*

VI. 1. But in the same old book there is another word. *I can do all things through Christ strengthening me.* Here the charm is dissolved! The light breaks in, and the shadows flee away.

One of these sentences should never be viewed apart from the other: each receives light from the other. God hath joined them together, and let no man put them asunder.

Now taking this into the account, I care not one pin, for all Dr. Hartly can say of his *vibrations*. Allowing the whole which he contends for, allowing all the links of his mathematical chain, to be as indissolubly joined together, as are the propositions in *Euclid*: suppose vibrations, perceptions, judgments, passions, tempers, actions, ever so naturally to follow each other: what is all this to the God of Nature? Cannot he stop, alter, annihilate, any or all of these, in whatever manner, and in whatever moment he pleases? Away then with all these fine wrought speculations! Sweep them off as a spider's web! Scatter them in the wind! How helpless forever they may be, *who are without God in the world*: however they may groan under the iron hand of dire Necessity: necessity has no power over those, *who have the Lord for their God*. Each of these can say, through happy experience, *I can do all things through Christ strengthening me.*

2. Again. Allowing all the minute philosophers can say, of the *traces* formed in the brain, and of perceptions, judgments, passions, tempers, words and actions naturally flowing therefrom: whatever dreadful consequences may follow from hence, with regard to those who know not God, who have only natural Reason and Freewill to oppose the power of Nature: (which we know to have no more force, than a thread of tow that has touched the fire) under the influence of the God of Nature, we laugh all our enemies to scorn. He can alter or efface all these *traces*, in a moment, in the twinkling of an eye. Still, although *without him I can do nothing, I can do all things through Christ strengthening me.*

3. Yet

3. Yet again. Let Dr. *Edwards* say all he will or can, concerning the outward *appearances* of things, as giving rise to *sensations*, *association* of ideas, passions, dispositions and actions: allowing this to be the *course of Nature*: what then? See, One superior to Nature! What is the course of Nature to him? By a word, a nod he turneth it upside down!

His power inverted Nature owns,
Her only law, his sovereign word.

Let your chain be wrought ever so firm: he nods, and it flies in pieces. He touches it, and all the links fall asunder, as unconnected as the sand.

4. Once more. After Lord *Kaim* has said all he pleases, concerning the grand machine of the universe, and concerning the connexion of its several wheels, yet it must be allowed, he that made it, can unmake it: can vary every wheel, every spring, every movement, at his own good pleasure. Neither therefore does this imply any necessity, laid either upon the thoughts, passions or actions, of those that know and trust in him, who is the Creator and Governor of heaven and earth.

5. Ah poor Infidel! This is no comfort to *you*! You must plunge on in the fatal whirlpool! You are without hope! Without help! For there is only one possible help: and that you spurn. What follows then? Why

Dum adamantinos
Figit dira necessitas
Clavos, non animum metu,
Non mortis laqueis expedit caput.

Oh what advantage has a Christian, (a *real* Christian) over an Infidel! He sees God! Consequently

————Metus omnes, & inexorable fatum
Subjicit pedibus, strepitumque Acherontis avari.

He tramples on inexorable fate,
And fear, and death, and hell!

6. Ah poor Predestination! If you are true to your doctrine, this is no comfort to *you!* For perhaps you are not of the elect number: if so, you are in the whirlpool too. For what is your hope? Where is your help? There is no help for you in your God. *Your God!* No. He is not yours: he never was; he never will be. He that made you, he that called you into being, has no pity upon you! He made you for this very end, to damn you; to cast you headlong into a lake of fire burning with brimstone! This was prepared for you, or ever the world began! And for this you are now reserved in chains of darkness, till the decree brings forth; till, according to his eternal, unchangeable, irresistible will,

You groan, you howl, you writhe in waves of fire,
And pour forth blasphemies *at his desire!*

Oh God, how long shall this doctrine stand!

A short Account of King Henry the VIIIth's first Queen.

IN a manuscript of Dr. Harpsfield, (Archdeacon of London,) being a Treatise concerning marriage, occasioned by the divorce between King *Henry* the eighth, and his Queen *Catharine*, are the following remarks concerning that princess.

“ Before she died at *Kimbolton*, she had lain two years at *Bugden*, (the Bishop's palace, I suppose,) passing her solitary life in much prayer, great alms and abstinence; and when she was not this way occupied, then was she and her gentlewomen working with their own hands, something wrought in needlework, costly and artificially, which she intended in the honour of God, to bestow upon some Churches. There was
in

in the said house of *Bugden*, a chamber, with a window, that had a prospect into the chapel, out of which she might hear divine service. In this chamber she inclosed herself, sequestered from all other company, a greater part of the day and night, and upon her knees used to pray at the said window, leaning upon the stones of the same. There were some of her gentlewomen, which did curiously mark and observe all her doings, who reported, that often times they found the said stones so wet after her departure, as though it had rained upon them. It was credibly thought, that in the time of her prayer she removed the cushions, that ordinarily lay in the same window, and that the said stones were imbrued with the tears of her devout eyes. I have also heard, that, at a time, when one of her gentlewomen began to curse the lady *Anne Bullyne*, she answered, "Hold your peace; curse her not, but pray for her; for the time will come shortly, when you shall have much need to pity and lament her case."



CHRISTIAN EXPERIENCE.

I Was born at *Winslow*, in *Bucks*, in Sept. 1709, and went to school there till I was about fifteen. I was always a sober, harmless child. Before I was twenty, I went to live with a Lawyer in *Winslow*. I stayed with him about three years, and was then Butler to Mr. *Lowndes*, Member of Parliament for the county, for eleven or twelve years. During this time, I had often good desires, though habituated to drinking, gaming, dancing, and all sorts of idle diversions. For a time, I frequently left them all off, and prayed in private twice or thrice a day: but this lasted not long, before I fell back into all, as much or more than ever. When I was about thirty, I came to *London*, where I first sold lace, then kept a chandler's shop in *Lambeth Marsh*. But in three or
four

four years, having run out most of what I had, I was recommended to Sir *James Lowther*: whom I served as Gentleman and Butler, from about the year 1742, till he died.

In spring, 1750, were the two earthquakes in *London*. These made a deep impression upon me, and made me pray much in private. Soon after my Master's leg was cut off, which increased my seriousness; and it was further increased by a severe fit of the Stone, which brought me very low. When I recovered, I constantly attended the morning prayers at *Covent-Garden* church, feeling I wanted something, though I knew not what, and longing for some one to instruct me. But I found none, till at *Whitsuntide* I rose one morning by mistake an hour too soon for the prayers. I was walking up and down the streets, when I heard some singing, which was in *West-Street* chapel. One asking me to come into a pew, I went in, and heard *Mr. Charles Wesley* preach. I was well pleased, and resolved to come again. I accordingly came to *Short's-Gardens*. I now quickly found that what I wanted was Faith, but believed I should not want it long. I grew more and more serious, and desirous every day, though without much painful conviction, till one Thursday morning about *Easter* following I went to *Short's-Gardens*. There was no Preacher; but *Michael Fenwick* prayed. While he was speaking, I saw, as it were, Christ on the cross, and heard those words distinctly spoken, "Christ died for thee." All my fears vanished away, and I was quite happy, though not assured my sins were forgiven, till on Sunday morning, as I was at home, reading a sermon, when I was thoroughly assured, that I was reconciled to God. I walked a few days in the broad light; but then doubts returned. And in a few months I fell again into known sin: but immediately I found a hell in my soul, and could not have the least rest, till I had a fresh assurance of being reconciled to God. For some years I was liable to these relapses into sin and sorrow, which sometimes bordered upon despair. Yet could I never neglect the ordinances

ordinances of God, though in ever so great deadness and heaviness. About three years since I was admitted into the Select Society: by being present at which, I saw things in such a light as I never had done before. I saw my want of inward holiness, and found a strong cry in my heart for it. I had more power than ever over sin, with more happiness and nearness to God.

In June 1757, I went to *Whitehaven*. Here I found more thirst after holiness than ever: and one Sunday morning, in singing a hymn, I felt the power of God so over-shadowing me, that I believed, I had found it, being filled with God, and with peace, and light, and love. The same day many promises out of the psalms were strongly applied to my soul: and I continued, though with many struggles, in the same confidence, till August 1758. But about this time, I thought I felt anger, and in a few days, I gave up my confidence, and fell into the same variable state, I was in above a year before. Yet at times, I was much in prayer till in the beginning of January 1759, I returned from *Wiltshire* to *London*. I was much quickened during my short stay here, by the conversation of lively friends. On January 31, I came to *Norwich*, with Mr. *Murlin*, where I was sometimes earnest, sometimes not, till on September 20th, I returned to *London*. Even on the road to it, I found my desires much enlarged. When I came to my house, I found Mr. *Southcoate* there, who was exceedingly athirst for full salvation. This stirred me up, so that we both longed, prayed for, and expected it all the day long. After about ten days I went with him to my Class, and at first found nothing unusual. But when brother *Kemp* went to prayer, I found at once, that Christ was all to me. I found every creature taken away. All the promises came to my heart, particularly those in the 36th of Ezekiel. I trembled all over, with a glowing sweat, and could not doubt, but the work was done. Yet on the Sunday following, seeing a woman buying fruit, and not reproofing her, I was filled with doubts.

This

This put me upon earnest prayer; and the next morning, God renewed the promises to me. But for twelve or fourteen days I frequently reasoned concerning them, till one morning as I was dressing myself, those words were spoken to my heart, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength." Two days after, while I was visiting one that was sick, the same words were applied with much power. On the Sunday fennight following, I was vehemently praying for the seal of the Spirit; and while I was communicating, those words were applied, "Thou art sealed unto the day of redemption." This filled me with unspeakable joy, notwithstanding various temptations and suggestions of the enemy. Since that time I have never felt any doubt: but my peace and love remain unshaken; and I experience a continual growth in grace, and in all the mind which was in Christ.

B. B.

N. B. Such was the experience of this good man, as long as he remained with *us*. If he afterwards ascribed it all to Nature or Satan, it is not *my* fault.



L E T T E R S.

L E T T E R CXXIX.

[From Mr. Alexander Mather, to the Rev. Mr. J. Wesley.]

Evesham, Dec. 17, 1760.

Honoured Sir,

GRACE, mercy, and peace be with you and yours! Glory be to God, his work prospers in many parts of this Round! Particularly in Staffordshire, where our congregations are so large, that we can scarce contain them. And God, who brings

brings them together, does work among them: and not among the outward hearers only, but also among our old members; so that above forty have found the Lord, this last Quarter. Most of these have been long seeking; some five, some seven, some ten, yea, some from the first of your going to Wednesbury. Nor do I perceive that the reason of their not finding sooner has been, as it sometimes is, their negligence or disorderly walking: no; for the most part, they have been diligent in all the means, and blameless in their lives.

Although at Wednesbury several have been added, and many converted this last Quarter, yet the most remarkable part of the work of God has been in that old, persecuted, stedfast Society, Darleston: who, in the midst of all the parties that have been in Staffordshire, have stood unmoved to their first principles; never encouraging any other party, no, nor suffering any of a different judgment, so much as to sing a hymn amongst them. And this their stedfastness was the more surprizing, as there were but about seven in the whole Society (which consisted of forty-eight members) who professed saving Faith at Michaelmas last. But, glory be to God! their number and their grace is greatly increased. Now there are above thirty out of the forty-eight who have saving Faith, and have received it within these last six weeks, yea, many in a fortnight. And as their grace, so their number has increased thirty-three this Quarter. Twenty-seven of them I joined last Thursday and Friday, many of whom had scarce ever heard, till that week. Is any thing too hard for the Almighty! Thou workest and who can stay thy hand?

The remarkable work amongst the outward people was occasioned by an apprentice, of Mr. Thomas Day, whose heart the Lord touched in such a manner on Sunday night, (December 7th,) that he could not rest, but roared the whole night to the great alarming of the whole family and the neighbourhood. They prayed with him but he still remained

miserable till Monday morning, when his distress was such, that his crying brought many together, insomuch that the house was filled and surrounded with people: before whom it pleased God to deliver him, and so to inflame his heart with love, and fill his mouth with praise, that the beholders were astonished. It pleased God also to open his mouth to speak to those who were present, so that none (no not the most stout hearted and greatest enemies to godliness) were able to resist the spirit and power wherewith he spake. They fell before his word, cried for mercy, and above twelve were delivered that day. So the whole exercise of that day was prayer and praise, as also of the two days following: when the boy went from house to house, even the wicked, who could not withstand his word, being cut to their hearts, cried for mercy: to whom he pointed out Christ, and his willingness to receive them, and praying with them, many were delivered who had scarce heard a sermon. So visible is the change, that they abandon all their former ways and company, and are full of love. It would rejoice your heart to see them under the word; particularly two children, about nine years of age, who talk so feelingly of the love of God, that they would amaze you. Nor was the flame quenched last Friday, the boy being still employed as before. This whole town, young and old, seems alarmed and come in troops to the preaching at Wednesbury. Oh Lord! maintain thy glorious cause, and ride prosperously in the gospel chariot, till the nations bow before thee; and take thou all the glory, for thou art worthy! Oh pray for me, that I may have wisdom in all things!

I am, dear Sir,

Your affectionate Son and Servant in the gospel,

ALEXANDER MATHER.

LETTER

L E T T E R CXXX.

[From the Rev Mr. J. Wesley, to ———.]

Dublin, April 18, 1760.

Dear Sir,

DISCE, docendus adhuc quæ cenfet amicus; and take in good part, my mentioning some particulars which have been long on my mind: and yet I knew not how to speak them. I was afraid, it might look like taking too much upon me, or assuming some superiority over you. But love casts out, or at least over-rules that fear. So I will speak simply, and leave you to judge.

It seems to me, That of all the persons I ever knew (save one) you are the *hardest to be convinced*. I have occasionally spoken to you on many heads; some of a speculative, others of a practical nature: but I do not know that you was ever convinced of one, whether of great importance or small. I believe you retained your own opinion in every one and did not vary a hair's breadth. I have likewise doubted whether you was not full as *hard to be persuaded*, as to be convinced: whether your will do not adhere to its first bias, right or wrong, as strongly as your understanding. I mean with regard to any impression, which another may make upon them. For perhaps you readily, too readily change of your own mere motion: (as I have frequently observed, *great fickleness* and *great stubbornness* meet in the same mind.) So that it is not easy to please you long; but exceeding *easy to offend* you. Does not this imply the *thinking* very *highly* of *yourself*? Particularly of your own understanding? Does it not imply (what is always connected therewith) something of *self-sufficiency*? "You can stand alone; you care for no man. You need no help from man." It was not so with my brother and me, when we were first employed in this great work. We were deeply conscious of our own insufficiency: and

and though (in one sense) we trusted in God alone, yet we sought his help from all his children, and were glad to be taught by any man. And this, although we were really alone in the work: for there were none that had gone before us therein. There were none then in England, who had trod that path, wherein God was leading us. Whereas you have the advantage which we had not; you tread in a beaten path. Others have gone before you, and are going now in the same way, to the same point. Yet it seems you *chuse* to stand alone: what was necessity with us, is choice with you. You like to be unconnected with any, thereby tacitly condemning all. But possibly you go farther yet: do not you explicitly condemn all your fellow labourers, blaming one in one instance, one in another, so as to be thoroughly pleased with the conduct of none? Does not this argue a vehement proneness to condemn? A very high degree of *cenfuriousness*? Do you not censure even peritos in suâ Arte? Permit me to relate a little circumstance to illustrate this. After we had been once singing a hymn at Everton, I was just going to say, "I wish Mr. Whitfield would not try to *mend* my brother's hymns. He cannot do it. How vilely he has murdered that hymn? *Weakening* the sense, as well as *marring* the poetry?" But how was I afterwards surprized to hear it was not Mr. Whitfield but Mr. B.! In very deed it is not easy to *mend* his hymns, any more than to imitate them. Has not this aptness to find fault frequently shewn itself, in abundance of other instances? Sometimes with regard to Mr. Parker, or Mr. Hicks: sometimes with regard to me. And this may be one reason why you take one step which was scarce ever before taken in christendom: I mean the discouraging the new converts from reading: at least from reading any thing but the bible. Nay, but get off the consequence who can: if they ought to *read* nothing but the bible, they ought to *hear* nothing but the bible, so away with sermons. whether spoken or written! I can hardly

hardly imagine, that you discourage reading even our little Tracts out of jealousy, lest we should undermine you, or steal away the affections of the people. I think you cannot easily suspect this, I myself did not desire to come among them: but you desired me to come. I should not have obtruded myself either upon them or you: for I have really work enough: full as much as either my body or mind is able to go through, and I have (blessed be God) friends enough: I mean, as many as I have time to converse with; nevertheless I never repented of that I spent at Everton: and I trust it was not spent in vain. I have not time to throw these thoughts into a smoother form: so I give you them just as they occur. May the God whom you serve give you to form a right judgment concerning them, and give a blessing to the rough sincerity of,

Dear Sir,

Your affectionate Servant,

JOHN WESLEY.

L E T T E R CXXXI.

[From the late Mr. Samuel Wells, to the Rev. Mr. Wesley.]

Sept. 30, 1778.

Reverend and dear Sir,

I Had no hope that the Calvinists would ever be upon *tolerable* terms with the Arminians, when Mr. Fletcher's Two-fold Essay came out. And I cannot say that my hopes are much, if at all increased by his proposal.

But a fear lest the Calvinists (who always seem to me to watch for an opportunity of coming among us for the purpose

pose of winning Arminians over to Calvinism) should avail themselves of Mr. Fletcher's proposals, so as to do fresh injury to the cause of real Religion, excited my writing the rough copy of a letter to him, which I knew not how to send him, as he is out of the land, but which I therefore take the liberty of presenting to you, that if you please you may attend to these circumstances, if not, you may cast the whole aside at discretion.

Rev. and dear Sir,

As I humbly conceive that though such an association of moderate men, Calvinists and Arminians, as you recommend in your Two-fold Essay, section 6th, may greatly conduce to the spirit of love and forbearance, if it can be effected on good terms; yet admitting of bigots would be exceedingly injurious to the peace of christian societies, I take the liberty of suggesting some such regulations, as I hope, may deter the bigotted of either Opinion, from attempting such an union, hoping if you see any propriety in these hints, you will perfect them, where they are defective.

1. No Arminian can be esteemed a member of this reconciling society, who believes Calvinist-sentiments, inconsistent with salvation.

2. Neither can any Calvinist be esteemed a member, who believes Arminian-sentiments inconsistent with salvation.

3. No Arminian should expect admission to preach in a Calvinist's pulpit, unless he sees it his duty in that pulpit, entirely to lay aside his peculiar sentiments, and only preach practical religion, peace and love.

4. No Calvinist should expect admission to preach in an Arminian's pulpit, unless he sees it his duty in that pulpit, entirely to lay aside his peculiar sentiments, and only preach practical religion, peace and love.

5. And

5. And no Arminian is worthy to preach in a Calvinist's pulpit, who can in his own inveigh, and speak bitterly against the Calvinists.

6. Nor is any Calvinist worthy to preach in an Arminian's pulpit, who can in his own inveigh and speak bitterly against the Arminians.

7. As no Arminian preacher would be willing that a Calvinist should avail himself, of his acquaintance with any of his congregation to instil Calvinism into *his* people; so he ought not to avail himself of his acquaintance with a Calvinist congregation to instil Arminianism into them.

8. Nor therefore should any Calvinist avail himself of his acquaintance with any of an Arminian congregation to instil Calvinism into them.

9. Neither should they spread such books among their different congregations, as have a tendency to effect this, though they may spread such books among their own congregations as they see good.

10. Nor should they engage or encourage others directly or indirectly to influence the minds of professors to forsake their religious connexions and sentiments, and come over to their own.

11. He that cannot fully assent to these propositions, whether he is a Calvinist or an Arminian, is unfit for this society.

12. And he that breaks through these restraints, notwithstanding his exclamations against bigotry, and his professions of catholic love, as he is himself a bigot, and acts dishonestly, he ought to be refused the liberty of preaching in his brother's pulpit, without his brother's incurring the charge of bigotry."

I am, Rev. and dear Sir,

Your dutiful Son in the gospel,

SAMUEL WELLS.

P. S. Mr. *Wells* was an exemplary young man, who lately died of a putrid fever.

POETRY.

The fence removéd : the bond's dissolvéd which held
 The steady soul in its immortal course :
 His *life* withdrawn, whose *presence* is our *shield*,
 Our wisdom's *light*, and joys redundant *source*.

Oh! wretched, wretched change, effects of sin,
 That angels thus infernals should become,
 The curféd heirs of infamy and pain,
 Of death's dire sentence, and corruption's doom.

Inveterate sin! How wide thine evils spread?
 How deep thy poisonous nature strikes its root.
 In men, brutes, elements, is sown thy seed ;
 Creation groans and travails with thy fruit.

But chiefly HE, who faints beneath its load,
 Who sin was *made* ; a voluntary curse.
 On whose devoted head stern wrath abode,
 And justice fell in its indignant force.

In Jesu's agony, his crimson sweat,
 His heaving bosom, and heart-rending sigh,
 Extended arms, piercéd head, transfixéd feet :
 His loud, his bitter, and expiring cry.

Oh dreadful evil!—regnant now indeed ;
 O'er worth like his to spread so deep a gloom!
 Why startles nature?—from their peaceful bed
 Why rise the faints?—to meet their *final* doom?

A final doom on sin was publishéd here,
 In Jesu's wound, and bursting veins and side :
 Transgression punishéd, cancelléd, conqueréd there :
 Dispoiléd were death and hell when Jesus died.

He the bright Morning-Star, through shades of death
 His piercing beams pervade and gild the skies:
 "Of immortality his *life's* the *path*;
 His *death* its *price*; its *proof* his glorious *rise*!"

When sin is felt, and all its miseries known,
 And deep contrition rends the aching breast:
 Then *dear* to sinners God's incarnate Son;
 His love their refuge, and his wounds their rest.

Touched by the finger of redeeming grace,
 They own his death and resurrection's power:
 And die to sin; and reign in holiness;
 And shout the Saviour, and his love adore.

Ye heralds, loud proclaim light in his light;
 The darksome nations shall with wonder see.
 And travel on, to *their* perfection's height,
 The sons of God, in spotless purity.

Hail, each devoted soul! whose spirit bows,
 And owns a reigning Deity *within*.
 I'm thine in love, which no distinction knows;
 In grace we're one, who were but one in sin.

Pray we in Britain, for lovèd Salem's peace.
 "Thy kingdom come, on earth thy will be done."
 As morning drops, her converts, Lord, increase.
 Unite, and form his *severed* flocks in *one*.

*Thoughts on the Constitution of Human Nature, as represented
 in the Systems of modern Philosophers.*

STRONG passions draw, like horses that are strong,
 The body-coach, of flesh and blood, along;
 While subtle Reason, with each rein in hand,
 Sits on the box, and has them at command;

Raised

Rais'd up aloft, to see and to be seen,
Judges the track, and guides the gay machine.

But was it made for nothing else,—beside
Passions to draw, and *Reason* to be guide?
Was so much art employ'd to drag and drive,
Nothing *within* the vehicle alive?
No seated *Mind*, that claims the moving pew,
Master of passions, and of reason too?

The grand contrivance why so well equip
With strength of passions, rul'd by Reason's whip?
Vainly profuse had *Apparatus* been,
Did not a reigning *Spirit* rest within;
Which *Passions* carry, and found Reason means
To render present at pre-order'd scenes.

They, who are loud in human Reason's praise,
And celebrate the drivers of our days,
Seem to suppose, by their continual bawl,
That *Passions*, Reason, and Machine, is all:
To them the windows are drawn up, and clear
Nothing that does not outwardly appear.

Matter and Motion, and superior Man
By head and shoulders, form their reas'ning plan;
View'd, and demurely ponder'd, as they roll;
And scoring traces on the paper soul,
Blank, shaven white, they fill the unfurnish'd pate,
With *new* ideas, none of them *innate*.

When these adepts are got upon a box,
Away they gallop through the gazing flocks;
Trappings admir'd, and the high mettled brute,
And Reason, balancing its either foot;
While seeing eyes discern, at their approach,
Fulness of skill, and emptiness of coach.

'Tis very well that lively Passions draw,
 That sober Reason keeps them all in awe:
 The one to run, the other to control,
 And drive directly to the destinéd goal:
What goal?—Ay, there the question should begin;
 What *spirit* drives the willing mind within?

Sense, Reason, Passions, and the like, are still
 One self-same man, whose action is his *will*;
 Whose will, if right, will soon renounce the pride
 Of an *own* reason for an *only* guide;
 As God's unerring spirit shall inspire,
 Will still direct the *drift* of his desire.

The MYSTERY of LIFE.

SO many years I've seen the sun,
 And calléd these eyes and hands my own:
 A thousand little acts I've done,
 And child-hood have, the manhood known:
 Oh what is life! and this dull round
 To tread, why was a spirit bound?

So many airy draughts and lines,
 And warm excursions of the mind,
 Have filléd my soul with great designs,
 While practice grovelléd far behind:
 Oh what is thought! and where withdraw
 The glories which my fancy saw?

So many tender joys and woes
 Have on my quivering soul had power;
 Plain life with heightening passions rose,
 The boast or burden of their hour:
 Oh what is all we feel! why fled
 Those pains and pleasures o'er my head.

So

So many human souls divine,
 Some at one interview display'd,
 Some oft and freely mix'd with mine,
 In lasting bonds my heart have laid:
 Oh what is friendship! why impress
 On my weak, wretched, dying breast?

So many wondrous gleams of light,
 And gentle ardours from above,
 Have made me fit, like seraph bright,
 Some moments on a throne of love:
 Oh what is virtue! why had I,
 Who am so low a taste so high?

Ere long when sov'reign wisdom wills,
 My soul an unknown path shall tread,
 And strangely leave, who strangely fills
 This frame, and waft me to the dead:
 Oh what is death!—'tis life's last shore,
 Where vanities are vain no more:
 Where all pursuits their goal obtain,
 And life is all re-touch'd again;
 Where in their bright result shall rise
 Thoughts, virtues, friendships, griefs, and joys.

A THOUGHT ON CHRISTMAS-DAY.

[By Miss F———.]

AH what are riches, but a golden dream!
 Ah what are honours, but an empty sound!
 And what is pleasure, that so fair doth seem
 But a deep pit beneath enchanted ground!

Jefus!

Jefus! thine humble birth and facred crofs
 Teach me on better things to fix mine eyes.
 And while I tread on earth as dung and drofs,
 On faith's ftrong wings I gain my native fkies.

ON CASTING UP MY ACCOUNTS.

[*By the fame.*]

WHILE fettling now the day's accounts
 All my difburfements and amounts,
 Ah think, my foul, and truly ftate
 Thy great account, and thy vaft debt!
 Thy bounteous Lord has to thy charge
 Committed much; the fum is large:
 No lefs than love and grace divine!
 Dost thou improve and make it thine?
 From grace, sweet charity extract?
 From love, in sweet obedience aft?
 Have all things here their proper ufe;
 Returning back their juft produce?
 And dost thou all that intèrest give,
 Which man fhould pay, and God receive?

BEFORE PREACHING.

LORD, if thy fovereign Majesty
 Doth ftill vouchsafe to fend by me,
 Evèn me thy meanest fervant own,
 And make thy love to finners known.

Thy prefence and thy help afford,
 To ratify the gracious word.

The

The attesting Spirit's seal set to,
To prove the joyful tidings true.

If thou the genuine gospel bless,
They must thy saving power confess
Whoe'er in Jesu's blood believe,
And peace and righteousness receive.

Come then, in blessings from above,
Thy Godhead, truth and mercy prove,
The gift unspeakable impart,
And write thy name on every heart.

A C A U T I O N.

FOR every priske scorn to take offence,
That always shews great pride, or little sense:
Good nature and good sense should ever join:
To err is human, to forgive divine.

S H O R T H Y M N S.

Isaiah i. 11. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations.

AWAY with your oblations vain,
Who only with your lips draw near,
Trample my courts, my house profane,
And loathsome in my sight appear:
Ye make the outside fair and clean;
Ye come to see, and to be seen!

Your

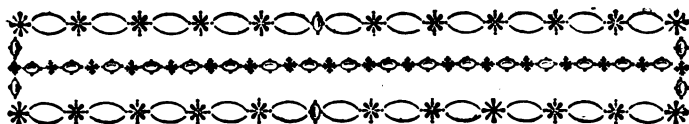
Your means (of sin instead) of grace,
 Your feasts and festivals impure,
 Your holy *Bacchanalian* days,
 My soul is weary to endure,
 Your sabbaths, and assemblies gay,
 Who mock me, while they seem to pray.

Isaiah ii. 4. *Neither shall they learn war any more.*

MESSIAS, prince of peace,
 Where men each other teach,
 Where war is learnt, they must confess
 Thy kingdom is not there :
 Who prompted by thy foe
 Delight in human blood,
Apollyon is their king, they show,
 And *Satan* is their god.

But shall he still devour
 The souls redeem'd by thee ?
Jesus, stir up thy glorious power,
 And end the apostasy ;
 Come, Saviour, from above
 O'er all the earth to reign,
 And plant the kingdom of thy love
 In every heart of man.

Then shall we exercise
 The hellish heart no more,
 While thou our long lost paradise
 Dost with thyself restore,
 Fightings and wars shall cease,
 And, in thy Spirit given,
 Pure joy and everlasting peace,
 Shall turn our earth to heaven.



T H E

Arminian Magazine,

For OCTOBER 1780.



FATE and DESTINY, inconsistent with CHRISTIANITY:
in eight Conferences, between Epenetus and Eutyclus; extracted
from Mr. EDWARD BIRD,

By J. W E S L E Y, M. A.

[Continued from page 417.]

Eutyclus.

BUT it is said, Joshua xi. 20, That *it was of the Lord to harden the hearts of the Canaanites, that they should come against Israel in battle that he might destroy them utterly.*

Epenetus. The hardening of their hearts, here ascribed to God, is, their coming to fight against Israel; if so, then they had hardened their own hearts, ver. 1, 2, 3, 4, 5. Which because they could not have done, if God had not suffered them, it is therefore said, *it was of the Lord.* For had he endued them with irresistible grace, their hardening their

hearts would have been impossible. And for God not to hinder, or not to soften their hearts, they had hardened against Israel, was no more than to permit, what they committed by their choice; and this to serve the ends of his providence, that his people Israel might destroy those wicked Canaanites for their sins, *the measure whereof they had filled up.*

Eutyclus. Pray, had God no hand in Pharaoh's oppression of the children of Israel, when he had determined it, and foretold it many years before?

Epenetus. God hates all sin, and therefore he can have no hand in either willing or effecting it. Will you, or any man have any hand in doing what you hate? Now, if you mean, that God determined Pharaoh's will to his oppression, it is blasphemy; if to the permission of the oppression, then it is nothing but impertinence, because all must agree in that. Then, as to foretelling, that is far from having *any hand* in the event. The physician foretels when his patient shall have a paroxysm in a chronical disease, even whilst he is prescribing the usual means of prevention. Had Isaiah any hand in the birth of Cyrus, because he foretold it a hundred years before Cyrus was born?

Eutyclus. What do you think then of that place in 2 Sam. xii. 11, 12, in which God told David, that *he would take his wives, and give them to his neighbour?* Nay, further, it is not said, God suffered Absalom to defile his father's concubines; but he tells David, *what thou hast done secretly, I will do in the fight of this sun;* which seems to infer, that God had a hand in those transactions, or an efficiency in the work.

Epenetus. The words, *what thou hast done, I will do;* though active in sound, are permissive in sense only, and therefore spoken figuratively. For God could not do actively in the fight of the sun, what David had done in secret; and had you but read to the end of the story, 2 Sam. xvi. 22, you would have seen the completion of God's prophecy.

and

and have found it was Absalom who did what you apply to God. *A tent was spread upon the top of the house, and Absalom went in unto his father's concubins in the sight of all Israel.* This is the sin which you urge as an instance, to shew how the manner of God's working is held forth to us by way of action. But to pass by the impiety, I must take notice of the foolishness of your objection. *I will do this thing* (saith God to David:) and what was this thing? Why, it is expressed, ver. 11, *I will raise up evil against thee,* that is, the evil of punishment; *I will take thy wives and give them,* that is, permit Absalom to enjoy them.

Eutyclus. Pray give me your opinion of that place, 2 Sam. xvi. 10, where God is said, to have bid Shimei curse David: from whence, I have been told, that the devil and wicked men cannot conceive, or contrive, nor execute any mischief, no, nor so much as endeavour its execution, any further than God himself doth command them; and that they are compelled to perform obedience to such commands.

Epenetus. How contrary is this to the word of God? Which saith, that God *hath no pleasure in wickedness,* Psal. v. 4, that *he is of purer eyes than to behold evil, and cannot look on iniquity,* Hab. i. 13. As to *Shimei's cursing David,* I take the words to be only permissive in signification, though active in sound; because, if they must be taken in the literal sense, one of these two things must follow; either Shimei did not sin in cursing David, who was God's anointed, but rather discharged his duty, in doing just as God had bid him, or else he sinned by God's express command.

Eutyclus. But is it not said expressly, 1 Kings xxii. 22, that *the Lord did put a lying spirit in the mouth of all his Prophets?* And in Job 1, we find Satan could do nothing that was evil to Job, till he had obtained power from God to do so. And it is said, Psal. cv. 25, that *God turned the hearts of the Egyptians to hate his people.*

Epenetus. In answer to these passages, I think what I have said in the answers preceding, are more than sufficient; yet because in this last text, Psal. cv. 25, concerning *God's turning the hearts* of the Egyptians to hate his people, a blind man may stumble; I answer, God did nothing to the Egyptians, but that which provoked them to jealousy and fear: which was the first thing wrought in them, and from that they turned to hatred. But what was that which God did, which provoked them to that jealousy, fear and hatred? Even that which was very good, ver. 24, for, *he increased his people greatly, and made them stronger than their enemies.* He blessed and multiplied his people Israel, for which the envious Egyptians did fear and hate, and conspire against them, Exod. i. 9, 10.

Eutyclus. Sir, there is one text, Ezek. xiv. 9, which I think cannot well be evaded, as to the point in hand; the words are these, *if the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet.*

Epenetus. These words must needs be figuratively spoken; because it is down right blasphemy, to say, that God is a deceiver. For as he who loves, teaches, reads, or hears in a literal sense, without a figure, must needs be a lover, teacher, reader, or hearer; so he who doth deceive without a figure, must without a figure be a deceiver. And in the judgment of the most learned expositors, the meaning of this place must undeniably be one of these two: either deceiving is nothing else, but God's permitting the false Prophet, for his wickedness, to be deceived by the Deceiver, that is the devil: or else it must mean the delivering him up to his own corrupt heart, which is willing to be deceived.

Eutyclus. But it is said, Rom. xi. 8, 9, that *God gave the Jews the spirit of slumber; eyes that they should not see, and ears that they should not hear. And David saith, let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them.*

Epenetus.

Epenetus. Though our English bibles read, *God gave them eyes that they should not see*: yet it is in the original, *eyes of not seeing, or eyes which see not*. So that the sense is evidently this, that the major part of the people, who made not use of that grace which God had offered, but resisted Christ when he was preached in their streets, did grow so obstinately blind, (God withdrawing the means so long resisted, and so much abused) as to fulfil the prediction of the prophet Isaiah, chap. xxix. 10. And this doth further appear, from St. Paul's citation of the Psalmist, Psal. lxxix. 23, *Let their eyes be darkened that they may not see*, Rom xi. 10. Words spoken by David, not as a curse, but a prophecy, that the things intended for their welfare, ver. 22, would become their trap. Their very table, whose proper end was to refresh and feed them, would, by their wickedness, be made their snare, And even the preaching of the gospel, resisted by them, would accidentally advance their obduration.

Eutychus. There is one text more which I shall mention, 2 Thess. ii. 10, 11, where it is said, that the *man of sin* should come with all *deceivableness of unrighteousness, in them that perish*. And for this cause God shall send them strong delusion, that they should believe a lie

Epenetus. Because they received not the love of the truth, that truth which the text saith, was offered, *that they might be saved*, ver. 10. For this cause, (or to punish this wickedness,) God will suffer the *Man of Sin to be revealed*, ver. 3, whose coming is after the working of Satan, with all power, and signs, and lying wonders, ver. 9, to come upon them with such advantages of strength and subtilty, as would gain credit with them, if not wonderfully restrained. For, take notice, God is said in scripture, to send what he can (but doth not) hinder from being sent. You know, we are taught to pray, *lead us not into temptation*: but I hope, you will not infer from hence, *that God doth lead any man into temptation*: our meaning is, *suffer us not to be led, or, leave us not helpless in*
our

our temptations; permit us not to be tempted above our strength; let thy grace be sufficient for us: and from thence it follows, but deliver us from evil. Thus, our Saviour may be said to have sent the devils into the herd of swine, because, when they besought him, he gave way to their prayer; when they said, suffer us to go; he answered, Go; which must mean no more than, I suffer you to go.

Eutychus. What you have said, is very just, and what, I think, may be fairly deduced from those texts of scripture: but then, this raises another objection in my mind, which is this, if those places, which are so often active in sound, must be interpreted, as only permissive in signification; why may we not interpret other scriptures in like manner, where the like expressions are used? As when the Lord saith, *I form the light, I create darkness,* Isaiah xlv. 7. *I have made the earth, and created man upon it. — My hands have stretched out the heavens,* Isaiah. xlv. 12. Why may we not, I say (according to your way of arguing,) interpret these verbs which are active in sound, to be permissive only in signification.

Epenetus. There is a vast difference between these texts, and those in your objection; those must be interpreted figuratively, or else they asperse God with being the cause of sin. But when it is said, God formed the light, and created darkness, it cannot be pretended, that the literal acceptation of the words, doth so much as seem to make God the author of sin.

C O N F E R E N C E . VII.

Eutychus.

I Cannot tell how to part with the doctrine of absolute Election and Reprobation, because I have experienced so much comfort by it. "Here I see the streamings of Christ's blood, shed forth freely to sinners: here I am presented with
 *sips*

sips of sweetness: here I am taught; not to be puffed up with any good works I can do, but to lean upon Christ, to roll upon Christ, and to rely on him for salvation:" which I think a most comfortable doctrine, destroying all pride in respect to our own righteousness, and conducing to make us meek and lowly in our own eyes.

Epenetus. I cannot see what comfort you can receive from a murdering principle, or, what pleasure it can be to reflect, that the greatest part of the world, are damned, by an absolute decree. Beside, I am sure this doctrine doth not tend either to the mortification of our carnal affections, or the subduing of our passions. For I am told, by men of your way, "He that hath often been drunk, may yet have true grace, and be in the number of the godly. Nay, there are worse things than these, which a man may commit, and yet be godly," (saith Mr. Baxter:) ^b "How many professors will rashly rail, and lie, in their passions? How few will take well a reproof, but rather defend their sin? How many in these times, that we doubt not to be godly, have been guilty of disobedience to their guides, and of schism, and doing much hurt to the church? A very great sin. Peter, Lot, and it is likely David, did oft commit greater sins. And yet, 'A man must be guilty of more sin than Peter was, in denying and forswearing Christ, that is notoriously ungodly; yea, than Lot was, who was drunk two nights together, and committed incest twice with his own daughters, and that after the miraculous destruction of Sodom, of his own wife, and his own miraculous deliverance. Nay, a man that is notoriously ungodly or un sanctified, must be a greater sinner than Solomon was with his three hundred wives, and his seven hundred concubines; and gross idolatries, when *his heart was turned away from the Lord God of Israel, which appeared unto him twice, and commanded him not to go after other gods; but*

^a Mr. Baxt. dispute. 3. p. 329, &c. ^b Id. ib. p. 330. ^c Id. ib: p. 326, 327.

he kept not that which the Lord commanded." Thus far Mr. Baxter; from whom I think every christian is bound in conscience to dissent. What is here to make us holy? And if we are not so, to make us fear *the terror of the Lord*? Nay, men of your principle have told the world, that a professor ought not to give way to such temptations as to fear *the terror of the Lord*. This is the judgment of Mr. Caryl, Mr. Burroughs, Mr. Strong, Mr. Sprig, most powerful men in their time, who have recommended a book wherein is this soul-saving doctrine, * "In case you be at any time, by reason of the weakness of your faith, and strength of your temptations, drawn aside, and prevailed with to transgress any of Christ's commandments, beware you do not thereupon call Christ's love to you in question, but believe as firmly that Christ loves you as dearly as he did before you thus transgressed; for this is a certain truth, as no good in you or done by you, did, or can move Christ to love you the more; so no evil in you, or done by you, can move him to love you the less." May not every notorious sinner infer from hence, that since God, chose him to salvation, when he was yet in his sins, as no sin could provoke God's displeasure against his person then, even when he was without Christ, much less can it do so now, when he hath made me accepted in the beloved, Eph. i. 6. For Mr. Perkins saith, *sin doth not take away grace, but illustrate and make it brighter.*" So that every sinner may comfort himself in his wickedness: for, if he do but carry a hatred towards sin in the inward man, though he should find pleasure in the act of sin, as to the outward man; yet, he need not fear; because he is told, that this is exactly the case of the regenerate: and therefore, the Apostle speaketh to their comfort, what he found (say they) by experience in his own person. Rom. vii. 14, &c. *I am carnal, (saith the Apostle,) sold under sin.*

* The Marrow of modern Divinity, p. 201. Edit. 3.

For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then, it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. From all which, it is inferred, that this conflict with sin, is a sign and mark of sanctification; and that such combatants, though they do sin, yet, if they condemn it, (as the Apostle did,) it shall never be imputed to them, but to sin that dwells in them. So that to be regenerate, is still to be carnal, and a captive to sin. Nay, you have heard already, that Mr. Baxter saith, * “It is exceeding hard to determine how great, many, or long the sins of true believers may be.” From all which, it is evident, that this doctrine is far from bringing sinners to repentance, but tends rather to confirm them in their evil courses; and therefore it is an uncomfortable doctrine, and not according to holiness.

Eutychus. Here you run too fast; for many that defend this doctrine, are holy men; and therefore, of itself, it openeth no way to loose living, but through the wickedness of men, who are wont to pervert the sweet truths, to their own damnation.

Epenetus. Suppose many of this opinion are good men, yet it is no thanks to their opinion that they are so, (the true and natural genius of which is, to beget sloth, to drown men in security, to countenance men in carnal liberty and profaneness.) For if we do but measure this opinion, not by the lives of some few men that hold it, but by the sequels which men of ordinary capacities naturally draw from it; then no man that hath truly sucked it in, but must live according to

* Mr. Baxter's Disput. of Rights to Sacrament. Disput. 3, p. 337.

the natural appointment of it, that is, licentiously. Neither can the honesty of men, possessed with these principles, be any proof of their being orthodox. I believe, it is either owing to God's providence, that there is one good and holy, who is possessed with this principle; to God's providence I say, who will not suffer this doctrine, for his own glory's sake, to have an influence on their lives and conversations; or their resting in a naked speculation of it, and not having any thoughts of reducing it to practice.

Eutyclus. The doctrine of Absolute Election and Reprobation, does not tell any man in particular, who are elected, or who rejected; but teacheth that men must get the knowledge of their election by good works; and so doth rather encourage, than stifle holy endeavours.

Epenetus. Not at all: for the ignorance of a man's particular state, doth not alter the case one jot: because he that believeth in general, that many, nay, the greatest part of mankind, without any regard to their good or evil actions, are inevitably ordained to damnation, and a few others to salvation, is able, out of these two general propositions, to make the following conclusions: either I am absolutely ordained to grace and glory, or absolutely cast off from both: if I be chosen, I must of necessity believe, and be saved; because if the end be absolutely fixed, the means, let them be what they will which conduce to that end, must be fixed too: but if I be cast off, I must as necessarily not believe, and be damned. What need I therefore take thought either way, about means, or end? My end is pitched in heaven, and the means too; my final perseverance in faith, and so consequently, my salvation; or my continuance in unbelief, and damnation. If I lie under this necessity of believing and being saved, or of dying in unbelief and being damned; in vain do I trouble myself about means, or end. I have my bounds, beyond which I cannot pass: I may take my ease, eat, drink, and be merry; it is enough for me to sit down and wait what God will do with me. And in this manner (it is

to be feared) do too many reason in their hearts; some I have known myself to have done so: and by this very conclusion, have encouraged themselves in loose and profane living. I from hence conclude, it matters not what these men teach, but what they should teach, if they will speak consonantly to their own conclusions; which are such as these: I was created by God, to what end, God knows: if he predestinated me to destruction, by an immutable decree, why do I *kick against the pricks*, and defraud myself of my pleasure? But if I was predestinated to life eternal, how much soever I sin, I shall be saved in the conclusion; for God's foreknowledge concerning me, cannot be frustrated. For what wonder is it, if after having swallowed it down as an unquestionable truth, that they are vessels of Unconditional Election, and that they cannot totally, much less finally fall from grace, they conclude, that though they commit murder, or adultery, or any other grievous sins, yet they have not lost the Holy Ghost, nor can possibly be in a state of damnation; so that their sins can do them no great prejudice: they may make them sorrowful, but there is a blessing annexed to that, Mat. v. 4, yet they cannot make them worse; somewhat less chearful, but not less safe: they can fall no otherwise than David did; "not from a state of salvation, (as one said) but only from the joy of it." To which I may add, if they can sin merrily, by stifling the voice of God and Conscience, they shall not fall (if these tenets be true) even so much as from the joy of salvation. So, on the other hand, to what purpose, I pray, do men labour to obtain everlasting life, and avoid eternal death, if there be no power in their hands to chuse life or death, but they must take that which is assigned for them, be it life or death? Is it not plain, that by all their labour, they effect just nothing at all? They may hear, read, and pray, but all this will not procure God's grace; so that all their piety can do them no good; it may make them religious, but it cannot make them better, for damned they must be notwithstanding:

but if they be absolutely ordained to salvation, their neglect of holy duties, their ignorance, and continuance in a course of ungodliness, cannot bring them to damnation; for they must be saved. If so many souls in a parish be in this manner decreed to heaven or hell, the Minister preacheth in vain, and the people hear in vain: for there cannot one soul be saved, by all his or their pains, which is ordained to hell; nor one soul be cast away, by his negligence, which is appointed to heaven.

Eutyclus. You seem to infer, that the saints may fall into such a state, wherein they cannot be saved; whereas God's counsel is immutable to preserve his Elect, even unto the end; and that infallibly and necessarily; because the counsel of God cannot be made void by any creature; nor can it be revoked (in regard of his immutability) even by God himself; *having loved his own, he loveth them unto the end*, John xiii. 1.

Epenetus. I grant, that God's counsel is immutable; but God never decreed by his counsel, that wicked men who die in their sins, shall be saved, or that good men who die in a state of grace, shall be damned. Now, if good men are liable to fall into damning sins, then the saints may fall into such a state, in which, if they should die without repentance, they cannot be saved: and this was the case of David and Solomon, who fell from grace, by resisting it, in both acceptations of the word, as it is taken for holy living, and for the favour God.

Eutyclus. Though David did resist God's grace, yet he could not fall finally: for God had decreed the repentance of David; and therefore he could not die, until he had repented.

Epenetus. Then you allow that had David died without repentance, he had perished irrecoverably?

Eutyclus. I do.

Epenetus. Then you must grant, that he fell from a state of grace, into a state of a damnable nature, though he was a vessel

vessel of Election, from which he could not have fell, had he continued in that state of grace from which, you say, there is no falling away. But there is a final as well as total resisting of such grace, as is sufficient for the attainment of glory. There are those that *grieve the holy spirit of God*, Eph. iv. 30. There are that *quench him*, 1 Thess. v. 19. There are that resist the Holy Ghost; *ye stiff-necked and uncircumcised in heart and ears; ye do always resist the Holy Ghost: as your fathers did, so do ye*, Act. vii. 51. And sure the Comforter cannot be grieved, before he comes to comfort. The Spirit is not resisted before he strives. The fire is not quenched, before it is kindled. And how can the candle of the wicked be said to be put out, Job xxi. 17, if it was never lighted? And where lies the chief fault if grace be resisted, the Holy Ghost grieved, the Spirit quenched? Sure, not in the insufficiency of God's grace, nor in God, the donor thereof, but in the wills of the wicked, who *love darkness rather than light*, John iii. 19. We find, the *faithful city may turn harlot*, ver. 21. Murder may, and hath dwelt, where *righteousness and judgment were wont to lodge*. God made Jerusalem a faithful city, and that by the gift of his special grace; but it was her own wicked will that made her a harlot; which it could not have done, if that special grace had been irresistible. Pray, consider what God said to Moses, Exod. xxxii. 33. *Whosoever hath sinned against me, him will I blot out of my book*. Now whosoever is blotted out, must have been written therein, and that implies a special grace. Do we not read, Isaiah v. 4, of men who resisted and sinned against all the means that could be used for their amendment? And of others, who would not be gathered, after all the essays and motives that could be used? Mat. xxiii. 37. How many christian professors are now in hell, who when they were infants were fit and suitable for heaven? Mat. xix. 14. For, if God's bowels did yearn within him, and that upon the impence of a temporal punishment only, which he was about

about to bring on a heathen Nineveh, Jonah iv. 11, when he said, *shall not I spare Nineveh that great city, wherein are more than sixscore thousand persons, that cannot discern between their right hand and their left?* How much more will he extend his compassion toward infants? Yet how many are there of such, who in their harmless non-age were babes of grace, and yet have out-lived their innocence, so as at last to be transformed into vessels of wrath? I shall give you the words of Tertullian, quoted by a judicious divine of our own, upon this occasion; *“Saulum tam Dei Spiritus vertit in Prophetam, quam & malus Spiritus postea in Apostatam. Judam aliquandiu cum Electis deputatum postea Diabolus intravit:* that is, “Saul was turned into a Prophet by the spirit of holiness, as well as into an apostate by the spirit of uncleanness. And the devil entered into Judas, who for sometime together had been deputed with the Elect.” And the words of St. Augustin, *“Si Regeneratus & Justificatus in malam Vitam sua Voluntate relabitur, certo is non potest dicere, non accepi, quia acceptam Gratiam Dei suo in malum arbitrio libero amisit:* That is, “If the regenerate and justified shall fall away into a wicked course of living by his own will and pleasure, he cannot say, I have not received, because he hath wilfully lost that grace of God which he had received, by that will of his which was at liberty to sin.” But the possibility of falling from grace, after the receiving of the Holy Ghost, nay, falling into damning sins, or a state of damnation, is fully asserted in the 16th Article of the Church of England, and in the Homilies of our Church, concerning the danger of falling away from God, and in her Office of Administration of Baptism. The contrary opinion having been rejected by all antiquity, and too much confuted by the

^a Tertul. de Anim. cap. 1.

^b Aug. de Grat. & Corr. cap. 6. & cap. 9.

experience

experience of all times; and (as a learned divine observes) brought of late into the Church, by the late dissentions in Calvin's time.

Eutychus. Sir you seem to deny the grace of final perseverance; which takes away the comfortable assurance, which saints are wont to find in themselves.

Epenetus. I wish there are not many, which have sinned themselves into hell, upon a belief of the impossibility of their coming thither: neither dare I presume upon any other assurance of my salvation, than that which the gospel affords me, and there I am told, that if I am *faithful unto death, I shall receive a crown of life*, Rev. ii. 10. That *he that endured unto the end, the same shall be saved*, Mat. xxiv. 13. And as to the signs and marks of my election, it is said, *he that doth righteousness, is of God; but, he that committeth sin, is of the devil*, 1 John. iii. 7, 8. And what can be a greater comfort, than this, to know, that *our labour shall not be in vain in the Lord?* 1 Cor. xv. 58. But then, we must not be puffed up: *Be not high-minded but fear*, Rom. xi. 20. *Let him that standeth, take heed lest he fall*, 1 Cor. x. 12. *Watch and pray, lest ye enter into temptation*, Matt. xxvi. 41. But if no man can fall, then there is no need of prayer for perseverance. I am sure the Apostle, Heb. vi. 4, 5, 6, saith, that *it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come; if they fall away, to renew them again unto repentance*. Now the graces which the Apostle here speaketh of, are not ordinary, but special graces; such as illumination, faith, a relish of God's word, and a taste of heaven. And the persons spoken of, are apostates, such as fall away for ever: whereas if it were impossible that good men should fall from grace, it would be absurd in the Apostle to warn against it; because no solid exhortation can be built on a danger not possible to come to pass. The like expression we have, Heb. x. 26.

For

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. From whence we may collect, that men who sin willingly and unpardonably, may have received the knowledge of the truth, yea, and may have been sanctified by the blood of the covenant, and *the spirit of grace*, ver. 29. They may, saith St. Peter, *escape the pollutions of the world*, 2 Pet. ii. 20, that is, be washed from their former sins, by repentance; and *the unclean spirit may go out of them*, Matt. xiii. 43, and yet notwithstanding, may *turn from the holy commandment delivered unto them*; may return *with the sow that was washed, to her wallowing in the mire*. And sure, God never washed, but to make clean. We read, 1 Tim. i. 19, that some in the Apostle's time made *shipwreck of faith and a good conscience*: which could not be an historical faith only; for it is only true faith that is productive of a good conscience. Neither dare I think, that all those gifts and graces conferred on the sons of men, were given them by God, to the end they might abuse them, and so purchase to themselves the greater damnation: or, that they might do good to others only, and none to themselves. No, I believe the most high God, who is the lover of souls, as he gave us the gifts of nature, so did he those of grace, that we might obtain salvation. For if God left the heathen without excuse, in those gifts which are only natural to them, as reasonable creatures; how much more are we without excuse, who partake in those gifts, which make the possessors of them not far from the kingdom of heaven? So that the end God aimeth at, in those excellent talents he bestows on the sons of men, is, that they be eternally saved. But to return, why did St. Paul endeavour so earnestly to keep God's commandments? Why did he fight with the temptations of the devil, the allurements of the world, and his own corruptions? Why did he keep his body so low, by watchings and fastings, and other severe exercises? Can we think he did all this at

random,

random, uncertain whether he should obtain any good, or prevent any mischief thereby? No, certainly, he tells us himself, it was all done, to prevent his being *a cast-away*, 1 Cor. ix. 26, 27. No, certainly, if nothing that he could have done, would have availed any thing towards his salvation; if all was to be done for him by Christ; if his salvation was absolutely determined in heaven, not only before he was born, but before the world itself was made; and all this, not on account of any good that could be done by him, but merely of God's good pleasure; it follows, that St. Paul was but poorly read in divinity, or that his faith, like St. Peter's, was very weak, to fear where no fear was; he might have sat down, and have spared himself all that labour, and have been sure, that nothing that he could have done, or left undone here on earth, was able to make void what was ratified by the God of heaven.

[*To be concluded in our next.*]



The LIFE of GREGORY LOPEZ

[*Continued from page 477.*]

C H A P. VIII.

A severe illness obliges him to return to Mexico; whence he retires to St. Foy.

GOD, whose will it was that the light of his servant should now shine in other places also, sent him a disease which was not known at first, which proved to be a purple fever. His great courage, his mortification and patience, made him pass thirteen days without taking his bed.

But then the violence of his disemper constrained him to suffer himself to be treated like a sick man. Being so weak as he was, the being blooded fourteen times must needs have cost him his life, had not God preserved it, for his own glory, and the profit of many souls.

He recovered from that extremity, but there still remained an inflammation of the liver, attended with a slow fever. So that he was constrained to change the air for that of St. Augustine, a village three leagues from Mexico. He no sooner came hither than he sent me word, just as I was taking horse to go to see him at Guastepea. I went to St. Augustine, but found him so weak, that it was absolutely necessary he should have more help than could be had there. So I removed him to Mexico, to my own lodging. He remained there some months; and several persons during that time coming to consult him, in points of the highest concern, were so profited thereby, that it clearly appeared, God had brought him thither for that very purpose.

All the time he staid here, he never went abroad, but to hear divine service. And though the Marchioness de Villa Manrico sent three times, desiring me to bring him to her, he excused himself, saying, "I have no need of seeing her, nor she of seeing me:" which was the more remarkable; because the Vice-Roy her husband was greatly feared, and she had an absolute power over him. But some years after, hearing the Marquis was deeply afflicted at the coming of a Commisary from Spain, to take information of his actions, he told me, "If the Marchioness desires to see me, I will go to her now."

But to return. He did not recover his health at Mexico. His fever continued. He had no appetite, and was as weak as ever: so I sought for some country-place near Mexico, which might be better for his health than we found the city to be.

2. With this design we went together to see St. Foy, a
TOWN

town two leagues from the city. We judged it to be an extremely proper place, and we pitched upon a little house, separate from the town. He settled at St. Foy on the 22d of May, 1589, and passed the rest of his life there in contemplation and prayer, without ever going out of it but twice, to a church which is at a small half league from St. Foy. Before he communicated there, he fell on his knees before Father Vincent Calba, and striking his breast said, "Through the mercy of God, I do not remember to have offended him in any thing. Give me, if you please, the most holy sacrament." Which Father Calba repeating with amazement, said, "Is it possible that a man should have attained so high a degree of virtue, as not to be conscious to himself of even an idle word?"

3. In his little lodging here, he employed himself in the same spiritual exercises as before: having for several months scarce any company at all; only I visited him as often as I was able, in doing which, I observed continually more and more, so great a depth of piety in him, that my affection for him, and my desire of living wholly with him, increased in the same proportion.

I recommended this to God in fervent prayer, and desired several persons of piety to do the same, begging that he would be pleased to shew me clearly, what was his will concerning me. For I had had the care of the great church at Mexico for more than twenty years. And some judged, that I had done some good in my charge, were it only with regard to the poor who were ashamed to ask relief; for whom I had provided above ten years, by means of the alms which I procured for them. At length I was convinced it was my duty to retire. My superiors consented to it. So I went to Lopez on Christmas-day the same year, and stayed with him till his death.

I then observed, both day and night, all his actions and words, with all possible attention, to see if I could discover

any thing contrary to the high opinion which I had of his virtue. But far from this, his behaviour appeared every day more admirable than before, his virtues more sublime, and his whole conversation rather divine than human.

4. His life was so uniform, that by one day you may judge how he employed whole months and years. As soon as the day began to dawn, he opened the window of his chamber, washed his hands and face, and spent a quarter of an hour, or little more, in reading the bible, in consideration of its being the word of God, who ordered him to read it: likewise to the end that what he did not well understand at one time, he might understand at another: but chiefly because he had such a reverence for the holy scripture, that he took it for the rule of his conduct every day.

After this reading, he entered into so deep a recollection, that one could not judge by any outward mark, whether he was speaking to God, or God was speaking to him. All one could conjecture from the tranquillity and devotion which appeared in his countenance, was, that he was in the continual presence of God. But that presence of God wherein he lived was not barren or unfruitful: seeing it daily produced more and more acts of love to God and his neighbour: the love which is the end of the commandment, and the sum of all perfection.

5. Behold how this servant of God passed all the morning, all the evening, and great part of the night. Behold the bread with which he nourished his soul every day! But although this was in his mind continually, yet I have observed, it was in the morning chiefly, that he was as it were transported out of himself. He had not herein any determinate place, nor any fixed posture of body: but commonly he was standing or sitting; sometimes walking in his chamber; and sometimes he went for a few moments into the sunshine, in a little gallery, which was near it. As for kneeling he could not, during the last years of his life, by reason of his extreme weakness.

6. At

6. At eleven he quitted his posture of recollection, took his cup of water and his little napkin, and we two dined by ourselves, unless it fell out, that any stranger came in; for he never sent any away; much less any person of piety. While we were at dinner we talked on religious subjects; and sometimes of natural things; and even from these he would take occasion to speak truths of the sublimest nature.

7. After dinner we continued for a while to entertain each other in the same manner; and if any person of a religious order came, it was a pleasure to hear Lopez talk with him; but it was only by answering questions, or when occasion was given, for he ^anever began the discourse. At other times I read to him at this hour, the Lives of the Saints, the Spiritual Combat; or some such book. After this reading, which was a kind of recreation to us, he entered into his chamber, where he continued in union with God, which neither eating nor conversation, nor business; nor any thing whatever could interrupt. And as he never slept in the day, he had a great deal of time, to converse with God; he had seldom any visitant in the morning, but in the afternoon his gate was open to all the world: he advised them, comforted them, and promised to pray to God for them. Accordingly in the last years of his life, he was perpetually visited not only by people of the common rank, but by ecclesiasticks, by men of learning and of authority, by gentlemen and noblemen who either came to him themselves, or wrote to him, to desire his advice, and to recommend themselves to his prayers.

Among these Don Lewis de Velasco, Marquis of Salinas, who had been twice Vice-Roy of New-Spain, then Vice-Roy of Peru, and afterwards President of the Royal-Council of the Indies, had such an esteem and affection for him, that he came several times to see him, and remained shut up with

^a Neither is this to be imitated.

him

him for two or three hours: such a capacity did he find in him, not only for things relating to conscience, but also to secular affairs, even those which concerned the government of a kingdom.

8. Thus did he employ the afternoon. Before sun-set he returned to his chamber, whence he went out no more till morning.

He never used any candle; upon which several enquiring, what he could be doing, all that time he spent without light, I replied only, "They did not comprehend that his employ being wholly interior, he had no need of a material light, but only that of a spiritual one, which enlightened the eyes of his understanding, no less by night than by day."

9. As he never eat in the evening, he remained alone till half an hour after nine o'clock, and then wrapt himself in his bed quilt, which was the most delicate bed he had from his youth. For many years he lay on the bare ground; afterwards on some sheep-skins. But a few years before his death, I constrained him to have a thin quilt, besides his coverlet. I do not think he slept in the whole night, above two or three hours; the rest he spent in contemplation, till break of day; this he continued till God called him to an eternal repose.

Before I speak of the time which he spent at St. Foy, it may be proper to give a more particular account, both of the graces and supernatural gifts, with which it pleased God to enrich his soul.

C H A P. IX.

The Knowledge which God infused into his Mind.

HE has sometimes owned, that God himself had given him, to understand the scriptures. And so it appeared; for though he never learned Latin, he translated the Scriptures from

from Latin into Spanish, in terms so proper, as if he had been equally acquainted with that and with his native tongue. It seemed, that the whole bible was continually before him. When men of learning asked him, where such and such texts were? He not only told them without hesitation, but shewed the sense of them with such clearness, however obscure they were, that there remained no difficulty or obscurity in them.

2. Twenty years before his death, Father Dominic de Salazar, afterwards Archbishop of the Philippines, said before several persons of learning, "What is this, my Fathers, that after we have studied so closely all our lives, we know nothing near so much of divine things, as this young lay-man!"

Many persons of eminent knowledge came to him, to resolve their doubts concerning passages of scripture; and they all returned not barely satisfied, but amazed at the understanding which God had given him.

3. Indeed he had a vast comprehensive knowledge of things, even of the speculative sciences. And what he knew so well, that he spoke on any of these subjects, with as great clearness and accuracy, as any of those who had made it their particular study. When he was at Gualtepea, Father Juan Cobus, an eminent divine, was astonished in conversing with him on the Revelations, at the admirable observations which he made. The Father prayed him, to give them in writing. He did so in less than eight hours, and sent them immediately to him at Mexico, without any rasure in them: who was no less surpris'd at his diligence, than he had been at his knowledge and piety. This tract has been admired by all the learned who have seen it, as the most excellent that was ever wrote on the subject.

Yet he was exceeding far from taking any superiority upon him, from needlessly engaging in any dispute, and from setting himself up as a judge over others, or desiring that they should follow his sentiments.

Father

Father Antonio Arias, and some others, disputing one day concerning these words in the Revelation (chap. xxi. ver. 1.) *I saw a new heaven and a new earth*, whether they were to be taken literally or not? When all had spoken, Lopez only said, "When we are there, we shall see what will be there."

4. He knew with all the clearness which could be drawn from the scripture and other histories, all that past from the creation to Noah: and he recited all the generations, their degrees of kindred to each other, their several ages, and the times when they lived, with as much exactness, as if he had had the bible before him, and was reading them out of the book.

Nor was he ignorant of the history of other people; but if occasion offered, could tell with the utmost accuracy (so far as any records remain) what were their manners, their customs, and the arts which they had invented.

The same knowledge he had, of what passed from Noah to Christ, and spake of those times as if they had been present to him. He referred all profane histories to the sacred; knew the wars and events which had occurred in any nation, to the birth of Jesus Christ, and spoke of them as clearly, as he could have done of the things of his own time.

5. He was a thorough master of all ecclesiastical history, since the birth of Christ: as likewise of all the Emperors, to Philip II, in whose reign he died.

He was equally skilled in profane history, ancient as well as modern. He drew up a chronology from the creation of the world, to the pontificate of Clement VIII. so exact, though short, that all remarkable incidents, whether ecclesiastical or secular, were set down therein.

6. But this knowledge was not limited to history. He was so knowing in astronomy, cosmography, and geography, that it seemed as if he had himself measured the heavens, the earth and the sea. He had a globe, and a general map of the world, made by his own hand; so just, that I have seen it admired

mired by persons deeply skilled in the science; and he was so ready herein, that the Marquis of Salinas having sent him a very large one, he observed in it several mistakes, corrected them, gave his reasons for it, and then sent it back.

He had so particular a knowledge of nations, provinces, and the customs of them, that he could tell punctually where every country was, and in what degree of latitude; their cities, their rivers, their isles; the plants and animals which were peculiar to them: of all which he spoke as knowing what he said: yet without that arrogance which usually attends knowledge; because his, coming from heaven, was not sullied with the defects of that which is acquired in the world.

7. He was well acquainted with Anatomy, and several times made many curious remarks in that kind, which gave me reason to admire the wisdom of God in the human frame, and to own we are fearfully and wonderfully made.

He was no less acquainted with the art of medicine; inso-much that he wrote (as was mentioned before) a book of excellent Receipts, cheap, and easy to be procured; and God blest them with remarkable success.

He was an excellent botanist; he not only knew the quality of plants, and for what diseases they were proper, but likewise how those qualities might be altered, by mixing or infusing them with various liquors: I have seen and proved, that he hath by this means made them quite different, from what they were before. He told me, if he knew any good and skilful man, he would willingly give him these Receipts: but that otherwise they must die with him; lest they should be applied to a bad use.

He wrote several hands perfectly well: as may still be seen; particularly in the map of the world: all the writing whereof one would imagine to be print; the strokes are so elegant, bold and strong.

8. But all this knowledge did not for a moment divert his mind from the one thing needful. When I asked him one



XXX

heaven, I was struck with wonder, and called aloud "God Almighty." But such horror seized me, as made me run home, and shut the door with all speed. My mother reproved me, and said I had been doing some mischief; but I assured her I had not. She then insisted upon knowing the cause of my uncommon haste, and of my shutting the door with such violence. I told her I was in the yard, and called aloud, "God Almighty," and I was afraid. What she thought, I cannot say; but she said no more to me upon the subject. A few years alter, I was greatly alarmed by my sister talking of the day of judgment, which I had not heard of before. But these serious impressions wore off, and I began to be,

"Rough in my manners, and untamed my mind."

When I was about thirteen, hearing the bishop was coming to confirm the children in our town, I began to think some kind of reformation and preparation was necessary. Accordingly I applied to a relation, one John Robinson, a maltster, who was a sincere man, and esteemed and beloved by all men. He taught me all he knew; viz. many questions and answers, with a great number of prayers; instructed me in the church catechism, (for though I had learned it when at school, I had now entirely forgot it,) and in short, made me I thought, a very good boy. The Sabbath came when the bishop was to confirm; and I having passed my examination with the minister, was introduced to the bishop. This was in the forenoon; and towards evening, I went with some of my companions into the fields, and played at our usual games. But before I went to bed, horror of conscience seized me, and I thought I heard a voice say, "Thy confirmation is made void, for thou hast broke the Sabbath." What to do now I knew not. However I began to make myself good, by reading and repeating many prayers.

In this state I continued, till it pleased God, of his infinite mercy, to send a poor man, one Joseph Cheesebrough, a

shoemaker, and a Methodist, from *Leeds*: who having received the *truth* himself, was willing to impart it to others: not by preaching or exhortation, but by friendly discourse with his former acquaintance; for he was a *Barnard-Castleman*. Joseph Garnet, one of our preachers, now with God, and a few others, first received the *truth*. They met together in an upper chamber for fear of the mob. They read the scriptures, and the books you had then published, sang hymns and prayed. I went one evening with a few of my ungodly companions, and as they were disposed to mock, I joined with them. However I found something within that was far from justifying my conduct, and a secret persuasion that those despised, and persecuted people, were able to shew me the way of salvation. I went again the next night, (for they met every night) and begged I might be permitted to come in among them. Accordingly I was admitted, and found myself sweetly drawn to seek an unknown God. From that time I missed no opportunity of assembling with them. My cousin Robinson went at the same time; but the minister sent for him, and laboured to convince him that he and the Methodists were all in an error; and to prove it, he shewed him several old puritanical books, which treated on the New-Birth, &c. and told him, "It is a false religion, because it is an old religion!" My cousin, at that time, and for four years after, was an entire stranger to himself and his need of a Saviour: the minister prevailed on him to leave the Methodists; and my great opinion of his piety, made me, though contrary to my inclinations, leave them also. The minister told my cousin, provided he would form a religious Society upon rational principles, he would sometimes come himself. He accordingly did, and in a little time we had a larger Society than the Methodists, of formal professors who could play at cards, take their pleasures, and conform to the world in almost every thing. During this period, God still worked upon my tender mind, and I was fervent in prayer, reading,
and

and every other exercise of religious duty. I was sometimes much tempted, but knew not that it was temptation. I also found remarkable comforts, but knew not what they meant. I thought I would pray at the same place again, which I did, and was greatly surprized not to meet with the same joy. In this state of ignorance I continued till our Society dwindled away, and none remained but my cousin and me: I said to him one night, I fear we are wrong in leaving the Methodists; we can meet with none who can shew us the way of salvation like them; come and let us go and join them again. He had some objections, but my importunity prevailed with him. Accordingly we went, and it being their class-meeting, we were admitted. In about twelve months he found peace, and ever after continued in the way, a very serious, steady, and circumspect walker, till the Lord took him to himself. About this time Mr. Whitford, the first Methodist Preacher, came to *Barnard-Castle*. He preached abroad to a very large, but unruly congregation. I was much affected, especially when he repeated those words, "Oh let not Christ's precious blood be shed in vain." [Mr. Whitford left the Methodists some years after and turned Calvinist, and I suppose would now be shocked to use the words which had such an effect upon my mind, that I never could forget them.] After Mr. Whitford, we were favoured with Mr. Tucker, Mr. Turnough, Mr. John Fenwick, Mr. Rowel, and others; who often preached to us while the blood run down their faces, by the blows and pointed arrows thrown at them, while they were preaching. Soon after you, Sir, paid us a visit, but were interrupted by the fire-engine being played on the audience. I, and our few friends, did all we could to prevent it, but were over-powered by the multitude.

God continued to draw me with strong desires, and I spent much time, praying in the fields, woods, and barns. Any place, and every place, was now a closet to my mourning soul, who longed for the Day-Star to arise in my poor benighted

nighted heart. And it pleased infinite mercy, while I was praying in a dark place, (greatly terrified for fear I should see the devil,) that the Lord set my weary soul at liberty. The next day the Lord was pleased to withdraw the extasy of joy, though I had no condemnation, and I had well nigh given up my confidence, thinking it was nothing but a heated imagination. But the Lord met me again, while I was in the fields, my usual place of retirement, and from that time I was enabled to keep a weak hold of the precious Lord Jesus.

When I was about eighteen, I had a desire to see *Newcastle-upon-Tyne*: thinking, if I was among more experienced christians, I might be taught the ways of the Lord more perfectly. I stayed a few months there, and boarded with our worthy friend, Mr. Robert Carr, whose tenderness for my youth, and truly christian behaviour, was of singular use to me: for which I shall ever love and esteem him. By attending preaching, night and morning, and conversing with many mature christians, my understanding was much enlightened; and I think I may say, through all-sufficient mercy, that I grew in the fear and knowledge of God.

When I returned to *Barnard-Castle*, I stayed some time there, and told my beloved friends all I could remember of the many excellent sermons I had heard in *Newcastle*, the nature of their discipline, and the christian spirit of the Society in that place.

Having profited so much by my *Newcastle* journey, I thought I would take one more journey to *Leeds*, and after that I meant to settle at home for life. Accordingly I went, and here Providence was equally kind, in casting my lot into Mr. Richard Watkinson's family; where they put themselves to some inconvenience in boarding and accommodating me with a very agreeable lodging. I have often had a thankful remembrance of their kindness to me, and I hope the Lord will reward them for it.

My

My business now, was that of stuff-making, and as I loved to labour hard; I was able to procure more than my necessities required. My method was, as formerly, to be much in the fields, praying and meditating. I also attended all the means of grace, and on the Sabbath I frequently took a walk with Mr. Watkinson into the country, where he preached.

During this period, I can truly say, I walked in the fear of the Lord and in the comforts of the Holy Ghost; and my delight was in the law of the Lord, and in his law I meditated day and night.

About this time, a sudden impression was made upon my mind, that I ought to preach the gospel. I concluded it was nothing but temptation, and would not for a moment encourage such a thought. But it came again, and with it, "a horror of great darkness fell upon me," like that mentioned in Gen. xv. 12, and I was truly miserable. I remembered the wormwood and the gall that the preachers drank at *Barnard-Castle*; and I said in my heart, I will not preach. But the terrors of the Lord made me afraid, and his fear took hold upon me. I was in great bitterness of spirit, because of this conviction. Some times I thought it was from God, at other times I thought it was all from the devil. In this perplexed situation I continued some time, without ever mentioning my case to any one. I would frequently retire into my closet, and express myself in words like these: "Lord, of what use is my existence in this world? I am profitable neither to God nor man! I cannot preach, for I am a fool, and a child. Oh let me die, for it is better for me to die than to live."

However I was willing to preach, provided I was sure it was the will of God concerning me. But

"This way, and that, I turned my anxious mind."

When a friend of mine, one John Smith, told me of a poor woman in the Society who was supposed to be dying, and that she was wonderfully happy. I had read in your tracts,

the

the accounts of many happy deaths, but had never seen one. I desired my friend, if he could, to introduce me to see her. He promised to call on me the next night. He did so, and as we were going, I prayed to the Lord that he would remove my intolerable load, and that if it was his will I should preach, he would shew it to the dying saint I was going to visit. I said, "Lord, thou canst as easily do this, as thou canst cause her to triumph over death. If thou wilt but shew me a token by which I may know thy will, then I will preach thy word wherever thou shalt please to send me."

We came to the house where the sick woman lay, and as I was an entire stranger to her and every body besides, I stood at a distance. Mr. Shent came in and prayed with her; I followed him to tell him our *Barnard-Castle* brethren would be glad of a visit from him. After I had delivered my message, I returned to the sick woman; and was told, she had made much enquiry for the young man who stood in the corner. I came to the bedside, and she looked me earnestly in the face, and said, "God has called you to preach the gospel, you have long rejected the call; but he will make you go; obey the call, obey the call." She put such an emphasis upon, "he will make you go," that it shocked me exceedingly.

I now resolved through the grace of God, to make a trial. Accordingly I sent word to *Bramley*, that preaching would be there the next Lord's-day in the morning. As I went along, my mind was perfectly resigned. I did not think about what I should say, but my heart said, "If he will have me to preach, something will be given me to say that will be profitable: and if he has not sent me, it will be a less cross to be confounded before the people, than to be a preacher of the gospel."

I was rather behind the time, and the people were waiting, expecting brother Watkinson, as usual. They came to me, and asked where he was, and what must be done? I said in
my

my heart, "The Lord will provide himself a sacrifice." I stepped to the place, gave out a hymn, prayed and took those words for my text, "If ye be risen with Christ seek those things which are above." The people trembled for fear of me, and prayed heartily. God was pleased to visit us; two persons received a sense of pardon. I preached again at noon, and at *Armley* in the evening. This, dear Sir, was my beginning, and, what I looked upon as my Call from God.

I was now occasionally employed by Mr. Shent, and the other Preachers, to take part of a Circuit for them.

In 1754 brother Mitchell desired me to come and help them in the *Staffordshire* Circuit for a few months. Accordingly I went to *Birmingham*, *Wednesbury*, &c. Brother Crab was then along with us, and as we were too many for the few places about *Birmingham*, I made an excursion into the wilds of *Derbyshire*. Preached at *Wootton*, near *Weaver-hill*, the *Ford*, *Snelson*, and *Ashburn*, where there had been no such a being as a Methodist Preacher. I had often found a great desire to preach in that town, but was at a loss how to introduce myself. However, I providentially heard of a serious man, Mr. Thomas Thompson, who kept the toll-gate, about half a mile from the town. I took Thomas White with me, from *Barton Forge*; we came to Mr. Thompson's, and introduced ourselves in the best manner we could. He informed a few of his neighbours, that there was a preacher at his house. Accordingly, Mr. Hurd's family, Mr. Peach's, and a few others came in the evening; I suppose as many as they durst invite. I talked to them, and expounded a part of the eighth chapter of the Romans. I found much liberty in my own soul, and the power of God rested upon the people who were deeply affected. I stayed a few days preaching morning and evening, to as many as the house would hold. Miss Beresford condescended to assemble with us, and the Lord opened her heart, as the heart of Lydia. When I had been preaching Christ as a fountain opened for sin and uncleanness, she cried out,

“ Oh precious gospel! Oh precious gospel!” From that time she continued stedfast, growing in grace, till the Lord took her in glorious triumph to himself.

I left *Ashburn* for about a fortnight, to visit my new friends in *Snelson*, *Wootton*, the *Ford*, *Bottom-house*, &c. and returned again. I now found I must preach no more at the toll-gate house, the Commissioners of the road had forbid my friend Mr. Thompson to admit me. But Mr. Hurd, a gentleman farmer, by the desire of his family whose hearts the Lord had touched, suffered me to preach at his house. It was now that a furious mob arose while I was preaching, and beset the house, and sprang in among us like so many lions. I soon perceived, that I was the object of their rage. My mind was variously agitated; yet I durst not, but cry aloud, as long as I could be heard, but at last I was overpowered with noise. Some of my friends, in defending me, were bleeding among the mob, and, with difficulty, I escaped out of their hands. But as Mr. Thompson, Mr. Isaac Peach, Mr. Hind's family, Miss Beresford, and a few others remained steady; I was constrained to repeat my visits, till the Lord gave us peace. Mr. Thompson grew in the knowledge and love of God, till the Lord took him to himself.

In a few weeks, I returned again to *Leek*, and put up at one of the principal Inns, in hopes of seeing some of the Society, to encourage them to suffer patiently for the sake of him, who suffered death for them. I had ordered dinner; but before it was ready, the mob collected together in a large body, and beset the Inn. The landlord came to me in great confusion, and entreated me to leave the place immediately, or his house would be pulled down, and I should be murdered. I was obliged to obey, I mounted my horse in the yard, and rode through the mob, amidst stones, dirt, &c. whilst they were gathering in vast numbers from every part of the town, crying, “ Kill him, kill him.” There was from this time, no access to *Leek*, till the chief men of this mob died miserably; and of the

the rest some went for soldiers, and all of them were dispersed, except one man, who was alive a few months ago, in miserable circumstances.

I had frequently passed through *Burton-upon-Trent*, in my way to *Ashby-de-la-Zouch*; and found a desire to preach in that place, which appeared to me, to be fit for him who came not to call the righteous, but sinners to repentance. I obtained leave to preach in a large house, belonging to a shoemaker. Many attended, and I had reason to believe some were awakened. I gave out preaching for another day, and went accordingly. The town was alarmed, and a mob, (as I understood afterwards) were hired, and made drunk, by the principal persons in town, effectually to prevent my preaching. It was in the winter season, and a dark night. All was quiet till I gave out a hymn. Then they approached the house; broke first the window-shutters, and then dashed the windows in. The head of this mob, was a forgerman, half an idiot, who had bound himself under an oath, he would that night have my liver. He brought the pipe of a large bellows, with which he made a frightful noise, and which was to be the instrument of my death. He made what way he could to me, but was rather retarded by the multitude that was before him. I observed him with the fury of a fiend; but knew not well what to do. To attempt to preach was in vain, for I could not be heard. I stepped off the chair, and got into a chamber unperceived by my enemy. When he found I was gone, he insisted upon going up stairs, and it was impossible to hinder him, and the numbers that were with him. It came into my mind, "Go down stairs, escape for thy life." I went down and walked into the shoemaker's shop, unobserved by any one, though I passed through part of the mob. Soon after he got up stairs, searched the closets, beds, chests, &c. and when he could not find me, foamed at the mouth like a mad dog. Then there was a cry in the street, "He is in the shop, he's in the shop." I now concluded all was over with me, and said, "Lord give me
3 W 2 strength

strength to suffer as a christian ; nor may I count my life dear unto myself for thy sake." I went under the shoemaker's cutting board ; mean time the mob were not long in breaking open two strong doors, that led into the shop. They did not see me : but one of them, put down his hand where I was, and cried out, " He is here, he's here." I had now no other means to use ; so I committed myself into their hands.

They hurried me into the house, and a very stout man, one of those who had been made drunk for the purpose, approached me : but his countenance fell : he took hold of my hand, and said, " Follow me." I imagined he intended to take me and throw me into the river, and I was content. I committed myself to the disposal of a kind Providence, expecting nothing but death. With difficulty he got me through the mob ; and as he was one of the best boxers in the town, nobody durst oppose him. When we came to the door, he drew me short by the corner up a narrow street, put me before him, and said, " Run." I made my way to the fields, and he kept behind, keeping the rest off, then helping me over walls and hedges, till we had lost them all, I remained in the fields till midnight, and returned with a friend into town, and lodged till early in the morning, when I rode away.

After some time I went again to *Leek*, stayed ten days, and joined twenty-four in a Society. A lawyer then raised a furious mob, who beset the house where I lodged. My few friends kept them off for a considerable time. But at last they lost all patience : they broke in, and were determined to drag me away ; but it pleased the Lord, that a woman who then, neither feared God nor regarded man, opened a window that looked into the yard, and desired me to come into her house. Here I stayed till about two o'clock in the morning, and then made my escape over the mountains to the *Bottom-house*. This woman is yet alive : but she is a new woman and in our Society. The next day the mob were not a little chagrined

chagrined to find they had lost their prey; and had no other way to avenge themselves, than to burn me in effigy.

Soon after I was pressed in spirit to visit *Burton-upon-Trent* once more. The mob soon gathered: and had it not been for a peculiar Providence, in turning one of the head of them on my side, I believe I should have had that night, the honour of martyrdom.

In weariness and painfulness, in hunger and thirst, in joy and sorrow, in weakness and trembling, were my days now spent. And I have frequently thought, if God would excuse me from this hard task, how gladly should I embrace the life of a shoe-black, or of a shepherd's boy. I was surrounded with death, and could seldom expect to survive another day, because of the fury of the people. And yet it was, "*Woe unto thee, if thou preach not the gospel.*"

The summer following, 1755, the Conference was held at *Leeds*, where I was admitted as a travelling Preacher. The next year I was sent to *Canterbury*. My little stock of money was nearly exhausted, by the time I got to *London*; and, tho' it was rather too long a journey for a winter's day, I was under a necessity to push forward, not having money enough to keep me and my horse upon the road all night. It was about eight o'clock at night when I got within sight of the lamps in the city. Two men, with large pistols, then rushed out upon me from a narrow lane, and demanded my money. They took my watch and all the money I had in the world, which was two shillings and eight-pence. (Indeed, sometimes if a halfpenny would have purchased the three kingdoms, I had it not for weeks together.) I believe this robbery was permitted for good. It was at the time we expected an invasion from *France*, and the city of *Canterbury* was full of soldiers. They were two soldiers who robbed me, and this excited a curiosity in their comrades to hear the Preacher who had been robbed: and it pleased God to convince many
of

of them. About ten were in Society before this; and when I came away, they were increased to sixty.

Several of the following years I spent in *Scotland*. And I think, this was in general, the happiest period of my life. In 1763, brother Roberts and I, came to *Dundee*. I preached in the evening, and he the next morning, when we parted. I came to *Edinburgh*, and he went to *Aberdeen*. Some time after, I had a strong desire to give *Dundee* a fair trial. Accordingly I went there and stayed three or four months. I continued preaching in the open air till the tenth of November. And it was there God met with many poor sinners, and truly awakened them to a sense of their misery. So that before I left the place there were near a hundred joined in our Society. About this time Mr. Erskine published Mr. Hervey's Letters, with a preface equally bitter. Oh the precious convictions those letters destroyed! They made me mourn in secret places. Mr. Erskine being much esteemed in the religious world, and recommending them through the whole kingdom, our enemies made their advantage of them. These made the late Lady Gardener leave us, after expressing a thousand times in my hearing, the great profit she received by hearing our preaching. Many were then brought to the birth, but by those letters their convictions were stifled. What a pity good men should help to destroy the real work of God in the hearts of men!

In 1765, I was appointed to labour in the *Leeds* Circuit. Here the Lord was pleased to try me, by the death of a most amiable wife and my only child. Oh how great a debtor to that grace who forbids our murmuring at the dispensations of Providence, though it allows us to sorrow, but not as men without hope.

In 1766, I laboured in the *Bristol* Circuit. In 1767, in *Staffordshire*. In 1768, in *Bedfordshire*. In 1769, and 1770, in *Newcastle*. In 1771, in *Edinburgh* and *Glasgow*. From hence I made a short visit to my old friends at *Dundee*; and notwithstanding

standing the many difficulties they had had to encounter, I found many of them serious and steady. In 1772 and 1773, I laboured in *Staffordshire* again. In 1774 and 1775, in *Gloucestershire*. In 1776 and 1777, in *Macclesfield*. There the Lord was pleased again to afflict me in a very tender part, by making a second breach in my family.

“ Our lives are ever in the power of death.”

In 1778, I was appointed for *Liverpool*. I am now going on in my second year, among a loving, kind, good people, for whom I feel the greatest affection, and hope my weak labours are acceptable.

Thus, dear Sir, I have given you a short account of my life; but fain I would do something for him, who has loved me and given himself for me. My sentiments in religion are the same they ever were. I believe man by nature is sinful and helpless. That his only remedy is in Jesus Christ, who tasted death for every man. That the Holy Spirit works conversion in the soul, and a fitness for the kingdom of heaven, by transforming it into the image of the ever blessed God. This conformity I most ardently long for, and hope, dear Sir, you will intreat the Father of Mercies, for your affectionate Son and Servant in the Gospel,

THOMAS HANBY.

Liverpool, Nov. 12, 1779.

LETTERS.



L E T T E R S.

L E T T E R CXXXII.

[From the Rev. Mr. Wesley, to Dr. Robertson.]

Bristol, Sept. 24, 1753.

Dear Sir,

I Have lately had the pleasure of reading Mr. Ramsay's Principles of Religion, with the Notes you have annexed to them. Doubtless he was a person of a bright and strong understanding, but I think, not of a very clear apprehension. Perhaps it might be owing to this, that not distinctly perceiving the strength of some of the objections to his hypothesis; he is very peremptory in his assertions, and apt to treat his opponent with an air of contempt and disdain. This seems to have been a blemish even in his moral character. I am afraid the using guile is another. For surely it is a mere artifice, to impute to the *schoolmen* the rise of almost every opinion which he censures. Seeing he must have known that most, if not all of those opinions, preceded the *schoolmen* several hundred years.

The Treatise itself gave me a stronger conviction than ever I had before, both of the fallaciousness and unsatisfactoriness of the mathematical method of reasoning on religious subjects. Extremely fallacious it is; for if we slip but in one line, a whole train of errors may follow: and utterly unsatisfactory, at least to me, because I can never be sufficiently assured that this is not the case.

The two first books, although, doubtless they are a fine chain of reasoning, yet gave me the less satisfaction, because
I am

I am clearly of Mr. H——'s judgment, that all this is beginning at the wrong end: that we can have no idea of God, nor any sufficient proof of his very being, but from the creatures: and that the meanest plant is a far stronger proof hereof, than all Dr. Clark's or the Chevalier's demonstrations.

Among the latter, I was surprised to find a demonstration of the *manner, how* God is present to all beings, p. 57. *How* he begat the Son from all eternity, p. 77, and *how* the Holy Ghost proceeds from the Father and the Son! p. 85, "*Quanto satius est fateri nescire quæ nescias, quam ista effluentem nauseare, & ipsum tibi displicere?*" How much better to keep to his own conclusion, p. 95, "Reason proves, that this mystery is possible." Revelation assures us, that it is true: heaven alone can shew us *how* it is.

There are several propositions in his second book which I cannot assent to: particularly with regard to the divine foreknowledge. I can by no means acquiesce in the twenty-second proposition, "That it is a matter of free choice in God, to think of finite ideas." I cannot reconcile this, with the assertion of the Apostle, "*Known unto God are all his $\alpha\iota\omega\tau\alpha$ $\alpha\iota\omega\tau\alpha$, works from eternity.*" And if any one ask, How is God's foreknowledge consistent with our freedom? I plainly answer, "I cannot tell."

In the third book, p. 209, I read, "The desire of God, purely as beatifying, as the source of infinite pleasure, is a necessary consequence of the natural love we have for happiness." I deny it absolutely. My natural love for happiness, was as strong thirty years ago as at this instant. Yet I had then no more desire of God, as the source of any pleasure at all, than I had of the devil, or of hell. So totally false is that, "That the soul inevitably loves what it judges to be the best."

Equally false is his next corollary: *ibid.* that "If ever fallen spirits see and feel that moral evil is a source of eternal misery, they cannot continue to will it deliberately." I can

now shew living proofs of the contrary. But I take knowledge, both from this and many other of his assertions, that Mr. R. never rightly understood the height and depth of that corruption which is in man, as well as diabolical nature.

The doctrine of pure love, as it is stated in the fourth book and elsewhere, (the loving God chiefly is not solely for his inherent perfections,) I once firmly espoused. But I was at length unwillingly convinced, that I must give it up, or give up the Bible. And for near twenty years I have thought (as I do now,) that it is at least unscriptural, if not anti-scriptural. For the Scripture gives not the least intimation that I can find, of any higher, or indeed any other love of God, than that mentioned by St. John, "*We love him, because he first loved us.*" And I desire no higher love of God, till my spirit returns to him.

P. 313. "There can be but two possible ways of curing moral evil: the sensation of pleasure in the discovery of truth, or the sensation of pain in the love of error."

So here is one who has searched out the Almighty to perfection! Who knows every way wherein he can exert his omnipotence!

I am not clear in this. I believe it is very possible for God to act in some third way. I believe he *can* make me as holy as an archangel, without any sensation at all preceding.

P. 324. "Hence it is, that the chaos mentioned in the first chapter of Genesis, cannot be understood of the primitive state of nature."

Why not, if God created the world gradually, as we are assured he did?

In the fifth book, p. 334, I read a more extraordinary assertion than any of the preceding. "The infusion of such supernatural habits, by one instantaneous act is impossible. We *cannot* be confirmed in immutable habits of good, but by a long continued repetition of free acts." I dare not say so. I am persuaded God can this moment confirm me immutably good.

"Such

“ Such is the nature of finite spirits, that after a certain degree of good habits contracted, they become unpervertible and immutable in the love of order,” p. 335. If so, “ After a certain degree of evil habits contracted, must they not become unconvertible and immutable in the hatred of order.” And if Omnipotence *cannot* prevent the one, neither can it prevent the other.

P. 343. “ No creature can suffer, but what has merited punishment.” This is not true; for the man Christ Jesus was a creature. But he suffered: yet he had not merited punishment: unless our sins were imputed to him. But if so, Adam’s sin might be imputed to us; and on that account even an infant may suffer.

Now if these things are so, if a creature may suffer for the sin of another imputed to him, then the whole frame of reasoning for the pre-existence of souls, raised from the contrary supposition, falls to the ground.

P. 347. “ There are but three opinions concerning the transmission of original sin.” i. e. There are but three ways of accounting, “ *How* it is transmitted.” I care not, if there were none. The fact I know, both by scripture and by experience. I know it is transmitted: but *how* it is transmitted. I neither know nor desire to know.

P. 353. “ By this insensibility and spiritual lethargy in which all souls remain, e’er they awake into mortal bodies; the habits of evil in some are totally extinguished.”

Then it seems there is a third possible way of curing moral evil. And why may not all souls be cured this way, without any pain or suffering at all?

Ibid. “ If any impurity remains in them, it is destroyed in a middle state after death.”

I read nothing of either of these purgations in the Bible. But it appears to me, from the whole tenor of his writings, that the Chevalier’s notions are about one quarter Scriptural; one quarter Popish, and two quarters Mystic.

P. 360. "God dissipated the chaos, introduced into the solar system by the fall of angels." Does sacred writ affirm this? Where is it written? Except in Jacob Behme.

P. 366. "Physical evil is the only means of curing moral evil." This is absolutely contrary both to scripture, experience, and his own words, p. 353. And, "This great principle," as he terms it, is one of those fundamental mistakes which run through the whole Mystic divinity.

Almost all that is asserted in the following pages, may likewise be confuted by simply denying it.

P. 373, "Hence we see the necessity of sufferings and expiatory pains, in order to purify lapsed beings.—The intrinsic efficacy of physical, to cure moral evil."

"Expiatory pains," is pure, unmixt Popery: but they can have no place in the Mystic scheme. This only asserts, "The intrinsic efficacy of physical, to cure moral evil, and the absolute necessity of sufferings, to purify lapsed beings." Neither of which I can find in the Bible: though I really believe there is as much of the efficacy in sufferings, as in spiritual lethargy.

P. 374. "If beasts have any souls, they are either material, or immaterial, to be annihilated after death; or degraded intelligences." No: they may be immaterial, and yet not to be annihilated.

If you ask, But how are they to subsist after death? I answer, He that made them knows.

The sixth book, I fear, is more dangerously wrong, than any of the preceding, as it effectually undermines the whole scriptural account of God's reconciling the world unto himself, and turns the whole redemption of man by the blood of Christ, into a mere metaphor. I doubt, whether Jacob Behme does not do the same. I am sure he does, if Mr. Law understands him right.

I have not time to specify all the exceptionable passages; if I did, I must transcribe part of almost every page.

P. 393.

P. 393. "The divinity is unsusceptible of anger." I take this to be the *πρωτον ψευδος* of all the Mystics. But I demand the proof. I take anger to have the same relation to justice, as love has to mercy.

But if we grant them this, then they will prove their point. For if God was never angry, his anger could never be appeased: and then we may safely adopt the very words of Socinus, *Tota redemptionis nostræ per Christum Metaphora: seeing Christ died, only to "Shew to all the celestial quires, God's infinite aversion to disorder."*

P. 394, "He suffered, because of the sin of men, infinite agonies, as a tender father suffers to see the vices of his children. He felt all that lapsed *angels* and men should have suffered to all eternity. Without this sacrifice, celestial spirits could never have known the horrible deformity of vice. In *this sense*, he substituted himself as a victim to take away the sins of the world: not to appease vindictive justice, but to shew God's infinite love of justice."

This is as broad Socinianism as can be imagined. Nay, it is more. It is not only denying the satisfaction of Christ, but supposing that he died for devils as much, and for the angels in heaven, much more than he did for man.

Indeed he calls him an expiatory sacrifice, a propitiatory victim: but remember, it was only *in this sense*. For you are told again, page 399, "See the deplorable ignorance of those who represent the expiatory sacrifice of Christ, as destined to appease vindictive justice, and avert divine vengeance. It is by such frivolous and blasphemous notions that the schoolmen have exposed this divine mystery."

These "frivolous and blasphemous notions," do I receive, as the precious truths of God. And so deplorable is my ignorance, that I verily believe all who deny them, deny the Lord that bought them.

P. 400. "The immediate, essential, necessary means of reuniting men to God, are prayer, mortification and self-denial."

No,

No, The immediate, essential, necessary mean of reuniting me to God, is living faith. And that alone, without this I cannot be reunited to God. With this, I cannot but be reunited.

Prayer, mortification and self-denial are the fruits of faith, and the grand means of continuing and encreasing it.

But I object to the account Mr. R. (and all the Mystics) give of those. It is far too lax and general. And hence those who receive all he says, will live just as they did before, in all the ease, pleasure and state they can afford.

P. 403. "Prayer, mortification and self-denial, produce, necessarily in the soul, faith, hope, and charity.

On the contrary, faith must necessarily precede both prayer, mortification and self-denial, if we mean thereby "Adoring God in spirit and in truth, a continual death to all that is visible, and a constant, universal, suppression and sacrifice of all the motions of false love." And the Chevalier talks of all these like a mere parrot, if he did not know and feel in his inmost soul, that it is absolutely false that any of these should subsist in our heart, till we truly believe in the Son of God.

"True faith is a divine light in the soul that discovers the laws of eternal order, the all of God, and the nothingness of the creatures." It does; but it discovers first of all, that Christ loved me and gave himself for me, and washes me from my sins in his own blood.

I am, dear Sir, your affectionate Brother,

JOHN WESLEY.

L E E T T R CXXXIII.

[From the Rev. Mr. J. H——n, to the Rev. Mr. Wesley.]

November 11, 1759-

Rev. and dear Sir,

YOUR kind favour came to hand last night, for which I sincerely thank you. I am indeed in danger. I know it; I feel it. Yet, I believe Providence has placed me where
I am.

I am. I hope, I in some measure see already of the fruit of my labours. I am endeavouring to tread down sin wherever I meet it, both in myself and others. I have lodged with a Justice of the Peace, with whom, his family, and servants I have laboured, and not in vain. I know not that I ever saw a greater change. Swearing, and profane conversation are vanished away, and reading and christian conversation introduced. After having been with them near a month, when I left them on Friday last, to go home to my own cabin, we were affectionately sorry to part. I have one of the largest congregations in the Bishop's district. Mostly poor people. Some say I am a Presbyterian, and they will prove it, for I prayed with a sick woman extempore. I have entered the list once more against the World, the Flesh, and the Devil. Pray for me yourself, and commend me to the prayers of others, that I may prosecute the war with prudence and courage. This day I found myself much refreshed in reading prayers and preaching; though I am the talk of the neighbourhood. The popish Priest of the parish, is going mad, as several of his flock seem to stagger, and one of the heads of them declares he will never come in a Mass-house again. Money never did, and I hope it never will, stick to my fingers. I think I am not half so much in danger of settling and resting on past experience, as I was before I came here. I have all to do, as the Rector is sick, and thirty miles off. When I come in company with men who know not God, he is good, and gives me courage to be as bold for him, as they are for their master, without fear or shame. May the Lord pour upon me the spirit of prayer. I shall spend much time in writing; but I must retire more than ever, for reading and prayer. If I pray not, I shall be like a man entering the field of battle, without harness or weapon. If the Lord be not on my side, if his power attend not my labours, nothing will, nothing can be done. Therefore let me beg of you to remember me in public, as the prayers of many are powerful. I do not forget you,

you, nor my fellow-travellers on your side the water, for one day. I am, dear Sir, your dutiful Son in the Gospel of Christ,
J. H—N.

L E T T E R CXXXIV.

[From the Hon. and Rev. W. S—y, to the Rev. J. Wesley.]

June, 18, 1760.

Dear Sir,

I Receive, with inexpressible joy, the relation you make of the progress of the gospel in *Ireland*. May the remainder of your days be even more blest than the past. I think it is an observation of yours somewhere, "That the *Irish* are open enough to slight impressions of the truth, but not to very deep ones." I trust, however, that in this your expedition, you have found some depth of earth, and that the seed will remain, and will bring forth such fruit as will be to the honor of that kingdom, and will make a chief part in your crown of rejoicing at the last day.

I am very heartily concerned that there should be even three or four at *Athlone*, not yet convinced by you, how very wrong and unbecoming them it is to separate themselves from the service of the Church; and yet, I am still more grieved, that they have the least appearance of reason to urge on their side.

Surely, surely we shall meet. I most ardently wish for it, as far as I dare wish for any thing in which I so much consult my own pleasure and advantage.

I cannot enough express what a warm affection I bear your dear brother. It has been a peculiar blessing to me that I had him to advise with on many interesting points. I commend you to God's love; farewell, my dear Sir, and believe me with the greatest regard,

Your affectionate, though very unworthy Brother,

W. S—Y.

POETRY.

P O E T R Y.

A SOLILOQUY, written in a Country Church-Yard.

[By the Rev. Mr. M——.]

STRUCK with religious awe, and solemn dread,
 I view these *gloomy* mansions of the dead;
 Around me tombs in mixed disorder rise,
 And in *mute* language teach me to be wise.
 Time was these ashes livéd—a time must be
 When others thus shall stand—and look at *me*:
 Alarming thought! no wonder 'tis we dread
 O'er these uncomfortable vaults to tread;
 Where blended lie the aged and the young,
 The rich and poor, an undistinguished throng:
 Death conquers all, and time's subduing hand,
 Nor tombs, nor marble statues can withstand.
 Mark yonder ashes in confusion spread!
 Compare earth's living tenants with her dead!
 How striking the resemblance, yet how just!
 Once life and soul informéd this mass of dust:
 Around these bones, now broken and decayéd,
 The streams of life in various channels playéd:
 Perhaps that skull, so horrible to view!
 Was some fair maid's, ye Belles, as fair as you:
 These hollow sockets, two bright orbs containéd,
 Where the loves sported and in triumph reignéd;
 Here glowéd the lips; there white, as Parian stone,
 The teeth disposéd in beauteous order shone.
 This is *life's goal*—no father can we view,
 Beyond it all is wonderful and new:

Oh deign, some courteous ghost! to let us know
 What we must shortly be, and you are now!
 Sometimes you warn us of approaching fate;
 Why hide the knowledge of your present state?
 With joy behold us tremblingly explore
 The unknown gulph, that you can fear no more?
 The grave has *eloquence*—its *lectures* teach,
 In silence, louder than divines can preach;
 Hear what it says—ye sons of folly hear!
 It speaks to you—Oh give it then your ear!
 It bids you lay all vanity aside,
 Oh what a lecture this for human pride!

The *clock* strikes twelve—how solemn is the sound,
 Hark, how the strokes from *hollow vaults* rebound.
 They bid us hasten to be wise, and show
 How rapid in their course the minutes flow;
 See yonder *YEW*—how high it lifts its head!
 Around, the gloomy shade the branches spread.
 Old and decayèd it still retains a *grace*,
 And adds more *solemn horror* to the place.

Whose tomb is this? 'Tis lovely *Myra's tomb*,
 Pluckèd from the world in beauty's *fairest bloom*.
 Attend ye fair, ye thoughtless, and ye gay!
 For *Myra* dièd upon her *nuptial day*!
 The grave, *cold bridegroom*, claspèd her in its arms,
 And the *worm* riotèd upon her charms.

Beneath that *sculptur'd* pompous marble stone,
 Lies youthful *Florio*, aged *twenty-one*!
 Cropt like a flower, he witherèd in his bloom,
 Though flattering life had promisèd *years* to come:
 Ye *fallen* sons, ye *Florio's* of the age,
 Who tread in giddy maze life's flowery stage.

Mark

Mark *here* the end of man, in Florio see,
 What you, and all the sons of earth shall be!

There low in *dust* the vain Hortensio lies,
 Whose splendor once we view'd with envious eyes;
 Titles, and arms his pompous marble grace,
 With a *long history* of his noble race:
 Still after death his vanity *survives*,
 And on his tomb all of Hortensio lives.
 Around me as I turn my wand'ring eyes,
Unnumber'd graves in awful prospect rise,
 Whose stones say *only* when their owners di'd,
 If young, or aged, or to whom ally'd.
 On others pompous epitaphs are spread
 In memory of the *virtues* of the dead:
 Vain *waste* of praise! since, flattering or sincere,
 The *judgment day* alone will make appear,
 How silent is this *little spot* of ground!
 How melancholy looks each object round!
 Here man dissolv'd in shatter'd ruin lies
 So fast asleep—as if no more to rise;
 'Tis strange to think how these dead bones can live,
 Leap into form, and with new heat revive!
 Or how this trodden earth to life shall wake,
 Know its own place, its former figure take!
 But whence these tears? when the last trumpet sounds
 Through heaven's expanse to earth's remotest bounds,
 The dead shall quit these tenements of clay,
 And view again the long-extinguish'd day:
 It must be so—the same almighty power
 From dust who form'd us, can from dust restore.
 Chear'd with these pleasing hopes, I safely trust
 Jehovah's power to raise me from the dust;
 On his unfailing promises rely,
 And all the horrors of the grave defy.

3 Y 2

By

By the Rev. Mr. Samuel Wesley.

WITH zeal to God and love to human-kind,
 Nor cowed by danger, nor by place confinéd
 Good Berkley fails: but soon denied supplies,
 Back to ungrateful Britain sad he flies.
 To distant climes thè Apostle need not roam;
 Darkness alas! and heathens are at home.
 Lest wicked powers should thwart his aim again
 Behold him preaching with his matchless pen.
 Go on brave saint, thy heavenly mission clear
 Once more on earth, let miracle appear,
 And spite of Walpole, plant the gospel here. }

A LETTER to Mr. CHARLES WESLEY.

[*By the same.*]

THOUGH neither are o'erstockéd with precious time,
 If I can write it, you may read my rhyme:
 And find an hour to answer, I suppose,
 In verse harmonious or in humble prose,
 What I when late at Oxford could not say
 My friends so numérous and so short my stay.

Say, does your christian purpose still proceed
 To assist in evéry shape the wretches need?
 To free the prisoner from his anxious jail,
 When friends forsake him and relations fail?
 Or yet with nobler charity conspire
 To snatch the guilty from eternal fire?
 Has your small squadron firm in trial stood,
 Without preciseness, singularly good?

Safe

Safe march they on 'twixt dangerous extremes
 Of mad profaneness and enthusiast dreams?
 Constant in prayér, while God approves their pains,
 His spirit chears them and his blood sustains!
 Unmovéd by pride or anger, can they hear
 The foolish laughter, or the envious sneer?
 No wonder wícked men blaspheme their care,
 The devil always dreads offensive war.
 Where heavenly zeal the sons of night pursues,
 Likely to gain and certain not to lose.
 The sleeping conscience wakes by dangers near,
 And pours the light in they so greatly fear.
 But hold, perhaps this dry religious toil
 May damp the genius, and the scholar spoil!
 Perhaps facetious foes to meddling fools
 Shine in the class and sparkle in the schools.
 Your arts excel, your eloquence outgo,
 And soar like Virgil, or like Tully flow!
 Have brightest turns and deepest learning shown,
 And provéd your wit mistaken by their own!
 If not—the wights should moderately rail,
 Whose total merit summéd from fair detail,
 To sauntering, sleep, and smoak, and wine, and ale!
 How contraries may meet without design!
 And pretty gentlemen with bigots join!

One or two questions more before I end;
 That much concern a brother and a friend.
 Does John seem bent beyond his strength to go
 To his frail carcase literally foe?
 Lavish of health, as if in haste to die,
 And shorten time to ensure eternity?
 Does M——n weakly think his time mispent?
 Of his best actions can he now repent?
 Others their sins with reason just deplore,
 The guilt remaining when the pleasure's o'er:

Shall

Shall he for virtue first himself upbraid ?
 Since the foundations of the world were laid ?
 Shall he (what most men to their guilt deny)
 Show pain for alms, remorse for piety ?
 Can he the sacred Eucharist decline ?
 What Clement poisons here the bread and wine ?
 Or does his sad disease possess him whole ;
 And taint alike his body and his soul ?

If to renounce his graces he decree,
 Oh that he could transfer the stock to me !
 Alas ! enough what mortal e'er can do
 For him that made him and redeeméd him too ?
 Zeal may to man beyond desert be showéd ;
 No supererogation stands to God.
 Does earth grow fairer to his parting eye ?
 Is heaven less lovely as it seems more nigh,
 Oh wondrous preparation this—to die !

For the FAST-DAY, Feb. 10, 1779.

TREMENDOUS God, thy work we see,
 Thy strange destruction work below,
 Chastiféd for our iniquity
 Compelléd the fatal cause to know :
 We tremble, as the storm comes on,
 And turns the kingdoms upside down.

Abroad the sword our kin devours,
 And thousands and ten thousands fall ;
 (Their doom alas ! involving ours)
 Yet still for forer plagues they call ;
 And by the tyrant's heaviest chain,
 With wasted realms, and heaps of slain.

By

By famine, pestilence, and sword,
 Thou hast our guilty brethren triéd ;
 Yet, Oh ! thou dread, avenging Lord,
 Thy justice is not satisfié'd ;
 Thine anger is not turnéd away,
 Thy arm is still stretchéd out to slay.

Briton's at home with Briton's fight,
 And furious partizans engage,
 With cruel hate, and full despise
 Intestine war they madly rage :
 By discord dire the land o'erturn,
 And thee and thy vicegerent scorn.

Thy speaking rod they will not hear,
 Thy lifted hand they will not see :
 But cast off all religious fear,
 And only by their crimes agree
 Their sinful measure to fulfil,
 Their own extreme perdition seal.

Yet Oh ! thou gracious God and true,
 Our death-devoted nation spare,
 Attentive to the pious few,
 Who wrestle on in ceaseless prayer ;
 Who will not let thy wrath alone,
 But cry for mercy—in thy Son.

Thy children faithful in the fire
 Regard, and timely rescue send :
 Mercy our hearts, with theirs, require,
 Mercy our miseries to end ;
 For Jesu's sake our sins remove,
 And save us through thy pardoning love.

All

All things are possible to God,
 To them that on thy Son believe ;
 In answer to his speaking blood
 Father the murderers forgive,
 And pristine piety restore
 And peace till time shall be no more.

S H O R T H Y M N S.

Isaiah v. 4. *What could have been done more to my vineyard,
 that I have not done in it?*

IF God to one of all our race
 Deny sufficiency of grace,
 With-hold the sin-forfaking power,
 Sinners to save he might do more ;
 But if on the whole world he call,
 Sincerely offering life to all,
 Who spurn his grace, their Lord deny,
 And self-destroyéd they justly die.

What could have been done *less* to save
 Lost finners from the infernal grave,
 If God did to destruction doom,
 And damnéd us from our mother's womb ?
 Or if he only passéd us by,
 And left us unredeeméd to die,
 Poor souls to save, we must confess,
 His love could never have done *less*.



T H E

Arminian Magazine,

For NOVEMBER 1780.



*FATE and DESTINY, inconsistent with CHRISTIANITY:
in eight Conferences, between Epenetus and Eutyclus; extracted
from Mr. EDWARD BIRD,*

By J. W E S L E Y, M. A.

[*Concluded from page 529.*]

C O N F E R E N C E. VIII.

Eutyclus.

YOU have in a great measure eased my mind, rectified those mistakes. I lay under, and almost wholly removed those doubts and scruples which formerly disturbed me. To proceed, with what I was going to offer, when we were last together; I am taught, that though a godly man lose not his justification by gross sinning, yet he contracts such an incapacity of coming to heaven as must be removed by repentance,

tance, or else he cannot be saved. But however, in these steps God preserveth in them, his immortal seed that it die not, nor is lost by them; but afterward by his word and spirit, he *effectually and certainly reneweth them again unto repentance.*

Epenetus. If God preserves that immortal seed in them, and doth effectually and certainly renew them again unto repentance, then they may cast away all care; for they are in no danger of miscarrying, though they should fall into grievous sins, whereby they impair their graces, and harden their hearts, and wound their consciences, hurt and scandalize others, for they shall be kept *by the power of God through faith unto salvation.* If this is true, in vain did David address himself in that needless petition, to have a *new heart created, and a right spirit renewed within him,* Psal. li, if that seed of God, and life of faith, were still in him, as before. But it appears, from what our Saviour said to his disciples, Mat. xxiv. 13, that men may perish, who have received sufficient grace to bring them to salvation, if they would have persevered in it. *He that shall endure unto the end, the same shall be saved.* And Rom. xi. 22, *If ye continue in his goodness, ye shall not be cut off.* Now, can a man arrive at a place, when he is not in the way that leads thither? Our Saviour might indeed, instruct us to turn into our way, if we were out, but he would never exhort us to continue in a wrong path. Besides, can that be cut off, that was never in the vine? *I am the Vine, saith Christ, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me, ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered,* John xv. 5, 6. Sure, our Saviour's words, in ver. 4, would be a very unnecessary command for perseverance when he saith, *abide in me, and I in you,* if it were impossible for those who were *true branches,* ever to be broken off. And how could St. Paul say of some, that they made *shipwreck of faith and a good*

a good conscience? 1 Tim. i. 19. Can that be shipwrecked, that was never in the vessel? And can we call that a *shipwreck*, which whether it had happened or no, we must notwithstanding, have undoubtedly perished?

Eutychus. Then you are of opinion, that God gives *sufficient grace* to all men under the gospel, to enable them to *work out their salvation*; and that they may perish, through the abuse and neglect of it.

Epenetus. That is my belief; God gives, or is ready to give (if we make no new obstructions) that grace which is *sufficient* to the obtaining of *faith*; perhaps, not immediately, but grace sufficient to *use the means*; grace to do *more* than we do, in order to the obtaining of it. It is God that giveth us every *talent* that we have; and he hath told us, he that maketh a *good use* of what is given, shall receive more, Mat. xxv. 29. But he has also told us, that he that maketh not a *good use* of what he has given him, it shall be *taken away*. If men *shew not the same diligence* to improve that grace; if they should make a fair beginning, and yet hold not out to the *full assurance of hope unto the end*, Hebr. vi. 11, if they *leave their first love*, Rev. ii. 4, if it is undeniable, that all this may, yea, and has come to pass; then it is plain, a *believer* may fall from that grace which would have been *sufficient* to his salvation, had he not abused it?

Eutychus. I should not know how to withstand your argument, if I could discern that *comfort* in this doctrine, which there is in the other.

Epenetus. The doctrine, of *unconditional Election and Reprobation*, does indeed afford obstinate sinners a great deal of comfort or encouragement to continue in their sins: because it maketh sin, to be no sin. We are wont to say, *necessity has no law*; and if so, then actions which in themselves are evil if under the dominion of *absolute necessity*, are transgressions of *no law*, and consequently no sins. That sin is nothing but a mere opinion, by this doctrine, will appear from the

words of those that have maintained it; for they make that to be no sin in the *Elect*, which they esteem grievous sins in the *Reprobate*. "There is no sin, (say they) whether against the first or second table, but the *Elect* may, and often do fall into it: but there is a wide difference between the regenerate and unregenerate; though they commit the same sins." Thus far of the *comfortableness* of this doctrine. I shall now shew the *uncomfortableness* of it both to them who stand, and to those that are fallen; to men out of temptation, and to men in temptation: and this I shall do two ways: first, shew that it leads men into despair. And secondly, shew that it leaves them in it. 1. This doctrine leads men into temptation, even the most dangerous the tempter hath, that is despair of God's mercy. For how easy is it for the devil to persuade any man that maketh Reprobation a part of his creed, *that he is one of those Reprobates?* Because there are far more Reprobates, even a hundred to one, than absolute chosen ones. And, a man hath a great deal more reason to think he is one of the huge multitude of *cast-aways*, than one of that *little flock* for whom Christ hath prepared a *kingdom*. From whence it is easy for a sinner to infer, that he is one of those *many*, rather than one of the *few*. 2. It leaveth men in despair. Suppose you should hear a poor soul groaning under the burden of his sin, and tormented with the frightful apprehensions of his being rejected from all eternity, crying out, in the bitterness of his soul, "Woe is me; I am a cast-away; I am absolutely rejected from grace and glory." What comfort could you administer to him, from your principles? Should you tell him, that God had not cast him off, *that he hateth nothing that he hath made*, but beareth a love to all men, and to him among the rest: might he not reply, that though God *hateth* no man, as he is his *creature*, yet he *hateth* a great many as they are *sinners in Adam?* For God hath a two-fold love; a *general love*, which extendeth to temporal blessings only; and in this manner, he loveth all men; and a *special*
love.

love, by which he provideth everlasting life for men; and with this he loveth only a very few. But I am under God's *general love*, and not under his *special*. If we should further tell him, that God so far loveth all men, and desireth their eternal good; that he *would have all to be saved*, and no man to perish, nor *him* in particular: why, he is taught, that the word *all*, is taken two ways; one, for all sorts and conditions of men, high and low, rich and poor. The other, for all particular men in the several sorts and ranks. God *would have all men to be saved* in this first sense, that is, *all sorts*; but he would not have all to be saved in this second sense, that is, *all particular men of those sorts*: some (may he say) of my country, my calling, condition of life, may be saved; but not *all*, and every one, nor me in particular. Nay, he may further object, that though it be really true, that God *would have all particular men to be saved* (as the scripture saith,) 1 Tim. ii. 4, yet he willeth it only with a *revealed will*, not with a *secret*; for with that, he will have millions to be damned. Under this *revealed will* am I, not under the *secret*. If we should tell him, that God *would have all men to be saved, and come to the knowledge of the truth*; and as he would have no man to *perish*, so he would have *all men to repent*: and therefore he calleth to *all*, in the preaching of the word, to one as well as the other. He may answer, that God hath a double call, an *outward*, by the preaching the word in men's ears; an *inward*, by the irresistible work of grace in their hearts. The *outward call*, is a part of God's outward will; with that he calleth every man to believe: the inward call, is a part of his secret will; and with that he calleth not every man, but very few only: and therefore by the *outward call*, which I enjoy in common with others, I cannot be assured of God's meaning, that I should *believe, repent, and be saved*. But if you should endeavour to remove this objection, by telling him, that *Christ came into the world to save sinners, and to seek and to save that which was lost*; and is the *propitiation,*

not

not for our sins only, (that is, the sins of a few particular men, or the sins of all sorts of men) but also for the sins of the whole world; therefore he came to save thee, and to be a propitiation for thy sins; for thou art one of them that were lost, and thou art one of the whole world: yet even here he may answer, (if your doctrine be true) that the world is taken two ways in scripture; largely, for all mankind; strictly and in a limited sense, for the Elect or Believers only: in this sense, Christ died for the world, namely, for the world of the Elect, for the world of Believers. Or if it be true, that he died for all mankind, yet he died for them but after a sort; his death was sufficient for all; he did enough to redeem all, if God would have had it so; his blood (even the least drop of it) was sufficient to have ransomed ten thousand worlds: but his death was not intended for all; God never intended that he should shed his blood for all and every man, but for a few selected ones, with whom it is not my lot to be numbered.—Thus we may see, that no solid comfort can be fastened upon a poor soul rooted in this opinion, when he lieth under this horrible temptation of despair and therefore I conclude it to be a doctrine contrary to the word of God, and the gospel of Jesus Christ; which gospel bringeth glad tidings, and is an inexhaustible fountain of consolation to the sons of men, in all the changes of this mortal life.

Eutychus. I must confess, there is but cold comfort in this; neither could I have thought, that this doctrine was attended with such consequences.

Epenetus. My dear friend, if you had but impartially weighed the matter, and let scripture and reason have sat on the judgment-seat, you would long ago have found it inconsistent with God's sincerity, equity, and justice, to call, command, exhort, and intreat men to faith and repentance, and to promise them pardon and salvation, when at the same time, by his immutable and everlasting decree, he had put those very persons under an inevitable necessity of unbelief and

and impenitency, that so he might have an opportunity of glorifying his justice in their eternal damnation. Can a dejected soul cast anchor upon such deluding offers and invitations? To be told in scripture that *he that believeth not, shall be damned*, Mark. xvi. 16, and that, *without holiness, no man shall see the Lord*, Hebr. xii. 14. and yet to be taught, that common grace is insufficient to work in us that saving faith, and that special grace shall be conferred upon a few persons only, that this work of regeneration shall be accomplished in *them* only, and that in an irresistible manner: that these persons were designed and culled out for salvation, without respect or foreknowledge, either of faith or repentance, or any good quality whatsoever in them; and that therefore no performance of ours can procure us to be elected: that the sins of the Elect, proceed from the common corruption of nature which hath infected all; and that though they should at any time transgress *any* of Christ's commands, yet Christ's love to them is not to be called in question, but they are as firmly to believe Christ loves them as dearly, as he did before they thus transgressed: and lest they should stop in the career of sin, they are told, that it is exceeding difficult, to determine how many, great, and long the sins of a true believer may be: but on the contrary, that the same sins, which in the Elect are pardonable, are of a damning nature in the Reprobate; nay, that all their good actions are the effects of duties and of common grace only, and insufficient to a real conversion; because they were left out, or passed by before the foundation of the world; and so never had a true interest in the merits and intercession of Christ; and therefore saving grace was never procured for them: and though common grace could not advance them *higher*, yet the abuse of it shall thrust them down *lower* in everlasting torments: so that it is impossible, nay, it is impertinent, for one of these poor wretches to be solicitous about his salvation; all the industry he can use, will never be able to turn *common grace* into

into *saving grace*: God having by his immutable decree, even debarred *himself* of a power to give, as well as denied to the *Reprobate* a power to receive, that grace that doth accompany salvation.

Eutyclus. This does indeed, seem cruel in God, to offer salvation to those whom he hath resolved shall never enjoy it, and this before they were born, or had done either good or evil. But then I have been taught, that if Christ had *seriously* desired the salvation of all men, he would undoubtedly have removed those impediments, which he knew would hinder their salvation.

Epenetus. Our Saviour might be said, not to desire *seriously* the salvation of all men, had he not given them *sufficient means*: then indeed, God's offers would have been *serious* only to those *few* to whom he had vouchsafed the *means*. But Christ is wanting to none, in what is requisite to their safety, if they are not wanting to themselves; and therefore his desire is *serious*, though not *passionate* or *unreasonable*, so as to save men by *force*, either against, or without their wills. He doth not violently remove those impediments that hinder their salvation, by any acts of *mere power*, but deals with men as *free agents*, who could not otherwise be fit for rewards or punishments. Christ does indeed take away the *heart of stone*, where it is really taken away, and none but *he* can do that work; but then *he* does it not *irresistibly*, and therefore in many the stone remains *not taken away*; where yet he attempts the doing of it, by such means as are in themselves *sufficient*, if men's perverse wills did not render them *ineffectual*, which *refuse to hear the voice of the charmer*, *charm he never so wisely*. *Ye will not come to me, that ye might have life*, saith Christ to the obstinate *Jews*, John v. 40. For when God *commands*, he is sincerely willing to be *obeyed*: if he requireth any thing from us, he is sure first to give it to us, and then mercifully accepts our compliance with his demands: but then, he *compelleth* no man, he *forceth* no man, either to be happy or miserable, do what he can to the contrary.

contrary. Can that God, who is said to be *slow to anger*, Pſal. ciii. 8, but *abundant in goodneſs and truth*, Exod. xxxiv. 6, who is ſaid to be *delighted with mercy*, Micah vii. 18, but calls juſtice *his ſtrange work*, Iſa. xxviii. 21. Can he, I ſay, take delight in the miſery of his creatures? No, certainly; *He doth not afflict willingly, nor grieve the children of men*, Lam. iii. 33. He beſtows *mercies* upon us every day, but his *judgments* we rarely feel; them he inflictſ but now and then ſparingly, and after a long time of forbearance, and when there is *no remedy*, 2 Chr. xxxvi. 15, 16. *All the day long have I ſtretched forth my hands unto a diſobedient and gainſaying people*, Iſa. lxxv. 2. As if he had ſaid, I have been patient a long time, and in all that time I have not been idle, but employed in exhorting, promiſing, and ſhewing mercy, that ſo I might do you good. He is a *God whoſe nature and property is always to have mercy, and to forgive*. He waits for the converſion of ſinners, as huſband-men do for the fruits of the ground; and at laſt it is with much ado that he is moved to puniſh, Gen. vi. 5, 6, 7. 12, 13. *The wickedneſs of man was great upon the earth, and all fleſh had corrupted his way*, and then it was that God thought of a *flood*. He would not deſtroy the *Amorites*, till their *wickedneſs* was full. He found the *ſins of Sodom* to be answerable to their *cry*, yet even then, he would have ſpared all the place, if he could have found but ten righteous perſons within it. What a ſlender humiliation made him ſpare wicked Ahab and his houſe along time? 1 King xxi. 26. And how willingly did God pardon *Nineveh*, that *great city*, upon their repentance, whoſe wickedneſs cried to the Lord for vengeance? Jonah i. 2. Yea, he expreſſes himſelf, towards us, in the moſt endearing affection, and tendereſt compaſſion we are able to conceive, even that of a father to his ſon, a tender mother to her child, and of the moſt affectionate brutes to their young ones. Nay, his mercy ſurmounds all theſe compariſons: *If ye then being evil, know how to give good gifts unto your children; how much more ſhall*

your Father which is in heaven give good things to them that ask him? Matt. vii. 11. It is plain, that those words (*how much more*) imply, that God's love outstrips that of a father's. And so it doth of a mother's too. And yet mothers may forget even these. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee,* saith God, Isa. xlix. 15. He bears too great a love to mankind, either to leave or forsake them, till they first *forsake him*. *O Jerusalem, Jerusalem,—how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!* Matt. xxiii. 37. As if he had said, *O Jerusalem, Jerusalem,* I would have sheltered thee from evil, I came on purpose to gather you together under my protection; but ye rejected me from reigning over you; instead of coming to me, ye ran from me; yet even then I went mourning after you, calling you back with melting expressions and endearing invitations, till you run quite out of my sight. *O Jerusalem, Jerusalem,* I have not taken advantage against thee, neither call thee off, upon the first, second, or third unkindness. Thus we see the greatness of God's love to sinful man, a love without height or depth, length or breadth, a love passing knowledge, Eph. iii. 19. Mercy and love so great towards mankind, that God hath declared himself to have done far greater matters for them, than for the angels; the wisdom of God delighted itself with the children of men before the world was, Prov. viii. 31, and humbled himself so far for them, as in time to *take upon him their nature, and became obedient for them unto death, to redeem their souls by the price of his own blood*. Now can such mercy as this is, be consistent with a decree of absolute Reprobation, or rejecting the greatest part of mankind from having any interest in his mercy; but determining them, without the least regard to any evil done by them, to be tormented eternally in hell with *the devil and his angels, where shall be weeping and wailing,*
and

and gnashing of teeth? Certainly, to grant this, would be, to make God a Father of cruelties, and not of mercies, and of hatred rather than love; and the Devil's name, *Satan*, an adversary, a destroyer, may be fitter for him than a Saviour; which I tremble to think. Can we say God is pleased with mercy, and yet ascribe to him such a decree, as sheweth much more severity to poor mortals, than mercy? Can we say God is slow to anger; and yet say he is so ready to punish the greatest part of men for ever, and that for one sin once committed, and that, not by themselves in their own persons, but by another, and imputed to them only? Can we say he is *abundant in mercy*; and yet say, it is tied up, and limited to a very few selected ones; and that if we take in all parts of the world, there is not above one in a hundred, but what are unavoidably cast away, out of his only will and pleasure? Or can we say his *love passeth knowledge*, when we see greater love than this, in men, and other creatures? What father or mother who hath not quite cast off all paternal affection and humanity, would determine their children to suffer the most cruel deaths, nay, intolerable torments worse than death for one offence, only allowing that offence to be done by the children themselves, much less to be done by another, and imputed to them?

Eutychus. I praise my gracious God, for giving me this happy opportunity of receiving satisfaction of all my doubts and scruples, whereby I am now restored to my peace and comfort, and enabled to *rejoice with joy unspeakable, and full of glory*, 1 Pet. i. 8. *And blessed and for ever blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten me again unto a lively hope, through the universal Redemption that is in Christ Jesus*, 1 Pet. i. 3, Rom. iii, 22, 23, 24.

Epenetus. And blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to

comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, 2 Cor. i. 3, 4. And now before we part, give me leave to add this exhortation: See that you walk worthy of the Lord unto all pleasing, and as becomes the gospel of Christ, and the prize of your high calling; building up yourself on your most holy faith, praying in the Holy Ghost, keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And be not weary in well-doing, for in due season you shall reap, if you faint not. Therefore I heartily bid you farewell: Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord. And the very God of peace sanctify you wholly; and I pray God, your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.

[Fate and Destiny inconsistent with Christianity, CONCLUDED.]



The LIFE of GREGORY LOPEZ.

[Continued from page 508.]

C H A P. X.

His skill in directing others.

AS God had given Lopez peculiar knowledge in the holy Scripture, so he instructed him likewise in an admirable manner, both to walk in the strait path to heaven himself, and to guide others.

He saw spiritual things with the eyes of his soul, as clearly as outward things with his bodily eyes, and had an amazing accuracy in distinguishing what was of grace from what was of nature: and that not only with regard to himself, but those also who consulted him in their doubts and difficulties.

Several

Several persons speaking before him, of helps to prayer, one said, "That the best help of all was music: and that he had never found so much sweetness and peace in prayer, as in the cathedral service at Mexico."

Another said, "It is much better to pray with others, and much easier than to pray alone," to which Lopez said not one word. When they were gone, I asked, why he said nothing to them? He answered, "I would not condemn that conduct of theirs, which serves them as a staff to walk a little; if you was to take it away, they would not walk at all."

God had given him so clear a discernment of words and thoughts, that he readily distinguished those that were useful and those that were not; such as came from God, and such as came from nature. Upon which he was accustomed to say, "It was not the love of God, but the love of themselves, which made them speak of God." He said also, "As the love of God is all action, it talks little, and often not at all. It was from this light and quick discernment, his extreme circumspection in all his words proceeded.

The same light freed him from all scruple, and kept his soul in admirable tranquility: so that whatsoever attempts Satan made upon his soul, he never had any doubts of any kind.

Many knowing and spiritual men came to St. Foy, to consult him touching their inward conduct: and he cleared all their doubts with so much ease, that they returned entirely satisfied. That which I particularly admired, was the incredible brevity with which he answered them; and that those few words were sufficient to remove so great difficulties, so that they seemed to be as it were rays of light, which penetrated and enlightened their spirit; sparks which proceeding from the love that burned in his heart, inflamed their hearts, with the same love of God.

One consulting him, who was in great trouble of mind, was eased at once by his speaking those words; "I counsel thee to buy gold tried in the fire, that thou mayest be rich."

Another

Another under strong temptation was delivered by his uttering only that text. "The kingdom of heaven suffereth violence, and the violent take it by force."

To many who enquired, what they should do to please God, he gave only this answer, "Do what you do now, out of love to God, and it will be sufficient."

To persons of letters, judges and men of business, he often said, "Change your intention, and you will do well enough."

One desiring of him a rule for prayer, he gave him this answer in writing, "Jesus Christ our Lord, is an admirable master, who can instruct you how to pray; and all prayer is included in his prayer: but that you may not complain that I refuse your request, I will tell you, you need only say these few words, "O Lord, my God, enlighten my soul, that I may know thee, and that I may love thee with my whole heart."

But when persons came to him out of curiosity, not a real desire to serve God, he gave them no other answer than this, "There are teachers in the church." And Antonio de Avila coming out of curiosity, and with a design to dispute with him, Lopez, as if seeing his heart, answered him at the first word, "I do not dispute; neither do I know any thing but what God teaches me. Therefore you are come hither in vain."

After that it pleased our Lord to make known the graces which he had given his servant, men saw clearly what gift he had received, for guiding those who came to him in their doubts and troubles. They were ravished to see the light which he had received from God; they were charmed with the sweetness of his carriage; they respected him as a divine spirit, inclosed in a mortal body; they were persuaded, that God himself instructed him, in all his actions, and all his answers he gave. They came to consult him, as an oracle from heaven, as a prodigy of holiness. He fully satisfied all the doubts that were proposed to him; he instructed every one in the manner, wherein he should behave in his profession.

None

None were so afflicted, but he comforted them; he imprinted on the spirit of all to whom he spake, an ardent desire of holiness. His words were all words of fire, and inflamed the heart with the love of God. None went from him, without feeling himself comforted and strengthened.

In the year 1579, Father Francis Lofa, (who wrote the preceding and following parts of his life) being then Rector of the largest parish in Mexico, asked Lopez, whether he should not retire from the city, and live in some solitude as a hermit? He answered, "Remain this year a hermit at Mexico." Lofa returned thither, and his whole manner of life was entirely changed. Whenever he went through the city, whether to collect or distribute charity, he felt an inward recollection and prayer, which not all the noise and hurry of the city could interrupt. As if he had been fifty years in that holy exercise, he found himself a new man. Having lost in a moment all thoughts of earth, and being filled with heaven alone, he renounced all compliments, visits of form, and needless conversation; and his only joy was, to retire into himself, and treat with God upon the affairs of salvation. He began to walk alone, unless he was obliged to go with any one on a work of charity: and the multitude of people whom he met, no more disturbed his attention to God, than if they had been rocks and trees. He immediately gave to the poor all his goods; he renounced all the pleasures of life; he dismissed all his servants, and employed all the rest of his days in serving God and his neighbour. He gave away upwards of six thousand ducats, and resolved to give up two thousand of his yearly income. He entered upon a course of rigorous fasting; mean time he was exercised with more violent temptations, both inward and outward, than ever he had had; but in all this he was more than conqueror.

At the end of the year, he went to Lopez again; and after having given him an account of all his life, he said, the year is expired; what shall I do now? Lopez replied, "Love God and your neighbour."

In

In returning to Mexico, Lofa began to think on these words: but he thought he had thoroughly practised them already, and accordingly found some repugnance in himself, to the advice which Lopez had now given him. But remembering what advantage he had reaped from his first advice, he presently humbled himself, believing these words contained much more, than he had at first imagined. He besought God to shew him the full meaning of them, and to pardon his pride. Immediately he heard a voice in his inmost soul, "Before thou canst love God, thou must renounce thyself, and die to all the things in the world." He offered himself to God for this with all his heart, and prayed the divine majesty to work this in him; and in the instant he found it in himself, and was so penetrated with his love, that his understanding not being able to comprehend, nor his heart to contain so great a favour, he felt his bodily strength taken away, and thought that he should have fallen from his horse. Thus he found the excellence of the advice Lopez had given him, and the efficacy of his prayer.

So great a favour produced great effects. For he continued six years in the same fervour of love; experiencing all the christian graces, and enjoying all the fruits of the spirit. And these were his support for forty years after, in all the labour and pains which he had to suffer; so that nothing could move him from his resolution, in following in all things the will and guidance of God.

It was in pursuance of this that he quitted Mexico, and came to live wholly with Lopez. The first night he spent there, he was in violent temptations, which he mentioned to Lopez in the morning, who replied, "I forgot you last night; it shall not be so any more." And in fact, the following nights he had no such trouble, but found his heart calmly staid on God.

He remained with Lopez seven years in the little house at St. Foy, whom he eased of all care concerning temporals, having

having a small salary for taking care of a chapel in the hospital, which was sufficient for them both. After his death he continued there twenty years, employed in the same private exercises, and in assisting the poor Indians, who had received the faith, in all things pertaining to conscience.

In the year 1612, sixteen years after the death of Lopez, he wrote his life, and dedicated it to the Marquis of Salinas, being himself at that time eighty four years old, as appears by the deposition which he made in 1620.

C H A P. XI.

His government of his Tongue, and his Prudence.

IF any man offend not in word, saith St. James, the same is a perfect man. We may then pronounce Lopez a perfect man; for all the eighteen years that I lived in the strictest intimacy with him, though I narrowly observed him, I never heard him speak one single word that could be reproved.

He never spoke evil of any man, no not of a heretic or a pagan. He was occasionally speaking one day of an Emperor who would "Eat meat fresh killed when he was in the midst of the sea, and fishes which had been alive just before, when he was in the most inland country." I said, "That was Heliogabalus:" he replied, "It is enough to condemn the action, without naming him that did it."

2. When he was told, that certain persons spoke evil of him, he heard it without emotion, and said first, "We ought to believe, they had a good intention;" and after awhile, "According to what they have heard said of me, they have reason to judge of me as they do." He strove not only to excuse the persons, but likewise (as far as truth would bear) the action, without ever attempting to justify himself. And when he could not excuse them, he readily shifted the discourse to another subject.

3. His conversation was always of things useful and spiritual, meet to minister grace to the hearers. His manner of speaking was sweet, civil, and invariably serious and equal. The tone of his voice was not high, but agreeable; he was a perfect master of pronunciation; his discourses continually gained the hearts of those that heard them; and were delivered with such modesty as well as majesty, as made him appear a kind of heavenly man.

I never observed, that either the beauty of heaven, the stars, or of the most green or flowery fields, or of the clearest fountains or streams, or the visits of any person whatever, whether at table or after, occasioned his speaking one idle word: I do not mean, a light or trifling word; this would have been an utter contradiction to his whole manner of life; but even an unnecessary word: for he measured his words so well, that he spoke no more than was needful to make himself understood; and he never exaggerated any thing.

4. As excellently skilled as he was in all the arts and sciences, yet even when he was among men of learning, and they were talking on those heads, he never opened his mouth, unless the discourse was addressed to him. And even when he spoke of the things of God, as deep as his answers were, they were expressed in the most simple terms; because he retrenched whatever would have been superfluous in them, and was content with satisfying the demands and needs of his neighbours.

One day, standing at the window, I said to him, see how hard it rains! instantly a flash of lightning struck my hand, and made it smart exceedingly: I told him of it, and he replied, "You are paid as you deserve for your idle words: did I not see myself, how hard it rained."

Upon his telling me one day a thing of great importance, I asked, "If you knew this why did you not tell it me before?" He answered, "I do not speak all that I know; but only all that is necessary."

5. He

5. He was as sparing of words in writing as in speaking: he never wrote first to any one, nor did he answer others, but when either necessity or charity obliged him to it: and then so precisely, and in so few words, that nothing could be retrenched. I have several of his letters in my hands, of five or six lines each, or less: some of them were wrote to Don Lewis de Valesco, our Vice-Roy, in answer to those he had received from him; one of them contained only these words, "I will do what you command me." And although this manner of writing might seem disrespectful to persons of so high a quality, yet it gave no offence from one who was so far from all compliment, and who never spoke any thing superfluous.

6. But when the honour of God was concerned, the truth of the scripture, or the good of his neighbour, if others did not, he spoke without asking, and that largely, if the cause so required. For example: if any one in temptation, or great affliction, began to complain of God, it was amazing to hear with what strength of piety he spoke, to convince them of their mistake, ignorance and weakness; of the depth of the wisdom and mercy of God, hid from the eyes of men in their afflictions, and of their obligation to abandon themselves to his conduct, and to throw themselves wholly into his hands.

7. He heard at all times with attention whatever questions were proposed to him; and he either answered them or not, as he judged it his duty. One of a religious order came to see him, and desired me to bring it about, that he might talk of God. I did; and he began a large, pompous discourse. Observing Lopez to make no answer, I desired him, by a private sign, to say something on the head: he answered me softly, that the doctor might not hear, "My silence will edify more than my words." When he went away, I asked him what he thought of Lopez? He answered, "I esteem his silence much." Lopez said to me after, "I see that many talk well; but let us live well."

8. He was used with much earnestness to plead the cause of Princes, Governors, and Magistrates. To those who found fault with them, he often said, "If you was in their place, perhaps you would not do so well as they; and who gave you authority to judge them?" If they still insisted, "They were to blame;" he answered, "Then you ought to speak it to them; it is useless to speak of it here."

If persons who passed for religious, spoke evil of any one, he told them, "I cannot believe that any can be truly religious, who set themselves up for judges of the actions of others, and who speak to their disadvantage." On these occasions his usual word was, "This is not the place to remedy this; it is not the business here."

A person of authority speaking of the king's manner of governing, he said, "There is not a man in Spain of more ability than the king: and are you more able than he?" He stood reproved, and spoke no more.

C H A P. XII.

His Patience and Humility.

HE never mentioned to any one the pains he endured, nor sought consolation of any creature: only sometimes, when he believed it might be of use to his neighbour, to tell what had befallen himself: but nothing that befel him could ever disturb his recollection of mind. And that equality of spirit which he continually preserved, plainly shewed, that he was raised above all human things, and entirely possessed with the thought of things above, without ever losing sight of them.

2. Although he frequently suffered great pain at his stomach, and violent cholics, he never made any complaint, nor indeed any shew of them; I found it out only by his unusual weakness, and not being able to eat. Observing this one day in particular, I asked him, "What is the matter?" He answered,

answered, "I have had a violent cholic for fifteen days, without intermission."

He had a fever often; and he cured it by fasting, three, four, or five days. But how ill soever he was of any of these disorders, he never would keep his bed.

3. While he was at St. Foy, he had the tooth-ach for almost a year together: but I did not perceive it by any outward sign, only that twice he used some herbs, which he knew to be good for it, and that sometimes it was so violent that he could not eat.

He was accustomed to say on this occasion, "We ought not to desire sufferings, but to endure them valiantly when they come." And this he so steadily practised, that one might have imagined, he did not feel them; as I remarked from the very day that I saw him first.

4. Men naturally desire to be thought better than they are; but Lopez was so far from this, that he always esteemed himself less than others, and I have heard him say more than once, "For many years I have judged no man; I have believed all to be wiser and better than me: I have not pretended to set myself up above any one, or to assume any authority over others." And hence he easily excused them who judged ill of himself: when I told him one day, that many had spoken evil of him, he answered, "I excuse them not only with my lips, but with all my heart."

Hence also it was, that he did not desire that others should embrace his sentiments, and that he did not study to express them in such a manner, as might recommend them to others. On which he told me one day, "I knew a man once, who diligently studied what he had to say: and he had no opportunity of saying it at all: which taught him not to spend much time so uselessly, but to trust in God, who will not fail to give help in time of need."

5. He was also far from those inquietudes which arise from the uncertainty of success in our undertakings; inasmuch

as,

as, seeking only to please God, he considered those cares as obstacles to his design. Accordingly he was never in pain for the event of things; nor did he ever lay great designs before-hand, even touching the service of God and his neighbour. He looked upon this as a useless way of spending time, and was always for employing the present moment.

As he was always on his guard, if a thought of this kind came at any time into his mind, he checked it immediately by saying, "I am nothing, I am good for nothing." He was content to observe the law of God, without thinking himself worthy to see into futurity; although he was always prepared to do whatever the divine Majesty should call him to.

6. He was so free from all desire, that he has sometimes said to me, "Ever since I came to New-Spain, I have never desired to see any thing in this world, not even my relations, friends, or country." He never desired to see angels or visions: "I only desire, said he, to see God." And even in this he was wholly resigned to his will, as to the time and manner of it. To which he added, that the raptures and extasies which he had in this life, were only to unite him to God, and to comfort him, and to conform him more and more to his holy will, that he might obey him in all things.

7. The moment he came to the valley of Amajac, he kneeled down upon the ground, and taking his discipline, began to chastise his body: but his divine Captain, whose wisdom is infinite, suffered him not to go on: he spoke these words to his heart, Another shall gird thee and carry thee where thou wouldst not: giving him to understand that he was not to chuse for himself, but God would discipline him according to his own pleasure.

He began by exercising him with inward trials, and those so painful, that he had need of all patience to suffer them. He has told me, he could not think of them without trembling; but that he had never told the particulars to any one. Yet it was easy to judge from his advice to others in their trials, that he

he had experienced the same himself: he answered them so exactly, as he could not have done, if he had not spoken by experience.

Other sufferings he had from the Prince of Darknes; who knowing faith to be the foundation of all good graces, was continually striving to throw doubts or blasphemous thoughts into his soul: but his lowliness and firm confidence in God, as often as they returned, put them to flight.

8. And he was no less eminent in denying himself, than in taking up and bearing his cross: from his first retiring, he resolved to eat nothing to please his taste, but only to sustain life. And this he observed very religiously, even to his death, that when he was pressed to eat even some melow, or raisins, or figs, he only smelt the melow, and said, "This is enough for this year."

On my telling him once, "You take no rest, and you can take none in the way you go;" he replied with a calm and chearful countenance, "It is true, I cannot take any rest, while my brethren are engaged in so many labours and dangers; because it is not just, that I should think of rest, as long as they are exposed to those hazards. God keep me from giving way to such sloth. If but one of them is in danger, that is enough for me to continue to pray without ceasing for him."

9. But what cost him the most pains of any thing in his whole life, was, always to follow the grace of God: as none can follow this without renouncing himself, grace so often demanding just the contrary to nature. Accordingly it was his continual endeavour to die to all created things, and to combat nature, which loves to enjoy them, to live in pleasure, and ease, and honour. He desired to be despised, like his master. He studied to forget all temporal things, and thought only of seeking God, and serving him. He received with constant patience, all that could befall him, without seeking any satisfaction, or finding any, even in his virtues, but as they

they contributed to the glory of God, to whom alone his heart was attached, forgetting all things else. He had so great a hunger and thirst for God, that no creature could satisfy him. After this sovereign good he ran without ceasing, in spite of all his inclinations: and this agonizing after God, is a greater cross, and a heavier self-denial, than any who have not felt it can conceive.

[*To be concluded in our next.*]



Some Account of the Life and Death of Mrs. SARAH BROUGH,
by BARNABAS BROUGH, of Clinton, near Whitehaven.

FOR the comfort and encouragement of those who are struggling on heavenward, through the help of my loving God, I would write down his gracious dealings with my dear deceased wife: especially when she was to face Death, who is the King of Terrors to such as are strangers to the precious name of Jesus.

But it was not so with *Sarah Brough*. She bore the yoke in her youth. Her father died, when she was only eight or nine months old. After seven years she was forced to leave her mother, and go to live with her uncle. At that time he had the form of religion, and was seeking the power. All the family was called together, every Sunday night: a psalm was sung, and a good prayer read. But afterwards he was deeply convinced of sin, which made him cast off all trust in his own works, and cry aloud for mercy, to the great astonishment of his family and friends.

This made such an impression on her mind, as never wore off while she lived. But she continued in the fear of God, wherever she went. She durst no more follow the practice of



of those of her age; but retired daily to prayer and meditation. She had often very deep thoughts of the day of judgment, and loved the company of sober, serious people.

When she was fit for service, and had her lot in an evil world, though she was exposed to the common infection, through sin and wicked persons, yet the fear of God which she still retained made her flee from evil, as from the face of a serpent. While her fellow-servants took their pleasure on the Sabbath-Day, she shut herself in her room, or retired into the woods or fields, not regarding the scoffs of her neighbours, no more than she rues it now. And she has often expressed her thankfulness to God, for preserving her in the slippery paths of youth.

Many made suit to her, and she had many good offers as to temporal things. But a concern for her soul made her very cautious, as she had often observed the dreadful consequences of being unequally yoked. And when she had purposed more than once to change her condition, she was still disappointed. For what end this was, she knew not then: but she knew afterwards: he made her humble and thankful, and filled her with praise to her loving Saviour. How much more reason have I to be lost in wonder, praise, and love, to him that willeth not the death of a sinner? My lot was cast, to build a fire-engine, near the gentleman's house where she lived. But we were utter strangers to each other. As to myself, I had no thoughts of changing my condition; nay, I was resolved against it. I saw many wherever I went, weighed down with the weight of a large family. Nay, I often saw war in the house, worse than that of sword and gun. This made me abhor the very thought of changing my life. So I roved away with my jovial companions, and thought, how much better it was with us, than with those that were tied to a wife and children.

But one night, after we had been taking our pleasure as usual, I went to bed, and fell asleep. In a few moments I

awoke, and found myself hanging over the mouth of hell, with the heavy judgments of God ready to pour down upon my head, and swallow up body and soul at once. I was by myself in a dark room, my companion not being returned from his sport. But the light of hell-fire, which I had within, discovered the dreadful wages of sin. In a while the extremity of my anguish abated, and I found a desire to pray. After prayer, I believed God would have mercy upon me, if I would amend my life. My very heart and soul embraced the offer, and I said to him, "I will do any way, or whatever thou pleasest." So I continued praying and confessing to God, till six or seven in the morning.

But it was not long, before my companions got the better of all my promises and good resolutions. And I was led again as an ox to the slaughter. But had I pleasure in sin as before? Just as much as the poor jailor had who thrust Paul and Silas into the prison. At last I violently broke away from them, and came home by myself. But as I was going along, it seemed as if every one I met with would slay me. When I came to my poor habitation, expecting nothing but sorrow, I found, to my great surprise, that God was still willing to shew me mercy, and to give me another trial for my life. I then thought, "What method can I take to avoid evil and do good?" That instant it was pressed upon my mind, "Marry one that fears God." Then, I thought my companions will be disappointed, and I too may love and serve God. But then I thought, where shall I find, and how shall I know, one that truly fears God? My hopes again were at an end, and I sunk down into the arms of trouble. But Oh! the unfathomable love of God, to poor, fallen man! He is more ready to hear, than we to pray, more ready to direct than we to obey. But all that will obey, he will direct, and deliver from all their enemies. Soon after this, I became acquainted with her that afterwards was my wife. But I had no thought of this, till one day she reproved me for saying,
By

By my faith; telling me, it was a kind of oath. The reproof stuck in my heart like a spear. I withdrew from her, covered with shame. Immediately my vows came into my mind, to change my life, if I could find a woman that could instruct me. And I had a clear witness that it remained for me, either to obey or to go to hell. But I thought, this woman is a servant of God: and how can she have *me*, who am a child of the devil? Yet it pleased God to incline her heart to venture upon me: and accordingly we were married. All glory to God!

Through her unwearied patience and watching over me, though I was like a bullock unaccustomed to the yoke, I dropt all my companions and was guided by her, as a little child. We constantly joined in prayer together and soon after we joined the poor, despised Methodists. For this I soon lost the favour of my master, who also laboured to keep others from employing me. But God provided for me better than he could do, and better than I could do for myself. Mean time my dear wife, like a good help-mate, braced me up on every side. She encouraged me wherever I went. And the Lord blessed me with her dear company near fourteen years. This little season we lived in peace, walking in all the ordinances of God, in universal self-denial, taking up our cross daily, and singing and praying in our family, night and morning. We fasted every Wednesday and Friday, and then had family prayers three times a day. She would not let one poor person that came in, go without being served. She would also constantly exhort, and reprove, and speak for God wherever she came, whoever they were, whether rich or poor, learned or unlearned. I remember, a Minister came to give the Sacrament to a dying woman. He told her, "You may die in peace, because you have done no harm." My wife then could not but speak to him very plainly: and afterwards I spoke plain to the woman, and told her, she would surely go to hell, if she died without an interest in Christ. I went home

to my closet, and wrestled with God for her departing soul. The next day she fell into a trance, and lay for some time as dead. When she came to herself, she said to my wife, "My soul has been in hell. I was kept in the arms of the Devil, and had no power, and no hope to get away. But my dear Lord came, with his garments dipt in blood, and delivered me from him. I thought before, I was not afraid to die, and should go to heaven; for I had done no harm. But how sorely was I deceived! What a delusion was I under! But now I long to be dissolved and to be with Christ." She often looked with a heavenly mildness upon my wife, and said, "Oh Sally, we have a loving Lord!" The next day, she fell asleep.

But notwithstanding her constantly using all the means of grace, and walking in all good works, all this time she could not freely say, "My Beloved is mine, and I am his." But I thought otherwise of her, than she did of herself: I believed, she was a precious child of God. But she was always a woman of a fearful spirit: and Satan tempted her strongly to think, that she never did any act of mercy that was acceptable to God. When she had fed the hungry, clothed the naked, received the stranger, visited the sick, she was afraid, lest the thought of her own large, young family, should have made her act not so freely, which frequently brought her into sore bondage. And she was often ready to believe, that if any thing should happen to me, she and her children should be a burden to the Society. Hence she often told me, very solemnly, "Oh that it would please God, to prepare me for glory, and take me first!" I adore the goodness of God in her behalf! Oh that I may improve the gracious visitation, and always be resigned to his blessed will! I am thankful, very thankful, that the lot fell on me, rather than on her. But who can tell the loss of so dear a partner, in the midst of so many children! Where no one can take care of another! No wife and husband to consult together! The tender af-

fectionate

fectionate help-mate is gone! This only is left, the continual remembrance of what *has been!* Her dear image starting up continually! Thousands of gold and silver, nay, all the world cannot supply her place!

Yet there is one remedy: glory be to God, for the wonderful power of grace!

“ With tears of joy my eyes o’erflow
At parting with my dearest friend!

Yea, my children, sing with me,

“ From us we gladly let her go
To pleasures that shall never end.
We cannot murmur or complain;
For our dead we cannot grieve!
Death to them, to us is gain!
In Jesus we believe.”

I know not how or where to begin to speak of the wonderful goodness of God at her death. Till within three days of this, she had been all her life-time through fear of death subject to bondage. I have known her tremble and quake the whole night, after seeing the death of a neighbour. Yet when she was to encounter it herself, glory be to God, he stood by her, and gave her such power over it as I never saw in the greatest faint in all my life. She had

“ The love, that pain and death defies,
Most vigorous, when the body dies.”

Her pains indeed were so exquisite, that I myself was sometimes ready to faint, and fly away from her bed. But I thought I cannot fly from still beholding her! I lifted up my heart to my loving Saviour: and all my trouble immediately fled away,
and

and my soul rejoiced to suffer with her to the last. Yea, my tongue and pen cannot utter the light and power we both possessed together. Every pain was a spring of joy to our souls. I never saw before, (no not the ten thousandth part) so far into the invisible world. I beheld the great Three-One, with all the heavenly quires, smile to see the saints below suffer their various trials with patience! As she was the instrument of my conversion, so my dear Lord made me an instrument of great support to her. For I travelled with her in my very heart and arms through the valley of the shadow of death. I never was, before so far out of the body: I went with her to the very threshold of heaven; as when she expired, she with her arms round me seemed to draw me after her. So my soul conducted her to the very presence of the angels, and then fell back again to its poor habitation. Oh how did I long, to keep my hold, and return back no more! Oh that all the children of God would pray hard for me, that I may be faithful unto death!

Three days before she died, the great power of God was made manifest all at once. She was loosed from all her temporal concerns: she was loosed from her children: and loosed from her husband, being altogether willing to give him likewise up to God. But she desired me to pray for her, which I did incessantly: my body needing neither food, nor sleep. The same spirit ran through the whole Society, and great grace was upon us all. It is thought there was more good done at her death, than had been done for years before. Deep prejudices, which had been long fixed, were now entirely rooted up. Nothing before could make us of one heart and mind; but now we all love as brethren. And we see

“Tis worse than death, to love my God”
And not my God alone.”

She

She often sung

“I travel through the watry deep
With Jesus in my view?”

That hymn was her heart's delight

“O for a thousand tongues to sing
My dear Redeemer's praise!”

Then she would say, “My Lord suffered a thousand deaths in one for me, that I might not suffer the bitter pains of eternal death. Had I a thousand lives, I would give them all willingly for the sake of my dear Lord.” Then she would give a piercing look on all around her, especially the unawakened, and tell them in the most awful words, to make ready, to meet Death and Judgment. Her words made so deep an impression, that their adamant hearts sunk within them. To professors she said, “Remember we are just dropt into this world, a little moment for our trial. And we are removed as a vapour. O watch and pray, and use every moment to good purpose.” When she fell into a slumber and awoke again, she cried out, “O I have more need to be doing something than to sleep!” And indeed she did sing, and preach, and pray, and praise God, as long as she could speak.

She had the deepest and most penetrating understanding, of any woman I ever saw. She settled all my temporal affairs, in a wonderful manner. Then she gave her last blessing to her children, and charged them all, to meet her again in heaven.

A little before her death, being awhile with her alone, I burst out into prayer, and besought God, if it pleased him, to spare us a little longer together. Perceiving nature likely to prevail over me, she gave me such an endearing look as entirely melted me down; (O that I may never forget her dear dying

dying love!) "And said, O my dear, let me go freely to him whom my soul loveth. We shall soon be together, where pain and parting are no more. My dear, we have had many a happy day on earth together. Blessed be God, that ever he gave us to each other. We have enjoyed each other near fourteen years: and now it is only like fourteen moments." Those words are still sounding in my heart,

"Follow after she cries,
As she mounts to the skies!
Follow after your friend
To the blissful enjoyment that never shall end."

My children would speak their experience to her, much more freely than to me. I am very thankful for the directions to parents, in the fourth volume of Sermons. I have followed them in every point. To conquer our children at first, is certainly the short and easy way. If this method was well followed, all our children might then be real Methodists. All my children now love me more than they fear me. When they went with me into the room, to give up their dear mother to God, their sweet prayers and expressions made my heart burn within me. It seemed to me, as if they were all born of God. Five of them (from thirteen years old to five,) prayed mightily that God would keep them from the evil of the world, and make them faithful to death. One of them, seven years old, sat weeping by the fire, after her mother was dead: while her sister, five years old, laboured in the most endearing manner to pacify her, telling her, "Our Mammy is in a better place: do not cry for her."

A few hours before she died, she sung from end to end, with a clear, loud, melodious voice,

"Come let us join our cheerful songs
With angels round the throne."

After

After this her pains were most violent; yet nothing hindered her from praising God, and exhorting those that were round about her, the house being full of people. She then desired a little cold water. To them that brought it, she gave a pleasant look, and said, "The Lord will reward you for it." Holding the cup in her hand, she said, "Cool water is good to a hot heart. But how much better is the water of Life? And I shall soon be at the great Fountain! where I shall drink full draughts, and that for ever and ever!"

The last hour she was in the body, she was in my arms the whole time. The light and love of God were so manifest to us both, that it was the happiest hour we ever spent together. The angels were standing round the throne, waiting the word of command, when her dear Lord would dismiss them, to separate the soul and body. Till then, she told me, she would not want one pain. In her life-time she was forely tempted of Satan: but in her death he was utterly chained up. He was not permitted to make the least assault upon her: yea, I beheld him shrink away with shame.

"Not a doubt could arise,
To darken the skies,
Or hide for a moment her Lord from her eyes."

In this hour she could only speak very low. But the sweet promises filled my heart like a river. As fast as I could speak them, she drank them in, with a low but hearty Amen! For about the last twenty minutes, I made *the whole* house bend their knees, and begged they would all stay their minds on the Lord, and pray and praise him with all their might. So she was sent off with many an earnest prayer.

"Thus may we all our parting breath,
Into the Saviour's hands resign!
Oh Jesus, let me die her death,
And let her latter end be mine!"

L E T T E R S.

L E T T E R CXXXV.

A Female Course of Study, only intended for those, who have a good Understanding and much leisure: in a Letter to Miss L——, by the Rev. Mr. Wesley.

1. **Y**OU want to know God, in order to enjoy him in time and in eternity.

2. All that you want to know of him is contained in one book, the Bible. Therefore your one point is, to understand this. And all you learn is to be referred to this, as either directly or remotely conducive to it.

3. Might it not be well then to spend, at least two hours every day, in reading and meditating upon the Bible? Reading every morning, (if not every evening too) a portion of the Old and then of the New Testament? If you would save yourself the trouble of thinking, add Mr. *Henry's* Comment: if you would only be assisted in thinking, add the "Explanatory Notes."

4. But I find a difficulty already. Can you help me over it? Have you more candour, than almost any one in the world? Will you not blame me for recommending, as they come in the way, Tracts published by myself? I think you will not. So I will set down these (in their place) as freely as other books.

5. Your studying hours (if your constitution will bear it) might be five or six hours a day. Perhaps from nine to twelve in the morning, and from two to four or five in the afternoon. And whenever you begin to be tired with books that require a strong and deep attention, relax your mind by interposing History or Poetry, or something of a lighter nature.

6. The first thing you should understand a little of is *Grammar*: in order to which it will suffice to read first the *Kingwood English Grammar*, (which is exceeding short) and then *Bishop Lowth's Introduction*.

7. Next

7. Next it would be worth your while to acquire a little knowledge in *Arithmetic*: and *Dilworth's Arithmetic* would give you full as much as you want.

8. You might proceed to *Geography*. But in this I would not advise you, to incumber yourself with many books. You need only master one, *Randal's Geographical Grammar*, and then betake yourself to the *Globes*. I believe those of Mr. *Adams* are the best; to which you may add his little book of *Instructions*.

9. *Logic* naturally follows: and I really think it is worth all the rest put together. But here I am at a full stop; for I know no good Treatise on the subject in *English*, except *Aldrick's Logic*, and that I am afraid you cannot understand, without an instructor. I shall be glad to give you a little assistance, in the short time we have together.

10. As to *Ethics* (or *Moral Philosophy*) there is full as much of it as you want in *Langbain's Compendium*.

11. In *Natural Philosophy* you have a larger field. You may begin with a "Survey of the Wisdom of God in the Creation." This contains the substance of *Ray*, *Derham*, *Nicwenlyt*, Nature displayed, and all the other celebrated books on the subject. You may add that fine book, Mr. Jones's *Principles of Natural Philosophy*. Thence you will easily pass to the Glasgow Abridgement of Mr. *Hutchinson's Works*. The Abridgers give not only all his sense, but all his spirit. You may add to these the beautiful tracts of Lord *Forbes*; and if you would go a little farther, Mr. *Baker's* ingenious Treatise on the Microscope.

12. With any or all of the foregoing studies you may intermix that of History. *Geography* and *Chronology* are termed the two eyes of *History*. *Geography* has been mentioned before. And I think all you want of *Chronology* may be learnt from *Marshal's Chronological Tables*.

13. You may begin with *Rollin's Antient History*; and afterwards read in order, *Puffendorf's Introduction to the His-*

tory of Europe, *Moshiem's* Introduction to Church History, *Burnet's* History of the Reformation, the "Concise History of England," *Clarendon's* History of the great Rebellion, *Neal's* History of the Puritans; his History of New England, and *Sole's* History of the Conquest of Mexico.

14. *Whitby's* Compendium of Metaphysics will introduce you to that science. You may go on with *Lock's* Essay on human Understanding. Bishop *Brown* on the nature, procedure, and limits of human Understanding, and *Malebranche's* Search after Truth.

15. For Poetry: you may read *Spenser's* Fairy Queen: *Fairfax's* or *Hoolé's* Godfrey of Bulloign; select Parts of *Shakespeare*; *Paradise Lost*, the Night Thoughts, and Moral and Sacred Poems.

16. You are glad to begin and end with Divinity. But I must not expatiate here. I will only recommend to your careful perusal, Bishop *Pearson* upon the Creed, Mr. *Nalson's* Sermons, and the Christian Library.

This course of Study, if you have the resolution to go through it, will I apprehend take you up, three, four or five years, according to the degree of your health and of your application. And you will then have knowledge enough for any reasonable Christian. But remember, before all, in all, and above all, your great point is, to know the only true God, and Jesus Christ whom he hath sent.

I am, dear Miss L——, your affectionate Brother,

JOHN WESLEY.

L E T T E R CXXXVI.

[From the Rev. John Wesley, to his Father.]

Dear Sir,

Lincoln, Dec. 19, 1729.

AS I was looking over the other day, Mr. Ditton's Discourse on the Resurrection of Christ, I found toward the end of it, a sort of Essay on the origin of Evil. I fancied the shortness

ness of it, if nothing else, would make you willing to read it; though very probably you will not find much in it, which has not occurred to your thoughts before.

Page 424, "Since the supreme Being must needs be infinitely and essentially good, as well as wise and powerful, it has been esteemed no little difficulty, to shew how evil came into the world. *Unde Malum*, has been a mighty question."

There were some, who, in order to solve this, supposed two supreme, governing Principles; the one a good, the other an evil one. Which latter was independent on, and of equal power with the former, and the author of all that was irregular or bad in the universe. This monstrous scheme the Manichees fell into and much improved; but were sufficiently confuted by St. Austin, who had reason to be particularly acquainted with their tenets.

But the plain truth is, the hypothesis requires no more to the confutation of it, than the bare proposing it. Two supreme, independent Principles, is next door to a contradiction in terms. It is the very same thing, in result and consequence, as saying two absolute Infinities: and he that says two, had as good say ten or fifty, or any other number whatever. Nay, if there can be two essentially, distinct, absolute Infinities, there may be an infinity of such absolute Infinities: that is as much as to say, none of them all would be an absolute Infinite, or, that none of them all would be properly and really infinite. ("For real infinity is strict and absolute infinity, and only that.")

"From the nature of liberty and free-will, we may deduce a very possible and satisfactory (perhaps the only possible just) account of the origin of evil."

"There are, and necessarily must be, some original, intrinsic agreements and disagreements, fitnesses, and unfitnesses of certain things and circumstances, to and with each other; which are antecedent to all positive institutions, founded on the very nature of those things and circumstances, considered in themselves and in their relation to each other."

"As

“As these all fall within the comprehension of an infinite, discerning mind, who is likewise infinite, essential rectitude and reason; so those on the one side must necessarily (to speak after the manner of men) be chosen or approved of by him, as the other disliked and disapproved: and this on the score of the eternal, intrinsic agreeableness and disagreeableness of them.”

“Farther, it no way derogated from any one perfection of an infinite Being, to endow other beings which he made with such a power as we call liberty; that is, to furnish them with such capacities, dispositions and principles of action, that it should be possible for them either to observe or to deviate from those eternal rules and measures of fitness and agreeableness, with respect to certain things and circumstances, which were so conformable to the infinite rectitude of his own will, and which infinite reason must necessarily discover. Now evil is a deviation from those measures of eternal, unerring Order and Reason: not to chuse what is worthy to be chosen, and is accordingly chose by such a will as the divine. And to bring this about no more is necessary, than the exerting certain acts of that power we call Free-will. By which power we are enabled to chuse or refuse, and to determine ourselves to action accordingly. Therefore, without having recourse to any ill Principle, we may fairly account for the origin of Evil, from the possibility of a various use of our liberty; even as that capacity or possibility itself is ultimately founded on the defectibility and finiteness of a created nature.

I am dear Sir,

Your dutiful and affectionate Son,

JOHN WESLEY.

LETTER

LETTER CXXXVII.

[A little larger Answer to his famous Question, we have in a Treatise DE ORIGINE MALI, wrote by Dr. King, Archbishop of *Dublin*, of which I sent my Father the following Extract.]

January, 1731.

Dear Sir,

THOUGH some of the Postulata, upon which Archbishop King builds his Hypothesis of the Origin of Evil, be such as very few will admit of, yet since the superstructure is regular and well contrived, I thought you would not be unwilling to see the Scheme of that celebrated Work. He divides it into five Chapters.

The sum of the first Chapter is this: the first notions we have of outward things, are our conceptions of Motion, Matter, and Space. Concerning each of these we soon observe, that it does not exist of itself, and consequently, that there must be some First Cause, to which all of them owe their existence. Although we have no faculty for the direct perception of this First Cause, and so can know very little more of him than a blind man of light, yet thus much we know of him by the faculties we have, that He is one, infinite in nature and power, free, intelligent, and omniscient; that consequently he proposes to himself an end in every one of his actions, and that the end of his creating the World, was the exercise of his power, and wisdom, and goodness: which he therefore made as perfect as it could be made, by infinite goodness, and power, and wisdom.

Chap. II. But if so, how came Evil into the World? If the World was made by such an Agent, with such an intention; how is it, that either imperfection, or natural or moral Evils have a place in it? Is not this difficulty best solved by the Manichæan supposition, that there is an evil as well as a good

good Principle? By no means: for it is just as repugnant to Infinite Goodness to create what it foresaw would be spoiled by another, as to create what would be spoiled by the constitution of its own nature: their supposition therefore leaves the difficulty as it found it. But if it could be proved, that to permit evils in the world, is consistent with, nay, necessarily results from Infinite Goodness, then the difficulty would vanish; and to prove this is the design of the following Treatise.

Chap. III. All created Beings, as such, are necessarily imperfect; nay, infinitely distant from supreme perfection. Nor can they all be equally perfect, since some must be only parts of others. As to their properties too, some must be perfecter than others: for suppose any number of the most perfect Beings created, infinite goodness would prompt the Creator to add less perfect Beings to those, if their existence neither lessened the number nor conveniences of the more perfect. The existence of Matter, for instance, neither lessens the number nor the conveniences of pure Spirits. Therefore, the addition of material Beings to spiritual, was not contrary to, but resulted from infinite goodness.

Chap. IV. As the evils of imperfection necessarily spring from this, that the imperfect things were made out of nothing, so natural evils necessarily spring, from their being made out of matter. For matter is totally useless, without motion, or even without such a motion as will divide it into parts; but this cannot be done without a contrariety of motions; and from this necessarily flows generation and corruption.

The material part of us being thus liable to corruption, pain is necessary to make us watchful against it, and to warn us of what tends toward it, as is the fear of death likewise, which is of use in many cases that pain does not reach. From these all the passions necessarily spring; nor can these be extinguished while those remain. But if pain, and the fear of death were extinguished, no animal could long subsist. Since therefore these evils are necessarily joined with more than
equivalent

equivolent goods; the permitting these is not repugnant to, but flows from infinite goodness. The same observation holds as to hunger, thirst, childhood, age, diseases, wild-beasts and poisons. They are all therefore permitted, because each of them is necessarily connected with such a good as outweighs the evil.

Chap. V. Touching moral evils (by which I mean, "Inconveniencies arising from the choice of the sufferer,") I propose to shew, 1. What is the nature of Choice or Election. 2. That our happiness consists in the Elections or Choices we make. 3. What Elections are improper to be made. 4. How we come to make such Elections; and 5. How our making them is consistent with the Divine power and goodness.

1. By liberty I mean, an active, self-determining Power, which does not chuse things because they are pleasing, but is pleased with them, because it chuses them.

That God is endued with such a power, I conclude, 1. Because nothing is good or evil, pleasing or displeasing to Him, before he chuses it. 2. Because his will or choice is the cause of goodness in all created things. 3. Because if God had not been endued with such a principle, he would never have created any thing.

But it is to be observed farther, that God sees and chuses whatever is connected with what he chuses, in the same instant; and that he likewise chuses whatever is convenient for his creatures, in the same moment wherein he chuses to create them.

That man partakes of this principle I conclude, 1. Because experience shews it. 2. Because we observe in ourselves the signs and properties of such a power. We observe we can counter-act our appetites, senses, and even our reason, if we so chuse; which we can no otherwise account for, than by admitting such a power in ourselves.

2. The more of this power any being possesses, the less subject he is to the impulses of external Agents; and the more commodious is his condition. Happiness rises from a due use of our faculties: if therefore this be the noblest of all our faculties, then our chief happiness lies in the due use of this; that is, in our Elections. And farther, Election is the cause why things please us: he therefore who has an uncontrolled power of electing, may please himself always: and if things fall out contrary to what he chuses, he may change his choice and suit it to them, and so still be happy. Indeed in this life his natural appetites will sometimes disturb his Elections, and so prevent his perfect happiness: yet is it a fair step towards it, that he has a power that can at all times find pleasure in itself, however outward things vary.

3. True it is, that this power sometimes gives pain, namely, when it falls short of what it chuses: which may come to pass, if we chuse either things impossible to be had, or inconsistent with each other, or such as are out of his power (perhaps because others chose them before us;) or lastly, such as unnecessarily lead us into natural evils.

4. And into these foolish choices we may be betrayed either by ignorance, negligence, by indulging the exercise of liberty too far, by obstinacy or habit; or lastly, by the impurity of our natural appetites. Hence it appears how cautious we ought to be in chusing: for though we may alter our choice, yet to make that alteration is painful; the more painful, the longer we have persisted in it.

5. There are three ways by which God might have hindered his creatures from thus abusing their liberty. First, By not creating any Being free; but had this method been taken, then 1. The whole universe would have been a mere machine. 2. That would have been wanting which is most pleasing to God of any thing in the universe, namely, the free service of his reasonable creatures. 3. His reasonable creatures would have been in a worse state than they are now; for only free
Agents

Agents can be perfectly happy; as, without a possibility of chusing wrong, there can be no freedom.

The second way by which God might prevent the abuse of liberty, is, by over-ruling this power, and constraining us to chuse right. But this would be to do and undo, to contradict himself, to take away what he had given.

The third way by which God might have hindered his creatures from making an ill use of liberty, is, by placing them where they should have no temptation to abuse it. But this too would have been the same in effect, as to have given them no liberty at all."

I am, dear Sir,

Your affectionate and dutiful Son,

JOHN WESLEY.

L E T T E R CXXXVIII.

[From the Rev. Mr. B. to the Rev. Mr. J. Wesley.]

July 16, 1759.

Dear Sir,

MR. H. and myself have been preaching in the fields for this month past, and the power of the Lord is wonderfully present with the word. We have been casting the gospel-net in the neighbourhood; but success at present only, or chiefly attends us in the Eastern parts: and there we now direct the whole of our endeavours. Near twenty towns have received the gospel in a greater or less degree; and we continually receive fresh invitations, whenever we go out. The word is every where like a hammer, breaking the rock in pieces. People fall down, cry out most bitterly, and struggle so vehemently, that five or six men can scarcely hold them. It is wonderful to see how the fear of the Lord falls even upon unawakened sinners. When we enter a new

village, the people stare, and laugh, and rail abundantly; but when we have preached night and morning, and they have heard the outcries of wounded sinners, they seem as much alarmed and terrified, as if the *French* were at their doors. As soon as three or four receive convictions in a village, they are desired to meet together two or three nights in a week, which they readily comply with. At first they only sing; afterwards they join reading, and prayer to singing; and the presence of the Lord is greatly with them. Let me mention two instances. At *Orwell* ten people were broken down in one night, only by hearing a few people sing hymns. At *Grandchester*, a mile from *Cambridge*, seventeen people were seized with strong convictions last week, only by hearing hymns sung. When Societies get a little strength and courage, they begin to read and pray, and then the Lord magnifies his love as well as power amongst them by releasing souls out of bondage.

Of late, there has been a wonderful out-pouring of the spirit of love amongst Believers. Insomuch that they have fainted under it, fallen down, and lain upon the ground, as dead, for some hours. And their bodies have been so weakened by these transports of joy, that they were not able to endure hard labour for some days afterwards. Before Mr. H. and myself preached abroad, the Enemy was menacing us much for going into houses and barns.

I would not have you publish the account of A. T. which Mr. W. has sent you. It might only prejudice people against the Lord's work in this place: and I find our friends in town begin to be in great pain about the work. They are very slow of heart to believe what they do not see with their own eyes. Indeed these things seem only designed for the spot on which they are wrought. What men see or hear they will be brought to credit. Men's attention is raised, and their prejudices against what is called a new doctrine removed by them. And thus the design of God is answered. But where
people

people lie out of the reach of the doctrine, you will find them lie out of the reach of conviction. These signs are not for them, and so are disregarded by them. Give my love to Mr. Grimshaw, and John Nelson, and believe me your affectionate Servant for Christ's sake.

J. B.



P O E T R Y .

O D E T O H E A L T H .

[By *Miss T*—.]

HEALTH! richest mercy mortals know,
 Swift, as thy sweet meanders flow,
 And circling currents roll;
 Their spreading influence let me fell,
 My sinful maladies to heal
 And make my spirit whole.

Jesus! thy open side displays
 An ocean vast of love, and grace
 To wash out every stain:
 By *faith* I plunge in the abyss,
 And rise, renewed in holiness,
 And all thine image gain.

This precious gift, let me enjoy,
 And in thy service Lord employ
 Each faculty divine:
 My understanding, passions, will,
 Engage, thy counsels to fulfil,
 In thy wise purpose, join.

That

That I no more from thee may stray ;
 Oh guide me in the upright way !
 And *perfect* soundness give :
 Impart integrity of soul ;
 Speak my infected nature whole :
 I then shall truly live.

Devoted, flesh and soul, to thee :
 Rooted in true simplicity,
 Pure, undesigning, mild,
 Loving to all. By all beloved,
 And (crowning grace!) by thee approvéd
 And ownéd, thy favouréd child.

From *all* iniquity to save,
 Jesus himself a ransom gave :
 With him are freely given,
 Remission, righteousness, and peace,
 Inward and outward holiness,
 Health, happiness, and heaven.

His grace alone can tame the wild :
 The mighty awe into a child :
 Our pride and rage controul :
 He speaks the leprous spirit clean,
 Shakes off the filthy robes of sin,
 And heals, and clothes the soul.

For love like this, let sinners sing :
 Ye faints, your ceaseless tribute bring
 Of humble, grateful praise ;
 And while revolving ages roll
 The Godhead's matchless fame extol
 His mercy, truth, and grace.

G O D I S L O V E.

[By *Bishop Kenn.*]

THE lovéd Disciple, full of love divine,
 Would in one word the Infinite define ;
 Thou, Lord, art Love ! Love only can express,
 All that thou art, all that thou dost possess ;
 Of thy own self the amiable light
 Raifes eternal, unconfinéd delight ;
 Thy love self-complacential relish gives,
 It is by Love the source of Being lives ;
 Thou art ideal, fontal Love ; in thee
 Being and Love co-une the blessed see ;
 In thee triunal rays co-equal shine,
 Love, lover, and belovéd, in thee combine.

By various names we thy perfections call,
 But pure, unfathoméd love, exhausts them all ;
 By Love all things were made, and are sustainéd,
 Love, all things, to allure man's love, ordainéd ;
 Love, vengeance from lapséd human race suspends,
 Love, our salvation, when provokéd, intends ;
 Love, Lord, thy infinite perfections joinéd
 Into all forms of love to save mankind,
 Enlighténing wisdom, and supporting might,
 Grace to forgive, compassion to invite ;
 Thy bounty in rewards, which thought exceed,
 Munificence to promise all we need ;
 Truth to perform, paternal, tender care,
 A patient mildness long to wait, and spare ;
 A Justice, to chastise Love's hateful foes,
 Jealousy, curséd Rivals to oppose ;

Benignity,

Benignity, to hear a sinner's cry,
 Unbounded all-sufficiency to supply;
 They all are Love, love only is their aim,
 My verse shall love, and hymn thee by that name.

All-charming Love, thou dost my love prevent,
 Thou sweetly dost constrain me to repent;
 I ne'er did shed a penitential tear,
 Till I began Love boundless to revere;
 The thought that I should Love immense offend,
 Began my heart to chide, grieve, soften, rend:
 Love shining in, gave with one beam a stroke,
 My heart it into numerous atoms broke;
 And, in a tear, each atom melting lay,
 As of past outrages I took survey;
 Love would not let my heart lie long in pain,
 The beam that brake it, made it whole again;
 All over washed in penitential dew,
 Cleansed from all wilful stains, and formed anew;
 My soul it into Love's own temple framed,
 To Love devoted, and by Love enflamed.

Thee, mighty Love, I praise, invoke, adore,
 Oh may I daily love thee more and more!
 My Love, the heart where it was kindled, leaves,
 And to thy Love inseparably cleaves.
 Oh keep me there, my soul to Love unite,
 Keep omnipresent Love still in my sight;
 That I, in acts of love, my age may spend,
 No whispers of concupiscence attend;
 In that dear union I myself would lose,
 Would, into Love immense, my soul transfuse;
 In Love I should entirely acquiesce,
 Drowned in abyssal Love feel no excess.

To

To thee, Oh Love, my spirit I resign,
 Oh keep me incommunicably thine ;
 Thy Love I would appropriate to my heart,
 Yet, for thy sake, wish all mankind a part ;
 I wish that all would love thee more than I,
 Or strive with me, who should in love outvie ;
 With all my powers stretchéd to their utmost might,
 I'll love, my self, and love in them excite.

Eternal Father ! 'twas thy love alone,
 Gave thy lovéd Son, thy anger to atone.
 Eternal Son ! Love drew thee from on high,
 To be Incarnate, and for sinners die ;
 Eternal Spirit ! thee pure Love inclinéd,
 To build thy temple in a lover's mind ;
 Oh Love triune ! celestial love inspire,
 Help me to love as much as I desire ;
 The very Seraphim would grieve in blifs,
 To think their love's too little, too remis ;
 But that thou their capacities dost fill,
 And limitation is thy heavenly will ;
 But love will strive from limits to get free,
 And that sweet strife will everlasting be.

Into thy image, Love, transform my mind,
 May I, like thee, become Love unconfinéd ;
 I sing, I joy, with all the saints above,
 And I congratulate that thou art Love ;
 My meditation on thy love is sweet,
 On that I feast in my devout retreat ;
 On Love my contemplation loves to stay,
 And opens to receive thy lovely ray,

Give me a love, Lord, full of zealous flames,
 Which at infinity of loving aims ;

Give me a love which thou wilt re-exhaust,
 But found, when most in Love's vast ocean lost;
 Give me a love, which feels no rest beneath,
 Which with impatience after thee shall breathe ;
 Give me a love, which love celestial may
 With re-ejaculated love repay ;
 Give me a love, which martyrdom endears,
 Love on the cross most Jesus-like appears ;
 And when my love its utmost height acquires,
 I'll fill its wants in infinite desires.

T H E W I S H.

[By Bishop Pearce, when he resigned the Deanery of Westminster.]

FROM all decanal cares at last set free,
 (Oh, could that freedom still more perfect be!)
 My sun's meridian hour, long past and gone ;
 Dim night, unfit for work, comes hastening on ;
 In life's late evening, through a length of day,
 I find me gently tending to decay :
 How shall I then my fated exit make ?
 How best secure my great eternal *Life* ?
 This my prime Wish, to see thy glorious face,
 O' gracious God, in some more happy place ;
 Till then to spend my short remains of time
 In thoughts which raise the soul to such a *Time* ;
 To live with innocence, with peace and love,
 As do those spirits, who dwell in bliss above ;
 By prayers, the wings which Faith or Reason lend,
 Ever to be fitted to heaven's high throne ascend :
 While here, on earth, thus on my *benches* sit,
 O' Father in me, I supplicate to thee :
 May I meet *Death*, when his approach is made :
 Not fond of life, nor of his last *reign* ;
 Feel that my soul, which I esteemed a *bird*,
 Heaven is the good *refuge*, *earth* but the *bird*

The BEAU and the BEDLAMITE.

A Patient in Bedlam, that did pretty well,
 Was permitted sometimes to go out of his cell :
 One day when they gave him that freedom, he spied
 A beautifh young Spark with a sword by his fide ;
 With a huge fiver hilt, and a fcabbard for fteel,
 That fwung at due length, from his hip to his heel.

When he faw him advance on the gallery ground,
 The Bedlamite ran, and furveyèd him all round ;
 While a Waiter fuppreff the young Captain's alarm,
 With—" *You need not to fear, Sir, he'll do you no harm.*"
 At the laft he broke out—Aye, a very fine fhew !
 May I afk you one queftion ?—What's that ? faid the Beau.

Pray, what's that long, dangling, and cumbersome thing,
 That you feem to be tied to with ribbon and ftring ?
 Why, that is my fword—and what is it to do ?
 Kill my enemies, Mafter, by running them through—
 Kill your enemies !—Kill a fool's head of your own ;
They'll die of themfelves, if you'll let them alone.

On the Earl of D——.

[By Mifs F——.]

THY goodnefs, D——, makes thee truly great,
 And virtuous aétions form thy coronet :
 A nobler Peer they render thee by far,
 Than a blue Ribbon, or embroiderèd Star :
 With Virtue unadornèd, wert thou a King,
 The wife would deem thee a mean, vulgar thing :
 A gaudy vapour, drawn from earth to fky,
 By the fun-beams ; to flutter, flink and die.

S H O R T H Y M N S .

Isaiah xi. 6, 7. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, and their young ones shall lie down together: and the lion shall eat straw like the ox.

P RINCE of universal peace,
 Destroy the enmity;
 Bid our jars and discords cease,
 Unite us all in thee:
 Cruel as wild beasts we are;
 Till vanquish'd by thy mercy's power,
 Men, like wolves each other tear,
 And their own flesh devour.

But if thou pronounce the word
 That forms our souls again,
 Love and harmony restor'd
 Throughout the earth shall reign;
 When thy wondrous love they feel,
 The human-savages are tame;
 Ravenous wolves, and leopards dwell
 And stable with the lamb.

Bears transform'd with oxen graze,
 Their young together feed:
 With the calf, the lion plays,
 Nor rends the dandled kid;
 Harshest natures reconcil'd
 With soft, and fierce with meek agree:
 Gentle, teachable, and mild,
 As harmless infancy.

Oh that

Oh that now with pardon blest,
 We each might each embrace,
 Quietly together rest,
 And feed upon thy grace!
 Like our sinless parents live!
 Great Shepherd, make thy goodness known,
 All into thy fold receive,
 And keep for ever one.

AN EXTRACT FROM THE
 MINUTES of a CONFERENCE,

Held at BRISTOL, in AUGUST, 1780.

Between the Rev. JOHN and CHARLES WESLEY, and Others.

QUEST. 1. **W**HAT Preachers are *admitted* this Year?
 ANSW. William Church, George Button, William War-
 rener, Robert Blake.

Q. 2. Who *remain on Trial*?

A. Nathanael Ward, Edward Dice, Robert Briggs, Jona-
 than Brown, John Booth, Alexander Suter, Zach. Yewdall,
 George Wawne, Duncan M'Allum, Hugh Moore, George
 Brown, Andrew Blair, William Myles, Henry Moore, Tho-
 mas Barber, Samuel Mitchell, William Simpson, Edward
 Jackson.

Q. 3. Who are *admitted on Trial*?

A. John Cricket, Joseph Cole, William Green, T. Shaw,
 Jon. Cofins, John Livermore, Robert Hopkins, Samuel Hodg-
 son, Joshua Kightley, Andrew English, and Henry Foster.

Q. 4. Who *desist from travelling*?

A. Thomas Newall, George Hudson, Thomas Wride,
 William Barker, and John Beanland for want of health.

N. B. As

N. B. As we admit no one as a travelling Preacher, unless we judge him to have Grace, Gifts, and Fruit; so we cannot receive any one as such any longer than he retains those qualifications.

Q. 5. What Preachers have *died* this Year?

A. *Samuel Wells*, a sensible, honest, upright man, who put forth all his strength in every part of his work. He was particularly zealous in observing Discipline, and in exhorting Believers to go on to Perfection.—And *William Brammah*, who having had much weakness and pain, finished his course with Joy.

Q. 6. Are there any Objections to any of our Preachers?

A. They were examined.

Q. 7. How are the Preachers *stationed* this Year?

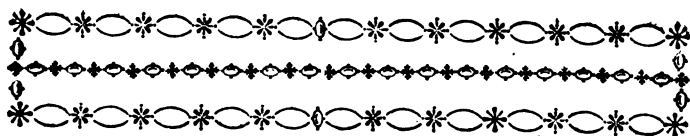
A. As follows :

- | | | |
|----|------------------------|--|
| 1 | <i>London,</i> | John Wesley, Charles Wesley, Thomas Coke, Richard Boardman, Joseph Bradford, John Atlay. |
| 2 | <i>Suffex,</i> | Francis Wrigley, William Ashman. |
| 3 | <i>Kent,</i> | Richard Whatcoat, Thomas Mitchell. |
| 4 | <i>Colchester,</i> | Peter Mill, James Perfect. |
| 5 | <i>Norwich,</i> | James Wood, John Moon, Jon. Cofins. |
| 6 | <i>Lynn,</i> | Charles Boon, Robert Hopkins. |
| 7 | <i>Bedford,</i> | Thomas Vasey, John Norris. |
| 8 | <i>Northampton,</i> | William Eels, Joshua Kighley. |
| 9 | <i>Oxfordshire,</i> | George Story, John Accutt. |
| 10 | <i>Glocestershire,</i> | John Goodwin, George Wawne, Joseph Cole. |
| 11 | <i>Salisbury,</i> | William Tunney, John Poole, John Walker, William Green. |
| 12 | <i>Bradford,</i> | John Mafon, Richard Rodda, Alexander Suter, John Wittam. |
| 13 | <i>Bristol,</i> | John Pawson, Thomas Rankin, Thomas Tenant. |
| 14 | <i>Taunton,</i> | John Prichard, James Skinner. |
| | 15 | <i>Tiverton,</i> |

- 15 *Tiverton*, Nicholas Manners, Thomas Shaw.
- 16 *Cornwall East*, Jeremiah Brettel, Martin Rodda, Simon Day, Henry Foster.
- 17 *Cornwall West*, Thomas Hanson, John Booth, Francis Wolf, Stephen Proctor.
- 18 *Glamorganshire*, William Horner, Zachariah Yewdall.
- 19 *Brecon*, John Prickard, Henry Robins.
- 20 *Pembrokeshire*, Samuel Randal, William Moore, William Church.
- 21 *Staffordshire*, John Broadbent, Robert Swan.
- 22 *Macclesfield*, Robert Roberts, Robert Costerdine, Thomas Corbet.
- 23 *Manchester*, John Valton, George Snowdon.
- 24 *Chester*, William Boothby, Jonathan Hern.
- 25 *Liverpool*, John Easton, Thomas Hanby, Richard Seed.
- 26 *Leicester*, James Barry, John Brettel, M. Moorhouse, J. Furz, Supern.
- 27 *Nottingham*, John Hampson, Senr. Joseph Pescod, David Evans.
- 28 *Sheffield*, James Rogers, Alexander M'Nab, Samuel Bardley.
- 29 *Grimby*, George Shadford, Robert Wilkinon, Robert Heywood, William Warrenner.
- 30 *Gainsborough*, Isaac Brown, Jeremiah Robertshaw, Geo. Button.
- 31 *Epworth*, Joseph Harper, Thomas Warrick, John Oliver.
- 32 *Leeds*, John Allen, John Murlin, Joseph Benfon.
- 33 *Birstal*, Thomas Lee, John Floyd, John Shaw.
- 34 *Huddersfield*, Parson Greenwood, Thomas Johnson.
- 35 *Bradforth*, Alexander Mather, James Hindmarsh, John Fenwick.
- 36 *Kighley*, Samuel Bradburn, William Simpson.
- 37 *Coln*, Christopher Hopper, Thomas Longley.
- 38 *Whitehaven*, William Thom, Joseph Thompson.
- 39 *Isle of Man*,

- 39 *Ile of Man*, John Crook, Thomas Readshaw.
 40 *York*, Thomas Taylor, Joseph Taylor, Samuel
 Hodgson.
 41 *Hull*, Lancelot Harrifon, William Percival.
 42 *Scarboroughh*, Thomas Dixon, John Peacock, James
 Watfon.
 43 *Thirfk*, Christopher Watkin, John Leach.
 44 *Yarm*, Duncan Wright, Daniel Jackson, Jon.
 Brown, Jacob Rowell, *Supernumary*.
 45 *The Dales*, Edward Jackson, William Sanders, John
 Morgan.
 46 *Newcastle*, William Hunter, William Collins, Ben-
 jamin Rhodes, Thomas Brisco.
 47 *Edinburgh*, William Thompson, John Watfon, Senr.
 Duncan M'Allum.
 48 *Dundee*, Jasper Robinfon, William Dufton.
 49 *Aberdeen*, Joseph Sanderson, John Hampfon, Junr.
 50 *Inverness*, John Watfon, Junr. George Mowat.
 51 *Dublin*, Joseph Pilmoor, Barnabas Thomas.
 52 *Cork*, Richard Watkinson, William Myles.
 53 *Waterford*, Thomas Payne, Thomas Barber.
 54 *Limerick*, John Livermore, Robert Naylor.
 55 *Castlebar*, Robert Lindfay, Samuel Mitchell.
 56 *Athlone*, Nehemiah Price, T. H. John Bredin.
 57 *Sligo*, Andrew Blair, James Jordan, Wm. West.
 58 *Clones*, John Price, William M'Cordock, Robert
 Briggs.
 59 *Iniskillin*, George Brown, Rob. Davis, Edw. Evans.
 60 *Charlemount*, Henry Moore, Robert Blake, Nathanael
 Ward.
 61 *Lifteen*, Hugh Moore, Robert Armstrong, John
 Cricket.
 62 *Londonderry*, Thomas Rutherford, Thomas Davis.
 63 *Belfast*, John Mailey, George Dice.
 64 *Lifburn*, Thomas Carlill, James Hall.

6
 3
 9
 6
 5
 2



T H E

Arminian Magazine,

For DECEMBER 1780.



An EXPOSITION of the Seventh Chapter of the Epistle to the ROMANS; extracted from a late Author.

1. **T**HE grand pretence whereby men justify themselves in a course of sin, viz. That they *sin unwillingly*, arises from a wrong understanding of the words of St. Paul, in the seventh Chapter of his Epistle to the Romans. For thus saith he, *That which I do, I allow not. For what I would, that do I not; but what I hate, that I do. The good that I would, I do not. For although to will is present with me, how to perform that which is good, I find not. But the evil which I would not, that I do.* And all this befalls me, because *the law of my members, wars against the law of God in my mind; and that with such success, as to bring me into captivity to the law of sin.* So that *I myself, who with my mind or conscience, approving and willing, serve the law of God, do yet with my flesh, in my outward works, serve the law of sin.*

VOL. III.

4 G

Now

Now if no less a man than St. *Paul* himself, speaks thus of *finning against his will*, of doing what he disallows, and *transgressing against his conscience*, through the power of a ruling lust: well may we conclude ourselves to be in a safe state, although we do the same thing.

2. And indeed, if St. *Paul* had spoken this of himself, the inference could not be denied. But this is the very point in question. In order to clear which, it should be considered, That the Apostle was here representing the sinful condition of those persons, who had no other help against their lusts than the law of *Moses*. And because this was a charge which they who were most guilty, would not love to here of, that he may soften the matter as much as may be, he takes it upon himself, and expresses it not in *their's*, to whom it really belonged, but in his *own* person.

This way of speaking is usual with the Apostle. In this manner he recites that blasphemous objection, (Rom. iii. 7.) *If the truth of God hath more abounded through my lie*, (his faithfulness in keeping his covenant, through my unfaithfulness in breaking my covenant with him,) *why am I judged as a sinner?* not I *Paul*: who neither could act thus falsely, nor argue thus profanely. But he here represents the blasphemous objector, by speaking as of himself. The same way of speech he uses to the *Galatians*: *If while we seek to be justified by Christ, we ourselves are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed*, which I utterly renounced when I first believed in Christ, the blame lights upon me, and not upon Christ, *I only make myself a transgressor*. Here again he plainly transfers to *himself*, what is to be understood of *another man*.

3. And that the Apostle uses the same way of speaking here, that he speaks not those things above recited, in his own person, or in the person of any *regenerate* man, may plainly appear from hence: that in this chapter such things are said,

as

as can by no means agree to St. *Paul*, or to any *regenerate* person: so that the Apostle must be made to speak what is false, if he were understood to speak of them.

First, such things are spoken here, as can by no means agree to St. *Paul* himself. For we read

Of the person spoken of here,

That he lived and *was alive without the law once*, ver. 7. 9.

That *the law of his members wars against the law of his mind, and brings him into captivity to the law of sin*, ver. 23.

That *how to do or perform what is good, he finds not*, ver. 18.

That *sin works in him all manner of concupiscence, i. e. evil desire*, ver. 8.

That he is *sold under sin*, ver. 14.

That he sinned against his own conscience: for *what I do, saith he, that I allow not: but what I hate, that I do*, ver. 15. 19.

That he is in a state of death, for *sin revived and he died*, ver. 11; and by *deceiving* him, it had *slain him*, ver. 9. 11.

Of St. Paul himself,

That he *was bred up under the law, and was, touching the righteousness of the law, blameless*.

That he *keeps under his body, and is not thereby brought into captivity; but, on the contrary, brings it into subjection and captivity to the law of Christ*. 1 Cor. ix. 27.

That he *can do all things, through Christ who strengthens him*. Phil. iv. 13.

That he desires nothing; the *world being crucified to him, and he unto the world*. Gal. vi. 14.

That he is *made free from sin*, chap. vi. 18.

That he is *conscious of nothing by himself*. 1 Cor. iv. 4. but has *always a conscience void of offence*. Acts xxiv. 16.

That the *law (or power) of the spirit of life, had made him free from the law (or power) of sin and death*, chap. viii. 2.

If therefore we will believe St. *Paul*, if we will compare this, with all his other accounts of himself, if we will suffer him to explain his own meaning, he cannot be the person here described. For they are persons of a quite *different* stamp, of an entirely *contrary* character. They are as opposite as a *spiritual* and a *carnal* man; a *servant of God*, and a *slave of sin*: as one whose conscience *acquits*, and another whose conscience *condemns* him; as an *heir of heaven*, and a *child of hell*. So that he cannot speak of *himself* in this chapter, and in the *other* places too. Therefore as sure as St. *Paul* speaks of himself in those places, so sure, in all that is spoken here, he does not intend to give a character of his *own person*, but to *personate another* man.

4. But farther; the person here described is not only, not an Apostle, but not a *regenerate* man. For we read

Of the person spoken of here, Of every regenerate man,

That *with his flesh*, or fleshly members, he obeys the law of *sin*, ver. 25.

That he yields his members, not as instruments of *unrighteousness* unto *sin*, but as instruments of *righteousness* unto *God*, chap. vi. 13.

That he is absolutely enslaved to *sin*, as ever a slave was to his master. For, says he, I am *carnal*, sold under *sin*, ver 14.

That he is freed from *sin*, chap. vi. 7. That he doth not serve *sin*, ver. 6. That *sin* hath no more dominion over him, ver. 14.

That the motions of *sin*, work in his members to bring forth fruit unto death, ver. 5.

That being become the servant of *God*, he hath now his fruit unto holiness, and the end everlasting life, chap. vi. 22.

That in his flesh dwelleth no good thing, ver. 18.

That his flesh, his body is the temple of the Holy Ghost, which dwelleth in him. 1 Cor. vi. 19.

That

That he sins against his own conscience; for *what he doth, that he allows not; but what he hates, that he doth,* ver. 15. 19.

That *to do good*, although he approves it, he *finds not*, ver. 18.

That he cries out, *O wretched man that I am, who shall deliver me from the body of this death,* ver. 25.

That he hath *the answer of a good conscience toward God.* 1 Pet. iii. 21.

That *he only who doth good, is of God*, 3 John xi.

That *the body of sin is destroyed in him*, so that henceforth he doth not serve sin, chap. vi. 6.

So that if we will take the word of St. *Paul*, and the rest of the *Apostles* in this matter, we must needs believe, that *regenerate* men, are not such persons as are described in this chapter, there being no agreement or resemblance at all between them. Their *tempers* and *behaviour* are utterly inconsistent, and as far distant as heaven and hell. For one *serves* and *fulfils* the lusts of his flesh: the other *crucifies* and *subdues* them. One yields his members servants *unto sin*, the other *unto righteousness*. One is in *captivity*, yea, *sold under sin*: the other is *made free from it*. One is forced to act *against his conscience*; the other always acts *according to it*. One complains of being *oppressed by the body of death*; the other rejoices in being *delivered from it*. One cannot do good; the other *doth it*. One brings forth *fruit unto death*; the other to *eternal life*.

5. If any therefore enquire, how I know St. *Paul* does not here speak of *himself*, or of any *regenerate* person; I answer, I know he *doth* not mean so, because he *cannot* mean so; the things he says not *bearing* to be so understood. For that meaning would make his speech, to be no apostolical truth, but an open falsehood. It would make him inconsistent with himself, *unsaying* at one time, what he said most peremptorily at another. It would make him flatly gain say all that he had taught

taught elsewhere, particularly in the foregoing and following chapters. He must therefore be allowed, in order to soften an odious truth, to speak in the person of a *sinful and lost man*.

Not that he speaks of one who is wholly dead in sin; but of one who is *struggling* with sin; yet not *conquering*. The person here described is one whose conscience is awakened; for he *delights in the law of God, after the inner man*, with his mind or reason; and when he *doth evil*, he *doth not allow*, or approve it. But yet his practice is enslaved; *for what he hates, that he doth*; and *how to perform what is good, he finds not*: so that *with his flesh*, in his bodily actions, he *obeys the law of sin* still. He strives, but not enough: he is not far from the kingdom of heaven; but as yet he is short of it. He is offering to go off from sin; but still it lays hold of him and keeps him under. He is in the rank of *unwilling sinners*; but he is a *lost sinner* still.

6. That this is the person here described appears farther, from the whole *order* and *design* of the chapter. What the Apostle aims at in the 6th, 7th, and 8th chapters, as any who attentively read them will see, is to shew the Jews at *Rome* a double change which they had undergone, by their becoming Christians. One was in their *subjection*, and the other, consequent thereon, in their *service* and *obedience*.

First, in their *subjection*. For now they are *not under the law*, not subject to the law of *Moses*: but *under grace*, under the gracious, christian dispensation: secondly, in their *service*. For now they no longer serve sin; but are become the *servants of righteousness*, chap. vi. 14, 15, &c.

And because this might seem a reflection on the law of *Moses*, as if it encouraged them in their sins; this latter point, their changing their *service* by changing their *subjection*, he explains more fully: shewing, that the reason why they sinned under it, was not the *sinfulness* of the law itself, (for the law is *holy, and just, and good*, chap. vii. 12,) but the *power* of their own sinful lusts, which were too strong to be corrected

or

or restrained by the aids which it offered to restrain them, ver. 11. 13. 23.

In the proof whereof he shews two things: one, the *innocence* and *goodness* of the law, because so far as they were influenced by it, they were for that which is *good*, chap. vii. 15, 16, 17. 22. The other, the *weakness* and *insufficiency* of it; for notwithstanding the good law, they still *served sin*, ver. 15. 19. 21. 23. 25. He shews farther that the *good effects* which the law wrought, were only in their *mind* or conscience: but that still the *law in their members* was too strong for it, and kept possession of their *life* and *practice*, ver. 15. 17, 18. 21. 23. 25.

But that change in their service, which the law could not work, he shews was now actually wrought by the gospel. For now, since they became subject to Christ, they had thrown off the service of sin, chap. vii. 25, and chap. viii. 1, 2, &c.

This is the argument which the Apostle pursues, and the way wherein he manages it. So that as for all the *ineffectual striving*, and *sinning with regret*, which is so often mentioned in this chapter, it belongs not to any *regenerate* person, but only to a sinner who is something changed, but not enough; and who is in the way to become a Child of Grace, though for the present he be a Son of Death and Hell.

7. To make this still more clear, let us take a view of the whole discourse, beginning at the fourteenth verse of the sixth chapter.

Now, *ye are not under the law of Moses, but under grace*, the gracious gospel of Christ, ver. 14.

What then? shall we sin, because we are not under the law, but under grace? God forbid, ver. 15.

Know ye not, that to whom you yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness, ver. 16.

But God be thanked, that although ye were the servants of sin, while ye were under the law, yet now, since you have changed your

your subjection, you have changed your service also: *ye have obeyed from the heart that form of doctrine which was delivered you in the gospel*, ver. 17.

Being then made free from the service of sin, ye became the servants of righteousness, ver. 18.

I speak after the manner of men, suiting myself to your low capacities, because of the infirmities of your flesh, the weakness of your apprehensions. As ye have formerly yielded your members servants to uncleanness and to iniquity, while ye were subject to the law, unto the bringing forth of still more iniquity; even so now, yield your members servants to righteousness unto the increase of holiness, ver. 19.

For when ye were the servants of sin, ye were free from righteousness. Even so now, being the servants of righteousness, see that ye be free from sin, ver. 20.

A miserable service you are escaped from. *For what fruit had you then in those things whereof ye are now ashamed? For the end of those things is death*, ver. 21.

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life, ver. 22.

For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord, ver. 23.

And this change of service is owing to your change of subjection. You are freed from sin, because you are not *under the law, but under grace*.

That you are not now under the Mosaic law is plain. *Know ye not, Brethren, (for I speak to them that know the law, or the nature of those laws which give one person power over another) how that the law, any law, hath dominion or power over a man, only as long as he liveth, or as it liveth in force to bind him? chap. vii. 1.*

For instance. *The woman which hath a husband is bound by the law to her husband as long as he liveth. But if the husband be dead, she is then no longer subject, but loosed from the law of her husband*, ver. 2.

So

So then, if, while her husband liveth, she be married to another man, she shall be called an Adulteress. But if her husband be dead, she is free from that law, which forbids her to marry another: so that she is no adulteress now, that law being dead and void, though she be married to another man, ver. 3.

And this is just your case: the law, to which you were once subject, being now dead, and you dead to it: *ye also, my brethren, are become dead to the law, your former husband, to which therefore you are no longer subject, by the body of Christ, who hath abolished by his death, the Mosaic law or dispensation, (Eph. ii. 15.) that ye should be married to another, even to him who is raised from the dead, to a state of absolute dominion over us: and, changing your service with your subjection, should bring forth fruit unto God, ver. 4.*

Till we had changed our subjection this could not be: *for when we were in the flesh, when we were under that law of carnal ordinances, and strangers to the faith of Christ, the motions of sin were shewn, but not conquered; yea, rather enraged by the law, did work in our members, or bodies, to bring forth fruit unto death, ver. 5.*

But now we are delivered from the law, that law being now dead and void, wherein we were held in subjection: that we might serve Christ in newness of spirit; and not in the oldness of the letter: not with an external obedience to the bare letter of scripture, but worshipping God in spirit and in truth, ver. 6.

What say we then? Is the law sin, or the cause of sin? God forbid that we should say so. Suppose I myself were under the law: let us put the case thus, to make the thing the plainer. Might I not then say, although I who am under the law serve sin, yet the law is not in fault. So far from it, that I had not known what was sin, but by the law pointing it out: for I had not known lust or evil desire, for instance, which is only in the heart, to be a sin, except the law of the tenth commandment had said, Thou shalt not covet, ver. 7.

But sin, taking occasion by the commandment, which only stirred up and fretted my corrupt nature, wrought in me, by my abuse of the holy law, all manner of concupiscence, or evil desire. For without the law sin was dead; it did not stir: I did not feel or know it was in me. For I was alive without the law once: I was good and righteous in my own eyes. I was well pleased with myself, and thought my soul was in a very safe and prosperous way. But when the commandment came, when it came close to my heart, when it was set home upon my conscience, sin revived; it began to stir, and to shew its power, and I died. I being warned against it, and yet not able to refrain from it, saw my soul was already dead, and that I was in the high road to eternal death, ver. 8, 9.

And thus the commandment, which was not only holy in itself, but intended for my good, ordained or designed to life, I notwithstanding found to be unto death to me, ver. 10.

For sin taking occasion by the commandment deceived me; stole upon me unawares, even when I thought I could and would keep the whole law, and by it slew me, ver. 11.

Wherefore, notwithstanding my sin, the law is holy, and the commandment holy, and just, and good, ver. 12.

Was then that which is good, made death unto me? God forbid that I should say so. But it was sin, that it might appear sin indeed, which went on working transgression unto death, by that law which is in itself good, though not able to conquer habits of evil: that sin, by thus overpowering the commandment, might become exceeding sinful, ver. 13.

For we know that the law is spiritual, and commands to worship God in spirit and in truth. But I am carnal, even to such a degree, as if I were sold under sin: and my actions are as much at its command, as the actions of a slave bought with money, are at the command of his master. So that, although the law shews me what is good, yet I cannot obey it, being under the power of another master, ver. 14.

For that which I do, I allow not in my mind and conscience: for what, being warned by the law, I would do, that, being hindered

hindered by sin, *I do not: but what I hate* and disapprove in my mind, *that, in my actions, still I do,* ver. 15.

If then, even while I sin, I do not approve of it, but in doing so, I do that which I would not, I thereby *consent* in my own conscience to the law, and acknowledge *that it is good,* ver. 16.

Now then, in this state of sinning with regret, even when I do sin, it is no more I, (my mind or conscience, which may be peculiarly siled myself) *that do it: but sin that dwelleth in me,* and hurries me away, whether I will or no, ver. 17.

For I know that in that other part of me, in my flesh, dwelleth no good thing. For, to will is present with me; but how to perform that which is good, I find not, ver. 18.

For, after the law has done all it can upon me, the good; that being instructed by the law, I would do, I do not; but the evil which I would not, that I do, ver. 19.

Now if I do that I would not, it is no more I, my mind or conscience *that does it, but sin that dwelleth in me,* in my bodily members, which the law, good as it is, is too weak to conquer, ver. 20.

I find then (to sum up all) a law, or inward power in my members opposite to the law of God in my mind; and so overpowering me, that even when I would do good, I cannot, but evil is present with me, ver. 21.

For I delight in (or consent to) the law of God after the inward man, i. e. in my conscience, ver. 22.

But all this, while I only approve it. All the effect it has upon me, is only to create a liking of it in my mind. My practice is still under another's power. For I see another law, namely, that of lust and sin, which is seated in my bodily members, not only warring against the law of God in my mind, but also prevailing over it; bringing me into captivity, into that absolute sort of subjection, to the law of sin which is in my members, ver. 23.

O wretched man that I am, who shall deliver me from the body of this death? ver. 24. From this impotence of mind, this bondage to sin, this miserable, dying life!

To such a complainer as I have here personated, I *Paul*, an Apostle of Jesus Christ, readily answer, *The grace of God, through Jesus Christ our Lord*, that shall deliver you : whereas the law could only awaken their conscience, but not reform their practice. So then, to shut up this discourse, this is the general, sure conclusion, while you are subject to the law, you will serve sin in your *practice*, however you may disapprove of it in your *mind*. For *I myself*, or *the same I* (αὐτὸς ἵνα) in that state under the law, who *with the mind serve* or approve of *the law of God*, do yet *with the flesh*, so long as it has only the law to restrain it, *serve and practise the law of sin*, ver. 25.

But the case of a christian is widely different from this. Whatever befalls him who strives, but does not conquer, *there is no condemnation to them which are in Christ Jesus, walking not after the flesh, but after the spirit*, chap. viii. 1.

For the law (or power) of the spirit of life which is in or through Christ Jesus, hath made me (may every true christian say) *free from the law, or power, of sin and death*, ver. 2.

For what the law of Moses could not do, in that it was weak through the flesh, too weak to conquer our sinful natures, God hath done in sending his own Son in the likeness of sinful flesh ; by making him a sacrifice for sin, he hath condemned and destroyed, what the law of Moses never could, namely, the law of sin, seated in the flesh, ver. 3.

That the righteousness of the law, (shewn and joined therein) might be fulfilled in us, who now believing in Christ, walk not after the desires of the flesh, but after the motions of God's spirit, ver. 4.

By all this we see, the Apostle intends not to give the character of *himself* in the seventh chapter, or of any *regenerate* man, but only of one who sins against his conscience and transgresses with reluctance : one on whom the law of *Moses* had wrought some change, but could not work enough : being only able to *awaken his conscience*, but not to *reform his heart or practice*.

The

and an entire submission to his orders, by receiving at his hand, with tranquillity of spirit, whatever he pleases, how rough soever it might be; because the will of God being our sanctification, we ought to embrace whatever conduces to it; and to this end, obey him without reluctance, and the creatures for his sake.

This is the way to be always in the presence of God, and to shew our love to him by our obedience.

This includes all true mortification in all our works, all our affections, all our desires: for it is to make a continual sacrifice to God of our own will, and to have no end but to fulfil his in all our actions.

By this exercise one arrives at a state of uniformity, that is, so strict an union of our will with that of God, that our's disappearing, we have no will but his, which actuates, guides, and governs us.

3. Lopez has told me, that after the first year, he had no need to put himself in remembrance of his prayer, because his very drawing his breath reminded him of it every moment. The effect of which was, that he was continually raised above himself, without ever having a thought about worldly things; and that his understanding, memory, and will, were also taken up with this divine exercise, that great as his temptations were, they were no sooner past than he had forgotten them.

After three years, God led him to practise another lesson; viz. *Thou shalt love the Lord thy God, with all thy heart, with all thy soul, and with all thy strength; and thy neighbour as thyself.* And he now employed himself, with the same application, in those acts of love, as he had done before in those of resignation: insomuch that I have heard him say, "It would be very difficult for him to discontinue this exercise for a moment, even in eating, in talking, or in any other employment, whether of body or mind."

4. His soul being in this situation, he applied himself to the holy Scriptures with more application than ever, in this he spent

spent three or four hours every day; and the love which filled his heart, gave him understanding therein.

By this means he acquired also that wonderful discretion in his words, that prudence and wisdom in his answers and counsels, and that evenness wherewith he loved his neighbour as himself, and fought his happiness no less than his own.

Hence likewise proceeded that great purity of heart, that readiness in all kind of prayer, that entire mortification of all senses, and that constant power over all the powers of darkness.

5. "I have talked with Lopez (says a person of eminent piety) sometimes for four hours together, upon spiritual things, and from what I saw and remarked in him, I judged him to be a man highly favoured. His soul appeared to be disengaged from all things else, by a pure union with God. Him he always enjoyed in the essence of his soul, where the supreme Majesty delights to dwell. This I could easily learn, during an acquaintance of seven years, from many things which he communicated to me. Hence I found, that he was in a continual act of love with God; in which his soul, freed from all created things, was intimately united to God, that from this fountain flowed all the graces which it pleased our Lord to bestow upon him. For at the same time that he received this pure, uninterrupted love, he made an admirable use of it on all occasions, as knowing that love is the source, the origin and mother of all other virtues; which God continually communicated to him, that he might communicate them to others, and enrich their poverty with his abundance.

I asked him once, "If he had any particular hours, wherein he prayed more than at other times? And if he did not abate something of his prayer, in his employments and conversations with his neighbour?" He answered, "That he had no particular hours, and that he had no necessity for them, since no created thing was capable either of interrupting or abating his continual love to God and his neighbour. That so far from ever drawing back in this union with God, he advanced in it continually,

continually, referring to God by this simple act of pure love, all the graces which he was pleased to give him, without assuming any thing to himself: that this union was the source of all his knowledge; and that accordingly God himself was his teacher, and not his books, through which indeed he was sometimes taught."

He told me likewise, "God had shewn him, there was then the greatest union between God and the soul, when it was such that there was nothing interposed between them; and that he had given him to comprehend what sort of union this was, from that which is between the light and the air: for these, being two distinct things, and which have each its separate subsistence, are nevertheless united, that God alone is able to divide them. How much closer is this union between the pure essence of the soul, and him who is an infinitely pure spirit?"

Asking him one day, What would you have done, if you had been a Priest? He replied, "What I do now." And how, said I, would you have prepared yourself to celebrate the blessed Sacrament? He answered, "As I now prepare myself to receive it. And if I were assured of dying in a few hours, I would do no other thing than I do now: for I do actually offer up to God all that is in my power, by a continual act of love. And can do nothing more, till he shall enable me himself."

He told me farther, "Perfection does not consist in visions, revelations, ravishments, and extasies; although God often favours his servants therewith, because he acts towards every one, according to his capacity, his need, and the disposition wherein he is. But souls accustomed to acts of pure love, do not need the suspension of their senses, in order to have deep communion with God, because these do not hinder them therein." He added, "That he had never had any revelations, extasies, or ravishments, which had deprived him of his senses; nor had his senses ever occasioned in him any distraction
of

of mind, because they were perfectly spiritualized, entirely subject to his reason, and conformable to the will of God."

Continuing the discourse, "I knew a man, said he, (by whom I was assured he meant himself) who for six and thirty years never discontinued, for one single moment, to make, with all his strength, an act of pure love to God."

At another time I spoke of some who acquired great inward peace by a passive union with God, and by a love which made them continually taste the grace which God communicated to them. He answered, "Such souls are happy, and walk in a good path. But yet the perfection is not so great in this state wherein one enjoys these sweetnesses, as in that, wherein we labour with all our might, to love God in the most perfect manner, we can possibly; because in the latter state, we act rather than enjoy; whereas in the former, we rather enjoy than act. For a soul that perfectly loves God, can only give him what he gives first. And he requires no more; inasmuch as this is all the law and the prophets."

C H A P. XIV.

His Union with God, and the Fruits thereof.

I Asked him one day, "Whether his not using a hat, was because he was always in the presence of God?" He answered, "No: my union with God being in my inmost soul, does not require me either to be covered or uncovered; but it is, that I may want as few things as possible, and that I may not make my body delicate."

Hence proceeded that humility, which he possessed in so eminent a degree: being always so intimately united with God, he had a full knowledge of God's infinity, and his own nothingness, and earnestly desired that every one should consider him as nothing, and God as all.

Hence also it was, that he received whatever befel him from men, with such patience and tranquillity of spirit; that he readily excused those who despised or spoke evil of him, and that he never complained of any one.

2. From the same fountain proceeded the perfect purity both of his soul and body. For the rays of divinity fell continually upon his soul, as those of the sun on a crystal mirror. By this act of pure love, his soul was transformed into the same image. And what purity was thereby communicated even to the body, can hardly be conceived in this life.

Hence sprung that purity of conscience also, which astonished the most spiritual; as one sees by his own words, "Through the mercy of God, I do not know, that I have sinned in any thing." And upon my asking, Is it possible for any one to remain for any time without committing sin? He answered, "When those whom God has enabled to love him with all their soul, do, with his assistance, all that is in their power, and that with deep humility, it is possible for them to remain without committing sin; as clearly appears, in that our Lord, who commanded nothing which was impossible to be performed, commanded this, *Thou shalt love the Lord thy God, with all thy heart, mind, soul, and strength.* But he who does this, not only does not sin, but grows daily in all holiness."

I replied, But how can this be, when the "Scripture says, *The just man sins seven times a day?* He answered, "This could not be taken literally; since we see some who spend not only one day, but many, in uninterrupted prayer, and in one continued act of love to God."

3. But although this servant of God was continually employed in this act of love to God and his neighbour, yet he had likewise other ways of praying, which did not hinder, but increase his union with God.

* Observe what kind of Perfection the Papists hold! The true answer is, there is no such word in the Bible. Solomon's words are, *The just man falleth seven times; not into sin, but trouble.*

When

When he had any great conflicts, he rejoiced to sustain them for love to God; and after he had conquered, he offered all that he had' suffered, as a sacrifice to him. He offered him not only all the spoils won from his enemies, but the gifts and graces which he had given him, joined with fervent prayer, and an unspeakable sense of his obligations to the giver of every good gift: so that when he received any new grace or gift, his understanding being more enlightened, and his heart still more inflamed with love, instead of resting on those gifts and graces, he offered them to God, for whom alone he loved all that he received from him.

4. He was likewise accustomed to offer to God the life, passion, and death of our Lord, sometimes in behalf of all the world; sometimes of particular persons. He told me one day, "That he frequently practised two sorts of spiritual communion; the one, by an ardent desire of receiving Jesus Christ in the Lord's Supper; the other, by receiving into his soul, the Father, Son, and the Holy Spirit: thus becoming a living pure temple of the ever-blessed Trinity, actually giving them an abode in his heart, to dwell and rest there for ever."

5. He prayed earnestly for the Church, for its increase, and for the propagation of the true Faith through all nations; and for all sinners, that they might offend God no more, but might all love him and keep his commandments. What he asked for his neighbours with the greatest fervour, was, that they might do the will of God as it is in heaven. And this he did on all occasions. So that when he heard one say, "The King was extremely revered, because of his power and justice, and that he possessed his Realms in peace;" he immediately broke out, "Lord, thou hast all justice, and all power; let all men reverence thee! and possess thou thy kingdom, over all the earth, in peace, throughout all ages!" If he heard of a father whom his children loved for his goodness, he would presently say to God, "Eternal Father, thou art the source of all good; let thy children love thee."

When one mentioned a gardener, who took great care to make his trees bear good fruit, he said, "Suffer not, Lord, any of thy creatures to perish, but make them all bring forth good fruit." If he heard of great wars, and many deaths, he lifted up his heart to God, saying, "See, Lord, the miserable state of thy children, and my brethren, whom thou commandest me to love as my own soul." In a word, there was nothing, either good or evil, which did not furnish him with matter for prayer. He told me sometimes, that, at one glance, he saw in God, all that was in the world. Hence one may judge how sublime his prayer was, and how great a resemblance he bore to God: seeing all the world was present, as it were, in epitome, and in his understanding; and by so peculiar a gift, he reduced all to one point, to offer it to God.

6. He was extremely desirous, that every christian should continue to pray, even in outward works. And this he practised, not only in all he did, but likewise in all he spoke. For whenever he spoke, either in answering or asking any thing, he lifted up his heart to God, and prayed for his assistance and blessing. Particularly, whenever he had a desire to assist any one that was in distress, he had recourse to God by prayer. By this it was that he did so many surprising things; saying often, "It was much better to treat with God than with man."

7. By this means, he could say, with the strictest truth, I live not, but Christ liveth in me. For he appeared to all who observed him with attention, to be a real portraiture of Jesus Christ, truly crucified in him, and having no affection, but for a life wholly divine. Being in a manner transformed into the image of Christ, he had an ardent desire to follow him, in his life, in his labours, and in his sufferings, as the most perfect pattern that can ever be set before us. Therefore he had no rest during his whole life, but was labouring and suffering incessantly.

He could continually testify, *To live as Christ, and to die as he did.* For it was his chief joy, to suffer with Jesus Christ.

In this he gloried, and in this alone; saying with the Apostle, *God forbid that I should glory, save in the cross of our Lord Jesus Christ.* Him he regarded in all things, as the only model by which he was to form himself. He said with David, *My eyes are always lifted up unto thee, O Lord.* He was accustomed to say, "The eyes of a wise man are always fixed on Christ, who is his head: and the soul that is touched with the love of God, is like a needle that is touched with the loadstone, which always points to the North. Thus in whatever place a truly spiritual man is, and in whatever he is employed, his eyes and his heart are always fixed on Jesus Christ."

C H A P. XV.

His last Sickness and Death.

IN May, 1596, he began to find himself out of order. He lost his appetite entirely; nor could he swallow any thing but liquids, and that not without much difficulty. A few days after he fell into a bloody flux, which was the more dangerous, because he was so extremely weak. Seeing the concern I was under, he said, "My Father, now is God's time:" meaning, the time of shewing by facts his resignation and conformity to the divine will: according to his common saying, "True resignation consists wholly in doing, and not in talking."

As soon as his sickness was known at the Hospital in Mexico, the Superior of the Hospital came to visit him; and believing he might want one to attend upon him, he brought with him brother Pedro de Sarmiento. When he was come, he could not but admire his patience and tranquillity of spirit. He asked, "If he should not leave his brother to attend him?" He replied with his usual gravity and sweetness, "He was not willing to deprive the hospital of any help, which perhaps, they could not spare;" but being assured they could spare him, he willingly accepted of his service. He bore his illness many days

days with his accustomed courage and patience, never complaining, were his pains ever so great.

2. On the 24th of June, I thought it would be well to give him the Sacrament. I asked him, If he was willing to receive it? He answered, "Yes; and particularly on St. John the Baptist's Day; for whom he had always had a peculiar veneration." I then gave it him without delay, fearing lest Death should prevent, as he was exceeding weak, and received scarce any nourishment; besides that he had an extremely troublesome hiccup, and his pulse began to intermit.

His hiccup continuing, he said to brother Pedro, "My brother, you know what this hiccup means;" intimating thereby, that his death was near.

This day, and the following days, his illness increased continually. Notwithstanding which he would rise, even to the day of his death and dress himself as oft as his distemper required; although he might have avoided that extreme fatigue, by accepting the services of others.

He grew weaker and weaker every day, and was not able to eat any thing, unless some sweetmeats, which certain persons of quality sent him from Mexico. Upon which he said, "Thou art wonderful, my God, in that a man who possesses nothing in the world, having need of such food as belongs to Noblemen, has it provided for him."

I never perceived in him, during his whole illness, any repugnance to the order of God, but an admirable peace and tranquillity, with an entire conformity to his will. All his virtues shone marvellously in his sickness, and particularly his humility. A few days before his death, an Indian of St. Foy, came to see him; and as he did not understand the Indian tongue, he said to me, "If you please, my Father, hear him; perhaps he would give me some advice." Such was his spirit! To believe he might learn from an Indian, in the state wherein he then was.

4. All this time his pains of body were so great, that when I asked him, how he found himself? and in what part his sharpest pain lay? He answered, "From my head to my foot." It was then that a Lady of quality came from Mexico to visit him: but as she had not profited by his former advices, but still continued passionately fond of dress and gaming, I sent her word, "She might go back, for she could not see him: three or four hours passed in messages to and fro. At length, hoping it might have a good effect, I consented. She was admitted. She kneeled down by his bed, served him herself, and prepared his food with her own hands, with the utmost tenderness and humility. She was then dressed plain, without any ornaments at all. During the time she staid at St. Foy, she had much conversation with him every morning and evening, and with many tears recommended herself to his prayers.

5. From that hour she felt an entire change in her heart, abhorring the things of which she was fond before. And some days before she returned to Mexico, she told me with great joy, "My Father, you shall be witness, that Gregory Lopez has taken charge of my soul." He replied, "I have so." Immediately his pains redoubled, and she on her part felt herself struck with the same illness which he had. Nevertheless, she continued two days serving him on her knees, and shedding abundance of tears. But her illness increasing daily, she was constrained to return to Mexico. Lopez said to her at parting, "Madam, farewell: we shall see each other here no more."

6. As her illness increased, in the same proportion increased her shame and sorrow for her sins: and so did his pains. When she was in extremity, one came from her, to beg he would remember her, he answered to my astonishment, "Yes, I do; and I carry this weight on my shoulders." In fine, the Lady died, giving all the proof that was possible of a saving change. I heard of it a few hours after. When I mentioned it to Lopez, he expressed his joy in these few words, "God has all power."

I have

I have related this to shew, how deeply the love of his neighbour was rooted in his heart, and with what ardour he assisted, even in his utmost weakness, the souls that were in danger, and even taking as it were to himself the punishment of their sins, as he seems to have done on this occasion. Seeing, besides the excessive pains of body which he felt, the inward cross which he bore from the time that he charged himself with this soul, was so extremely heavy, that he was astonished at himself: and that not knowing before what it was to complain, he then cried out, with the strongest emotion, "Jesus assist me! my God, how severe is this refining fire!" And one time when I was going out, he stopt me, saying, "My Father, do not leave me. Alas! it was not without great reason, that Christ bade his Apostles stay and watch with him." Such a word as never fell from him before in the severest trials either of body or soul.

7. Yet in the midst of all his inward pains, his courage and faith were unshaken. I frequently asked, during all those storms, "Do you continue that act of pure love?" He answered, "That is always the same." To set which in the clearest light, I will repeat the several questions which I proposed, when I saw him at the lowest ebb, and his answers.

One time I asked, if so great pain did not a little divert him from thinking on God? He answered, "Not in the least." Another time, seeing him suffer extremely, I said, now is the time to think upon God. "And of whom should I ever think," was his reply. When he was in the very pangs of death, I said, are you thoroughly united to God? He answered, "Yes, thoroughly."

Another time he turned to me, and said, "Perseverance joined with peace is of great price." And when I comforted him by saying, God led him in the way of the cross, as he had done his own Son; he replied, "I cannot be too thankful for it, nor rejoice in it too much. His holy will be accomplished in me." In fine, when it appeared to me time to give him the blessing,

blessing, I said, behold the time of going to see the Secret of the Lord: he answered, " All is clear; there is no longer any thing hid; it is full noon with me." Plainly declaring, that the light which then shone on his soul, far surpassed that of the noon-day sun. And in this marvellous confidence, full of faith, hope, and love, he gave up his spirit to God.

8. This was on Saturday noon, on the 20th of July. He lived fifty-four years, thirty-four of them in America. His face appeared as if he had been still alive. His flesh all over his body was as soft as that of a little child; and many who touched him, even for twenty-four hours after, found all the parts of his body full as flexible as those of a living man. His corpse was carried into the church, where it remained all the night. The Indians covered it with roses, and abundance of other flowers, as a testimony of their love.

As soon as his death was known at Mexico, many persons of quality, as well as people of all ranks, ran to St. Foy, that they might be present at his burial, bringing tapers, and all things necessary for the funeral. All appeared full of joy and consolation; believing there was no occasion for tears here, as at the death of other persons, but rejoicing with him, who was now triumphing in his own country.

His body was interred near the high Altar, the Dean of Mexico performing the office, and brother Hernando Horte, one of the Canons, preached his funeral sermon.

9. He was of a middle size, and so exactly proportioned, that no blemish could be found in him. But his constitution was tender: his hair was chestnut: he had a large and high forehead: his eye-brows were arched, his ears small, his eyes black, and his sight so strong that he read the smallest print or writing without any spectacles. His nose was inclining to large; his lips small, though his under-lip somewhat thicker than the other. His teeth were even and white; his face and hands of a dead, wan colour, through his extreme abstinence.

But the beauty of his soul shone through his face, and wrought such a reverence in all who beheld him, that they considered him rather as one just come down from heaven, than a mortal creature.

[*The Life of Gregory Lopez, concluded.*]



Some Account of the Life of Mr. JOHN MASON: in a Letter to the Rev. Mr. J. WESLEY.

Motcomb, near Shaftsbury, Aug. 31, 1780.

Rev. Sir,

I Am a person who has neither ability nor inclination to say much of myself; being desirous to be little and unknown. Nevertheless, if this short Account, of the mercy of God to a sinner, may be of the least use to any, all the praise shall be given to Him, by whose grace I am what I am: for I always desire to bear in mind, that testimony of St. Paul, 1 Tim. i. 15, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*

I was born in the year of our Lord 1732, in the parish of *Hambledon*, about eight miles from *Portsmouth*. When I was about four years old, my father died, and soon after my mother. Such was the order of divine Providence, that I had but little knowledge of, or help from them: but almighty Goodness provided for me.

When my mother died, I was removed to *Portsmouth Common*, by the care of her own sister, the wife of Mr. Richard Libbard, who had lived there in good credit for many years: and I was to them, as their own child.

I believe my aunt lived in the fear of God, and according to the light she had, endeavoured to breed me up in a religious manner. I have great reason to be thankful to God on
her



her account. Many of her instructions, I remember to this day, with much comfort: and I have not a doubt, but that she is now in Abraham's bosom.

Yet, notwithstanding all the care that was taken of me, I gave way to evil, and did many things contrary to the word of God; on account of which, I remember to have felt many sharp convictions before I was ten years of age. I was often alarmed with the fear of Death and Judgment. I trembled at the thought of being cast into the fire of hell. At those times I frequently went alone, and prayed that God would have mercy upon me, and save me from my sins. As I grew up, I saw more and more into the evil of sin. But although I truly hated sin, I was often overcome by it, which abundantly increased my pain and sorrow.

But it was by hearing a Sermon of Mr. *Whitfield's*, and those of a pious Minister, whose congregation I now attended, that my convictions deepened. I began to see myself as I never had done before, and to know I was a fallen child of Adam. I felt the burthen with deep distress. My sleep departed from me, and I neglected to take my necessary food. I cried to God night and day. I longed for his salvation. But I was afraid, Christ did not die for me. When this persuasion prevailed, it cut me off. I was as one that had no hope. I cannot describe the anguish that tortured my poor soul. Sometimes I wished I had never been born; at other times, that I had been an idiot from my birth. And many times, such was my ignorance and the force of temptation, I complained against God for making me what I was.

While I was exercised in this gloomy, dejected manner, I, one evening, took up the New Testament to read, and I hope never to forget the time or place. As I read, I felt, I cannot tell how, an unusual going out after God and Christ. At once my eye, and all the powers of my soul were fixed on those words, Heb. ii. 9, *But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned*

with glory, and honour, that he by the grace of God should taste death for every man. The deep silence that rested on me gave way, and I broke out as in an extasy of joy, not regarding who might hear,

“ For me he livèd, and for me he dièd.”

In a moment, all my burthen of pain and sorrow fled away, and all my soul was filled with peace and joy. I was all love to God and man. Truly my delight was in the Almighty, and I began to sing aloud,

“ O for a thousand tongues to sing,
 My dear Redeemer’s praise:
 The glories of my God and King,
 The triumphs of his grace.”

Happy would it have been for me, if I had been careful to grow in the grace of God. But I gave way to a curious spirit, and puzzled myself with doubtful disputations. And by this means I gradually damped the grace of God, and cast the blessing away, I had been intrusted with.

Soon after this, the Methodist Preachers came to *Portsmouth*. I went to hear them, and the word was made profitable to me. I felt new desires, and was often much comforted, and I once more resolved to give up my body and soul a sacrifice to God. I was admitted into the Society, by Mr. *James Oddy*. I continued to meet with them for some time; and many were the blessings I thereby received. But after a time, a stumbling-block was laid in my way, and I left the Society. But it was chiefly owing to my inexperience, and want of patience. I ought to have minded one thing, whatever others did, and to have pressed on to the prize of our high calling,

After

After this, I went on for five years, in darkness, misery, and distress, yea, many times almost in despair; yet I constantly attended the preaching, and sometimes was permitted to stay at the meeting of the Society, but when my much-esteemed friend, Mr. *Robert Roberts* came into the Circuit, he was informed of me; for I believe both the Preachers and people had a regard for me. He gave me a Note of Admittance again. May I never forget this mercy!

It was not long after, being at a prayer-meeting with a few friends, that I recovered the peace, and love of God. My soul was humbled in the dust: I became solidly happy in God my Saviour. I was watchful, and spent much time in prayer: the word of God was my daily companion, and it was spirit and life to my soul. My faith was now strengthened: my love to God and man increased abundantly. The Lord held me by my hand, and fed me with the bread of life, . He gave me to drink of the water of the river of life, and I was happy all the day long. Such was the blessing I continually enjoyed, I lived near to God, keeping Jesus in my view, as my life, my pattern, and my all.

When Mr. *Francis Gilbert* appointed me to take care of a Class, it was a great trial. But so much the more did the Lord make it a blessing to me. For while I prayed for my brethren, and laboured to help them forward in the way to the kingdom, he gave me great consolation in my own soul. And I began to feel a stronger desire for the salvation of poor sinners. I reproved, advised, and comforted, as opportunity served: being, at the same time, particularly careful over my own behaviour. Mean time, by the desire of my friends, I sometimes read a Sermon, or some part of the Christian Library. I did this, first in our own Society, and afterward in that of a neighbouring town. Sometimes also, I ventured to give a few words of exhortation; and the people not only bore with my weakness, but urged me to do it more frequently. Some time after, I felt a strong conviction, that it was my duty to preach.

I did .

I did so occasionally; and though it was with much weakness, fear, and trembling, the Lord owned my feeble attempts: the people were profited, and my own soul was helped forward in the grace of God. I advised with the Assistant, and the other Preachers, and being encouraged by them, I went on therein, relying upon God, who giveth strength to them that have no might.

But I was not long satisfied with this. I found a stronger and stronger conviction, that it was my duty, to give myself wholly up to the work of God and to commence an itinerant Preacher. But I shrunk from the thought. I wept, and prayed, and strove against it with all my might, till I had well nigh lost all the life and peace of God out of my soul. Yet I did not comply: it was so contrary to the plan I had just laid down, having (as I supposed) settled myself for life. It was my desire and design, to live and die amongst my first religious acquaintance, and then to lay my bones by the side of my dear and only brother, just torn from me by the hand of death.

But not being able to resist any longer, I laid the matter before Mr. *Furz*, and the other Preachers in the Circuit. They advised me to fight against God no more, but prepare myself against the next Conference. I did so, and attended at *Bristol*, in August 1764. I can truly say, I had no other end in view but the glory of God, and the good of souls. With regard to this world, I had all I wanted, and to spare. And I had a prospect of easily gaining much more, had I remained in my business, which was steady, and continually increasing. But this I gave up freely, nor have I repented of it, one moment since. And if it were to do again, I believe I should do it with the same cheerfulness. For he is worthy of all my service, who has bought me with his precious blood.

You, Sir, were pleased to appoint me to labour in the *York* Circuit, with Mr. *Furz* and Mr. *Pool*. It was a year of much peace and comfort: and I resolved, in the strength of Christ, to continue spending, and being spent, in the blessed work to my life's end.

It

It is of little use to say in what parts of *England, Ireland,* and the *Isle of Man*, I have laboured; or how many persons have been convinced of sin, or converted to God: or how many have been added to the Societies, in the Circuits wherein I have laboured. Let it suffice, that this, and all I am, will be fully known in that great day. But I believe, I may be permitted to mention, in the fear of God, that after sixteen years labour, I do not know, that either my principles or practice, have given you, Sir, or any of my Brethren, cause to repent, for a moment, that you received me as a Fellow-Labourer in the House of God. And in this I am the same at this day, as at the first; I still esteem it no small privilege, to act with you, as a Son in the Gospel, to be directed by you, where, when, and how to act.

I bless God, I still daily enjoy a measure of his peace, and love. But I am ashamed, when I consider how little improvement I have made. I long to have every thing taken from me, that is not agreeable to the mind that was in Christ.

For many years I have been fully satisfied with regard to the doctrines of the Methodists; and in them I hope to live and die. But from the time that I recovered the favour of God, I have always been averse to disputing. I remember how much I suffered thereby, in the beginning of my turning to God. And I believe it would be happy, if all the children of God would strive to agree as far as possible; and live in love as brethren, and strive to help each other in fighting the good fight of faith. This is the one desire, and I hope it will be the continual labour of,

Rev. Sir,

Your dutiful Son in the Gospel,

JOHN MASON.

The

blood of that Gentleman, by concealing, as if I had been a personal actor. I held myself so innocent of the deed, and my conscience so clear, that I did never ask God forgiveness. So that it was not only an horrible crime in me to consent, but a worse to deny it, so bloody, so treacherous, so foul an act as that was; for which I must confess, the King and the State have dealt honourably and justly with me, in condemning me to death.

And thus have I laboured and done my best to clear this point, being willing to reduce your first opinions of me, that you may now with a charitable affection perform the last duty of your christian loves towards me; praying to God both with me, and for me, that this cup whereof I am now to drink, may not be grievous unto me, but may be a joyful conveyance to a better and blessed comfort.

Some perhaps will think it to be a rigour of the State, that I should die in this place; but herein do I acknowledge myself to stand much bound to the State, in that I have this favour vouchsafed me, to suffer death in the sight of my charge, even where I had sinned, rather than in the place of common execution.

Many do I see here, whom I know not, and of whom I am likewise known: and now I am a spectacle to them, whom in former times, they held never likely to come to such an end. But behold the justice of God, who, if we forget to seek him whilst we may, will find us out, when we would not be found of him!

It is expected that I should say something of the fact which I either know, or can now remember. And so much I have delivered in writing to my Lord Chief Justice. And I yesterday confirmed it by receiving of the blessed Sacrament; wishing you all as much comfort by those holy mysteries, as I took by them. And I do here with my blood, seal that which I have written. For myself, I will hide nothing to make my fault seem *less*, but will rip open this very heart

of mine, and confels before God mine *iniquity*. I have sinned exceedingly in that I did not reveal it to the King, so soon as myself had knowledge of the business. But alas, fear to lose these worldly pleasures, and the love of promotion, made me forget my duty to my Sovereign, and not to regard my God, who is a swift avenger of blood: and would to Heaven I had trusted to his Providence, and set the things of this world at naught.

You see, Gentlemen, promotion cannot rescue us from the justice of God, which always pursues sin; and therefore I exhort you not to trust in men, (how great soever,) for they cannot hide themselves, when God is angry; neither can they protect you from shame, when God will consume you.

I will aggravate my crime, by speaking of every circumstance I can remember. And now it comes into my mind, what trust that Gentleman put in me, *reputing me most faithful unto him*. O the vileness of my heart! I proved unfaithful, and was his deadly, deceitful friend. And here, Gentlemen, I exhort you all, that you would take notice of this, ever to be faithful unto those that put you in trust. Sir Thomas Overbury trusted me, and I was unfaithful, and treacherous to him, in drawing tickets from him to his disadvantage. I promised him secrecy, yet betrayed him, only to satisfy greatness: but God, who sees the secret thoughts of man's heart, will disclose all unjust actions at last: nay, I am persuaded, that whosoever they be that commit sin in their childhood, at one time or other it will be revealed. In this place it cometh to my mind, that in my younger days I was much addicted to gaming: and I played not for little, but great sums; yet was ever haunted with ill luck. And upon a time, being much displeased at my loss, I said, not in a careless manner, but seriously and advisedly, (between God and myself) clapping my hand upon my breast, "If ever I play again, then let me be hanged." Now, Gentlemen, you may behold the justice of God, paying me my wish and imprecation home!

Many

Many think that the manner of my death doth much discourage me. I would have all to think, I scorn all such worldly thoughts: I value not any earthly shame at all, so as I may have honour and glory anon in heaven. And I make no doubt, but I shall suddenly be more happy than you all, and that I shall see God face to face. And that if there be any point of innocency in me at all, I utterly cast it from me, and do commit it wholly to God.

And for any matter of glory, I do with the saints of God, expect it through the merits of Christ, at the resurrection: yea, it is my glory to die thus. I might have died in my bed, or shooting the bridge, or else have fallen down suddenly; in which death I should have wanted space of repentance, and the sweet comfort, and assured hope of God's favour, which of his mercy he hath vouchsafed me, so that it swalloweth up all fear of death, or reproach of the world; wishing unto you all, Gentlemen, who now behold me, that wheresoever you shall die, you may feel such comfort and resolution, as God of his mercy hath bestowed upon my soul, wounded for this and the rest of my grievous sins.

My present boldness doth not proceed from any fortitude; for I am a man frail as you are, and dare as little look death in the face as any other: the terrors of death do as much trouble my human sense as any man's whatsoever. But that which swalloweth up all manner of fear in me, and maketh me to glory and to rejoice, is the full assurance which I conceive of the unspeakable love of God to me, and the persuasion that I shall presently enjoy his glory.

I have sinned against thee, in my childhood; but children's sins are childishly performed: but I confirmed them in my manhood: there was my sin. I am persuaded there is no sin that a man committeth in his life, knowing it to be a sin, and not repenting of it, but the Lord will judge it.

I admonish you therefore that are assembled, to take good notice of your sins, and let none escape you unrepented; and

yet when you have done the best you can, there will lie buried some one sin, or another sufficient to condemn you.

O Lord, cleanse me from my secret sins, which are in me so rife. I abused the education of my parents. You perhaps that know me will say, no: I lived in an honest form, and was not bad in my life. But I know best myself what I was; and if I who was so esteemed amongst men, shall scarcely be saved, what will become of those whom you point at for notorious livers?

The last night, God put into my mind, the remembrance of one sin of mine, which here I will lay open, that others may take heed. I took a vain pride in my pen; and some of my friends would tell me I had a special gift that way: but mark the judgment of God! That pen which I was so proud of, hath struck me dead; for there dropt a word or two from my pen, in a letter of mine, which upon my salvation I am not able to answer, or to give any good account of. At my arraignment, I pleaded hard for life, and protested my innocency, but when my own pen came against me, I was not able to speak any thing; I stood as one amazed, or that had no tongue. See, Gentlemen, the just judgment of God, who made that, of which I was most proud to be my bane. Take notice how strangely sin is punished, and learn every one to strive against it.

I am not ashamed to confess, that I was to be begotten unto Christ, within these three days; yet I have often prayed against sin, and made many vows to forsake it, but upon the next occasion my foul heart betrayed me.

Had I learned but this one lesson, in the 119th Psalm, "Depart from me, ye wicked, I will keep the commandment of my God," I had been likely to have enjoyed many days here on earth; whereas, now you all see me ready to be cut short by reason of my sin.

But, O Lord, albeit thou slay me, yet will I trust in thee. I have found such comfort flowing from the godly endeavours of those two Gentlemen, that neither the reproach of this death,

not

nor the torment of it, hath any whit discouraged me: nay, let me tell you, the last night when I heard the time was appointed, and saw the warrant in Maister Sheriff's hand for my death, it no whit daunted me. But what put this courage in me? Only the hope which I had in God's mercy.

I will tell you, I received more comfort, coming along the street, than ever I did in all my life. I saw much people gathered together all the way as I came, to see me brought to this shameful end, who with their hearty prayers, and well-wishings gladdened and comforted my very soul: infomuch that I could wish I had come from Westminster hither. I protest unto you, I think I could never have died so happily in my bed.

I beseech you, when I am at the stroke of death, that you will pray to God with me, that neither Satan's power, nor my weakness may hinder my confidence. And I beseech God that, amongst all who this day hear me, some may profit by my end. If I get but one soul, I shall have much comfort in that.

I have held you too long, but I will draw to an end, intreating you all to join in prayer to God for me.

The sum of his prayer:—O Lord God Omnipotent, who sittest in heaven, and seest what is done on earth: to whom are known all occasions of men, and who dost deride, and laugh to scorn their foolish inventions: thou, Lord, who art powerful to save at an instant, bow down the heavens and behold me, wretched sinner, unworthy to look up, or lift up my hands unto thee. Remember not, O Lord, the sins which I have committed. Drive away this mist which is before me, and break those thick clouds which my sins have made, and let my request come into thy presence. Strengthen me in the midst of death, in the assurance of thy mercies, and give me a joyful passage into thy heavenly rest, now and for ever. Amen.

After he had thus prayed, he took his leave of all with these words:—Gentlemen, I shall see your faces now no more; and

and pulling down his cap over his eyes, said some private prayers, in which time the Doctors prayed, and called to him that he would remember his assurance, and not be dismayed at the cup, that he was to drink of: he answered, I will drink it up and never look what is in it. And after a little time more spent in private prayer, he said, Lord receive my soul, and so yielded up the ghost.



THOUGHTS upon TASTE.

[By the Rev. John Wesley.]

1. A Few weeks ago I read with care and attention, a celebrated *Essay on Taste*. I cannot say, but I entered upon it with great expectation, as I knew the Author to be a man of understanding, and one whose natural abilities were improved by a considerable share of learning. I knew likewise that the performance itself, had been highly and generally applauded: yea, that the Doctor had been honoured with the medal, which is yearly given by the Society, to him that produces the best performance on the subject proposed.

2. Yet to speak the plain truth, I cannot affirm, that it altogether answered my expectation. It did not appear to me, to be wrote upon a good plan, neither to be well digested. And there are Assertions almost in every Chapter, which are exceeding disputable. Many of these I could not clearly assert: some of them I utterly deny. Neither could I find in the whole tract, any clear, just definition of the subject. So that after all he has said, one would still be puzzled to answer the Question, "What is Taste?"

3. But is there any better Book upon the subject extant? I do not conceive there is. At least I have not seen it: although there are some ingenious thoughts of Mr. Addison upon

upon it in the *Spectator*. And near related to this, is his fine "Essay on the Pleasures of Imagination." But *Taste* is a more extensive word. It does not relate to the Imagination only.

4. It may be the more difficult to understand the precise meaning of the word, because there are so few words that are synonymous to it. I do not recollect any, either in *Greek* or *Latin*; no, nor yet in the *English* Language. Indeed we have some which are generally supposed to be nearly equivalent with it. So a man of *Taste* is almost the same with a man of *Genius*, a man of *Sense*, or a man of *Judgment*: but none of these mean exactly the same thing.

5. "Most Languages, says Mr. *Addison*, make use of this metaphor, to express that Faculty of mind, which distinguishes the most concealed Faults and nicest Perfections in writings." But this definition is far too narrow. For *Taste* refers to other things, as well as Writings. And when he adds, It "is that faculty of the Soul, which discovers the Beauties of an Author with pleasure, and his imperfections with dislike:" this is too narrow still: for *Taste* is concerned with many things beside Authors.

6. What then is *Taste*, in the general meaning of the word? It is certainly a Faculty of the Mind, analogous to the Sense of Taste. By the external Sense we *relish* various foods, and *distinguish* one from the other. By the Internal, we *relish* and *distinguish* from each other various foods offered to the Mind. *Taste* is therefore, that internal Sense, which relishes and distinguishes its proper Object. By *relishes*, I mean, *perceives with pleasure*: for in the common acceptation of the word, we are not said, to have a taste for displeasing, but only for pleasing objects. And as various as those Objects are, so various are the species of *Taste*.

7. Some of these are Objects of the Understanding. Such are all speculative Truths; particularly those of a Metaphysical or Mathematical nature. So we say, a man has a *taste* for Metaphysics; which is more than to say, He has *Judgment* therein.

therein. It implies over and above, that he has a *relish* for them; that he finds a sweetness in the study of them. And when we say, a man has a *taste* for the Mathematics, we mean by that expression, not only that he is capable of understanding them, but that he takes pleasure therein.

8. Another species of Taste, is that which relates to the objects that gratify the imagination. Thus we are accustomed to say, a man has a *taste* for Grandeur, for Novelty, or for Beauty: meaning thereby, that he takes pleasure in Grand, in New, or in beautiful objects, whether they are such by Nature or by Art. And herein there is an unbounded variety. I mean, in the different Tastes of men: some having a taste for Grandeur, some for Beauty. Some again have a taste for one kind of Beauty: and others for another. Some have a taste for the Beauties of Nature; others for those of Art. The former for Flowers, Meadows, Fields or Woods; the latter for Painting or Poetry. But some have a taste both for the one and the other.

9. But is there not likewise a kind of internal Sense, whereby we relish the happiness of our Fellow-creatures, even without any reflection on our own interest, without any reference to ourselves? Whereby we bear a part in the prosperity of others, and rejoice with them that rejoice? Surely there is something still in the human Mind, in many, if not in all, (whether by Nature, or from a higher Principle) which interests us in the welfare, not only of our relatives, our friends, and our neighbours, but of those who are at the greatest distance from us, whether in time or place. And the most generous minds have most of this Taste for Human Happiness.

10. May we not likewise observe, that there is a *Beauty* in Virtue, in Gratitude and disinterested Benevolence? And have not many at least, a Taste for this? Do they not discern and relish it, wherever they find it? Yea, does it not give them one of the most delicate pleasures, whereof the human Mind is capable? Is not this Taste of infinitely more value,
than

than a taste for any or all the Pleasures of Imagination? And is not this Pleasure infinitely more delicate, than any that ever resulted, yea, or can result, from the utmost refinements of Music, Poetry or Painting?

11. As to Taste in general, internal as well as external Taste seems to belong to all mankind: although infinitely diversified, both as to the objects, and the degrees of it. When therefore we say, "A man has no taste," the words are not to be taken strictly, as if he had absolutely no taste at all, in any of the foregoing senses: seeing every man living has more or less, an internal, as well as external Taste. But they are to be understood in a limited sense. He has *no taste*, suppose, for Metaphysics: he has no discernment, and he has no pleasure in things of this abstracted nature. Another man has *no taste* for Mathematics: he has neither pleasure nor judgment therein. Mean time the Mathematician has *no taste* either for Poetry or Music. He does not discern, and he does not relish the Beauties, either of one or the other. But every one of these has some internal taste, how dull soever it be.

12. A *dull Taste* is properly one that is faint and languid, that has no lively perception of its object. But sometimes, by a man of a dull taste, we mean one that relishes dull things: suppose dull, low, compositions in Music or Poetry, or coarse and worthless Pictures. But this is more properly termed a *bad taste*. So one is hugely pleased with the daubing of a Sign-post, another, with doggerel Verses, and a third, with the heavenly Music of a pair of Bag-pipes! Almost every town and every village supplies us with instances of the same kind. We sometimes call this a *false taste*, as it supposes things to be excellent which are not. In many it is natural: they have had this wrong turn ever since they were born. But in others it is gradually acquired, either by reading or conversation. Then we term it a *vitiating taste*: of this, too, there are abundant instances.

13. On the other hand, he has a *Good*, a *Just*, or a *True Taste*, which discerns and relishes whatever, either in the works of Nature or of Art, is truly excellent in its kind. This is sometimes termed a *Correct Taste*: especially when it is delighted more or less, according to the greater or smaller degree of excellence that is in the object. This differs very little, if at all, from a *fine Taste*: especially as Mr. *Addison* defines it, "That faculty of the mind, which discerns with pleasure all the Beauties of Writing:" should it not be rather, "Which discerns all that is Grand or Beautiful, in the works both of Art and Nature?"

14. Such a Taste as this is much to be desired: and that on many accounts. It greatly increases those Pleasures of Life, which are not only innocent but useful. It qualifies us to be of far greater service to our fellow-creatures. It is more especially desirable for those whose profession calls them to converse with many: seeing it enables them to be more agreeable, and consequently more profitable in conversation.

15. But how shall a man know, whether he is possessed of this faculty or not? Let him, says Mr. *Addison* "Read over the celebrated Works of Antiquity," (to know whether he has a taste for fine Writing) "which have stood the test of so many ages and countries: or those works among the Moderns, which have the sanction of the politer part of our Contemporaries. If, upon the perusal of such Writings, he does not find himself delighted in an extraordinary manner, or if, upon reading the admired passages in such Authors, he finds a coldness and indifference in his thoughts, he ought to conclude, not (as is most common among tasteless readers) that the Author wants those perfections, which have been admired in them, but that he himself wants the faculty of discerning them."

16. But how can a man acquire this taste? It "must in some degree be born with us: as it often happens, that those who have other qualities in perfection, are wholly void of this. But though it may in some measure be born with us, there

there are several means of improving it, without which it will be very imperfect and of little use to the person that possesses it. The most natural means is, to be conversant with the writings of the best Authors. One that has any taste, either discovers new beauties, or receives stronger impressions, from the masterly strokes of a great Author, every time he peruses him."

17. "Conversation with men of Genius is another means of improving our natural taste. It is impossible for a man of the greatest parts, to consider any thing in its whole extent. Every man, beside general observations upon an Author, forms some that are peculiar to his own way of thinking. So that conversation will naturally furnish us with hints which we did not attend to, and make us enjoy other men's parts and reflections as well as our own." Besides, if we converse freely with men of taste, and incite them to "open the window in their breast," we may learn to correct whatever is yet amiss in our taste, as well as to supply whatever we or they perceive to be still wanting: all which may be directed to that glorious end, *The pleasing all men, for their good, unto edification.*



The Victory of RELIGION over vain PHILOSOPHY: extracted from a late Author.

YOU are just come to yourself: for every thing short of this earnest desire to live wholly unto God, may be called a most dreadful infatuation or madness, and insensibility that cannot be described. For what else is our life, but a *trial* for the greatest evil or good, that an eternity can give us? What can be so dreadful, as to die possessed of a wicked immortal nature, or to go out of this world with tempers, that must keep us for ever miserable? What has God not done to prevent this? His redeeming love began with our fall, and calls every men to salvation, and every man is forced to hear

though he will not obey his voice. God has so loved the world, that his only Son hung and expired, bleeding on the cross for us. Are we yet sons of pride, and led away with vanity? Do the powers of darkness rule over us? Do evil spirits possess and drive on our lives? Is remorse of conscience no longer felt? Are falsehood, guile, debauchery, profaneness, perjury, bribery, corruption, and adultery, no longer seeking to hide themselves in corners, but openly entering into all our high places, giving battle to every virtue, and laying claim to the government of the world? Are we thus near being swallowed up by the deluge of vice and impiety? All this is not come upon us, because God has left us without help from heaven, or exposed us to the powers of hell; but because we have rejected and despised the *whole mystery* of our salvation, and trampled under foot the precious blood of Christ, which alone has that omnipotence that can either bring heaven into us, or drive hell out of us. O *Britain, Britain*, think that the Son of God saith unto thee, as he said, *O Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate.* And now let me say, what aileth thee, O *British* earth, that thou *quakest*, and the foundations of thy churches that they *totter*? Just *that same* aileth thee, as ailed *Judah's* earth, when the divine Saviour of the world, dying on the cross, was *reviled, scorned, and mocked*, by the inhabitants of *Jerusalem*; then the *earth quaked, the rocks rent*, and the sun refused to give its light. Nature again declares for God, the earth and the elements can no longer bear our sins: *Jerusalem's* doom for *Jerusalem's* sin, may well be feared by us. O ye miserable pens, dipt in *Satan's* ink, that dare to publish the folly of believing in Jesus Christ, where will you hide your guilty heads when nature dissolved, shall shew you the rainbow, on which the crucified Saviour shall sit in judgment, and every work receive its reward? O tremble! ye *apostate* sons, that come out
of

of the schools of Christ, to fight *Lucifer's* battles, and do that for him, which neither he, nor his legions can do for themselves. Their inward pride, malice, and rage against God, and Christ, and human nature, have no *pens* but yours, no *apostles* but you. They must be forced to work in the dark, to steal privately into impure hearts, could they not beguile you into a fond *belief*, that you are *lovers* of truth, *friends* of reason, *detectors* of fraud, great *genius's*, and *moral philosophers*, merely, because ye blaspheme Christ, and the gospel of God. Poor deluded souls, rescued from hell by the blood of Christ, called by God to possess the thrones of fallen angels, permitted to live only by the mercy of God, that ye may be born again: my heart bleeds for you. Think, I beseech you, in time, what mercies ye are trampling under your feet. Say not that reason, and your intellectual faculties, stand in your way; that these are the *best gifts* which God has given you, and that these suffer you not to come to Christ. All this is as vain a pretence, and as gross a mistake, as if ye were to say, that you had nothing but your *feet* to carry you to heaven. For your *heart* is the best and greatest *gift* of God to you; it is the highest, greatest, and noblest *power* of your nature; it forms your whole life, be what it will; all evil and all good comes from it; your heart alone has the key of life and death; it does all that is well; reason is but its *play-thing*, and whether in time or eternity, can only be a *mere beholder* of the *wonders* of happiness, or *forms* of misery, which the right or wrong working of the heart has caused.

LETTERS.

L E T T E R S.

L E T T E R CXXXIX.

[From the Rev. Mr. J. Welley, to the Rev. Mr. G.]

April 2, 1761.

Rev. Sir,

I Have no desire to dispute: least of all with one whom I believe to fear God and work righteousness. And I have no time to spare. Yet I think it my duty to write a few lines, with regard to those you sent to Mr. Bennet.

You therein say, "If you sent me the books, to inform me of an error which I had publicly advanced, pardon me if I say, I know numbers who call themselves Methodists, assert their assurance of salvation, at the very time they wallow in sins of the deepest dye." Permit me Sir, to speak freely. I do not doubt the fact. But 1. those who are connected with me, do not call themselves Methodists. Others call them by that nick-name, and they cannot help it: but I continually warn them, not to pin it upon themselves. 2. We rarely use that ambiguous expression of "Christ's Righteousness imputed to us." 3. We believe a man may be a real Christian, without being "Assured of his salvation." 4. We know no man can be assured of salvation, while he lives in any sin whatever. 5. The wretches who talk in that manner, are neither Methodists nor Moravians, but followers of William Cudworth, James Rely, and their associates, who abhor us as much as they do the Pope, and ten times more than they do the Devil. If you oppose these, so do I, and have done, privately and publicly for these twenty years.

But you say, "Such as do not profess this Doctrine, will not be affected by my Sermon." Indeed they will: for the
World

World (as you yourself did) lump all that are called Methodists together. Consequently whatever you then said of Methodists in general, falls on *us* as well as them. And so *we* are condemned for those very principles, which we totally detest and abhor. A small part of the *Preservative* (had you taken the pains to read it) would have convinced you of this. "Did you send them to convince me of some important truth? I have the New Testament." So have I: and I have read it for above these fifty years; and for near forty, with some attention. Yet I will not say, that Mr. G—— may not convince me of some truth, which I never yet learned from it. I want every help: especially from those who strive both to preach and to live the gospel. Yet certainly I must dissent from you, or you from me, wherever either conceives the other to vary from it. Some of my writings you "have read." But allow me to ask, Did not you read them with much prejudice? or little attention? Otherwise surely you would not have termed them *perplexing*. Very few lay obscurity or intricacy to my charge. Those who do not allow them to be *true*, do not deny them to be *plain*. And if they believe me to have done any good at all by writing, they suppose it is by this very thing, by speaking on practical and experimental Religion more plainly than others have done.

I quite agree, we "neither can be better men, nor better christians, by continuing members of the Church of England." Yet not only her doctrines, but many parts of discipline I have adhered to, at the hazard of my life. If in any point I have since varied therefrom, it was not by choice but necessity. Judge, therefore, if they do well, who throw me into the ditch and then beat me, because my clothes are dirty?

Wishing you much of the love of God in your heart, and much of his presence in your labours, I remain, Rev. Sir, your affectionate Brother,

JOHN WESLEY.

LETTER

L E T T E R CXL.

[From the Rev. Mr. J. Wesley, to the Rev. Mr. D——.]

Liverpool, April 6, 1761.

Dear Sir,

LET who will speak, if what is spoken be true, I am ready to subscribe it. If it be not, I accept no man's person. *Magis amica Veritas.* I had an agreeable conversation with Mr. Venn, who I suppose is now near you. I think, he is exactly as regular as he ought to be. I would observe every punctilio of order, except where the salvation of souls is at stake. There I prefer the end before the means.

I think it great pity, that the few Clergymen in England, who preach the three grand, Scriptural Doctrines, Original Sin, Justification by Faith, and Holiness consequent thereon, should have any jealousies or misunderstandings between them. What advantage must this give to the common enemy? What a hinderance is it to the great work wherein they are all engaged? How desirable is it, that there should be the most open, avowed intercourse between them? So far indeed as they judge it would be for the glory of God, they may openly declare wherein they disagree.

But surely if they are ashamed to own one another, in the faces of all mankind, they are ashamed of Christ: they are ashamed of him that sends, if they dare not avow whom he has sent. Excuses indeed will never be wanting. But will these avail before God? For many years I have been labouring after this: labouring to unite, not scatter the messengers of God. Not that I want any thing from them. As God has enabled me to stand, almost alone, for these twenty years, I doubt not but he will enable me to stand, either with them or without them. But I want all to be helpful to each other: and all the world to know we are so. Let them know,
Who

Who is on the Lord's side? You, I trust, will always be of that number. O let us preach and live the whole gospel! The grace of our Lord be with your spirit!

I am, dear Sir,

Your ever affectionate Brother and Servant,

JOHN WESLEY.

L E T T E R CXLI.

[From Mrs. E. Jackson, to the Rev. Mr. J. Wesley.]

March 14, 1761.

Dear Sir,

I Find the Lord exceedingly enlarging my soul. At the first, he gave me to love him with all my strength: as this increases, so does my love. No tongue can tell, what he gives me to know of himself. Such abasing sights of the most adorable Saviour's love to man! To know him, and Him crucified, is a mystery indeed! No mortal could endure the full sight of this: the earthly Tabernacle would fail before it. The little I see of it, so inflames my soul with love to Him, that I can hardly live among men. From this arises such an absolute death to all below, that nothing but obedience to his dear Majesty, makes me content to stay here. His will is my law: he has erected his Throne in my heart, and all that is within me does him homage.

I am pained to see him no more glorified among men, and more especially amongst his own people. They must in a measure have forgotten Him, or the World could never hold their hearts.

Another thing pains me, and that is, that I cannot speak no better of Him. My language is too mean to speak his praise: it often sits silent on my tongue. Indeed I feel such a vile-

ness in this earthly body, as seems to dim the lustre of its glorious inhabitant. But this still enhances his goodness, and increases my wonder at his condescension. I am likewise well aware of the weaknesses and imperfection of my human mind: which I endure with a love, gratitude, and adoration of Him, that bore such a cross for *me*.

As for wanderings, my power is not always the same. Sometimes I can resist them in a moment. They seem more hard to be overcome, when there is any indisposition of body. But this is no interruption of my union: I always find myself joined unto the Lord. I would speak this with reverence, and humbly desire to sink ten thousand times lower yet, if it be possible.

I am much obliged for yours, and esteem it a favour that you will take any notice of,

Your unworthy Servant,

ELIZ. JACKSON.

L E T T E R CXLII.

[From Mr. George Bell, to the Rev. Mr. J. Wesley.]

Whitehall, April 6, 1761.

Rev. Sir,

IT is about three years since I was justified. I had not long been in this state, before Satan told me, I need not pray, nor communicate, nor go to the chapel any more. But it was not long before the snare was broken, and I continued in all the ordinances of God.

In August last, examining myself, I found I was still unclean of heart. Not long after, I heard that God had cleansed the hearts of several among our brethren. On this, I considered,

sidered, How *I* might attain it; and the plan I marked out was this. I thought to get daily more of every grace, till I had a single eye; and then to walk diligently in the light, till I had a clean heart. This I thought the only way. And when I heard any speak otherwise, I thought they were sadly deceived.

On the 28th of February, being alone in my room, the power of God came upon me, so that I durst not open my mouth. But after a while, my heart being ready to burst, I cried out, "Lord, fill my soul with love." On Sunday I had such another visitation, and wondered what the Lord was going to do with me. On Monday, He so overcame me with his love, that I fainted away for some time. The next evening, as I was reading the Scripture, I felt a greater power than ever. I saw the Son of God wounded for *me*, which so pierced my heart, that I sunk into nothing before him. I saw myself at an immense distance beneath his feet: I saw I was the least of all Saints. It seemed, as if my spirit was just ready to force its way out of the body. I saw his love so great to *me*, I thought I should die with desire. I saw the necessity of having my heart cleansed, that I might love him with all my heart. I cried, as before, "Lord, fill my heart with love. But instead of this, he began to empty me of sin. His Spirit sat upon me as a refiner's fire. I now felt what I had condemned in my brethren as folly. I found it was "with burning and fewel of fire," that I must be cleansed from sin. In this state I continued till Thursday. I then was at brother *Guilford's*, and we went to prayer. But my heart was as a stone; and when the Lord would have taken possession of it, I shrunk back. *Daniel Owens*, however, received the blessing. I cried the more, "Lord break my heart." And my desire was so strong, that for two days after, I could hardly fetch my breath. On Saturday night, I went to *Joseph Guilford's* again, and the Lord *did* break my heart. But yet I had not what I desired; I was brought to the birth: but there was not strength

to bring forth. On Sunday, I cried vehemently to God, and continually expected his coming. I offered up my soul to him incessantly, till, in a moment, he sealed me for his own. I knew he had saved me from all sin, and left none remaining in me. I felt, he had given me a clean heart, and renewed a right spirit within me. I now truly ceased from my own works. I found no more self-will, no anger, no pride : nothing in my soul but pure love alone. On Monday, I saw the Lord at the right hand of God, ready to hear and answer my prayer. I saw my soul in the arms of Christ, and could not help crying out, " I am one of the lambs that he carries in his bosom." I find, I cannot live a moment without him. O he is altogether lovely! My heart runs over with love to him: I want a larger heart to praise him! Let not this seem strange to you; but cry to God, that you may experience the same.

I am, Rev. Sir,

Your affectionate Brother in the Lord,

GEORGE BELL.

Corporal, in the King's Life-Guards.

Such *was* George Bell! What is he now?

P O E T R Y.

Sent with a NOSEGAY.

[By *Miss F*———.]

THE Nosegay of the day you'll find,
 An Emblem of Eliza's mind;
 Cheerful, and innocent, and sweet:
 Alas! when such perfections meet,

Full

Full oft my mournful heart has said,
 What pity that the Flower should fade?
 Yet why, my heart, that mournful thought?
 A Christian should be better taught.
 Immortal Virtue never dies:
 'Tis but transplanted to the skies.

Wrote on the same Occasion.

[*By the same.*]

THESSE Flowers a moral hint dispense;
 Each different, yet they all agree
 To charm the eye, and glad the sense:
 Sweet union in variety!

O when in Love's strong bands conjoin'd,
 Shall we the jarring seats behold?
 And Christians of one heart and mind,
 Recal the lovely days of old!

A PRAYER for King *GEORGE*.

WHY do the christen'd Heathens rage,
 And furiously their powers engage
 Against the Lord most high,
 Against his dread Vicegerent here,
 Cast off the yoke of loyal fear,
 And God himself defy?

Counsel

Counsel they take, but not by Thee,
 Great King of Kings, whose firm decree
 Supports the British Throne :
 Through whom our rightful Monarch reigns,
 Thy sovèrign Character sustains,
 And bows to Thee alone.

Thine eye observes, thy spirit knows
 His open, and his secret foes,
 Who deep their plots conceal,
 As zealous for their Country's good,
 Stir up the undiscerning crowd,
 And make a league with hell.

But Thou, without the help of man,
 Canst all their fiercest wrath restrain,
 And all their plots confound :
 Canst on our King thy blessings shed,
 And cover his anointed head,
 With lasting glories crown'd.

Answèring in us thy Spirit's cries,
 Now, Lord, in his defence arise,
 With majesty supreme
 Adorn the Man of thy right hand,
 That all may bless his mild command,
 And honour Thee in him.

Long may he here thy image live,
 Thy kingdom in his heart receive,
 Spiritual joys unknown :
 Earnest of joys that never end,
 And late with all thy saints ascend,
 To fill a heavenly throne.

It is appointed for Men once to die.

TREMENDOUS God with humble fear,
 Prostrate before thy glorious throne,
 Thé irrevocable word we hear,
 Thy sovèreign Rightéoufness we own.

'Tis fit we should to dust return,
 (Since such the will of the most High)
 In sin conceivèd, to trouble born,
 Born only to lament, and die.

Submissive to thy just decree,
 We all shall soon from earth remove :
 But when Thou sendest, Lord, for me,
 O let the Messenger be Love.

By whispèring Love into my heart,
 Warn me of my approaching end,
 And then I joyfully depart,
 And then I to thine arms ascend !

S H O R T H Y M N S.

Isaiah vi. 13. *The holy seed shall be the substance of the oak.*

OFT by thy judgments shook,
 Thine anger's furious blast,
 The sturdy *British* oak,
 Its witherèd leaves hath cast ;
 Yet did its substance still remain,
 For *Jesus* doth his church sustain.

Still

Still may the holy seed,
 Our firm protection be :
 And through our nation spread,
 And prop the falling tree,
 Till to our utmost height we rise,
 By *Christ* transplanted to the skies.

Isaiah xi. 13. *Ephraim shall not envy Judah, and Judah shall not vex Ephraim.*

HAPPY day of union sweet,
 O when shall it appear ?
 When shall we all thy people meet,
 In amity sincere ?
 Tear each others flesh no more,
 But kindly think and speak the same ;
 All expres the meekening power,
 The spirit of the Lamb ?

Visit us, bright Morning-Star,
 And bring the perfect day ;
 Urged by Faith's incessant prayér,
 No longer, Lord, delay :
 Now destroy the envious root,
 The ground of mutual feuds remove ;
 Fill the earth with golden fruit,
 With ripe, millennial love.

END OF VOL. III



C O N T E N T S

O F

V O L U M E III.

	Page
A DDRESS to the Reader	iii
A Paraphrase on the ninth Chapter to the Romans.	
Extracted from John Goodwin	9
The same, continued	65
The same, continued	121
The same, concluded	177
Fate and Destiny, inconsistent with Christianity: in eight	
Conferences, between Epenetus and Eutyclus: extracted	
from Mr. Edward Bird, by J. Wesley, M. A.	233
The same, continued	289
The same, continued	345
The same, continued	401
The same, continued	457
The same, continued	513
The same, concluded	569
An Exposition of the seventh Chapter of the Epistle to	
the Romans: extracted from a late Author	625
The Life of Armelle Nicolas. Wrote by her intimate	
Friend	19
The same, continued	81
The same, continued	137
The same, concluded	177
	Some

C O N T E N T S.

	Page
Some Account of Mr. Thomas Lee. Wrote by himself	25
The same, concluded	140
An Account of Mr. Alexander Mather. In a Letter to the Rev. Mr. J. Wesley	91
The same, continued	146
The same, concluded	199
On the Eternity of God	33
The Life of Gregory Lopez	249
The same, continued	305
The same, continued	362
The same, continued	417
The same, continued	474
The same, continued	529
The same, continued	580
The same, concluded	637
A short Account of God's Dealings with Mr. John Haime	207
The same, continued	255
The same, concluded	307
A short Account of the Life of Mr. Thomas Mitchell	314
An Account of the Life of Mr. Thomas Taylor: in a Letter to the Rev. Mr. J. Wesley	367
The same, concluded	420
Some Account of the Life of Mr. Thomas Hanson	477
A short Account of the Life of Mr. Thomas Hanby: in a Letter to the Rev. Mr. J. Wesley	538
Some Account of the Life and Death of Mrs. Sarah Brough	592
Some Account of the Life of Mr. John Mason: in a Letter to the Rev. Mr. J. Wesley	650
A Thought on Necessity	485
A short Account of King Henry the VIIIth's first Queen	492
Christian Experience	493
The very remarkable Speech of Sir Gervase Ellwis, Lieutenant of the Tower, at the time of his death	656
Thoughts	

C O N T E N T S.

	Page
Thoughts upon Taste. By the Rev. John Wesley	662
The Victory of Religion over vain Philosophy: extracted from a late Author	667

L E T T E R S.

Letter XCIV. To everyone of an honest and good Heart, in all the Christian Denominations	41
Letter XCV. The Rev. Mr. Fletcher, to the Rev. Mr. Wesley: asking Advice concerning his entering into Holy Orders	46
Letter XCVI. The Rev. Mr. Wesley, to the Rev. Mr. Walker, on his advising to give up the Methodist Societies to their several Ministers	48
Letter XCVII. Mr. Toplady's Remarks on Imputed Righteousness. In a Letter to the Rev. Mr. Wesley	54
Letter XCVIII. From the Rev. Mr. Fletcher, to the Rev. Mr. Wesley	99
Letter XCIX. Of public Worship. In a Letter to a Friend, by the Rev. Mr. J. Wesley	101
Letter C. From Mr. John Walsh, to the Rev. Mr. Wesley, containing an Account of a Clergyman	103
Letter CI. From Mr. James Deaves, to the Rev. Mr. Wesley, giving an Account of the Rev. Mr. Sh—y's setting out	105
Letter CII. From Mr. John Hodges, to the Rev. Mr. Wesley, on writing Controversy	107
Letter CIII. From Mr. Thomas Mendam, of Briston, Norfolk, to Mr. John Keed, of Wells, in the same County	109
Letter CIV. From the Rev. Mr. Wesley, to Miss—	161
Letter CV. From the Rev. Mr. Wesley, to the same	162
Letter CVI. From the Rev. Mr. Thomas Jones, late of St. Mary's, Southwark, to the Rev. Mr. Wesley	164
Letter	

C O N T E N T S.

	Page
Letter CVII. From the Rev. Mr. Goodday, to the Rev. Mr. Wesley	165
Letter CVIII. From the Hon. and Rev. W. Sh——y, to the Rev. J. Wesley	168
Letter CIX. From the Rev. Mr. Wesley, to the Monthly Reviewers	217
Letter CX. From the Rev. Mr. Wesley, to the same	221
Letter CXI. From the Rev. Mr. Wesley, to Miss H——	223
Letter CXII. From Mr. G. to the Rev. Mr. Wesley	273
Letter CXIII. From Mr. John Manners, to the Rev. Mr. Wesley	275
Letter CXIV. From the Rev. Mr. Wesley, to ——	276
Letter CXV. From the Rev. Mr. Fletcher, to Miss F—— and Miss R——	277
Letter CXVI. From Mr. John Fisher, to the Rev. Mr. Wesley	279
Letter CXVII. From Thomas Ward, Esq; to Sir Thomas Hedley, Knt. Serjeant at Law, concerning the Family at Gidding, in Huntingdonshire	326
Letter CXVIII. From Mr. John Walsh, to the Rev. Mr. Wesley	330
Letter CXIX. From the Hon. and Rev. Mr. S——y, to the Rev. Mr. Wesley	333
Letter CXX. From Mr. J. Oddie, to the Rev. Mr. Wesley	335
Letter CXXI. From the Rev. Mr. Maxfield, to the Rev. Mr. J. Wesley	385
Letter CXXII. A Copy of a Letter from Antigua, giving an Account of the dawn of a Gospel-Day	387
Letter CXXIII. From the Rev. Mr. Newton, to the Rev. Mr. J. Wesley	390
Letter CXXIV. From Mr. Thomas Tobias, to the Rev. Mr. J. Wesley	391
Letter CXXV. From the Rev. Mr. Newton, to the Rev. Mr. J. Wesley	441

Letter

C O N T E N T S.

	Page
Letter CXXVI. From Mr. Adam Milfom, to the Rev. Mr. J. Wesley —————	444
Letter CXXVII. From the Rev. Mr. Wesley, to ———	446
Letter CXXVIII. From the Rev. Mr. Wesley, to Mr. Trembath —————	448
Letter CXXIX. From Mr. Alexander Mather, to the Rev. Mr. J. Wesley —————	496
Letter CXXX. From the Rev. Mr. J. Wesley, to ———	499
Letter CXXXI. From the late Mr. Samuel Wells, to the Rev. Mr. Wesley —————	501
Letter CXXXII. From the Rev. Mr. Wesley, to Dr. Robertson —————	552
Letter CXXXIII. From the Rev. Mr. J. H——n, to the Rev. Mr. Wesley —————	558
Letter CXXXIV. From the Hon. and Rev. W. S——y, to the Rev. J. Wesley —————	560
Letter CXXXV. A Female Course of Study: in a letter to Miss L——, by the Rev. Mr. Wesley ———	602
Letter CXXXVI. From the Rev. John Wesley, to his Father —————	604
Letter CXXXVII. From the Rev. John Wesley, to the same —————	607
Letter CXXXVIII. From the Rev. Mr. B——, to the Rev. Mr. J. Wesley —————	611
Letter CXXXIX. From the Rev. Mr. J. Wesley, to the Rev. Mr. G—— ———	670
Letter CXL. From the Rev. Mr. J. Wesley, to the Rev. Mr. D—— ———	672
Letter CXLI. From Mrs. Elizabeth Jackson, to the Rev. Mr. J. Wesley —————	673
Letter CXLII. From Mr. George Bell, to the Rev. Mr. J. Wesley —————	674

POETRY.

C O N T E N T S.

P O E T R Y.

	Page
On the Church of England — — —	55
Thoughts on Heaven — — —	58
Short Hymns on Job xii. 16. xvi. 22. xvii. 1. 11. 13.	
— — —	61, 62, 63
A Specimen of Ancient Poetry — — —	64
Anecdote — — —	ib.
The Twenty-eighth Chapter of Job, paraphras'd. By Mr. Ward — — —	113
Careless Content — — —	116
Short Hymns on Job xix. 25, 26, 27 — — —	119
An Admonition against Swearing. Addressed to an Officer in the Army — — —	120
Verfes designed for a Watch-Cafe — — —	ib.
Amarantha. By Mr. Tooke — — —	170
Stanzas. By Miss Talbot — — —	173
Written on New-year's Eve, while the Bells were ringing out the old Year — — —	174
Epigrams — — —	175
Short Hymns on Job xxxi. 8. xxxv. 10 — — —	176
To a young Lady, on her Birth-day, being the first of April	227
On Univerfal Redemption — — —	228
On reading some Elegies — — —	230
Resignation — — —	231
Mr. Gambold's Epitaph on himself — — —	ib.
On the right manner of giving Reproof — — —	ib.
Short Hymns on Job xxxvi. 8, 9, 10. xl. 4 — — —	232
On the death of Mr. Thomas Adams. Wrote by himself	280
The Law written in the Heart. By Miss F——n	ib.
What is Religion? By the same — — —	281
Behold the Man! By the same — — —	282
He dwelleth with you, and shall be in you — — —	ib.
Verfes sent to Miss Ritchie, when apparently near Death. By Miss T—— — — — —	284
	Hymn

C O N T E N T S.

P O E T R Y C O N T I N U E D.

	Page
Hymn to Christ. By the same —	285
Short Hymns on 1 Chron. xxix. 15. Nehemiah v. 9.	
Pſalm xxxi. 20 ----	287, 288
Written in Temptation. By Miſs F——	337
On hearing a Paſſing-Bell. By Miſs M——	339
A farewel Hymn. By Mr. Samuel Wells ----	340
Another. By the ſame ----	342
Short Hymns on Ezekiel xvi. 62, 63. Daniel xii. 13.	
Proverbs xi. 22 ----	343, 344
A Letter to a Friend, verſified. By Miſs F——	393
Written at the approach of Spring ----	394
An old Man's Prayer ----	397
Another ----	398
Short Hymns on Canticles i. 7. Iſaiah xxxii. 2	399, 400
To my Friends, on the anniversary of their Wedding-Day. A Dialogue between Honeltus and Candida.	
By Miſs F—— —	450
To Mr. ——, on his Wedding-Day, 1739. By the ſame	452
A departing Miniſter's Prayer —	453
On the extent of the Atonement —	455
Short Hymns on Canticles vi. 10 —	ib. 456
On the Cauſe, Effects, and Cure of Sin. By Miſs T.	504
Thoughts on the Conſtitution of Human Nature, as re- preſented in the Systems of modern Philoſophers	506
The Myſtery of Life —	508
A Thought on Chriſtmas-Day. By Miſs F——	509
On caſting up my Accounts. By the ſame —	510
Before Preaching —	ib.
A Caution —	511
Short Hymns on Iſaiah i. 12, 13. ii. 4. —	ib. 512
A Soliloquy, written in a Country Church-Yard. By the Rev. Mr. M—— ----	561
By	

C O N T E N T S

. P O E T R Y C O N T I N U E D .

		Page
By the Rev. Mr. Samuel Wesley	---	564
A Letter to Mr. Charles Wesley. By the same	---	ib.
For the Fast-Day, Feb. 10, 1779	—	566
Short Hymns on Isaiah v. 4.	—	568
Ode on Health. By Miss T——,	----	613
God is Love. By Bishop Kenn	----	615
The Wish. By Bishop Pearce	—	618
The Beau and Bedlamite	—	619
On the Earl of D——. By Miss F——	-----	ib.
Short Hymns on Isaiah xi. 6, 7	—	620
Sent with a Nofegay. By Miss F-----	-----	676
Wrote on the same Occasion. By the same	----	677
A Prayer for King George	----	ib.
It is appointed for Men once to die	----	679
Short Hymns on Isaiah vi. 13. xi. 13	-----	ib. 680

