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T H E
Arminian Magazine,

For the Y E A R 1783.

CONSISTING OF

E X T R A C T S

A N D

ORIGINAL TREATISES

O N

Universal Redemption.

V O L U M E VI.

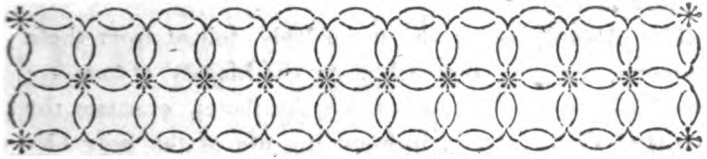
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T H E

Arminian Magazine,

For JANUARY 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILLENUS, against a VINDICATION
of the Synod of DORT.*

T H E P R E F A C E.

IT may conduce to our settlement, to consider how many of the most Learned these last Ages have produced, even when they launched forth on purpose to oppose the Truth, have absolutely yielded up themselves to the empire of it. *Arminius* undertakes the defence of *Beza*, but finding it impossible, retreats unto those Opinions which have worn his name ever since. *Tilenus*, while he sets himself in opposition to *Arminius*, is awakened with so clear a light, that he becomes a profelyte. *Arminius*' Arguments pressed so hard upon *Junius*, that he thought fit to give ground: and

VOL. VI.

A 2

Piscator

Piscator flinch't a little more upon the impressi'on made by his adversaries.

The Absurdities which unavoidably follow from these doctrines, are very reproachful to the Majesty of heaven; they deflower the beauty of his Attributes, evacuate the merits of Christ's death, frustrate the use of the holy Ordinances, and enervate the power of Godliness. For while they advance his Sovereignty, they impeach his Goodness; while they magnify his Liberty, they obscure his Wisdom; while they sweeten his Mercy, they imbitter his Justice; while they boast his Grace, they confound his Truth and Sincerity.

This doctrine attributes to God a power, not only above the laws he prescribes, and the promises he makes unto his servants, but paramount to his own essential Equity. For it saith he hath ordained the greater part of mankind to destruction, merely for his own pleasure. It makes God like an unwise Potter, who makes vessels on purpose to dash them in pieces. It teacheth, that of men, amongst whom he found no disparity, he hath elected some, and rejected others; and that he introduced a necessity of sinning for the illustration of his glory.

It teacheth, that God sent Christ to reconcile men to himself, whom he loved with an unchangeable love, before he decreed to give Christ for them: that he courts others to be reconciled, whom he hates immutably: that he calls them to repentance, enlightens them, gives them a taste of the heavenly gift, and zeal to do good works; and all this to serve for a golden chariot to conduct them with the more formality to a worse execution: that he binds some men to believe in Christ, for whom he never died: that he invites them to a Covenant of Grace, and ties them to impossible conditions under it, that he may inflict the greater torments upon them; that some men's sins, (of what nature soever,) are privileges of their Adoption, confirmations of their Grace,
and

and pave their way to glory, being part of that medium conducing to the execution of the decree of Election in them.

Besides, this Doctrine empties hell of a part of its torments, which consist in anguish and remorse of conscience, proceeding from reflexion upon lost advantages. Now this must needs be taken away by that doctrine which implies that God's decree hath, from all eternity, set heaven, and sufficient means to lead to it, out of the reach of the Reprobate.

It renders God's Commands irrational; for though he commands the work to others, yet he must do it himself; and his Euges (*Well done good and faithful servants,*) are for such actions only as himself hath irresistibly produced in men, who could not do otherwise.

The CALVINIST-CABINET UNLOCKED.

I Have seriously considered Mr. *Baxter's* Vindication of the Synod of *Dort*, against the Examination of young *Tilenus*, and proceed to make some Remarks on every part of it.

The different Opinions of the Members of the Synod, one of them *Antonius Walaeus*, states thus: There must be some common state pitched upon, out of which God made a segregation of mankind, by his eternal predestination, and distributed them into two classes, viz. of such as are to be saved, and such as are to be damned.

Touching this there are four Opinions. Either God considered men, 1. As to be created; or 2. As created, and not fallen: or 3. As created and fallen in Adam; or 4. As restored in Christ.

Here are three several Opinions acknowledged to be amongst the Calvinists, viz. Supra-lapsarians of two sorts, and Sublapsarians.

Sublapsarians. The whole process of the doctrine of the first sort of Supra-lapsarians hath been reduced to four heads ; which are these,

First, That God hath absolutely and precisely decreed the salvation of some particular men by his mercy, and the condemnation of others by his justice, without any intuition of righteousness, or sin ; obedience, or disobedience.

Secondly, That God, for the bringing to pass this his decree, determined the creation of *Adam*, and all men in him, in the state of original righteousness, and further ordained that they should sin, and so be deprived of original righteousness, and become guilty of eternal condemnation.

Thirdly, That God hath decreed those (whom he would save) as to salvation, so to the means to bring them to faith in Jesus Christ, and perseverance in it ; and this by his irresistible power, so as they cannot but believe, persevere, and be saved.

Fourthly, That God hath decreed to deny to them whom he hath preordained to destruction, that grace which is necessary to salvation : so as they are not able to believe, neither can they be saved.

[*To be continued.*]



ORIGINAL SERMONS,

By the Rev. *J O H N W E S L E Y*, M. A.

S E R M O N XIII.

On HEBREWS i. 14.

Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation ?

1. **M**ANY of the ancient Heathens had (probably from tradition) some notion of good and evil angels. They had some conception of a superior order of beings, between

tween men and God, whom the Greeks generally termed Demons (knowing ones,) and the Romans Genii. Some of these they supposed to be kind and benevolent, delighting in doing good; others to be malicious and cruel, delighting in doing evil. But their conceptions both of one and the other, were crude, imperfect and confused; being only fragments of truth, partly delivered down by their fore-fathers, and partly borrowed from the inspired Writings.

2. Of the former, the benevolent kind, seems to have been the celebrated Demon of Socrates, concerning which so many and so various conjectures have been made in succeeding ages. This gives me notice, said he, every morning, of any evil which will befall me that day. A late Writer, indeed (I suppose one that hardly believes the existence of either Angel or Spirit) has published a Dissertation wherein he labours to prove, That the Demon of Socrates was only his Reason. But it was not the manner of Socrates to speak in such obscure and ambiguous terms. If he had meant his Reason he would doubtless have said so: but this could not be his meaning. For it was impossible his Reason should give him notice every morning, of every evil which would befall him that day. It does not lie within the province of Reason, to give such notice of future contingencies. Neither does this odd interpretation in any wise agree with the inference which he himself draws from it. "My Demon, says he, did not give me notice this morning of any evil that was to befall me to-day. Therefore I cannot regard as any evil, my being condemned to die." Undoubtedly it was some spiritual Being: probably one of these ministering Spirits.

3. An ancient Poet, one who lived several ages before Socrates, speaks more determinately on this subject. Hesiod does not scruple to say,

"Millions of spiritual creatures walk the earth unseen."

Hence,

Hence, it is probable, arose the numerous tales about the exploits of their demigods, and gods *minorum Gentium*. Hence their Satyrs, Fauns, Nymphs of every kind, wherewith they supposed both the sea and land to be filled. But how empty, childish, unsatisfactory, are all the accounts they give of them! as indeed accounts that depend upon broken, uncertain tradition can hardly fail to be.

4. Revelation only is able to supply this defect; this only gives us a clear, rational, consistent account, of those whom our eyes have not seen, nor our ears heard: of both good and evil angels. It is my design to speak at present only of the former, of whom we have a full, though brief account in these words. *Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?*

I. 1. The question is, according to the manner of the Apostle, equivalent to a strong affirmation. And hence we learn, First, that with regard to their essence or nature, they are all spirits; not material, or corporeal beings; not clogged with flesh and blood like us; but having bodies, if any, not gross and earthly like ours, but of a finer substance, resembling fire or flame, more than any other of these lower elements. And is not something like this intimated in those words of the Psalmist, *Who maketh his angels spirits, and his ministers a flame of fire!* Psalm civ. 4. As spirits he has endued them with Understanding, Will, or Affections, (which are indeed the same thing, as the Affections are only the Will exerting itself various ways) and Liberty. And are not these, Understanding, Will, and Liberty, essential to, if not the essence of a spirit?

2. But who of the children of men can comprehend, what is the *understanding* of an Angel? Who can comprehend how far their *fight* extends? Analogous to fight in men, though not the same; but this we are constrained to speak through

through the poverty of human language! Probably not only over one hemisphere of the earth, yea, or

“ Tenfold the length of their Terrene,”

or even of the Solar System; but so far as to take in at one view, the whole extent of the Creation? And we cannot conceive any defect in their Perception, neither any error in their Understanding. But in what manner do they use their Understanding? We must in no wise imagine, that they creep from one truth to another, by that slow method which we call Reasoning. Undoubtedly they see at one glance whatever truth is presented to their understanding: and that with all the certainty and clearness, that we mortals see the most self-evident axiom. Who then can conceive the extent of their *Knowledge*? Not only of the nature, attributes and works of God, (whether of creation or providence) but of the circumstances, actions, words, tempers, yea and thoughts of men. For although *God only knows the hearts of all men (unto whom known are all his works)* together with the changes they undergo, *from the beginning of the world*: yet we cannot doubt but his angels know the hearts of those to whom they more immediately minister. Much less can we doubt of their knowing the thoughts that are in our hearts at any particular time. What should hinder their seeing them as they arise? Not the thin veil of flesh and blood! Can these intercept the view of a spirit? Nay,

“ Walls within walls no more its passage bar,
Than unopposing space of liquid air.”

Far more easily then, and far more perfectly than we can read a man's thoughts in his face, do these sagacious beings read our thoughts, just as they rise in our hearts: inasmuch as they see their kindred spirit, more clearly than we see the body. If this seem strange to any, who had not adverted to

it before, let him only consider, Suppose my spirit was out of the body, could not an angel see my thoughts? Even without my uttering any words? (if words are used in the world of spirits.) And cannot that ministering spirit see them just as well now I am in the body? It seems therefore to be an unquestionable truth, (although perhaps not commonly observed,) That Angels know not only the words and actions, but also the thoughts of those to whom they minister. And indeed without this knowledge they would be very ill qualified to perform various parts of their ministry.

3. And what an inconceivable degree of *wisdom* must they have acquired, by the use of their amazing faculties, over and above that with which they were originally endued, in the course of more than six thousand years. (That they have existed so long, we are assured: for they *sang together when the foundations of the earth were laid.*) How immensely must their wisdom have increased, during so long a period, not only by surveying the hearts and ways of men in their successive generations: but by observing the works of God, his works of Creation; his works of Providence; his works of Grace! And above all, by *continually beholding the face of their Father which is in heaven.*

4. What measures of *Holiness*, as well as *Wisdom*, have they derived from this inexhaustible Ocean!

“ A boundless, fathomless abyss,
Without a bottom or a shore!”

Are they not hence, by way of eminence, stiled *the Holy Angels*? What goodness, what philanthropy, what love to man, have they drawn from those rivers that are at his right hand? Such as we cannot conceive to be exceeded by any but That of God our Saviour. And they are still drinking in more love from this *fountain of living water.*

5. Such is the Knowledge and Wisdom of the Angels of God, as we learn from his own Oracles. Such are their holiness

ness and goodness! And how astonishing is their strength? Even a fallen Angel is stiled by an inspired Writer, *The prince of the power of the air*. How terrible a proof did he give of this power, in suddenly rousing the whirlwind, which smote the four corners of the house, and destroyed all the children of Job at once? (chap. v.) That this was his work, we may easily learn from the command to *save his life*. But he gave a far more terrible proof of his strength, (if we suppose that messenger of the Lord to have been an evil Angel, as is not at all improbable) when he smote with death a hundred fourscore and five thousand Assyrians, in one night, nay, possibly in one hour, if not one moment. Yet a strength abundantly greater than this, must have been exerted by that Angel, (whether he was an Angel of Light or of Darkness, which is not determined by the Text) who smote in one hour, all the first-born of Egypt, both of man and beast. For considering the extent of the land of Egypt, the immense populousness thereof, and the innumerable cattle fed in their houses, and grazing in their fruitful fields: the men and beasts who were slain in that night, must have amounted to several millions! And if this be supposed to have been an evil Angel, must not a good Angel be as strong, yea, stronger than him? For surely any good Angel must have more power than even an "Archangel ruined." And what power must the four Angels in the Revelation have, who were appointed to keep the four winds of heaven? There seems therefore no extravagance in supposing, that if God were pleased to permit, any of the Angels of light could heave the Earth, and all the Planets out of their Orbits: yea that he "could arm himself with all these elements," and crush the whole frame of Nature. Indeed we do not know how to set any bounds to the strength of these first-born children of God.

16. And although none but their great Creator is omnipotent, yet although none beside him can ask, *Domine, I will*, heaven

heaven and earth? Yet undoubtedly he has given an immense sphere of action, (though not unbounded) to created spirits. *The prince of the kingdom of Persia*, (mentioned Dan. x. 13.) though probably an evil Angel) seems to have had a sphere of action, both of knowledge and power, as extensive as that vast empire. And the same, if not greater, we may reasonably ascribe to the good Angel, whom he withstood for one and twenty days.

7. The Angels of God have great power, in particular over the human body; power either to cause or remove pain and diseases; either to kill or to heal. They perfectly well understand whereof we are made: they know all the springs of this curious machine; and can doubtless, by God's permission, touch any of them, so as is either to stop or restore its motion. Of this power even in an evil Angel, we have a clear instance in the case of *Job*, whom he *smote with sore boils* all over, *from the crown of the head to the sole of the foot*. And in that instant undoubtedly he would have killed him, if God had not *saved his life*. And on the other hand, of the power of Angels to heal, we have a remarkable instance in the case of Daniel. There remained no *strength in me*, said the prophet; *neither was there breath in me*. Then one came and touched me and said, *Peace be unto thee: be strong, yea, be strong*. And when he had spoken unto me, I was *strengthened*, vi. 17, &c. On the other hand, when they are commissioned from above, may they not put a period to human life? There is nothing improbable, in what *Dr. Parnell* supposes the Angel to say to the Hermit concerning the death of the child;

“ To all but thee in fits he seem'd to go :

And 'twas my ministry, to deal the blow.”

From this great truth the heathen Poets probably derive their imagination, that Iris used to be sent down from heaven, to discharge

discharge souls out of their bodies. And perhaps the sudden death of many of the children of God, may be owing to the ministry of an Angel.

[To be concluded in our next.]

A Short Account of Mr. SAMPSON STANIFORTH: in a Letter to the Rev. Mr. WESLEY.

Rev. and dear Sir,

1. I Never thought I should be called upon to appear in print, or to give an account of myself, considering, how many of my Brethren there are, who have not only deeper Experience, but far greater abilities, and more time than me. But since you desire it of me, I think it my duty to obey those that are over me in the Lord. I now therefore cast my mite into the treasury, and pray God it may be profitable to some soul! I shall, first, speak of my life from the time of my birth, till I was about twenty-five years old: and, Secondly, from the time that God called me, to the present time. I am sensible my case is peculiar, both in a state of sin and in my conversion to God; and my account of it must be very imperfect, as I never kept any Diary, and can only set down a few things that I can call to mind, after so many years.

2. I was born at *Sheffield*, in December 1720. My Father, who was a Cutler, had thirteen children; but only four lived to years of maturity. There was no care taken of my education; none in the family having the form, much less the power of Religion: so that while I was young, I heard nothing about either Religion or Morality. Hence it was that I had no conviction of any kind, no fear of God before my eyes, no thought of his providence, of his sparing mercy, or indeed of his having any thing to do in the world.

Nay,

Nay, I was totally averſe to all good, and hated the very appearance of Religion. And in this deplorable ſtate I continued, till I was fourteen years of age.

3. I was then put apprentice to a Baker. This was a very good place for my body: but no care at all was taken of my ſoul: only that ſometimes my Maſter made me read on Sunday, a chapter in the Bible. But I knew not what it meant, nor why it was called the Word of God, or what people went to Church for? From fourteen to ſeventeen, I was diligent in my buſineſs, and gave ſatisfaction to my Maſter. But all this time, I never once thought, Why was I born into the world? What is my buſineſs in it? Or where ſhall I go, when this life is over?

4. I was now faſt bound with the chains of ſin, filled with unholy deſires, and as often as occaſion offered, bringing them into practice. And I had not the leaſt remorse, for any of the ſins I was daily committing; being as perfectly *without God in the world*, as the beaſts that periſh. I now got into bad company, and by their advice and encouragement ran into open wickedneſs, gaming in particular, to the great diſadvantage of my Maſter, and the great ſorrow of my Parents. And yet I ſtill had not the leaſt compunction, nor any more ſorrow for ſin, than a wild aſſes colt.

5. I began about this time to get into company with the ſoldiers that were in the town. And I frequently told my Mother, that I had an inclination to go into the Army. This troubled her much: and ſhe often with tears expoſtulated with me concerning it. To keep me out of it, ſhe uſed to ſupply me with money. But this only enabled me to keep more company, and to run into all manner of ſin. Several times ſhe fetched me away from my companions at night; but whenever I could, I ran away from her, and got to them again: and in this ungodly courſe I went on, till I was about nineteen years of age.

6. One

6. One night I was in company with a neighbour's son, who had been in the Army some time, and was now absent from it upon a Furlow, to spend a few days with his friends. After we had been drinking till about eleven o'clock, he asked me, Whether I would not lift? I immediately answered, I would, and he gave me three guineas, and a crown to drink his Majesty's health: we continued drinking all night. In the morning one came in that knew me, who went and told my Mother. She came with one of my sisters and took me home, and put me to bed. Afterwards she went and returned the money which I had received, and with a little more bought me off. I then went home to my Master, who received me very kindly, and did not upbraid me with any thing that I had done:

7. But all this made not the least impression upon me. I felt no gratitude either to God or man. About eight days after, as I was one morning going out with my bread, I met the Serjeant and two more soldiers, and told them I wanted to lift. We went into an alehouse together, and I received the money from them. I sent the basket back to my Master, and immediately went two miles to the Justice's to take the oath. About a fortnight after, I left *Sheffield*. All my friends were in tears: but it made no impression on me: as I was not only fierce and passionate, but also sullen and malicious, without any feeling of humanity. Instead of weeping with those that wept, I even rejoiced in their sorrow.

8. Hence we marched for *Edinburgh*. We arrived there on the 15th of the November preceding the great Frost. I was drafted into one of the companies that lay in the Castle: there my hardships began. There were no barracks then, but we lay upon straw in the vault, and throughout the winter had but one fire for seventy men. Through my own sin and folly, my little pay was soon gone; and generally two days in a week, Tuesday and Friday, being the days before the pay-days, I had little or nothing to eat. But even this, together with

with hard duty, made no manner of impresson upon my heart. Nay, I became more hardened, and added profane swearing to my other sins. From thence we marched to *Glasgow*, where I several times heard that dear Servant of God, Mr. *Whitefield*. But I had no conception of what he said, nor any desire to profit by it. We next marched to *Ayre*, where a kind of Providence watched over me for good. For I and two more wild fellows took a boat, and rowed down toward the sea. But we had not skill to manage it, and the ebbing tide was carrying us down to the sea; when just at the end of the pier, the boat gave a turn, and we caught hold of a post. Here we held, till help came: otherwise we had probably gone to the bottom of the sea, and to the bottomless pit at once, as we were all sinning with a high-hand, 'drinking in iniquity like water.

9. From this place we marched to *Perth*, and lay there some time. During our stay, I paid my addressees to a young woman. But though she loved me, I did not behave to her with that honour I should have done. Just at that time, the old Highland Regiment came to quarter at *Perth*: and I was remanded to the other side of the river, to a little village called *Bridge-End*: she had some relations in this regiment, to whom she told what had passed between us. They sent for me, and for some time, behaved with a deal of kindness, expecting that I would give them farther promises of fulfilling my engagement with her. She was present at the same time. Finding I did not in any wise answer their expectations, they began talking together in their own language, and as I could not but observe, with great warmth of spirit. Though I did not, she understood what they said, and endeavoured to pacify them. A little after she rose up, called me out, told me, they were determined to kill me, and begged me, for God's sake, to return with all speed into my own quarters: I took her advice, and returned immediately. I came to town again the next market-day. They heard of it, and were in search

of

of me, being fully determined upon revenge. But she found me out first, informed me of their fixt resolution to murder me, and insisted on my crossing the water without delay. I ran to the water side. A boat was just going off, into which I stept: but before we were half over the water, they came running down with their swords drawn, to the river side. But they durst go no farther, there being strict orders that none should pass the river.

10. We marched from *Perth* to *Edinburgh*, and thence to *Shields*, in order to embark with the rest of the Army for *Flanders*. I had now been three years and a half in the Army. We were eight days on our passage, and landed at *Ostend*, in Spring, 1743. Thence we marched to *Ghent*, where we were joined by three Regiments more, to guard the King's baggage and the Army's cloathing. This was a long and fatiguing march, as well as a dangerous one. We had above four hundred waggons, with other carriages, and several pieces of cannon under our care; and expected every day to be attacked by a part of the French Army. So that we were obliged constantly to march in order of battle, and had no settled Camp, till we came to the grand Army, a few days after the battle of *Dettingen*.

11. We then marched to the Camp at *Worms*. There orders were read at the head of every regiment, That no soldier must be seen above a mile from the camp, upon pain of death; which was to be executed immediately, without the form of a Court-Martial. But this did not at all deter me. Although my life was in continual danger, I went on in the same course all the campaign, neither fearing God, nor regarding man. One night in particular, as soon as we had pitched our tents, I set out with some of my comrades, to a little town which lay on the left of the camp. I was busy in drinking, when the Captain with a Guard of horse was coming to take us up, being appointed to seize upon all who were found out of the lines, and to hang up the first man

without delay. I looked back and saw the Captain and his guard, who had shut all the gates. But I ran to the great gate, wherein was a wicket-door, which was only upon the latch. I slipped through, and before the gate could be opened for horse-men to follow me, I ran some distance from the town, and hid myself among the Vines. There I lay till they were past, and then got into the camp, just as the roll was calling.

12. After several marches, we came, toward the close of the year, to the camp near *Spires*. Before this, many grievous complaints had been made, of our soldier's plundering the country. To prevent this, it was again proclaimed at the head of every regiment, That the Captain with his guard would be out every night, and had express orders, immediately to hang up the first man that he took. I was close to the Officer who read this; and to shew how little we regarded it, as soon as he was gone to his tent, I and ten more of our regiment set out to plunder. We went to a village about two miles from the camp, to search for money, but could find none: however we saw four bullocks, which we drove away before us. One of our Officers met me, and asked whose they were? I told him they were some that we had bought: he said, very well, and went away. We sold three of them, and killed the other. The next day the poor people came to the camp, and found the three which we had sold. They made their complaint to the Commanding Officer, who immediately gave orders to apprehend us. But that very morning I had been sent to some distance from the camp on an out-party: so the good Providence of God, though I knew him not, once more preserved me from a shameful death.

13. Orders now came for our marching into *Flanders*, in which long march nothing material happened. The English Army quartered in *Bruges* and *Ghent*: our regiment was in *Ghent*; where we had cold lodging, little fire and hard duty.
I lay

I lay here three months, still continuing in my ignorance and rebellion against God. Mean time I had many sorrowful letters from my dear Mother, with frequent little supplies of money. All the next summer we lay quite inactive, only plundering all the country. When I look back on those times, I know not which to admire most, God's goodness or my own wickedness: to compleat which, I was now engaged with a negro-man's wife, who was passionately fond of me. But what is too hard for God? I was now about twenty-five years old: and had never yet once said, with any real desire, "Lord, have mercy upon me!" But better days were at hand. The manner of God's bringing me out of the horrible pit I am next to relate.

[To be continued.]



An Extract from the JOURNAL of Mr. G—— C——.

Continued from Vol. V. page 641.

January 1, 1758.

FOR several days I have been much affected with the love of God, my heart being truly contrite, and my conscience tender. I am convinced the Lord is carrying on his good work in my soul: and yet I am often ready to give up the hope of loving him with all my heart.

Jan. 13. I met that good man, *Thomas Walsh*, who said, "O *George*, how good a God have we?" My heart replied, To me he is a barren wilderness: for still the fiery trial continues. Yet do I strive to give myself up to the will of God. But I want the spirit of supplication. My soul seems pinioned. If I could pray with the Spirit, surely I should attain more liberty. Many suppose that I have some idol, because I speak so frequently of the piercing sense I have of

my corrupt nature. But if I had, surely God would shew it me, as he sees my heart is open to instruction either from him or his servants.

March 5. I feel a sensible union with Jesus, and a soul capable of infinite happiness. Yet I am sometimes driven to doubt, whether I shall ever attain that holiness, without which I cannot be meet to appear before God. This is very afflictive; but the Lord lifts up my head, and gives me a hope, that I shall overcome at last.

April 6. Blessed be God, he has given me a sincere desire to be holy as he is holy. Yet I grieve to feel myself still addicted to pride, peevishness and self-will; and often weary of the service of God, as also of his salvation.

May 21. How many have I seen, that were once pillars in the Church, but are now gone back to the world! Blessed be the Lord, that I have not yet turned my back on his ways. I thank him, that though my soul is not holy, yet I have a love to all his commandments, and I am pressing after his perfect love.

July 3. There is certainly a great deficiency in my faith, or I should not frequently feel condemnation. Seeing I have every day, more or less, the witness that my sins are forgiven. I live in the breach of no command: there is no created thing I desire: yet I am not happy, because I am not holy.

Nov. 12. Still my soul follows hard after God. And he gives me deep contrition for my past sins, and for my present unlikeness to him. I have also another cause of grief. My girl having by her wretched way of life, destroyed a good constitution, and got into a decline, desires to be received again. Though it is contrary to my mother's desire, yet I know not how to refuse her. It may be the good pleasure of God, to give her repentance unto life.

Dec. 10. I have for some days felt great anguish of spirit, from a quick sense of pride and self-will. Though evil reasonings and unbelief prevail, so that I have no power with
God.

God, yet to-day I felt an uncommon measure of love, and he again let me know, that if I obey his voice, he will surely renew my soul in holiness.

April 15, 1759. I still go on, sometimes believing, I shall soon see the day, when the Lord will say, *Thou art all fair*, my love; there is no spot in thee: at other times unbelief prevails, when I give way to reasoning, or trifling, or neglect prayer. This I know, that I sincerely seek to be saved from all the works of the devil. And this day I examined myself closely before the Lord, earnestly desiring him to let me know, what it is, that prevents my enjoying his pure love. I am afraid, it is want of humility.

May 24. My spirit is watchful, fearing the deceitfulness of sin: and I am much in prayer, frequently with fasting, that the flesh may be subdued to the spirit: this day I was pleased with some fine painting: but it will not satisfy an immortal spirit. O no! Nothing but holiness! Heaven itself, without this, could not satisfy my soul.

July 15. The work of God in my soul is a mystery indeed; I surely love God and keep his commandments, as far as I have ability to do: yet I have little solid comfort. Speaking of this to my brethren, they tell me, I am not thankful for the salvation already given. It may be so. I may look too much at my own evil nature and too little at the merits of Jesus. But surely I would not keep myself in pain: I would not have my heart bleed under a sense of sin; especially as it has no dominion over me: but I know not how to help it.

Aug. 16. I found the Lord very near to me, giving me to understand the work of his grace, shewing me, he is sitting upon me as a refiner's fire, and that he does and will support me. This greatly comforted my spirit, which was ready to sink, under the pressure I felt from devils, men and sin. I do not believe as I ought: therefore I suffer far more than those who are ready to take the Lord at his word. But he

is

is my witness that I seek to be holy. Yet I do not seek it purely to avoid affliction; but that I may be capable of loving him with all the powers of my soul.

Thursday, Aug. 24. My heart was pained, finding no more than twelve public Bands, whereas there used to be a hundred or more. This, with the backwardness of some to know themselves, either by self-examination, or opening their hearts to each other, made me fear, Heart-Religion is dying away, in many who did once love Jesus. This day I had a fever: but it gave me no concern: my heart wants Jesus, and would endure a thousand days bodily pain, for one hour's enjoyment of his pure love.

Sept. 16. God again witnessed to the work of his grace, and gave me to believe, it will work what he intends. He knows I have need of these consolations: the more so, as I find no one else exercised in this matter, with so continual, and piercing a sense of his corrupt nature.

[*To be continued.*]

A short Account of the death of Mr. RICHARD BOARDMAN.

SUNDAY, September 29th, Mr. Boardman, having been about eleven days at *Cork*, was going out to dinner, when, as he was walking, he was suddenly struck blind, so that he could not find the way, till one of our friends met him and took him by the hand: soon after he seemed to recover himself, and sat down to dinner. But quickly after, he had a kind of fit, wherein he was deprived both of speech and of understanding, and had one of his sides strongly contracted: yet after a few hours, he was pretty well. A Physician was called in, who termed it a nervous distemper, and did not think there was any danger. On Monday he seemed to be perfectly well, and preached both on that and the following evenings.

evenings. In the mean time his mind was calm and serene, and no way anxious about Life or Death. On Friday morning he appeared quite easy, and met the people at the hour of intercession. When it was observed, that he had a very uncommon degree of freedom and power with God. After the intercession, he went about three in the afternoon to dine in *Blarney-lane*. As he was walking, his wife observed him to falter in his speech, and desired him to return. But he would not comply. As soon as he came into the house, he sunk down insensible. He was brought home in a carriage, and two Physicians were sent for. They both declared, it was an Apoplectic fit, and that there was no possibility of helping him. It continued till nine in the evening. He then expired in the arms of two of his brethren, and in the presence of many, who commended him to God, with sorrowful hearts and weeping eyes.

The Sunday morning before his death, he preached from, *Though he slay me, yet will I trust in him*. It was a solemn meeting: a reverential awe filled the hearts of the congregation. In his last prayer on Friday, at the intercession, he prayed fervently for the people, and begged that if this was their last meeting in this world, they might have a happy meeting in the realms of light. When he was leaving *Limerick*, he told Mrs. Boardman, that he should die in *Cork*. But he spoke it, without the least concern, as knowing in whom he had believed. Mr. Yewdall preached his funeral Sermon, on *Blessed are the dead which die in the Lord*: I think to as large a congregation, as ever I saw in the room at *Cork*.

[Above

[Above fifty Years ago, I met with a remarkable Account, intituled, THE SECOND SPIRA. I subjoin an Extract from it.] J. W.

A Narrative of the Death of the Hon. Fr. N———t, Son to the late ——.

AT sixteen he was sent to the University of ——, where he continued five years, and behaved so agreeably to his religious education, that he was looked upon as a blessing and an ornament to his family. At twenty-one he came to town, and entered himself at ——, to study the Law.

His new acquaintance began to rally him for his Religion : to whom he would say, “Gentlemen, you, who pretend to reason, cannot think Laughter a conclusive Argument. If Religion be so absurd as you would have me believe, why do not you give some fair Reasons against it?” This, some of them would attempt, and though their argument at first was as unsuccessful as their raillery, yet the poison sunk by degrees, and at last tainted him as deeply as themselves. He was adopted into their Society, which met to lay down Rules, for being so Critically Wicked, that the Law should not be able to take hold of them.

He still kept a fair correspondence with his friends; and in strange places was sober and reserved. But in secret, and among his acquaintance, as wicked, as good-parts, abundance of temptations, and a fair estate enabled him to be.

On Nov. 30, 1692, He was taken ill, and found, notwithstanding all his precautions, he had not yet shook off the expectation of another life. This made him throw himself upon his bed, and broak out into these expressions; “Whence this
this

this war in my breast? What Argument is there now to assist me against Matter of Fact? Do I assert that there is no hell, while I feel one in my bosom? Am I certain there is no after-retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is as vigorous as ever? O that any one could restore to me my antient innocence! Wretch that I am, whither shall I fly from this breast? What will become of me?

One of his old companions now coming in said, "How now, brother? Why this melancholy look and posture? What is the matter?" "The matter?" replied he; it is you, and your companions, who have instilled your principles into me, which now, when I have most need of them, leave me in confusion and despair! What comfort have you now to fortify me with against the fearful expectation of another Life? Are you certain that the soul is material and mortal, and that it will dissolve with the body?" So certain, replied the other, that I venture my whole upon it. Here I interrupted them by coming into the room; and applying myself to the sick person, told him that I was a stranger to him, but hearing of his illness, I thought it my duty to offer him what service I was capable of. "I thank you, said he, and would desire you to engage that gentleman who sits there, and prove to him the soul is not matter nor mortal." "That, said I, is easily proved. Matter is universally allowed to be indifferent to Motion or Rest: that if it be in Rest, it will rest to all eternity, unless something else moves it; and if it be in Motion, it will eternally move, unless something else stops it. Now you who think the Soul Matter, say that it first moves the Animal Spirits, they the Nerves, these the Limbs. But to say this, is to say that Matter moves itself, which is absurd. Therefore the Soul is not Matter, and consequently not liable to be dissolved as Matter is."

The sick Gentleman answered only with a groan, whilst his friend made haste out of the room. I was surpris'd, and desired to know the reason of his discontent. "Alas, Sir, said he, you have undeceived me now it is too late: I was afraid of nothing so much as the Immortality of the Soul. Now you have assured me of that, you have ascertained me of a hell, and a portion among those who have apostatized from their Religion. You have now sealed my damnation, by giving me an earnest of it; I mean, an awakened Conscience, that brings my sins to my remembrance, by reckoning up the numerous catalogue, for which I must go and give account. O apostate wretch! from what hopes art thou fallen! O that I had never known what Religion was! Then I had never denied my Saviour, nor been so black an heir of perdition." I stood speechless for some time; but so soon as I could recollect myself, said, Sir, I would desire you would take care how you violate the mercy of God, and think so slight of the sufferings of Christ, as if they were not sufficient for the redemption of the greatest sinner. This may be a delusion of the Devil. If you are convinced the Soul is immortal, I hope it is for a good end. Now you have some time to prepare for your eternal welfare. To which he replied, "As to the mercies of God in Christ, I once knew and tasted what they are; which is now my present curse, in that I am now sensible of my loss. They are, I grant you, sufficient for those who have any share in them. But what is that to me, who have denied Christ? who have daily crucified him afresh, and put him to an open shame? The Devil has nothing to do with the torture I undergo. It is no delusion of his, but the just judgment of God. And you have given me sensible horror of my sins, by proving my Soul immortal. Had I gone straight to hell in my old opinion, I had endured but one hell, whereas I now feel two: I mean, not only an inexpressible torture which I carry in my breast, but an expectation of I know not what change. O that I was in hell, that

that I might feel the worst ! And yet I dread to die, because the worst will never have an end."

All this he spoke with so much eagerness, as is scarce to be imagined. He was now got to bed, refusing all sustenance, and exceedingly sweating through the extremity of his torments. Before I took my leave, I desired to pray by him, which with much reluctance he consented to. In the midst of prayer, he groaned extremely, tossing himself as if he was in the agonies of death. When prayer was over, I asked him the reason of it. He answered, "As the damned in hell, who lift up their eyes in torments, and behold afar off the faints in *Abraham's* bosom, have their torments thereby doubled, first by reflecting on the misery they are in; and secondly, by observing the happiness they have lost: so I, knowing myself to be hardened, and sealed unto damnation, hearing the prayers of the Righteous, to which God's ears are always open: this increases my torment, to think I am excluded from such a privilege, and have no portion left me, but weeping, wailing, and gnashing of teeth for ever." Pray, Sir, said I, consider, there is a vast difference between you and those that are in hell. They are lost irrecoverably for ever, without any hope of pardon: you are yet alive, and have promises belonging to you in common with other sinners; Christ died for sinners, and God has sworn by himself, "I delight not in the death of a sinner, but would rather that he turn from his wickedness and live." He replied with his usual earnestness, "I will grant there is as much difference between me and those that are in hell, as between a common devil and a devil incarnate. If these are irrecoverably lost, without opportunity of reprieve, or hopes of pardon, and I am yet alive, O, what then! what is the consequence? Not that the promises belong in common to me with other sinners; nor to any sinners but such as believe and repent. If Christ died for sinners, it was for such as repent and believe. But though I would, I can do neither; I have outlood

my day of grace, and am hardened, and reprobated. If God delights not in the death of sinners, it is such sinners, as repent and turn to him. But his justice will vindicate itself on such obstinate sinners as me, who have denied his power and providence, both in my words and actions. Now he has met with me for it, and O! it is a fearful thing to fall into the hands of the living God. If God was not against me, I should not value, though all the power and malice of men joined to engage me; though all the legions of hell contrived to torture me with the most consuming pains; but when an irreconcilable God looks down upon his creature in wrath, and consigns him over to eternal vengeance; this is intolerable! inexpressible! Ah! who can dwell with everlasting burnings! O ye that have any hope, that have not yet passed your day of grace, cry mightily to God day and night; think no labour too much to secure you from the wrath of God. O! who can stand before him, when he is angry! What stubble can resist that consuming fire!"

[*To be continued.*]

*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

Of F I S H E S.

[*Continued from Vol. V. page 646.*]

THE chief instruments in a fish's motion are the FINS, which in some are much more numerous than in others. A fish compleatly fitted for sailing, is furnished with two pair; also three single fins, two above and one below. Thus equipped it emigrates with the utmost rapidity, and takes
voyages

voyages of a thousand leagues in a season. But such fish as have the greatest number of fins have not always the swiftest motion. The shark is one of the swiftest swimmers, yet it wants the ventral Fins; the haddock does not move so swift, though it has them.

The Fins not only assist the animal in progression, but in rising or sinking, in turning, or even leaping out of the water. To answer these purposes the pectoral Fins serve like oars, to push the animal forward. They are placed behind the opening of the gills; they are generally large and strong, and answer the same purposes to the fish as wings do to a bird. Those also balance the fish's head, when it is too large for the body, and keep it from tumbling prone to the bottom, as is seen in large headed fishes, when the pectoral Fins are cut off. Next these are the ventral Fins, placed under the belly. These are always seen to lie flat on the water, in whatever situation the fish may be; and they serve rather to raise or depress the fish, than to assist its progressive motion. The dorsal Fin is situated along the ridge of the back; and serves to keep it in equilibrio. In many fishes this is wanting; but in all flat fishes it is very large, as the pectoral Fins are proportionably small. Lastly, the tail, which in some fishes is flat and upright in others, seems the grand instrument of motion; the Fins are all subservient to it, and give direction to its impetus, by which the fish darts forward with so much velocity. To explain all this by experiment, a carp is taken, and put into a large vessel. The fish, in a state of repose, spreads all its Fins, and seems to rest upon its pectoral and ventral Fins near the bottom; if the fish folds up either of its pectoral Fins, it inclines to the lame side; folding the right pectoral Fin, the fish inclines to the right side; folding the left Fin, it inclines to that side. When the fish desires to have a retrograde motion, striking with the pectoral Fins, in a contrary direction produces it. If the fish desires

to

to turn, a blow from the tail, sends it about; but if the tail strikes both ways, then the motion is progressive.

[*To be continued.*]



EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with *short* REMARKS.

Of P O W E R.

[*Continued from Vol. V. page 648.*]

“ Sect. 49. **I**F we look upon those superior Beings above us, who enjoy perfect happiness, we shall have reason to judge, that they are more steadily determined in their choice of good, than we; and yet we have no reason to think they are less happy, or less free, than we are. And if it were fit for such poor finite creatures as we are, to pronounce what infinite Wisdom and Goodness could do, I think, we might say, that God himself cannot chuse what is not good; the freedom of the Almighty hinders not his being determined by what is best.

“ Sect. 50. But to give a right view of this mistaken part of Liberty, let me ask, Would any one be a changeling, because he is less determined by wise considerations, than a wise man? Is it worth the name of *Freedom* to be at liberty to play the Fool, and draw shame and misery upon a man's self? If to break loose from the conduct of Reason, and to want that restraint of examination and judgment, which keeps us from chusing or doing the worse, be *Liberty*, true Liberty, then Mad-men, and Fools are the only Free-men: but yet I think, no body would chuse to be mad for the sake of such *Liberty*, but he that is mad already. The constant desire of happiness, and the constraint it puts upon us to act
for

for it, no body, I think, accounts an abridgment of *Liberty*, or at least an abridgment of *Liberty* to be complained of. God Almighty himself is under the necessity of being happy; and the more any intelligent being is so, the nearer is its approach to infinite perfection and happiness. That in this state of ignorance we short-sighted creatures might not mistake true felicity, we are endowed with a power to suspend any particular desire, and keep it from determining the *will*, and engaging us in action. This is *standing still*, where we are not sufficiently assured of the way: examination is *consulting a Guide*. The determination of the *will*, upon enquiry, is *following the direction of that Guide*: and he that has a power to act, or not to act according as such determination directs, is a *free agent*; such determination abridges not that power wherein *Liberty* consists. He that has his chains knocked off, and the prison-doors set open to him, is perfectly at *Liberty*, because he may either go or stay, as he best likes; though his preference be determined to stay, by the darkness of the night, or illness of the weather, or want of other lodging. He ceases not to be free; though the desire of some convenience to be had there, absolutely determines his preference, and makes him stay in his prison.

[*To be continued.*]

An Account of the PASSIONS, or NATURAL AFFECTIONS:
extracted from Dr. Watts.

UNIVERSAL DIRECTIONS *about the PASSIONS.*

[*Concluded from Vol. V. page 651.*]

24. **I** Proceed now to the religious Directions. "1. Never think yourself sufficiently guarded against the power and danger of any of your vicious Passions, till your nature be

be renewed by divine grace, till there be a thorough and universal change wrought in you, till you have obtained firm inward principles of universal holiness. If you would have the fruit good, it is in vain to break off irregular buds or lop the branches; but the Tree itself must be made good, in order to bear good Fruit.

“ 2. Give yourself no rest till the love of God has gained the supreme place in your heart. Love is the ruling passion, and if that be fixt upon the best object, it will keep all the other passions in due order and subjection.

“ 3. Keep your Conscience tender: maintain a holy jealousy of yourselves, and a constant fear of offending God: by this means your spirit will be perpetually awakened and alarmed, when an evil passion begins to stir, or when you are near the place or moment of danger, or within the reach of temptation.

“ 4. Set God always before you in his majesty and mercy. Let an awful and comfortable sense of his immediate presence at all times, and in all places, be a sovereign guard upon all the unruly motions of your spirit. This will suppress rising Pride and Envy, Anger and Malice: this will be a sure defence against the tyranny of foolish or sinful Fear, as well as a sweet support under heavy Sorrows, and an affectual means to restrain them from excess.

“ 5. Commit your soul, with all its powers and passions, to the keeping of Christ, in this state of infirmity and union to flesh and blood. He knows what it is to wear a body of flesh, what its various ferments and emotions, though in him these were all pure and innocent. He is a compassionate *High-Priest, who can be touched with the feeling of our infirmities, having himself been tempted in all things like us*, as far as innocence would permit; and he is exalted and ordained of God to take care of feeble man, wrestling with strong temptations.

“ 6. When-

“ 6. Whenever you feel a Passion arise, and are doubtful whether it be fit to be indulged or no, make a trial of it in prayer, by appealing to God concerning it: see whether it will bear that test, even the test of a tender Conscience near the throne of God.

“ 7. Make every irregular Passion a matter of humble mourning before the mercy-seat: pray earnestly for supplies of daily strength against the irregular efforts of nature; cry for help from above, whenever you are combating with your unruly Affections. God has promised sufficient aid. His grace can enable you both to conquer, and to bear vastly beyond the feeble powers of your own nature. Reason and Resolution will do much; but Religion is a divine spring of strength and victory.”

[To be continued.]

[From the Title of the following Essay, one might be inclined to think, that it was only an ingenious trifle, a matter of mere amusement. But upon a serious and attentive consideration, it will appear to be far otherwise. It is a vindication of the wisdom and goodness of God, in an instance that few advert to, that even pious persons suffer to pass unnoticed, if they are not rather prejudiced against it. But whoever calmly and impartially weighs what is here advanced, will soon lay aside those prejudices. Truth will break through the mists of vulgar Errors, and shine clear as the noon-day.]

An Extract from a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

1. THE Apostle tells us, by *Faith we understand that the things which are seen* (this whole visible world, with all its various inhabitants and productions) *were made out of*

VOL. VI. E things

things which are not seen. By the infinite wisdom, goodness, and power of the Almighty, the world with all its inhabitants, was produced; all the subjects of the animal and vegetable kingdoms, and all the innumerable species, and families of birds, beasts, and fishes, reptiles, and insects, all that live upon the earth, fly through the air, or sport themselves in the great Abyss, from *Behemoth* and *Leviathan* to the smallest insect. The very least and meanest, as well as the greatest, are all the work of God, formed by infinite wisdom and power.

2. Moses describes the creation of the fishes and fowls out of the waters, as the work of the fourth day. Gen. i. 20, 21, 22, *God said, let the waters bring forth abundantly, the moving creature that hath life, or (as it is more truly rendered in the margin) a soul; and fowls that may fly above the earth, in the open firmament of heaven; and God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged soul after his kind: and God saw that it was good.* The beasts and reptiles produced out of the earth, were the work of the fifth day, ver. 24. *And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.* They were all pronounced to be good, yea, very good, being the productions of infinite wisdom and goodness, of the most exquisite beauty, the most delicate proportion, without defect, without superfluity, exactly fitted and enabled to answer the various purposes of their creation, to execute the will of their Creator, to minister to the delight and service of man, and contribute to the beauty and harmony of the universal system.

3. These were the first inhabitants of Paradise, in which they were settled by their Maker with a special blessing to increase

increase and multiply their species, in the several regions of nature, appointed for their habitation. We may consider them as the numerous domestics of a mighty Prince, sent before-hand to fill, adorn, and beautify the several offices and apartments of his court, and give him a magnificent and triumphant reception. Accordingly so soon as Man was created in the image of God, ver. 26, 27, *God gave him an absolute power and dominion over them all. He blessed them, and said unto them, Be fruitful and multiply, and replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

4. As Man was thus created in the image of the ever-blessed Trinity, all the excellencies that were to be found in every species of animals, in their most perfect state, were in a super-eminent degree in the perfect human nature: whereby our first parent had an entire knowledge of, and dominion over all the various kinds, and orders of the animal and vegetable world. By the first he was enabled to know the very central natures, and most intimate properties of every species, and to give them significant names, expressive of their several natures. Thus we read, Gen. ii. 19. *And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof.* The original of all names was to express the nature of the things named; upon which account names and natures are very frequently in Scripture used promiscuously. And as he perfectly knew their several properties, and had them all in a super-eminent degree within himself, so he had an absolute power to direct and control them, so as to fulfil the will of their Creator, in answering the end of their creation, and preserving the peace and harmony of the whole system; whilst they received through him as God's Vicegerent, and their Governor, such commu-

nications of happiness, as their nature was capable of. He was their immediate Lord, receiving from the infinite Fountain of Light, and Good, a constant uninterrupted communication of life and blessing, which were through him derived to all the parts and inhabitants of the animal and vegetable creation, whereby he kept them all in absolute dependance upon him; so that he had an entire dominion over this whole visible world. To this Original Charter, the holy Psalmist refers, Psal. viii. 4, 5, 6, 7, 8. "*Lord, what is Man that thou art mindful of him, and the Son of Man that thou visitest him? Thou madest him lower than the angels, to crown him with glory and worship; thou madest him to have dominion over the works of thy hands, thou hast put all things in subjection under his feet: all sheep and oxen, yea and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the sea.*"

5. Here, make a stand, and review the infinite wisdom, power, and goodness of our Almighty Creator, and the transcendent beauties of the new world, the harmony, the peace and happiness of these its inhabitants, blessed with exalted faculties, strength and beauty, cropping the everlasting verdure, the unfading flowers of paradise, drinking the untainted streams of life and immortality in a delicious garden, into which neither sin nor sorrow, corruption nor death had entered, exempt from pain and sickness; where the spirits of darkness had no power, nor the least shadow of evil could find admission; where all was purity, light, and pleasure, the joys and beauties of eternal spring; where each of them in their proper order were ministering to the happiness of their sovereign Lord, the harmony of the system, and proclaiming, as it were with one voice, the glory and the goodness of him that made them! Such was, such must have been (if we believe the Scriptures) the blessed condition of these once happy creatures.

[To be continued.]

To

To Mr. JOSEPH BENSON.

Dear Sir,

MANY have inferred from my not answering Mr. *Madan's* Book, that I was of the same judgment with him. But it was owing to another cause, my want of time; I am glad you have supplied my lack of service: and that you have done it with Temper; though not with that Complaisance, which is quite unseasonable on such an occasion. I have read over your Remarks with attention, and believe they will satisfy any impartial Reader. I commend you and your labours to the God of Truth and Love, and am

Your affectionate Friend and Brother,

JOHN WESLEY.

March 30, 1782.

An ANSWER to Mr. *Madan's* TREATISE, on POLYGAMY and MARRIAGE: in a Series of LETTERS, to the Rev. Mr. WESLEY:

By JOSEPH BENSON.

L E T T E R I.

Rev. Sir,

WHEN I informed you I had been looking over Mr. *Madan's* Treatise on Marriage and Polygamy, I had no intention of making any Remarks upon it. But as you seem to desire I should, I have put down a few brief Remarks thereon.

2. The

2. The two grand points Mr. *Madan* labours to prove are, first, That Marriage consists "solely in the union of the man and woman, in the *carnal* knowledge of each other:" and secondly, that it is lawful for a man to have, at one and the same time, as many wives as he pleases.

3. As I could not think Mr. *Madan* mercenary in his views, I could not devise, for some time, what his end could be in swelling his subject into so great a bulk, as I am convinced, it might have been comprehended in eighty or a hundred pages. But I now see that this diffuse manner of writing is not adopted without a cause. Had his argument been comprised in a little compass, it would have easily appeared to be a mere cobweb; but being spread abroad as wide as possible, its flimsy nature is not discerned.

4. The foundation on which he builds his Scheme is this: Polygamy was practised of old by great and good men. Moses never once blames them for it; but on the other hand takes it for granted, that it would still be in use: therefore it must be right in all nations and ages: therefore Christ neither *did* nor *could* forbid it: to suppose that he did, is *unreasonable, absurd, and blasphemous*. Therefore those Texts in the New Testament, which have been considered, as prohibiting Polygamy, have been misunderstood. It follows, that the Christian world is indebted to this Author, for freeing them from the shackles wherewith prejudice and priestcraft have restrained their freedom, and for laying open to their enjoyment all the sweets of Mahomedan liberty. Thus the whole matter terminates in the liberty of men, and in the glory of this *great man*, who has blessed the world with so happy a discovery.

5. Thus he spreads a snare to entangle all sorts of Readers, even the *holy* as well as the *profane*. As to the *latter*, there could be no doubt of *their* embracing it, because it is according to their heart's desire; and although, as to the disciples of the self-denying Jesus, it does not seem so well calculated

calated for their reception, yet in this case too he has an expedient: "It is the Bible plan, adopted by Patriarchs and Prophets, and countenanced by the particular blessing of God. Samuel, Solomon, and even Christ himself being the fruit of polygamous connexions. Besides, it is the *only way* to prevent the ruin of women. For if a man who defiled a virgin was obliged to keep her as his wife, this would be laying the ax to the root," (as he expresses it) and effectually and entirely abolish the dreadful crimes of whoredom and fornication.

6. But lest you should think, Sir, that this is mere declamation, I shall produce quotations out of different parts of his Books, to shew that it is his very plan. But it will be impossible for me to begin with the *beginning* of his Book and go regularly forward to the end, unless I were to begin with the *middle* or *end* of my subject and write *backwards*. Hence it is that I may seek for quotations to prove every part of this charge, from every part of his book, turning the whole over to find out his sentiments.

7. Mr. *Madan* rests the whole matter upon the authority of the Scriptures alone. So Introduction, page 15, "I will examine the subjects proposed, singly on the authority of God's word." In the Preface, p. 11, he says, "The subjects of the following Treatise, being of the utmost importance, have been considered with the most serious attention, and are laid before the Reader on the highest authority, that is to say, on the authority of the holy Scriptures. Nothing less than this ought or can determine on the points herein treated." Though the reason why Mr. *Madan* rejects the authority of men, is too obvious to need mentioning; yet I cannot be sorry that he has chosen to let the decision of the points remain with the Scriptures alone; seeing by this means, he has brought the argument into little compass, and has saved me abundance of trouble.

8. On

8. On this foundation then, Mr. *Madan* considers two points.

First, Marriage, and
Secondly, Polygamy.

1. With regard to Marriage, he says, p. 18, "This consists in the union of the man and woman in a personal knowledge of each other;" which he says, "Is the only Marriage-ordinance that we find revealed in the Scriptures. Whenever this union came to pass, though two distinct and independent persons before, they were to become as one. *They shall be one flesh*, Gen. ii. 24, and so indissolubly one, as to be inseparable: what God hath joined together, let no man put asunder." Again, p. 19, "The whole is made to rest *simply* and *only* in the personal union of the man and woman: it is this alone which makes them one flesh." And yet again, p. 24, "The business of Marriage was left (when God gave the Law) as at first ordained, to one simple act of union: a conclusive proof this that nothing else is of divine institution; consequently that nothing else is essential to constitute a marriage in the sight of God; but that this is."

[*To be continued.*]



A most remarkable STORY.

UGOLINO, a Florentine Count, in a poem of *Dante's*, gives the following description of his being imprisoned, with his children, by the Archbishop of *Ruggiari*.

"The hour approached, when we expected to have something brought us to eat. But instead of seeing any food appear, I heard the doors of that horrible dungeon more closely barred. I beheld my little children in silence, and could not weep. My heart was petrified! The little wretches wept, and my dear Anselm said, *Tu guardi sì, padre: che hai?*
father

*father you look on us! what ails you? I could neither weep nor answer, and continued swallowed up in silent agony, all that day, and the following night, even to the dawn of day. As soon as the glimmering ray darted through the doleful prison, that I could view again those four faces, in which my own image was impressed, I gnawed both my hands with grief and rage. My children believing I did this through eagerness to eat, said to me, My father! our torments would be less, if you would allay the rage of your hunger upon us. We were all mute that day, and the following. *Quel di, e l'altro, stemmo tutti muti.* The fourth day being come, Gaddo falling extended at my feet, cried; *Padre mio, che non m'ajuti!* My father, why do you not help me? and died. The other three expired, one after the other, between the fifth and sixth day, famished as thou seest me now! And I, being seized with blindness, began to grope upon them with my hands and feet: and continued calling them by their names three days after they were dead. *E tre di li chiamai poichè fur morti: then hunger vanquished my grief!*"*

There is a most striking Picture of this, in the Duke of Dorset's Collection of Pictures at Nore, near Sevenoaks.



The true ORIGINAL of the SOUL.

CHAP. I.

The use of this Question.

AMONG the many intricate questions, wherein the Church of God hath almost lost itself in this last age, there are few more difficult to know, and more necessary to be known, than that which concerneth the *Soul's original.*

VOL. VI.

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The

The difficulty appears in that so many worthies who have entered into this labyrinth, could never find a clear way out again: the necessity, in that there are so many necessary points in divinity depending upon this, which cannot be well cleared without it, especially the doctrine of *Original Sin*, and the Immortality of the Soul.

But some perhaps will say, who then shall undertake that which no man ever yet could perform? I reply, Why should we not attempt it? They are not always the most learned men that find out the greatest mysteries: neither are they always the greatest men, by whom God bringeth the greatest things to pass. It is God's usual course to produce the greatest effects by the most unlikely instruments, that the power and praise may be of God, and not of man. And I doubt not but in this controversial age, God is about to reveal secrets that have been hitherto hidden. And seeing many other mysteries are daily cleared, why should not this also? Seeing that God who giveth a heart to undertake, can give power to perform.

Two extremes notwithstanding I confess are to be avoided: Curiosity and Negligence. First, Curiosity. It is strange how man's nature is affected to novelty. Nevertheless, secret things belong to God, and only things revealed, to us and our children. Where God hath not a tongue to speak, we may not have an ear to hear: when he is sparing in revealing, we must be sparing in enquiring: and if we will be Christians, Faith must satisfy where Reason cannot. And good reason there is it should be so, both for our humiliation and trial: to humble us when we shall see our Reason non-plust, even in matters of great consequence, and to try our Faith in mounting above Reason, when it shall appear that we rely more upon God's word than our own fancy.

Yet is not this so to be understood, as if we were not to seek after any thing, but that which is manifest in the Scripture, for so we shall not need to seek at all. But many things

things that are not mentioned in the word, are yet manifest in the works of God. It is our duty therefore to search both. But divine things are to be sought especially in the former, and natural (as this is) in the latter, yet still comparing both together. If therefore this truth can be found in either, then it is revealed: neither can we say, it is a secret, until both be thoroughly searched. And because there is a depth in both past finding out, therefore we must exercise ourselves in them day and night; and never leave searching, for things needful to be known.

[To be continued.]



An Account of Mr. Booty: extracted from Captain Spinks' Journal, and from the Records of the Court of King's Bench.

TUESDAY, May 12, we anchored in Mansat-Road, with Capt. Barnaby, Capt. Bristow, and Capt. Brewer. About six o'clock we all four weighed anchor and sailed for the island of Lufara. Friday 15, about two o'clock we saw the island, and about seven came to an anchor in twelve fathom water. Saturday 16, we [the Captains,] with Mr. Ball, merchant of Wentworth, went on shore, in order to shoot Curlews, on Mount Strembolo. Half an hour and fourteen minutes after three, we called all our men to us, when we all, to our great surprize, saw two men running with amazing swiftness, and Capt. Barnaby cried out, "Lord, bless me! the foremast man is Mr. Booty, my next neighbour in London." He was in grey clothes with cloth buttons. He that ran after him, was in black. They both ran strait into the burning Mountain, and at the instant was such a noise as made us all tremble. Capt. Barnaby said, "I do not doubt, but it is old Booty running into hell:" and as soon as we came on board, he desired us to mark the time, and write it down in our Journals, which we did."

We returned to Gravesend, October 6. Capt. Barnaby then went for the rest, to congratulate them on their safe arrival. After some discourse, Capt. Barnaby's wife said, "I can tell you some news; Old *Booty* is dead." He answered, "That we all know; for we saw him run into hell." Mrs. Barnaby related this to an acquaintance in London; and she informed Mrs. *Booty* of it. On this, Mrs. *Booty* arrested Capt. Barnaby, in an action of a thousand pounds. It came to a trial in the Court of King's Bench. The four Captains, Mr. Ball, and all the men made oath, that they saw him run very swiftly, and leap into the burning Mountain: that he had on a grey coat with cloth buttons, (which was brought into the Court, and exactly answered the description.) And that they all set it down just then in their Journals, which were also produced in Court, and answered the time when he died, to two minutes, as appeared from the Sexton of the Parish, and several others who were with him at his death. In summing up the evidence the Lord Chief Justice said, "Two or three may be mistaken; but we cannot suppose above thirty were." So the cause was given for the defendant.



L E T T E R S.

L E T T E R CCLXX.

[From Mrs. E. M. to the Rev. Mr. Wesley.]

Pottó, Dec. 23, 1764.

Rev. Sir,

IT is the daily desire of my heart to praise God for his great favours to me: and as Love is the most excellent way, may our souls abound therein, that our joy may be full. I often find my cup runs over, and want words to express my gratitude.

I find

I find my soul athirst to go forward. But what is all I can do? I account it nothing. I am ashamed of my performances when I consider my Pattern. My short-comings are so great, that I often think I do nothing; but this blessing the Lord grants me, to lay as clay at his gracious feet, that he may every moment mould me as seems good in his sight. I can say with David, My heart is fixed; and yet various are the thoughts that are sometimes presented to my mind, both on account of things spiritual and temporal. Yet I feel such watchfulness, as to catch them in their first approach, and to examine them by the word of God, whether they tend to the profit or danger of my soul: and accordingly I find a power to abhor and bid them depart.

I find that the change wrought on my sleeping moments is more than I can express. Sometimes my spirit is exercised in instructing the ignorant, or strengthening the weak; at others, in resisting the world and the devil in various ways: in which I always find a full victory through Him that loved me. But my chief employment in sleep is, either hearing the word preached, or meeting and conversing with the followers of Jesus. In this sweet rest he is pleased sometimes to reveal himself in a most unspeakable manner, giving me to enjoy such measures of his love as no tongue can declare. O that I could praise him as I desire, who so often gives me to sleep in his bosom, and to awake in the arms of his mercy!

Dear Sir, I hope you will daily bear me to throne of grace, that every motion of my heart and life, both sleeping and waking, may be moulded, by the Lord, to his glory.

I am, dear Sir,

Your affectionate Sister,

E. M.

LETTER

LETTER CCLXXI.

[From Mrs. Elizabeth Jackson, to the Rev. Mr. Wesley.]

April 19, 1765.

Rev. and dear Sir,

THE goodness of God constrains me to let you know, that he continues his favour. But I have been greatly exercised in the world, and hedged in as with thorns on every side. O! what is it to be prepared? For some months past, I have not had opportunity, no not from morning to night, to go to my knees: yet unwearied I my way pursue. "Careful without care I am, nor feel my happy toil." While my hands are employed in the world, the power of God works effectually in my soul. When I meet with opposition, it heightens my joys: my soul is lost and swallowed up in God. I never find darkness for one moment; but walk in the light as he is in the light. This still is the day: I look not for another: my heart is now filled with praise and thanksgiving. He has satisfied me with his loving kindness, and my heart now stands open to receive all that God will give. In every breath I draw, I find my grace renewed: the grace of God employed and improved. Every moment is to me as it were my last: I find nothing left undone: I am ready. This has been the language of my soul almost these six years; it is unto me even as I will. God multiplies his blessings upon me, and carries on his work with power. But what he has already given me makes me perfectly happy. God has granted me my heart's desire, and filled me with all his fulness of love. My soul is always on the wing for glory: I only wait a summons. I could die with more joy, than lay me down to sleep. For my song is now, The victory is won! I have full redemption in the blood of Christ. My soul is now all of a piece, steadfast and immovable. To know that we are
made

made holy in all manner of conversation, that all we speak and do is holiness unto the Lord, brings a peace no tongue can express. But when I speak thus, few can comprehend me. They say, "Then you want no more." Yes, I want a supply of Faith from moment to moment. I want Christ as much as ever. Should he withdraw his power from me, I should cease to praise him. For I have no works whereof to boast. I am the weakest of all Saints. Yet glory be to God, *I live not, but Christ liveth in me.* O may the Lord destroy all unbelief in every heart: then will there be no occasion of stumbling. If there be any thing in this you disapprove, I am open to conviction.

I am your affectionate Sister in Christ,

ELIZABETH JACKSON.

L E T T E R CCLXXII.

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

Dec. 20, 1767.

Dear Sir,

SISTER SMITH has had a return of the Convulsions; and for this last week has been every day expected to die. I saw her last night. Her soul is happy. She is astonished at what God has enabled her to bear, and rejoices in her greatest extremity. She desired I would inform you that she is "A sinner saved." Her soul seems swallowed up in God. She says, she has comparatively forgotten her Friends. Her trials, since you left Bristol, have been very great. But the Lord has abundantly rewarded her patience and faithfulness. This morning I resolve, in the strength of God, never to rest till I feel the Lord has made my nature clean. I feel sin working in my members, and the flesh lusting against the

the Spirit in such a manner that I can hardly resist; but yet I long to love the Lord Jesus with all my might, and solely to glorify him.

I am, Rev. Sir, your affectionate and dutiful Son,

J. DANCER.

L E T T E R CCLXXIII.

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

Newry, Jan. 3, 1768.

Rev. Sir,

I Received a Letter some days ago from Mrs. King, giving an account of the prosperity of the Gospel in *Dublin*, which gave me secret joy; and some account from you, which made my heart rejoice. The account you demand of me, I can give you with singleness of heart. I can say with joy, that from the day I left you to this day, I have not had a cloudy hour: the Lord knowing what an ignorant creature I am, as an indulgent father, supports me: my soul enjoys peace in Christ.

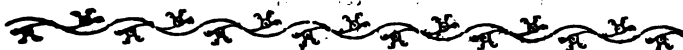
With regard to this Circuit, we have had an increase of grace and love. Since I came to it the work of God is carrying on. I bless God, and thank you for my fellow-labourer in Christ, Thomas Halliday; for no man is of use to this Round, but such as neither fear men nor devils; and has no thought about what he shall eat or what he shall drink; and is willing, both to spend and be spent for the glory of God, and the increase of the Church of Christ. My son I keep at school yet; and as for Newry, I always find power to preach amongst them. We had one young woman joined this day six-weeks; and I have hopes of the prosperity of the gospel in Newry, and through all the Societies. My heart's

heart's desire is for your welfare, and prosperity in the Church. I cannot number the new members, but I have seen forty-two who have received the forgiveness of sins, which keeps my heart still in joy.

I am, Rev. Sir,

Your affectionate Son in the Gospel,

JOHN SMYTH.



P O E T R Y.

*On the Death of Mr. THOMAS LEWIS: who died at
Bristol, 1782.*

THREE, Lord, in all events we praise :
With wisdom, faithfulness, and grace
Thou dost thy gifts dispense ;
Thou dost thy benefits revoke,
And by an unexpected stroke,
Transport our Brother hence.

How many whom thy judgments call,
As sudden, not as safely fall !
He falls, again to rise,
By instantaneous grace removéd,
He falls asleep in his Belovéd,
And wakes in paradise.

For this habitually preparèd,
Death could not find him off his guard,
A man who daily dièd :
A stranger in the vale of tears,
Whose life for more than forty years,
Confessèd The Crucifixèd.

His life the proof substantial gave,
 And witnessed Jesus' power to save,
 The sinner here forgiven ;
 While firm in the old paths he stood,
 Redeemed the time by doing good,
 And laid up wealth in heav'n.

Rugged howe'er his manners seem'd,
 His manners were by all esteem'd,
 Who truth preferred to art :
 His hands for Esau's hands were known,
 His voice bewrayed the favourite son,
 And Jacob's honest heart.

His heart, as tender as sincere,
 Melted for every sufferer,
 And bled for the distress,
 Whene'er he heard the griev'd complain ;
 And pity for the sons of pain,
 Resided in his breast.

A father to the sick and poor,
 For them he husbanded his store,
 For them himself denied ;
 The naked clothed, the hungry fed,
 Or parted with his daily bread,
 That they might be supplied.

But chiefly, who in Christ believed,
 For Them, into his heart received,
 He naturally cared ;
 His faith's integrity to prove,
 By labours of unwearied love,
 To gain a full reward,

A steward

A steward just, and wise, and good,
 Through life against the men he stood
 Who basely fought their own ;
 He daréd their practices condemn,
 Yet not an enemy to them,
 But to their deeds alone.

Sin, only sin, his foul abhorred,
 A followér of his rightéous Lord,
 Till all his toils were past :
 And lo! the hoary Saint ascends,
 And gatheréd to his heavenly friends,
 Obtains the prize at last !

Thanks be to God in Christ his Son!
 Thy power is on our Brother shown,
 Thy truth, and constant love :
 Thou dost the final victory give,
 And more than conqueror receive
 To rapturous joys above.

O! that the friends he leaves beneath,
 Might live his life, and die his death,
 For glory as mature,
 Partakers with the saints in light,
 And reap the pleasures in thy fight,
 Which ever more endure !

Dawgreen, near Wakefield, Feb. 28, 1781.

The following Lines contain a plain matter of Fact, just as it was.

WHERE Humber pours her rich commerical stream,
 There dwelt a Wretch, who livéd—but to blaspheme!
 In subterraneous caves his life he led,
 Black as the Mine in which he wrought for bread ;

When on a day, emerging from the deep,
 A Sabbath-day (such sabbath's thousands keep;) 1
 The wages of his weekly toil he bore,
 To buy a Cock, whose blood might win him more;
 As if the noblest of the feathered kind,
 Were but for battle, and for death designed!
 As if the consecrated hours were meant,
 For sport, to minds on cruelty intent.

It chanced (such chances Providence obey,)
 He met a fellow-lab'rer on the way;
 Whose heart the same desires had once inflaméd,
 But now the savage temper was reclaiméd,
 Persuasion on his lips had taken place,
 (For all plead well, who plead the cause of grace,)
 His iron heart with Scripture he assailed,
 Wooéd him to hear a Sermon, and prevailéd;
 His faithful bow, the mighty Preacher drew,
 Swift as the lightning's glimpse the arrows flew,
 The sinner trembling, cast his eyes around,
 To find a worse than him; but none he found.
 He felt his sins, and wonderéd he should feel:
 Grace made the wound, and only grace could heal.
 Now farewell oaths, and blasphemies and lies,
 He quits the sinner's for the martyr's prize.
 That holy day was washéd with many a tear,
 Gilded with hope, yet shaded too by fear.

The next, his swarthy brethren of the mine,
 Learned from his altered lips the change divine:
 Laughéd, where they should have wept, and swore, the day
 Was nigh, when he would swear as fast as they:
 "No," (said the Penitent) such words shall share
 This breath no more, henceforth employéd in prayer.

Oh!

Oh! if thou feelt! (thine eye the future sees,)
 That I shall yet again blaspheme like these,
 Now strike me to the ground on which I kneel,
 E'er yet this heart relapses into steel:
 Now take me to that heaven I once defied;
 Thy presence; thy embrace."—He spake! He died.—

Short was the time allotted him to run,
 Just enter'd in the lists he gain'd the crown,
 His prayer scarce ended, ere his praise begun.

A COLLEGE LIFE.

[By the Rev. Mr. G.]

YE cloister'd domes, ye moss-grown towers,
 Ye awful groves and roseate bowers,
 Where Isis laves her willow'd shore,
 And Science opens all her store;
 Her golden mines of truth and knowledge,
 For ages ripening in a College;
 Let me your sober joys rehearse,
 Whilst Myra listens to my verse.

What time the holy matin-bell,
 Has rous'd the Student from his cell;
 Soon as Aurora's beams appear,
 With hearts devout, and spirits clear,
 Within the sacred quire they pay
 To heaven the first fruits of the day.
 The historic windows' radiant hues,
 A sweet, celestial light diffuse:
 While Music's charms conspire to raise
 The soul to gratitude and praise.

From

From thence the moral lectures call
 Each pupil to the public hall :
 Whose dictates virtuous hints impart,
 To' improve the mind, or mend the heart.

Though fools all serious truths despise,
 The sober youth each hint applies,
 And daily grows more learned, more wise.

Each talk has here its hour assigned :
 For, thus to stated hours confined,
 Each duty lighter grows by use ;
 And forms substantial good produce,

The morning thus so well begun,
 And all its earlier business done,
 He now with some selected friends
 The hour of sweet refreshment spends ;
 Whose sallies, sprightly and sincere,
 Like Hysson's streams, the spirits cheer.
 Where candour and good sense unite,
 And mutual confidence invite ;
 Their hearts, with youthful ardour warm,
 Embrace, and lasting friendships form.

Recruited thus, alert, and gay,
 They ply the studies of the day ;
 Sage Mentor* now assists the youth,
 And guides him in his search of truth ;
 Points out the philosophic page,
 The authentic works of every age ;
 Of those whose *art*† fit arms supplies
 Against wit's dangerous sophistries :

* The Tutor. † Logic.

Or who with *moral*‡ precepts fraught,
 The œconomy of life have taught :
 Or darèd, at awful distance, scan
 The *secrets*§ of the Almighty's plan :
 Or who in verse or prose have told
 The illustrious acts of heroes bold ;
 The glorious themes his bosom fire,
 And love of honest fame inspire.

But whilst he gives their well-earnèd praise,
 To classic wits of ancient days,
 He none superior finds to those,
 Who in *our* seats of learning *rose*,
 Again in Milton, Homer lives ;
 The *Stagyrite** in Locke reviews :
 And see ! in Newton's self alone
 All ancient Sages met in one,
 He first unfolded nature's laws :
 And, tracing to the first great cause,
 Has one consistènt system shown,
 To mortals hitherto unknown.

Amidst these pleasing toils too soon,
 When now the sun has reachèd high noon,
 By exercise and wholesome air,
 They for their frugal meal prepare ;
 (Such meals by Spartan laws ordainèd,
 Her sons to health and vigour trainèd)
 And then in spite of summer's heat,
 Or winter's cold, their toils repeat.
 Till spirits faint, or setting sun,
 Remind them that their task is done.

Nor yet, amidst this studious leisure,
 Debarrèd from ev'ry social pleasure ;

‡ Ethics. § Physics and Metaphysics. * Aristotle.

In Summer's eve, through fields and meads,
 As Chance directs, or Fancy leads,
 The youthful band, or fauntring fray,
 Or active Spring in wanton play.

Or if the furly Winter's gloom,
 Invite to some warm, cheerful room :
 Enlivenéd by the temperate glafs,
 In sober glee the evenings pass,
 Where pointed wit, or humorous tale,
 Or joyous pun by turns prevail :
 Till by the curfew calléd to rest,
 They fly (like larks into their nest)
 With happy, peaceful slumbers blest.
 Thus calmly glide the hours away,
 Thus cheerfully they pass the day,
 In quest of truth and useful knowledge,
 Within the precincts of a College. *

A S H O R T H Y M N.

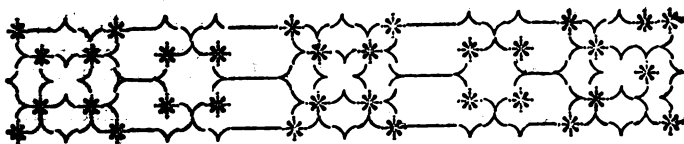
1 Peter iii. 8. *Be courteous.*

WORL DLINGS in the shadow rest :
 Taught and tutoréd, Lord, by thee,
 Christians bear within their breast,
 True, substantial courtesy,
 Not by art, but nature, prove
 All the courtesy of love.
 Born (again from heavén) to please,
 Who thy softéning Spirit know,
 Meek, and lowly gentleness,
 They in words and actions show,
 They the polishéd pattern give,
 Shew the world how angels live !

* How dull is all this, till they

“ Know God, and teach their souls to know
 The joys which from Religion flow ?”





T H E

Arminian Magazine,

For FEBRUARY 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILLENUS, against a VINDICATION
of the Synod of DORT.*

[Continued from page 6.]

BUT how were these Articles* drawn up at the Conference at the Hague? As follows.

I. God, by an eternal and unchangeable decree, from among men, whom he considered as not created, much less as fallen, ordained certain to eternal life, and certain to eternal death, without any regard had to their righteousness or sin, to their obedience or disobedience; only because so was his pleasure, to the praise of his Justice and Mercy; or to declare his saving Grace, Wisdom, and free Authority: means being also fore-ordained by his eternal and unchangeable decree, fit for the execution of the same, by the force whereof, it is

* See the preceding Number.

necessary that they be saved after an unavoidable manner, who are ordained to salvation, so that it is not possible they should perish: but they who are destined to destruction (who are far the greatest number) must be damned necessarily and inevitably, so that it is not possible for them to be saved. So the Supralapsarians speak.

II. God (as the Sublapsarians speak,) willing from eternity to make a decree concerning the election of some men, and the rejection of others; considered mankind not only as created, but also as fallen and corrupted in Adam and Eve, our first parents, and thereby deserving the curse: and decreed, out of that fall, to save some by his grace, to declare his mercy: but to leave others (both young and old, yea certain infants, of men in covenant, and those infants baptized, and dying in their infancy) in the curse, to declare his justice: and that without all consideration of repentance and faith in the former; or of impenitence or unbelief in the latter. For the execution of which decree, God useth also such means whereby the Elect are unavoidably saved, and the Reprobates unavoidably perish.

III. Therefore Jesus Christ, the Saviour of the world, died not for all men, but for those only who are elected either after the former or this latter manner: he being ordained Mediator to save those only.

IV. Consequently, The Spirit of God doth work in those who are elected, that way or this, with such force, that they cannot resist it: so that they must turn, believe, and be saved. But this irresistible grace belongs only to those elected; not to Reprobates, to whom not only that irresistible grace is denied, but grace necessary for conversion; for faith, and salvation is not afforded: to which conversion and faith indeed, they are called, invited, and solicited outwardly by the revealed will of God: though the inward force necessary to faith and conversion is not bestowed on them, according to the secret will of God.

V. So

V. So many as have once obtained true and justifying faith, by such irresistible force, can never totally lose it, no not although they fall into the most enormous sins: but are so kept by that same irresistible force, that it is not possible for them finally to perish.

After the Synod of Dort had declared their judgment upon these five heads, the Remonstrants abridged the same as follows.

I. Almighty God, out of all mankind considered in the same state, chose certain men to eternal salvation, without any respect of their faith, repentance, conversion, or of any good quality; but that he might bring those elect ones to the appointed salvation, he decreed that his Son should suffer death for them only; that he might reconcile unto God them only; that he might in them only work faith, by a most powerful force; no less than that put forth in the creation of the world, or in raising the dead; that he might preserve, in that saving faith, unto their lives end, those men although fallen into the foulest wickednesses, and sticking some while therein; and at last might bring them to eternal life, for no other cause, but because so was his good pleasure.

But on the contrary, I. Almighty God (would pass by) the far greatest part of mankind, without any consideration of their own unbelief and impenitence, (and) would not elect (them) to salvation, or have his Son die for them, or give them power sufficient for their conversion, even then when he invites, intreats, beseeches, and begs of them to answer his calling them to salvation, under the promise of the said salvation, and the penalty of eternal damnation: but will have them born into the world to eternal torments of hell-fire, and at length throw them headlong thereinto, for no other cause, but because it was his pleasure so to do.

II. That God would that Jesus Christ should suffer death, not for *all* men, but *only* for the Elect, that for *them* alone, by the shedding of his own precious blood, he might purchase

chase faith, and all other saving gifts of the Holy Ghost, that by his blood he might cleanse them from all their sins, both original and actual, committed as well after as before their faith, might keep them to their last breath, and at last bestow on them eternal life.

But on the contrary, That God would not that Christ should die for other mortals, that he might obtain for them any saving gifts of the Holy Ghost, but would that they should be left in original sin, and should by consequence, rush headlong into other sins, which necessarily flow therefrom, (that they) should continue destitute, not only of power whereby they might turn and repent, but also of all hope of grace and salvation, till at length, being enwrapped in an unavoidable necessity of sinning, they should be thrust down with damned devils to eternal and infinite torments, both of soul and body.

III. and IV. That God doth infuse into his Elect, not only a power to believe, but also the will to believe, yea the very act of believing, or faith, by such an operation, as, in its power, is no less than that, whereby the world was made, or the dead raised: so that they cannot but be converted and believe.

On the other side, That God doth call and invite to faith and repentance infinite myriads of men, with threatenings of eternal damnation, yet so as he wills not to communicate to them either faith or the power to believe and repent; so that, though they be called of God to faith, yet they cannot but remain unbelievers. And that notwithstanding he will punish eternally with most grievous and horrible torments, those very persons for that unbelief of theirs, that was unavoidable.

V. God will preserve in the faith, all those who are absolutely elected from eternity, and are, in time, brought to faith by an almighty and irresistible operation, so that, although they fall into foul and detestable wickednesses, and continue in them

them some time, yet the said villanies do not hinder so much as a straw, their election or salvation, neither do they because of these, fall from the state of Justification, or lose their faith, but all their sins how great soever, both which heretofore they have committed, and those which hereafter they shall commit, are assuredly forgiven them; yea, and moreover, they themselves, though it be at their last gasp, shall be recalled to repentance, and brought to salvation.

[To be continued.]

S E R M O N XIII.

On HEBREWS i. 14.

[Concluded from page 13.]

III. **S**O perfectly are the Angels of God qualified for their high office. It remains to enquire, How they discharge their office? How do they minister to the heirs of salvation?

1. I will not say that they do not minister at all, to those who through their obstinate impenitence and unbelief, disinherit themselves of the kingdom. This world is a world of mercy, wherein God pours down many mercies even on the evil and the unthankful. And many of these, it is probable, are conveyed even to them, by the ministry of Angels: especially so long as they have any thought of God, or any fear of God before their eyes. But it is their favourite employ, their peculiar office, to minister to the heirs of salvation; to those who are now *saved by faith*, or at least seeking God in sincerity.

2. Is it not their first care, to minister to our souls? But we must not expect this will be done *with observation*: in such

such a manner as that we may clearly distinguish their working from the workings of our own minds. We have no more reason to look for this, than for their appearing in a visible shape. Without this they can, in a thousand ways, apply to our Understanding. They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure, and confirm us in the truth that is after godliness. They may warn us of evil in disguise, and place what is good in a clear, strong light. They may gently move our Will, to embrace what is good, and fly from that which is evil. They may many times quicken our dull Affections, increase our holy Hope or filial Fear, and assist us more ardently to love *him*, who has first loved *us*. Yea, they may be sent of God to answer that whole prayer, put into our mouths by pious Bishop *Kean*,

“ O may thy Angels while I sleep,
 Around my bed their vigils keep ;
 Their love angelical instil ;
 Stop every avenue of ill.

“ May they celestial joys rehearse,
 And thought to thought with me converse !”

Although the manner of this we shall not be able to explain, while we dwell in the body.

3. May they not minister also to us, with respect to our bodies, in a thousand ways, which we do not now understand? They may prevent our falling into many dangers, which we are not sensible of? And may deliver us out of many others, though we know not whence our deliverance comes? How many times have we been strangely, and unaccountably preserved, in sudden and dangerous falls? And it is well if we did not impute that preservation to Chance, or to our own wisdom or strength. Not so: it was God
 gave

gave his Angels charge over us, and in their hands they bore us up. Indeed men of the world will always impute such deliverances, to accident or to second causes. To these possibly some of them might have imputed Daniel's preservation in the lion's den. But himself ascribes it to the true cause, *My God has sent his Angel, and shut the mouth of the lions.* Daniel vi. 22.

4. When a violent disease, supposed to be incurable, is totally and suddenly removed, it is by no means improbable, that this is effected by the ministry of an Angel. And perhaps it is owing to the same cause, that a remedy is unaccountably suggested, either to the sick person, or some attending upon him, by which he is entirely cured.

5. It seems, what are usually called Divine Dreams, may be frequently ascribed to Angels. We have a remarkable instance of this kind related, by one that will hardly be thought an Enthusiast; for he was a Heathen, a Philosopher, and an Emperor: I mean Marcus Antonius. "In his Meditations, he solemnly thanks God for revealing to him, when he was at Cajeta, in a dream, what totally cured the bloody Flux, which none of his Physicians were able to heal." And why may we not suppose, that God gave him this notice, by the ministry of an Angel?

6. And how often does God deliver us from evil men, by the ministry of his Angels? Overturning whatever their rage, or malice, or subtilty had plotted against us. These are about their bed, and about their path, and privy to all their dark designs: and many of them undoubtedly they bring to nought, by means that we think not of. Sometimes they blast their favourite schemes in the beginning; sometimes when they are just ripe for execution. And this they can do by a thousand means, that we are not aware of. They can check them in their mid-career, by bereaving them of courage or strength; by sinking faintness through their loins, or turning their wisdom into foolishness. Sometimes they bring

bring to light the hidden things of darkness, and shew us the traps that are laid for our feet. In these and various other ways, they hew the snares of the ungodly in pieces.

7. Another grand branch of their ministry is, to counterwork Evil Angels: who are continually going about, not only as roaring lions, seeking whom they may devour; but more dangerously still, as Angels of light, seeking whom they may deceive. And how great is the number of these! Are they not as the stars of heaven for multitude? How great is their rage, envy, malice, revenge? Such as the wickedest men on earth never felt. How great is their subtilty? Matured by the experience of above six thousand years. How great is their strength? Only inferior to that of the Angels of God. The strongest of the sons of men, are but as grasshoppers before them. And what an advantage have they over us by that single circumstance, that they are invisible? As we have not strength to repel their force, so we have not skill to decline it. But the merciful Lord hath not given us up to the will of our enemies. *His eyes, that is his holy Angels, run to and fro over all the earth.* And if our eyes were opened we should see, *they are more that are for us, than they that are against us. We should see,*

A convoy attends,

A ministering host of invisible friends.

And whenever those assault us in soul or in body, these are able, willing, ready to defend us: who are at least equally strong, equally wise, and equally vigilant. And who can hurt us, while we have armies of Angels, and the God of Angels on our side?

8. And we may make one general observation: whatever assistance God gives to men by men, the same, and frequently in a higher degree, he gives to them by Angels. Does he administer to us by men, light when we are in darkness; joy when

when we are in heaviness? Deliverance when we are in danger. Ease and health when we are sick or in pain? It cannot be doubted, but he frequently conveys the same blessings, by the ministry of Angels: not so sensibly indeed, but full as effectually, though the messengers are not seen. Does he frequently deliver us by means of men, from the violence or subtilty of our enemies? Many times he works the same deliverance by these invisible Agents. These shut the mouths of the human lions, so that they have no power to hurt us. And frequently they join with our human fiends, (although neither they nor we are sensible of it) giving them wisdom, courage, or strength, without which all their labour for us would be unsuccessful. Thus do they secretly minister in numberless instances to the heirs of salvation: while we hear only the voices of men, and see none but men round about us.

9. But does not the Scripture teach, *The help which is done upon earth, God doth it himself*? Most certainly he does. And he is able to do it by his own immediate power: he has no need of using any instruments at all, either in heaven or earth. He wants not either angels or men, to fulfil the whole counsel of his will. But it is not his pleasure so to work. He never did; and we may reasonably suppose he never will. He has always wrought by such instruments as he pleases: but still it is God himself that doth the work. Whatever help therefore we have either by angels or men, is as much the work of God, as if he were to put forth his almighty Arm, and work without any means at all. But he has used them from the beginning of the world: in all ages he has used the ministry both of men and angels. And hereby especially, is seen *the manifold wisdom of God in the Church*. Mean time the same glory redounds to him, as if he used no instruments at all.

10. The grand reason why God is pleased to assist men by men, rather than immediately by himself, is undoubtedly

to endear us to each other, by these mutual good offices, in order to increase our happiness, both in time and eternity. And is it not for the same reason, that God is pleased to give his Angels charge over us? Namely, that he may endear us and them to each other: that by the increase of our love and gratitude to them, we may find a proportionable increase of happiness, when we meet in our Father's kingdom. In the mean time, though we may not worship them, (worship is due only to our common Creator,) yet we may *esteem them very highly in love, for their work's sake*. And we may imitate them in all holiness: suiting our lives to the prayer our Lord himself has taught us: labouring to do his will on earth, as Angels do it in heaven.

I cannot conclude this Discourse better, than in that admirable Collect of our Church:

O everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful manner; grant that as thy holy Angels alway do thee service in heaven; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord.

A Short Account of Mr. SAMPSON STANIFORTH: in a Letter to the Rev. Mr. WESLEY.

[Continued from page 19.]

AFTER several marches, we came to another Camp, where we lay nine or ten weeks. There was one in the same company with me, whose experience was a direct contrast to mine. His name was *Mark Bond*. He was born at *Barnard-Castle*, in the county of *Durham*. For many years I was wholly without God in the world: but he feared God from

from three years old, and was under great concern for his soul, and many times prayed to God in secret. When his parents sometimes put him to bed, without saying his prayers, as soon as they were gone, he would rise and say them: otherwise he could not sleep. From this time, till he was seven years old, he was harassed with various temptations: but with one above all; he was violently and continually importuned to curse God, till one day, when he was about seven years of age, he went into the fields, under a hedge, and actually did it. The moment he had uttered the words, he was in great horror and distress of soul: he then thought, God would no more have mercy, and that there was no salvation for him. Nevertheless he was, by the fear of God, restrained from outward sin. From that time till he was about eighteen, the sorrows of his heart were enlarged. He concluded he must go to hell, and had no christian friend to advise with. O what need have we to bless God, for those helps he was destitute of! He durst not however put an end to his own life: but a recruiting party being in the town, he entered into the Army, desiring and hoping that he should soon be killed. Upon this principle he listed in the company I was in: but his ways was not like those of other men. Out of his little pay he saved money to send to his friends. We could never get him to drink with us; but he was always full of sorrow; he read much, and was much in private prayer.

At the beginning of the campaign, he went to hear the preaching of *John Haim*, *William Clements*, and *John Evans*. There he found what he wanted. God soon spake peace to his soul, and he rejoiced with joy unspeakable. He then began to think, whom he should open his mind to? He thought of several; but could fix on none but me. He could not shake me off his mind, till he came to me and told me what God had done for his soul, adding, how desperate my case would be, if I died without experiencing the same. But all of this was strange language to me. I understood it

not: and as soon as he was gone, I used to go to her I mentioned before, and make sport of all he had said. He came to me after, but I would not hear him. He then endeavoured to turn his thoughts on some one else; but I was continually on his mind, sleeping and waking. He could not rest, either day or night, but it was on his mind, "Go to Sampson." He came to me, and told me what he had felt and suffered on my account. But I did not mind it, till he met me one time, when I was in distress, having neither food, money, nor credit. On his coming and asking me to go and hear the Preaching, I said, "You had better give me something to eat or drink; for I am both hungry and dry." He took me to a Sutler's, and gave me both meat and drink. Then he took me by the hand, and led me to a place erected about half a mile from the Camp. I had no desire to hear any thing of Religion, but on the contrary went with great reluctance. Who it was that was speaking I do not know; but this I know, that God spake to my heart. In a few minutes I was in deep distress, full of sorrow, under a deep sense of sin and danger, but mixt with a desire of mercy. And now, I that never prayed in my life, was continually calling upon God: in time past, I could shed tears for nothing; but now the rock was rent; a fountain was opened and tears of contrition ran plentifully down my cheeks. A cry after God was put into my heart, which has never yet ceased, and I trust, never will. My dear companion observed it with great joy. I was as it were knocked down like an ox. I had nothing to plead, having never had either the power or the form of godliness. No works, no righteousness was mine. I could only say, "God be merciful to me a sinner!"

From that hour, as much addicted to it as I was before, I never swore an oath. And I was never more overcome by liquor, though I had been so enslaved to it for several years. Indeed there was a constant cry in my inmost soul, "Save, Lord,

Lord, or I perish!" When the preaching was over, my dear companion took me in his arms, blessed God with a joyful heart, and said, he would come the next night, and fetch me to the preaching. I went to my tent full of sorrow, thoroughly convinced what a miserable state I was in, and seeing all my sins stand in battle array against me. All the next day I was longing for the time of hearing preaching and seeing my dear companion. But I had not patience to stay so long. I went to the place, some time before they began. There were several soldiers of other regiments come before me. Some were reading; others conversing of the things of God. Some at a little distance were singing; and some down in a corner were at prayer. I was walking about, my heart full of sorrow, my eyes full of tears, wishing I could pour out my heart to God like them, when one came to me, and kindly asked me, if I came to preaching, and how long I had done so? I answered, "Last night was the first time." He took me aside, and said, Let us go to prayer. I said, I cannot pray: I never prayed in my life. But he went to prayer with me. By this time my dear friend was come, and rejoiced to find that I was there before him. The more I heard, the more deeply was I convinced of sin, and of my danger on account of it. He asked, If I had a Bible or any good Book? I said No; I knew not that ever I had read any. He said, I have a piece of an old Bible: take it. I can do better without it than you. I took it as a great treasure, and read in it with great joy. The next day my old companions found me out, and called me many names. But it made no impression upon me at all, as I was every day more and more resolved to save my soul. I spent more and more time in reading and prayer, and missed no opportunity of hearing the word. I was deaf to all the allurements of my comrades, regarding neither their evil nor their good words. I had now a tender a conscience: I could neither drink, swear, game, nor plunder any more. I would not take
so

so much as an apple, a bunch of grapes, nor any thing that was not my own.

My companion, who had been employed for some time in an out-party, now came home to the company. He immediately took me to be with him as his comrade, and watched over me, as a tender parent over a beloved child. He enquired into all my affairs, and finding I had contracted some debts, said, "The followers of Christ must be first just, and then charitable. We will put both our pays together, and live as hard as we can; and what we spare will pay the debt!" From this time, I continued, by the grace of God, seeking him with my whole heart.

Many trials I had, partly from my old companions, partly from the sins I was before given to. But glory be to God, I was preserved from both, and enabled to persevere in the way of duty. My companion took every step he could, to help me forward in the ways of God. Nevertheless all this campaign I was in great distress of soul: yet I hated sin and followed God though I knew he was angry with me. The more I heard, and the more I read the word, the greater was my pain: for I saw more clearly my miserable state, both by nature and by practice. All the remainder of the campaign I was in deep distress, having sometimes a little hope, sometimes none. But still I was convinced, the way of duty was the only way of safety.

The work of God now greatly increased among us. And indeed the change which God wrought upon me, gave a great alarm, not only in our company, but through the whole regiment. My dear companion and I began to reprove sinners, to invite them to hear the preaching, and to exhort as many as would hear, to turn to God and flee from the wrath to come. And it pleased God to bless our weak endeavours, so that before the end of the campaign we had ten in the regiment I was in, who were closely united together and were joined in such love for one another, that we had in effect all things in

in common. And thanks be to God, the flame spread through all the camp, so that we had a large number of hearers. And more and more were continually added to the Society. I still went on my way furrowing, but bringing forth fruits meet for repentance. When the camp broke up, we marched for winter quarters, part to *Ghent*, and part to *Bruges*. I was afraid we should be left without a Preacher; but God took care of this also. For as the Army was divided, so were the Preachers. *John Haim* and *John Evans* lay at *Bruges*, and *William Clements* at *Ghent*, where our regiment was. I rejoiced much at hearing this: although it could not take away the load of guilt which pressed down my soul.

As soon as our Regiment was settled at *Ghent*, we hired two rooms: one for the preaching, and one for private meetings; for, when off duty, we met twice a day. Here my sorrows increased. It was strongly suggested to me, that my day of grace was past, that I had sinned the unpardonable sin, and it signified nothing to strive any longer. O what distress my poor soul was in! I thought the very stones in the street, and the timber in the wall cried out against me for my enormous wickedness. I felt that truth, *The spirit of a man will sustain his infirmities; but a wounded spirit who can bear?*

I told all my troubles to my dear companion, who truly sympathized with me; but told me, I should not be thus long; for the time of my deliverance was at hand.

Yet I went on in the same state, having little hope of mercy, till one day I was ordered on duty, at one of the out-posts. I was in deep distress, which my companion observed, and when he parted from me said, "I hope you will have better news to tell me, when you see me again." When I came to the Guard-house, I longed to be alone, that I might pour out my soul before God. I thought myself the most miserable creature on earth, far beneath the brute and inanimate creatures: all of which answered the end of their creation,

creation, which I have never done! From twelve at night till two it was my turn to stand sentinel at a dangerous post. I had a fellow-sentinel; but I desired him to go away, which he willingly did. As soon as I was alone, I kneeled down, and determined not to rise, but to continue crying and wrestling with God, till he had mercy on me. How long I was in that agony I cannot tell: but as I looked up to heaven, I saw the clouds open exceeding bright, and I saw Jesus hanging on the cross. At the same moment these words were applied to my heart, "Thy sins are forgiven thee." My chains fell off; my heart was free. All guilt was gone, and my soul was filled with unutterable peace. I loved God and all mankind, and the fear of death and hell was vanished away. I was filled with wonder and astonishment. I then closed my eyes: but the impression was still the same. And for about ten weeks, while I was awake, let me be where I would, the same Appearance was still before my eyes, and the same impression upon my heart, "Thy sins are forgiven thee."

The Corporal came at two o'clock to relieve the sentries; but I could not think the time was half gone. When I came into the Guard-house, I was full of matter, and longed to tell what God had done for my soul. But I did not dare to cast pearls before swine. I longed for my dear companion that we might rejoice together. As soon as the time for relieving the guard came, I hastened to the room where I lay. As I was going, my companion was looking for me: and before I could speak, said, "I know God has set your soul at liberty; I see it in your countenance." I then told him all, and after we had taken some refreshment, we went to our little company, and concluded the day in prayer and praise, magnifying God for all his mighty works.

[*To be continued.*]

An

An Extract from the JOURNAL of Mr. G — C —.

[Continued from page 22.]

Sept. 19, 1758.

I Seem a mystery to many, who cannot conceive, how one in union with Christ should feel so much evil in his heart. What need have I to keep close to the Lord, in order to keep the witness of his Spirit, both as to my acceptance with Him, and as to the work of his grace! His work produces its right effects. I love his word above all things, and I submit to all his dispensations; though in some instances they imply a kind of martyrdom.

Nov. 18. I had more communion with God, than for many days past. This was sweet indeed! It was health to my soul, and marrow to my bones: and engaged me afresh, Never to rest, till I could love him with all my heart.

Dec. 9. Love abides but a small time, before I am in heaviness again, by feeling my disordered passions. I am then ready to conclude, He cannot endure so vile a wretch, and therefore he has left me. Yet my heart pursues him with all its strength: though that seems perfect weakness.

February 1, 1760. I heard of the death of my Father at *Chester*. He had not owned me since his coming to *England*. But blessed be God, from the time I have served Him, I have not wanted either the necessaries or comforts of life. Happy for me, that I was not trained up in his family, as a Gentleman, and an Infidel.

April 23. I found sorrow for the swift advances which death made toward her I had loved many years. Yet not so much for her departure, as for her not having a clear sense of acceptance with God. The next day I was earnestly

engaged with God, that he would reveal himself to her soul. And he did so on the twenty-fifth, removing all the unbelief she had groaned under for so many years, and enabling her joyfully to deliver up her soul into the hands of her Redeemer. Blessed be God who has so kept me, that during an intimate acquaintance of ten years, I have never given place to an irregular thought concerning her. And he has now given me to see the fruit of my conversation and prayers, both for her and her husband. Her love to the poor, and generous disposition toward all, especially the children of God, will long be remembered by many. And several who are gone before will joyfully welcome Sister *Yarner* into the everlasting habitations.

April 27. Mrs. *Yarner's* Sister asked my advice with respect to what her Sister had left her, (as I was one of the Executors) and seemed to cast all her concerns upon me. She used a freedom she was not accustomed to do, often saying, She could speak to me, as she could to none else. She took my advice, and thereby displeased the other Executor, (whose House-keeper she had been for several years) who wanted to get Mrs. *Yarner's* business into his own hands. Mean time I fell into great distress of mind, partly from his opposition, partly from too great an attachment to her, which I gave way to, without sufficiently consulting the Lord.

June 1. I am in almost continual pain of mind, sometimes from resentment and jealousy, (Mr. *Maynard* having now offered her marriage) at other times, from fear of offending God. Indeed I am so weakened, as not to be able to resist the pleasing thought of being more closely united to her.

Tuesday 10. O the curse attending inordinate affection! What pain has my heart felt this day! Jealousy so raging, within me, that but for the restraining grace of God, it might have produced dreadful effects. What a wretch am I! Where is now that earnestness after God, that pressing after Holiness

Holiness which I so long felt? O that I were free! Thus speaks my better judgment: but the creature has my heart.

July 4. Still my heart goes after its idol, and is often fired with indignation against him that opposes me. This afterwards gives me great pain, and I am ashamed both before God and man. But I am no more my own. Sin has got the dominion over me, and both shorn me of my strength.

July 11. The Lord is making a way for me to escape. After we had lived some months in one house, she is gone to live with Mr. M. again, and has given up the business into his hands. And yet she says, She loves me better than him, and would engage me to keep her company! But I trust this will be an effectual means of weaning my affections from her.

July 31. I feel I am not set free, though I earnestly seek deliverance. I feel a great estrangement from God, and dread of his eternal displeasure. Even when I was first convinced of sin, I did not feel so deep a sense of the wrath of God, as I have done on account of my heart's departure from him. This was sometimes so piercing, that I thought he had utterly left me. And it would have been just if he had: seeing I had resisted all the reproofs of his Spirit, and obstinately persisted in doing my own will, not his.

Aug 12. I am distressed for God and for a contrite heart. The Lord hideth himself from me: which has at least this good effect, I have no desire of union with any creature, but only of union with Him.

Sept. 27. This day tears of true penitence flowed, and my heart was ready to burst, at the thought of having so basely departed from God, and so often grieved his holy Spirit. I wrestled with God for a tender conscience, and a livelier sense of my union with Christ. It has been a good day, such as I had little hope of ever seeing again. But God is love.

Oct. 10. I spent this day in fasting and prayer. And I found God very present, giving me the witness that he is mine, and I am His. May I never grieve his Spirit more!

[*To be continued.*]

*An Account of the Death of ELIZABETH DUNTING,
aged Thirteen.*

ELIZABETH DUNTING was daughter to *Thomas and Mary Dunting*, of *Owston-Ferry*. For several years past, she had serious impressions on her mind, but childish vanities soon quenched her desires that she felt time after time. Nevertheless the Lord did not wholly leave her, but continued to strive with her again and again; and about twelve months ago, when she was reading the Tokens for Children, the Lord was pleased to work deeply on her soul; so that from this time she was more serious than ever. She continued to read and pray, and conviction took deeper hold of her; till at last, she could contain herself no longer, but cried out, "What must I do to be saved!" She continued in this deep distress for some days, and the pain she felt in her mind, greatly oppressed her body, so that she was obliged to take to her bed. She never ceased calling upon the Lord for mercy, night or day. Some of her words were these: "Lord have mercy on me, a poor sinner! O come Lord Jesus and bless me! O come quickly, and make no long tarrying, O my God!" She desired all that saw her to pray for her. The Lord heard her cry, and was gracious unto her, and sent her help from his holy place. As she was wrestling with God in mighty prayer, she cried out, "Lord, I do believe; help thou my unbelief! Now I feel thy love, O my God! O the joy that I feel! O how happy am I! O how

how I love Jesus Christ. He has pardoned all my sins." She continued in transport of joy all this day, almost more than her body could bear. I had the opportunity of seeing her soon after this; and when I began to speak to her about her soul, and asked what God had done for her; she burst out into a flood of tears. At length she said, "The Lord has pardoned all my sins; and I am very happy in the love of God!" From this time she grew in grace, and never lost a sense of the love of God. She was a tender child, which conduced to make her more watchful. She embraced every opportunity of using the means of grace. And thus she lived devoted to God, till the week before the Conference, when she was seized with convulsions. After she was taken ill, she was much affected with these lines:

"And must this feeble body die?
This well-wrought frame decay?"

She often strove to sing them; and would say to some nigh her, "I shall sing better when I am in heaven!" Then she said, "O how I love Jesus! O how happy do I feel!" She said to one standing by, "I shall soon be with God." It was not long before God gave her the desire of her soul; she being soon after taken with a violent fit, continued deeply convulsed till she went to the paradise of God.

Epworth, Nov. 7, 1767.

T. RANKIN.



An Account of the Death of ANN BELTON.

ANN BELTON, daughter to *John and Ann Belton*, of *Cutly-Hall*, near *Arncots*, was about eighteen years of age when she died. From a child it pleased God to strive mightily with her, by his grace and holy Spirit. She frequently came

to

to the preaching along with her mother, and at times seemed much affected. As she grew up, Pride and Vanity began to shew themselves more and more in her: and her father who knew not God, was ready to indulge all her youthful, and vain desires. Nevertheless, the Lord did not leave himself without a witness in her breast, but convicted her time, after time, of the error of her ways. She still continued to frequent the means of grace, and it was not in vain. It was about the beginning of February, that the Lord began to revive his work in *Arncots*, and to work powerfully in many souls. About ten young women were of the number, on whom the Lord laid his hand of power; among whom was *Ann Belton*. The Lord made his word quick and powerful to all their souls, so that not one of them had rest, till He spoke peace to their souls. When I admitted them into the Society, I found that *Ann Belton* was happy in the love of God. From this time she followed hard after God in all the the appointed means, and her soul grew in grace, and in the knowledge of God. After she had been about eight weeks in the Society, she was taken ill with the measles; of which she died. At the first of her illness, she was much tried by the powers of Darkness. I had the opportunity of seeing her soon after she was taken ill, and found her truly alive to God. The night before I saw her, the Lord had broke into her soul in a glorious manner; so that she began to praise him with all her might. She called for her brothers and sisters, and exhorted them all, one by one, calling them by their names, to seek the Lord. (Her father, sometime before this, had found peace with God.) She said to them all, "I am going to the Lord Jesus! I am going to his glorious kingdom! I intreat you all to seek Jesus Christ with all your hearts, or else you never will go to heaven." Then she prayed for them all, that the Lord would give them grace; and make them heirs of eternal glory. She continued all that night praising the Lord, and when she spoke, her words
went

went with great power to all that heard her. She appeared as one who saw the Invisible. Her words were truly like one on the confines of Paradise. She then fell into a short slumber, and after she awaked, she said to her father, "O I have been with Jesus! I have seen him; and I shall soon be with him for ever! O what a sight! O what a sight! O I am in heaven already!" Thus she continued all that night praising God; and never lost a sight and sense of his presence more. A little before she died, she clasped her arms about her mother's neck, and cried out, "Farewel, dear Mamma! Farewel!" Soon after, her spirit went to glory; where the wicked cease from troubling, and the weary are eternally at rest.

T. RANKIN.

*A Narrative of the Death of the Hon. Fr. N———t, Son to
the late ———.*

[Continued from page 28.]

HE now spoke with so deep a concern, the tears all the while trickling down his cheeks, that no one in the room could forbear weeping; which he perceiving, said, "And can ye weep at the bare relation of the effects of God's wrath? What then do I suffer, who actually lie under the very weight of his fury? Refrain your tears for me; it is in vain; pity is no debt to me. Nothing is so proper for me as some curse to compleat my misery, and free me from the torment of Expectation." Here he paused a little, then looking toward the fire, he said, "O that I was to broil upon that fire a hundred thousand years, to purchase the favour of God, and be reconciled to him again! But it is a fruitless wish! Millions of millions of years will bring me no nearer
to

to the end of my tortures than one poor hour! O Eternity! Eternity! Who can properly paraphrase on those words *for Ever and Ever!*"

It now began to grow late, so I took my leave of him for that night, promising to come again the next day, when I found his mind in the same condition; but his body much weakened. There were with him three or four Divines, who had been at prayer, which they told me had the same uneasy effect upon him as before. One of them reminded him, that *St. Peter* denied his Master with Oaths and Curses, and was yet received again into his favour. He replied, "It is true, *St. Peter* did deny his Master as I have done, but what then? His Master prayed for him, that his Faith should not fail, and accordingly he looked him into repentance, and assisted him by his Spirit to perfect it. Now if he would assist me to repent, I should do so too; but he has justly withdrawn his intercessions from me. I have so often grieved the Holy Spirit, that God has taken him away from me, and in the room thereof, has left me the Spirit of Impenitence and Reprobation.

The night being far worn, we all took our leaves, wishing him good rest, and a happier condition the next day; to which he replied, "Gentlemen, I thank you, but my happiness is at an end, and as for my rest to-night, all the ease I expect, will be in wishing for the day, as in the day-time I wish for the night. Thus I spend the little remainder of my miserable moments, in a fearful expectation of my dissolution, and the account I must make upon it. But, Gentlemen, a good night to you, and remember *me* to confirm you in the Religion I have disowned, that you may stand more cautiously by my Folly, and secure the happiness I have forfeited."

The next day came several of his friends out of the country, having had an account of his circumstances. One of them told him, that he and several more of his relations came to town on purpose to see him, and were sorry to find
him

him in so weak a condition, (for now he was nothing but skin and bone, the agonies he lay under, doing the work of the quickest consumption.) He answered, "I am obliged in common civility to thank you all: but who are my relations? Our Saviour said that such only as did the will of his heavenly Father were his relations: I may properly say that none but the Atheist, the Reprobate, and all such as do the work of the devil, are my relations. This little tie of flesh and blood will dissolve in a moment, but the relation I have to the damned is permanent. The same lot, the same place of torment, the same exercises of blasphemy, and the same eternity of horror, will be common to us all. So that similitude of torments, place and duration, will join us in a very strict union." His friends, who had only heard he was distracted, hearing him deliver himself in such terms, were amazed, and began to enquire of some of us, what made him talk at such a rate. He hearing them whispering together, and imagining the cause, called them all to him and said: "You imagine me melancholy, or distracted; I wish I were either, but it is part of my judgment that I am not. No, my apprehension of persons and things is rather more quick and vigorous, than it was when I was in perfect health, and it is my curse; because I am thereby more sensible of the condition I am fallen into. Would you be informed, why I am become a skeleton, in three or four days? Know then, I have despised my Maker, and denied my Redeemer: I have joined myself to the Atheist and profane, and continued this course under many convictions, till my iniquity was ripe for vengeance; and the just judgment of God overtook me, when my security was the greatest, and the checks of my conscience the least. Since I have denied that salvation, which cometh by *Christ Jesus*, there is no other Mediator, or Intercessor for sinners. If there be, who is he, that can redeem my soul from hell, or give a ransom for my life? No, no, if we sin wilfully after we have received the knowledge

of the Truth, there remains no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall consume the adversary. There remains no more sacrifice for sin! That is the wound that pierces my soul! *Christ Jesus* was the only Expiatory Sacrifice God would accept. I not accepting, I would say, I despising this, there now remains no other for me to accept of; no other to make an atonement and satisfaction for me. *There is no other name under heaven given, but the name of Jesus, whereby we may be saved.* And it is this *Jesus*, whom I have reproached, ridiculed, and abused in his members, nay, to whom I have induced others to do the same. I know not what some Divines mean, who say, *He that desires to repent, in some measure does it.* I experience the contrary. A fruitless wish, that comes not to act, is no more than a conviction, which shall lay such persons under greater damnation. You would have me supplicate that Mercy I have abused? Alas! that I have no hopes but what depend upon abused mercy! But why said I *Hopes*? I have no Hopes! My hopes are frustrated, my expectations are cut off; and what remains behind? Why I am bid to hope and believe! O! what mockery is this upon me! To find me in misery, and bid me be happy, without affording me any power of being so! But I am spent, and can complain no more; would to God, the cause of my complainings would cease? The cause of my complainings! This renews my grief, and summonses up the little strength I have left, to complain again. Like an extinguishing flame, that recollects at once all its alimentary matter, for one great blaze before it expires. It is just so with me: but whither am I going?" As he said this he fainted away, and lay in a swoon for a considerable time; but by the help of some spirits, we brought him to himself again: as soon as he opened his eyes he said, "O cruel, unkind friends! To awaken me from a dream in which I had a cessation from my tortures." This he spoke with so lively a concern, that no one of his relations

tions could refrain from tears. " You weep, said he, but your very tears come too late ; was I like another person that goes out of the world, it would be one of my greatest troubles to see you weep ; or at least, it would add much to my pains. For he must be unnatural and senseless, that would not be troubled at the affliction of others, especially his friends, and relations. But the case is otherwise with me : my cup is full, and runs over already : the bitterness of my soul is as great as it possibly can be in this world, and my heart is full of horror and anguish. No grief can add to mine, being already so great that it is incapable of receiving more. Perhaps this may seem a paradox to you at first ; but what think you of *Time* and *Eternity* ? Can one add an hour to Eternity which comprehends, and swallows up all Time ? Can one add any thing to the Wrath of God, which includes the fury of devils and men, This being dependant on That ? And can any one add to my grief and torture, who am fallen into the hands of the living God ? No, no, reserve your tears for your sins, and cast them not away upon one, who is neither the better, nor the worse for them."

You may easily imagine, what impressions this would make upon the spirits of his friends. However, in the midst of their grief and amazement, they had the prudence to think of the reputation of their family, and to provide for as much secrecy as possible. They therefore conveyed him by night to other lodgings : but he was grown so weak, that he fainted away several times in the chair. They got him into his chamber, and to bed, as soon as they could. After a little rest he yet found strength to express himself thus : " I am not concerned to enquire whither you have brought me, or your reasons for so doing. It had been something, had you changed my state with my lodgings : but my torments are rather greater than before. For I see that dismal hour just at hand, when I must bid you all a sad farewell."

[*To be continued.*]

An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.

Of F I S H E S.

[Continued from page 30.]

THERE is something extremely odd in the experiments of an ingenious man, on some of our common Fishes.

“ I put a Banstickle, says he, in a glass jar filled with water: at first it refused to take any thing, which is common with all fishes; but afterward it grew so tame, as to take small worms out of my hand. Nay, it was so bold at last, that when its belly was full, it would set up its prickles, and with all its strength, make a stroke at my fingers, if I put them near it.

“ This fish was so unfociable, that it would suffer no other fish to live in the jar with it, and so audacious as to attack whatever I put in, though ten times its own size. One day I put in a small Ruff; the Banstickle instantly assaulted it, and tore off part of its tail, and I am persuaded would have killed it, had I not separated them.

“ The abilities they use to get from place to place, are likewise extraordinary. Though they are scarce two inches long, I have seen them leap out of the water a foot high perpendicularly, and much farther obliquely, when they wanted to get over some obstacle in their way.

“ Nature has furnished them with a kind of breast-plate, to be a defence against outward injury, and with prickles upon their sides and back, which they erect on the least appearance of danger.

“ I have

“ I have always observed among the fish I keep in jars, that such as I keep awhile together, contract so great an affection for each other, that if they are separated, they grow melancholy and sullen. About Christmas I put two Ruffs into a jar, where they lived together till April. I then gave one of them to a friend, the other was so affected, that for three weeks it would eat nothing. Fearing it would pine to death, I sent it to its companion: being put to this, it ate immediately, and presently recovered its former briskness.”

In the beginning of September, says the same Gentleman, “ I procured a small Dace, which I kept in a glass jar till the latter end of May following. All this while it ate nothing except the small animalcules, which happened to be in the water I gave it, once a day in winter, and twice or thrice in the spring, as the weather grew warmer. When the water was fresh, it came up to the top about once an hour, to blow out some small bubbles of air. Then putting its nose near the surface, it took in fresh air, and retired to the bottom again. But as the water became less pure by its use, its returns to the surface were more frequent, and at last it would remain there continually, till I gave it a fresh quantity. I believe I might have kept it for years, but business one day prevented me from giving it clean water in due time, which put a period to the life of my little companion.

“ At first it would not suffer me to come nigh the glass, without the utmost confusion and surprise; but at last it grew so tame, that if I came but in sight, it would be sure to be at the same side of the glass, and lie gazing at me, until I was weary of observing it. I often took the opportunity of looking at it by candle-light, which it seemed to take great pleasure in.

“ In the above-mentioned month, I put into another glass, a Ruff about three inches long. At first he too appeared mighty reserved, and would not eat, nor suffer me to come nigh him; but in a short time all-powerful hunger tamed him;

him: for he could not, like the Dace, live on the small inhabitants of the water, and so was quickly forced to take whatever I provided for him. In a while it grew so tame, that it would not only eat small worms which I threw into the glass, but would take them out of my hands. Nay, it would even rise out above water for them; which is contrary to the way wherein this kind of fish uses to take its food. At last, it would come to my hand, whenever I put it into the glass, and suffer me to handle it. When I had made all the observations I thought proper, after eight months I gave him his liberty."

[*To be continued.*]

EXTRACTS from LOCKE on HUMAN UNDERSTANDING;
with short REMARKS.

Of P O W E R.

[*Continued from page 31.*]

"Sect. 51. **A**S therefore the highest perfection of intellectual Nature, lies in a careful and constant pursuit of true and solid happiness; so the care of ourselves, that we mistake not imaginary for real happiness, is the necessary foundation of our Liberty. The stronger ties we have to an unalterable pursuit of happiness in general, which is our greatest good, and which, as such; our Desires always follow, the more are we free from any necessary determination of our Will to any particular action, and from a necessary compliance with our desire, set upon any particular, and then appearing preferable good; till we have duly examined, whether it has a tendency to, or be inconsistent with our real happiness: and therefore till we are as much informed

informed upon this enquiry, as the weight of the matter, and the nature of the case demands, we are, by the necessity of preferring and pursuing true happiness as our greatest good, obliged to suspend the satisfaction of our Desires in particular cases.

" Sect. 52. This is the hinge on which turns the Liberty of intellectual Beings in their constant endeavours after, and a steady prosecution of true Felicity, that they can suspend this prosecution in particular cases, till they have looked before them, and informed themselves, whether that particular thing which is then proposed or desired, lie in the way to their main end, and make a real part of that which is their greatest good; for the inclination and tendency of their nature to happiness, is an obligation and motive to them, to take care not to mistake, or miss it; and so necessarily puts them upon caution, deliberation, and wariness, in the direction of their particular actions, which are the means to obtain it. Whatever Necessity determines to the pursuit of real Bliss, the same Necessity, with the same force establishes Suspence, Deliberation, and scrutiny of each successive Desire, whether the satisfaction of it does not interfere with our happiness, and mislead us from it. This, as seems to me, is the great privilege of finite intellectual beings; and I desire it may be well considered, whether the great inlet, and exercise of all the Liberty men have, or are capable of, or can be useful to them, and that whereon depends the turn of their actions, does not lie in this, that they can suspend their Desires, and stop them from determining their Wills to any action, till they have duly and fairly examined the good and evil of it, as far forth as the weight of the thing requires. This we are able to do; and when we have done it, we have done our duty, and all that is in our power; and indeed all that needs be done. For, since the Will supposes Knowledge to guide its choice, all that we can do, is to hold our Wills undetermined, till we have examined the good and evil of what we desire.

desire. What follows after that, follows in a chain of consequences linked one to another, all depending on the last determination of the Judgment, which whether it shall be upon a hasty or precipitate View, or upon a due and mature Examination, is in our power; Experience shewing us, that in most cases we are able to suspend the present satisfaction of any desire.

“ Sect. 53. But if any extreme disturbance (as sometimes happens) possesses our whole mind, as when the pain of the Rack, an impetuous uneasiness, as Love, Anger, or any other violent Passion, running away with us, allows us not the liberty of Thought, and we are not masters enough of our own minds to consider thoroughly, and examine fairly; God, who knows our frailty, pities our weakness, and requires of us no more than we are able to do, and see what was, and what was not in our power; will judge as a kind and a merciful father. But the forbearance of a too hasty compliance with our Desires, the moderation and restraint of our Passions, so that our Understandings may be free to examine, and Reason unbiaſſed give its judgment, being that whereon a right direction of our conduct to true happiness: it is in this we should employ our chief care and endeavours. In this we should take pains to suit the relish of our minds to the true intrinsic good or ill that is in things, and not permit an allowed or supposed possible great and weighty good to slip out of our Thoughts without leaving any relish, any desire of itself there, till, by a due consideration of its true worth, we have formed appetites in our minds suitable to it, and made ourselves uneasy in the want of it, or in the fear of losing it. And how much this is in every one's power, every one by making resolutions to himself, such as he may keep, is easy for every one to try. Nor let any one say, he cannot govern his Passions, nor hinder them from breaking out, and carrying

carrying him into action; for what he can do before a Prince, or a great man, he can do alone, or in the presence of God, if he will.

[*To be continued.*]

*An Account of the PASSIONS, or NATURAL AFFECTIONS :
extracted from Dr. Watts.*

UNIVERSAL DIRECTIONS *about the PASSIONS.*

[*Concluded from page 33.*]

8. **C**ALL yourself continually to account for every irregular Passion. Let it never break out without an effectual mortification of it by holy Repentance. Think how it discomposed your spirit: how it drew your heart from God, indisposed you for acts of worship, and unfitted you for death. Think of this, and be ashamed of your foolish indulgence of any violent affection: condemn yourself without spreading abroad your excuses and apologies; and print this shame and self-condemnation deep upon your spirit: let it live there in plain and painful characters, and review it especially in the hour of new temptation. Thus every immoderate effort of Passion, and every victory that it has obtained over you, shall become an occasion of its own ruin.

Lastly, Live much in the expectation of death, and in the view of eternal things. Death and judgment, heaven and hell, when they are duly considered, will make the things of this life appear so very little and inconsiderable, as to be scarce worthy of our hopes and fears, our desires and aversions, our wrath and resentments, our sorrows and joys. Such a steady prospect of things infinite and everlasting, will dis-

olve the force of visible and temporal things, and make them unable to raise any wild and unruly Passions within us. Happy the soul that has a strong and lively Faith of unseen worlds, of future terrors and glories : this will cure the disorders of Flesh and Sense, Appetite and Passion : this will raise the spirit on the wings of devout Affection, to the borders of paradise, and attemper the soul to the business and the joys of the blessed.



*An Extract from 'a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION.*

[By JOHN HILLDROP, D. D.]

[Continued from page 36.]

6. **I**S there any thing in this account either impossible or improbable? Does not the whole appear consistent, worthy of God, and agreeable to Scripture? On the other hand, how unworthy of God, how repugnant to Scripture, is the philosophy of those, who suppose them to be mere Machines, to have no more sense or perception than a Clock, or a Watch ; who suppose that their cries and complaints, which we fancy to be expressions of grief, pain, or suffering, are no more to be regarded than the sound of a drum, when it is beaten, or the noise of a clock when it strikes. Is not this offering violence to Reason and common Sense? Is it not making a mock of God's creatures? Sure I am that the Scriptures treat this subject in a very different manner. Moses declares in the most express manner, that they have living souls, Gen. i. 29, 30, *And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree, yield-*
ing

ing seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, or (as it ought to be rendered, as in the margin, a living soul) I have given every green herb for meat.

7. On this account it is, that the Scriptures every where represent them as objects of the divine care and compassion, as depending upon him for the sustenance of that life which he has given them. Hence holy Job, xxxiii. 41, asks this question, *Who provideth for the Raven his food? When his young ones cry unto God, they wander for lack of meat.* The Psalmist has the same expression, Psal. cxlvii. 9, *That God giveth Fodder to the cattle, and feedeth the young Ravens when they call upon him.* So again, Psal. civ, speaking of the whole Brute-Creation he says, *These wait all upon thee, that thou mayest give them their meat in due season; when thou givest it them, they gather it; when thou openest thy hand, they are filled with good.* Our blessed Lord says the same thing, Matt. vi. 26, *Behold the fowls of the air, for they sow not, neither do they spin; and yet your heavenly Father feedeth them.* And in the Levitical Law, God asserts his peculiar Title to every species, and their relation to him, by claiming the first-born of each, as his own. Thus we read, Exod. xiii. 1, 2, *The Lord spake unto Moses, saying, Sanctify to me all the first-born among the children of Israel, both of man and beast: it is mine.*

8. But if this was the original happy state of the Brute-Creation, how came they to lose it? how came they into this miserable condition, in which we see them at present? A God of infinite wisdom and goodness could make none of his creatures to be miserable. Much less would he, by an arbitrary act of his will and pleasure, deprive them of any kind or degree of happiness, which his goodness had freely conferred upon them, without any offence or demerit on their parts. And yet there seems to be an universal sentence of condemnation gone out against the whole system. They suffer

in every article of their nature in such a manner, that one would think nothing but some universal guilt, and the entire corruption and degeneracy of their nature, could possibly bring upon them. How else comes it to pass, that there should be in some of them such a malignity and cruelty of temper, and in others such poisonous qualities, or such hideous deformity as is quite shocking to human nature? But the most beautiful and harmless, even those which we consider as the emblems of innocence, as lambs and doves, are exposed to the same calamities of misery, pain, corruption and death, as those of the most savage natures. Now it is as plain, that these malignant qualities were not implanted in them at their first creation, as that from an absolutely good and perfect Cause no evil could proceed. And the Scriptures declare that God pronounced them all to be good, yea, very good: endued with every perfection, that their nature and rank in the scale of beings required. Whence then this deplorable change, this unhappy subversion of their primitive state, their present lamentable condition!

[*To be continued.*]

An ANSWER to Mr. Madan's TREATISE, on POLYGAMY and MARRIAGE: in a Series of LETTERS, to the Rev. Mr. WESLEY:

By JOSEPH BENSON.

[*Continued from page 40.*]

2. **M**R. Madan partly proves, and partly illustrates his doctrine by learned criticisms on the Hebrew and Greek phrases, used by *Adam*, in Genesis, and by our Lord, in Matthew, to signify the affection a man should have for his wife, which we translate, "He shall cleave to his wife."

But

But this translation he finds great fault with, as falling far below the force and meaning of the original Hebrew *וַיִּצְרַח בְּרַב* and the Greek *προσκολληθησθαι προς την γυναικα*, and he would have the expression rendered by the Latin *adhærebit IN uxore sua*, "He shall cleave or be cemented IN his wife." Vol. i. p. 20. 130. Vol. ii. p. 144.

3. But he brings another proof, p. 19, from 1 Cor. chap. vi. ver. 15, 16. "That this oneness arose from this *act of union*, and from the command consequent upon it, that they should be *one flesh*. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of a harlot? God forbid! What, know ye not that he which is JOINED to a harlot is ONE BODY, for-two, saith he, shall be ONE FLESH." On this he argues thus: "This question of the Apostle, *Know ye not that he which is joined to a harlot is one body?* and what follows, being taken together, have a plain reference to what Adam said, Gen. ii. 23, 24, (observe before he had had this personal union with his wife, which our Author speaks of,) *This is now bone of my bone, and flesh of my flesh*, and seems very fully to determine, not only the strictness of the marriage-union, but that which constitutes it in the sight of God. In all which (that is, in the account here given of union with a harlot,) there is not the least hint, or the most distant allusion to any outward rite or ceremony administered by any person whatsoever, but the whole is made to rest simply and only in the personal union of the man and woman. It is this alone, which according to the Apostle, makes them *one flesh*."

4. Thus this Gentleman has found out a new use of the Apostle's words. He has endeavoured to prove first, that every harlot is strictly and properly married to the man she has criminal intercourse with, and that by "the only ordinance which God ever instituted." He has laboured to prove secondly, that as in this account which the Apostle gives of a man's marriage to a harlot, "there is not the least hint of any outward

outward rite, but the whole is made to rest simply in the personal union of the man and woman;" therefore marriage consists *in this alone*. That the whole matter between a man and a harlot should "rest only in this carnal union:" that they should not trouble themselves with any thing further, whether outward ceremony or inward affection, any more than the male or female brutes, it is not difficult to believe. But that the case should be the same between a man and his wife is not easy to conceive. Many will think there must be a difference, and that a man must be married to a wife with more solemnity, and upon a better authority, than a libertine can be joined to a harlot.

5. But that we may see the whole strength of this argument, let us throw it into the syllogistic form, which, although Mr. Madan may despise, under the idea of "the jargon of the Schools," yet it may give him a clearer view than he has yet had of the *solidity* and *force* of his own reasoning.

A man shall leave father and mother, (says the Lord by Adam,) and shall cleave to his wife, and they two shall be one flesh.

But the Apostle, in describing the union of a man with a harlot, uses the same form of expression, and says, *he that is joined to a harlot is one body.*

Therefore the union in both cases is the same, and every man is properly married to a harlot with whom he has had connexion. If so, the woman of Samaria and our Lord were both mistaken, in saying, the man she had then was *not her husband*; because it is plain, according to Mr. Madan's reasoning, he *was* her husband, properly married to her by God's only ordinance: he was joined to her in one body, and therefore, though she might be called a *harlot*, she was really and truly his *married wife*. Again, no outward ceremony has place in the union of a man with a harlot: but the union of a man and a harlot is proper marriage. Therefore no outward ceremony is necessary to constitute a marriage.

Mr. Madan,

Mr. Madan, I hope, will not be offended with me, for bringing to light that link of the chain, which he had left under some obscurity; I mean, *that the union of a man and a harlot is a proper marriage.*

6. And yet, upon reading a little further, I find he has not left his meaning in such obscurity as I imagined. "If the licentious and temporary union with a harlot makes a man become *one body* and *one flesh* with her, we may suppose that the sin of fornication (sin of fornication! what has this to do here? Can a man commit fornication by engaging in the one only ordinance of marriage?) receives no small share of its malignity from the abuse thereby committed of the ordinance of marriage (the Apostle would say of *their own bodies*) as established by God, as entering into it (that is, into the ordinance of marriage,) without any intention of abiding by it, but merely to gratify a transient lust, and that with a woman who departs from one to another, as gain or evil desire may lead her. Nevertheless (N. B.) the Apostle on the authority of Gen. ii. 23, 24, says, that he *which is joined to a harlot is one body and one flesh* with her, by being engaged in that ordinance (of marriage, viz.) of which these things are declared to be the inevitable consequence." So that you see this paradoxical genius supposes the man and his whore to be strictly and properly married to each other, and yet calls her a *harlot*, and charges them both with *fornication*, which is falling himself into the same error he derides in the ancient Fathers, viz. That a man may commit fornication with his own wife!

[To be continued.]

The



The true ORIGINAL of the SOUL.

CHAP. II.

The chief difficulties on both sides of the Question.

[Continued from page 43.]

IF the soul comes immediately from God, how come we to be defiled with original sin? This infection cannot proceed from the soul, for if God created it, he maketh it exceeding good; and it is not good to say, God forsakes it before it sins, or it sins before it comes into the body.

Again, it cannot be polluted by the body; for neither can the body be sinful without the soul, nor yet if it could, could the divine nature of the soul be corrupted by the body; and if it could be, yet not with original sin.

Neither can it be by the union of both, for that is done by God. And how can it possibly stand with God's justice, to put a new created soul that is good and without sin, into a condition, wherein it shall be straight way liable to eternal damnation, for the fault of another. Or how can it belong to a good soul newly created of nothing, that another, some thousand years since, sinned? Neither will it avail any thing to say, it is created in the infusion, and infused in the creation: for that is all one as if we should say in plainer words, It is made in the marring, and marred in the making: for being a spiritual substance, distinct from the body, if it come from another principle, it must have a proper existence of its own, before it can be made part of another; and if not in time, yet in nature I am sure, it must first be, before it can be united to the body.

But

But the last and best refuge is, that original sin passeth neither by the soul, nor by the body, but by the offence of our first parents, who standing in the room of all their posterity; as look what gifts they received, were no less for their posterity, than for themselves; so what they lost, they lost also for their posterity: and therefore in the instant that God createth souls, although he creates them good, yet for Adam's sin, he deprives them of those supernatural gifts, which otherwise they should have had: which deprivation, although it putteth no evil into the soul, yet evil necessarily followeth, and hence is original sin.

This indeed comes somewhat nearer the matter; for if it be granted that the soul is not propagated from Adam, it must be granted withal, that we are not guilty of original sin simply, because we proceed from Adam; but by some other means; as namely, because he stood in our room: and we are men as he was; but yet this will not serve the turn neither; for first it stands not with the justice of God, that Adam's sin should be imputed to us any other way than as it is our own: that is, as we sinned in him: secondly, it is confessed that original sin is not only by imputation, as this is, but also by propagation: yea, I will say more (and yet according to the truth) that it is not by imputation, but only in respect of propagation. For if we could be without sin of our own (as a new created soul is) his sin could not justly hurt us. True it is that God may justly punish all mankind for the sin of Adam, yet this is, and must be, his posterity only: and neither they for his sin properly (for the son shall not bear the iniquity of the father) but because by his sin they are made sinful, or rather sinned in him, and so for their own sin are justly subject to the same punishment. So that in truth, propagation is the main, if not the only stream of original corruption. Now if we receive only the least parts of ourselves, that is, our body, from Adam, which cannot be the subject of sin, not only because

it wants the soul, but because not parts, but whole persons sinned in Adam; how can this satisfy any reasonable man, that it is possible for us to be guilty of original sin, if the soul comes immediately from God?

[*To be continued.*]

*****:*****

An Extract from the Depositions of William Floyd, of the City of Bristol, Mariner, and Little Ephraim Robin-John, and Ancona Robin Robin-John, of Old Town, Old Calabar, on the Coast of Africa.

In the Court of KING'S-BENCH.

WILLIAM FLOYD maketh oath, That he hath been employed in the African-trade, as Mate and Master of a vessel, about twenty years: that in the year 1767, he was Chief Mate of the Merchant Ship, called the Indian Queen, John L——tt, Master: that in that year the said ship was in the river of Old Calabar, with the Duke of York, Capt. James Bevan; the Nancy, Capt. M——ll; the Concord, Capt. ———, all of Bristol: the Edgar, Capt. A. L——, of Liverpool, and a ship belonging to London, Capt. Parks: that a quarrel having for some time subsisted between the inhabitants of Old Town, Old Calabar, and those of New Town, Old Calabar: the principal inhabitants of Old Town, were invited on board the said ships by the several Captains, who promised to make an end of the quarrel between them and their neighbours: that trusting in this promise, between three and four hundred of them, in ten canoes, came, first on the long-side of the Indian Queen, and afterwards went on board the Edgar, leaving three or four of their people on board the Indian Queen, one of whom was Amboe Robin-John, brother of Ephraim Robin-John, then a Grandee, afterwards the King of Old Town: that the next morning

morning there were on board the Indian Queen, two other persons, who came on the same invitation, Little Ephraim Robin-John, another brother of the said Grandee, and Ancona Robin Robin-John, his nephew. That the same morning, Amboe Robin-John, Little Ephraim, and Ancona, were sent by Capt. Beven, with others belonging to their canoe, with a letter on board the Edgar: that mean time canoes going from the Edgar, carried many of the inhabitants of Old Town and distributed them on board the other ships: that the same morning Capt. L. gave this deponent orders, that as soon as he saw a jack at the mizen top mast head, he should seize all the people of Old Town that were on board: that having for some time waited the signal, he heard and saw a firing of small arms and wall-pieces from the Duke of York, into a canoe lying along-side her, belonging to Amboe, Little Ephraim, and Ancona: that presently after he saw the canoe sink, and several of the people swimming in the water, most of whom were either killed, or seized and carried on board the said ship: that immediately upon the said firing, all the other ships in the river, (except the Edgar and the Concord,) began to fire on the other canoes, and to seize the men who were not killed: that during this firing, many of the inhabitants of New Town, who had lain concealed on the shore, began to pursue such as had escaped by swimming; and several from the ships joined them in the pursuit: that afterwards he saw many dead bodies in the river, and on the sands: that about three hundred (many of them principal men of the place,) were either killed or made slaves of: that Amboe Robin-John was delivered by Capt. Beven, to the inhabitants of New Town, one of whom immediately struck off his head, along-side of the ship: and that many others were carried by the Duke of York and the other ships, and sold for slaves in the plantations of America.

[*To be continued.*]



W I T C H C R A F T.

From the DUMFRIES WEEKLY JOURNAL.

WE received the following Letter a few weeks ago :
but as the contents are of so extraordinary a nature,
we deferred the publication of it, till now that we have re-
ceived undoubted intelligence that the circumstances therein
mentioned really happened.

To the PUBLISHER of the Dumfries Weekly Journal.

————— Confess thè Almighty just,
And where you can't unriddle, learn to trust.

PARNELL.

THE following extraordinary circumstance, which may be
depended upon as an absolute fact, happened at *Windy-
Hill*, in the parish of *Cannoby*, near *Langholm, Eskdale*.

A young Woman, about twenty years of age, dreamed on
November 3, 1781, that a certain woman, commonly
reported to be a Witch, whom she saw the preceding day in
a house in the neighbourhood, was to have power over her
for the space of twenty weeks ; at the expiration of which
time, she was either to die or be released. Next morning she
caused her brother to mark down the day of the month, and
the number of weeks on a piece of paper, without telling him
her reason for doing so, and laid it up in her chest. The
very next day she became subject to strange convulsion-
fits, which frequently returned on her ; and the nearer she
came to the conclusion of the weeks, the more she was tor-
mented with excruciating pain. Before she fell into the fits,
she knew precisely when they were to come on, and how
long they were to continue, and was never mistaken in the
the

the time a single minute. She concealed the matter from her friends, till at least fourteen of the weeks were elapsed, locking herself up in a room, and throwing herself upon the bed till the fit went off; but after that time they became so violent, that she durst not venture herself alone any longer, but communicated the matter to some of her friends, who kept it private for two or three days; when she grew so ill that it could no longer be kept a secret. What was very strange, not one of the fits resembled another, during the last six weeks. Every joint of her body was severely twisted, and surprisngly contracted; her right side frequently swelled, nearly as large as one's head, in half a minute, and fell away as quickly: her bowels were then drawn up together to her breast, and her heart rose seemingly to the lower end of her neck, so that one might have put in his hand where her bowels used to lie and felt her back bone.

The most noted Surgeons could not form the least judgment of her disease, and they declined giving her any medicines. Six weeks before her deliverance, she was sitting alone in a room sewing, and being rather wearied, having put on a large coal fire and extinguished the candle, threw herself back on the bed for a short time; and when she arose, she saw a person in the appearance of a man standing before the fire; she thought it had been a lad who had come in softly, and first named one and then another: she was surpris'd when nothing answered, and recollecting that the door was hard bolted, cried out, "Lord preserve me! do you intend to affright me out of my wits!" The person instantly vanished out of her sight. In time of the fits she shrieked most exceedingly, and cried most bitterly on her tormentor: she thought that she saw her often in the room, and to convince those about her of the truth of her assertion, she desired them to listen, and they would hear the latch of the door lift up when she came in; and at another time, that they would hear a knock; both which were really heard, but no person seen,
except

except by herself. When she was able to speak, she could tell what o'clock it was, though both blind and deaf. When she was at the very worst, she said, that her tormentor promised if she would follow her advice, she would instantly relieve her out of her trouble, and that she would never want for gold; but at the same time she thought she heard a voice, which said, "Put trust in Christ, and all the powers of hell shall never prevail against thee."

[To be continued.]



L E T T E R S.

L E T T E R CCLXXXIV.

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

March 18, 1760.

My Lady,

IT was impossible to see the distress, into which your Ladyship was thrown, by the late unhappy affair, without bearing a part of it, without sympathizing with you. But may we not see God therein? May we not both hear and understand his voice? We must allow it is generally "small and still:" yet sometimes he speaks in the whirlwind. Permit me to speak to your Ladyship with all freedom; not as to a person of quality, but as to a creature whom the Almighty made for himself, and one that is in a few days to appear before him.

You *were* not only a nominal, but a real Christian. You *tasted* of the powers of the world to come. You knew, God the Father had accepted you, through his eternal Son. And God the Spirit bore witness with your spirit, that you were a Child of God.

But

But you fell among thieves, and such as were peculiarly qualified to rob you of your God. Two of these in particular were sensible, learned, well-bred, well-natured, moral men. These did not assault you in a rough, abrupt, offensive manner. No; you would then have armed yourself against them, and have repelled all their attacks. But by soft, delicate, unobserved touches, by pleasing strokes of raillery, by insinuations, rather than surly arguments, they by little and little sapped the foundation of your Faith: perhaps, not only of your *living Faith*, your "Evidence of things not seen;" but even of your *notional*. It is well if they left you so much as an Assent to the Bible, or a Belief, That Christ is God over all! And what was the consequence of this? Did not your love of God grow cold? Did not you "measure back your steps to earth again?" Did not your love of the world revive? Even of those poor, low trifles, which in your very childhood you utterly despised?

Where are you now? Full of Faith? Looking into the Holiest, and seeing Him that is invisible? Does your heart now glow with love to Him, who is daily pouring his benefits upon you? Do you now even desire it? Do you now say (as you did almost twenty years ago)

Keep me dead to all below,
 Only Christ resolvéd to know!
 Firm, and disengagéd, and free,
 Seeking all my blifs in Thee?

Is your taste now for heavenly things? Are not you a lover of pleasure, more than a lover of God? And O! what pleasure? What is the pleasure of Visiting? Of modern Conversation? Is there any more Reason than Religion in it? I wonder, what rational appetite does it gratify? Setting Religion quite out of the question, I cannot conceive, how a woman of sense can—*relish*, should I say? No, but *suffer* so insipid an entertainment.

O that

O that the time past may suffice! Is it not now high time, that you should awake out of sleep? Now God calls aloud! My dear Lady, now hear the voice of the Son of God and live! The trouble in which your tender parent is now involved may restore all that reverence for her, which could not but be a little impaired, while you supposed she was "righteous over-much." O how admirably does God lay hold of, and "strengthen the things that remain in you?" Your gratitude, your humane temper; your generosity; your filial tenderness? And why is this, but to improve every right temper, to free you from all that is irrational or unholy, to make you all that you *were*, yea all that you *should be*; to restore you to the whole image of God!

I am, my Lady, yours, &c.

J. WESLEY.

L E T T E R CCLXXXV.

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

Newcastle upon Tyne, June 7, 1761.

My dear Brother,

I Apprehend, if you will give another careful reading to those four pages, 244—247, you will find all your objections anticipated or answered. However, I do not think much of answering them over again. Your words are,

You say, "A Mistake is not a Sin, if Love is the sole principle of action. Yet it is a Transgression of the *Perfect Law*." Therefore *Perfect Love* is not the *Perfect Law*! Most sure. For by the *Perfect Law* I mean, That given to Adam at his creation. But "The loving God with all his heart" was not *the whole of that Law*: it implied abundantly more: even *thinking, speaking, and acting right in every instance,* which

which he was then *able*, and therefore *obliged* to do. But none of his descendants are able to do this. Therefore Love is the fulfilling of *their* Law.

Perhaps you had not adverted to this. The Law of Love, which is the *whole* Law given to us, is only *one* branch of *that perfect* Law, which was given to Adam in the beginning. His Law, was far wider than ours, as his faculties were more extensive. Consequently, many things might be transgressions of the latter, which were not of the former.

“ But if Ignorance be a transgression of the Perfect Law” —Whoever said or thought so? Ignorance is not: but *Mistake* is. And this Adam was able to avoid: that kind of Ignorance which was in him not constraining him to mistake, as *ours* frequently does.

“ But is ‘ A voluntary Transgression of a known Law,’ a proper definition of *sin*?” I think it is, of all such sin as is imputed to *our* condemnation. And it is a definition which has past uncondemned in the Church, for at least fifteen hundred years.

To propose any objections that naturally arise, is right: but beware you do not *seek* objections. If you once begin this, you will never have done. Indeed this whole affair is a *strife of words*. The thing is plain. All in the body are liable to Mistakes, practical as well as speculative. Shall we call them *Sins* or no? I answer again and again, *Call* them just what you please.

JOHN WESLEY.

L E T T E R CCLXXXVI.

[From the Rev. Mr. Wesley, to Mr. Alexander Coats.]

My dear Brother,

Otley, July 7, 1761.

THE Perfection I teach, is Perfect Love; loving God with all the heart: receiving Christ as Prophet, Priest, and King, to reign alone over all our thoughts, words, and actions.

VOL. VI.

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actions.

actions. The Papists neither teach nor believe this: give even the devil his due. They *teach*, there is no Perfection here, which is not consistent with *venial sins*: and among venial sins, they commonly reckon simple Fornication. Now I think this is so far from the Perfection I teach, that it does not come up to any but Mr. *Reilly's* Perfection. To say, Christ will not reign alone in our hearts in this life; will not enable us to give him *all* our hearts: this in my judgment is making him a *half Saviour*; he can be no more, if he does not *quite save* us from our sins. I pray then be not quite so peremptory. Who exalts Christ most? those who call on him to be *sole Monarch* of the heart? or those who allow him only to *share* the power, and to govern *most* of the thoughts and tempers? Who honour him most? those who believe he heals all our sickness, takes away *all* our ungodliness? or those who say, he heals only the *greater part* of it, till death does what He cannot do? I know no creature (of us) who says, "Part of our salvation belongs to Christ, and part to us." No: we all say, Christ alone saves us from *all* sin: and your Question is not about the *Author*, but the measure of salvation. Both agree it is *all Christ*: but is it *all Salvation*, or only *half Salvation*, he will give? Who was Pelagius? By all I can pick up from antient Authors, I guess he was both a wise, and a holy man. But we know nothing but his name: for his Writings are all destroyed: not one line of them left. But brother Coats, *This way of talking* is highly offensive. I advise you 1. (If you are willing to labour with us,) preach no Doctrine contrary to ours. I have preached twenty years in some of Mr. Whitefield's Societies: yet to this day, I never contradicted him among his own people. I did not think it honest: neither necessary at all. I could preach Salvation by Faith, and leave all Controversy untouched. I advise you,

2. Avoid all those strong, rhetorical exclamations, "O horrid! O dreadful!" and the like; unless when you are strongly exhorting sinners, to renounce the devil and all his works.

3. Ac-

3. Acquaint yourself better with the Doctrine we preach, and you will find it not dreadful, but altogether lovely. 4. Observe, that if forty persons think and speak wrong, either about Justification or Sanctification, (and perhaps fancy they have attained both,) this is no objection to the doctrines themselves. They must bear their own burthen. But this does not at all affect the point in question. 5. Remember, as sure as you are, that "Believers cannot fall from grace," others (wise and holy men too,) are equally sure, they can: and you are as much obliged to bear with them, as they are to bear with you. 6. Abstain from all Controversy in public. Indeed, you have not a talent for it. You have an honest heart, but not a clear head. Practical Religion is your point. Therefore, 7. Keep to this, Repentance toward God, Faith in Christ, Holiness of heart and life, a growing in Grace, and in the Knowledge of Christ, the continual need of his atoning Blood, a constant Confidence in him, and all these every moment to our life's end." In none of these will any of our Preachers contradict you, or you them.

When you leave this plain Path, and get into Controversy, then they think you "Invade the glories of our adorable King, and the unspeakable right, and privileges, and comforts of his Children;" and can *they* then "tamely hold their peace?"

O Sander, know the value of peace and love!

I am your affectionate Brother,

J. WESLEY.

L E T T E R CCLXXXVII.

[From the Rev. Mr. Wesley, to Mr. S. F.]

Bristol, Oct. 13, 1762.

My dear Brother,

IN general, when I apprehend, "Certainly this is a Contradiction:" if I find other persons of equal sagacity with myself, of equal natural and acquired abilities apprehend, it

is not: I immediately suspect my own judgment; and the more so, because I remember, I have been many times *full as sure* as I am now: and yet afterwards, I found myself mistaken.

As to this particular Question, I believe I am able to answer every Objection which can be made. But I am not able to do it without expending much time, which may be better employed. For this reason I am persuaded, it is so far from being my duty to enter into a formal Controversy about it, that it would be a wilful sin: it would be employing my short residue of life, in a less profitable way than it may be employed.

The Proposition which I will hold is this: "A person may be cleansed from all *sinful tempers*, and yet need the atoning Blood." For what? For "Negligences and Ignorances:" for both Words and Actions (as well as omissions) which are, in a sense, Transgressions of the perfect Law. And I believe, no one is clear of these, till he lays down this corruptible body.

Now, Sammy, dropping the point of Contradiction, tell me simply what you would have more? Do you believe evil Tempers remain till death? All, or some? If some only, which?

I love Truth wherever I find it, so if you can help me to a little more of it, you will oblige, dear Sammy, yours, &c.

J. WESLEY.



P O E T R Y.

*On the DEATH of Mr. B. who died on Sunday,
April 23, 1782.*

HAPPY the follower of his Lord,
Called, and indulg'd in him to die,
To gain a full, immense reward,
Bestow'd by Jesus in the sky!

He

He rests from all his labours there,
 Pursued by all his works of love;
 And waits for us the joy to share,
 Triumphant with our friends above.

Then let us cheerfully pursue
 Our comrade, to that heavenly land,
 And keep, like him, our end in view,
 And love, like him, our Lord's command:
 Obedient both in word and deed,
 By works his genuine faith he showed;
 Rejoiced in Jesu's steps to tread,
 And spent his life in doing good.

Affliction's kind, unfailing friend,
 He wisely used his growing store,
 And prized his privilege to lend
 To God, by giving to the poor:
 The Lord his liberal servant blessed,
 Who paid him back the blessings given;
 And still, the more his wealth increased,
 More treasure he laid up in heav'n.

Through life inviolably just,
 He his integrity maintained,
 Most strictly faithful to his trust,
 An upright man of truth unfeigned;
 His roughly, honest soul abhorred,
 The polish smooth, the courtier's art,
 And free from guile in every word,
 He spoke the language of his heart.

Who always liberal things devised,
 By liberal things he firmly stood,
 Sincerely loved his friends and prized,
 Their burthens bore, and fought their good:

But

But chiefly those to Jesus dear,
 Who travelléd to that land of rest;
 As brethren intimately near,
 He cherishéd in his genérous breast.

A man of passions like to ours,
 For years he groanéd beneath his load,
 And wrestléd with the adverse powers,
 And lookéd to the atoning blood!
 The blood which once his pardon bought,
 Did here the contrite sinner savé;
 And all his faults are now forgot,
 Are buried in his Saviour's grave.

An ELEGY, written in a GARDEN.

WHAT mingléd beauties here conspire to please!
 What various prospects cheer the wandéring eye!
 In these sweet shades let me recline at ease,
 While balmy Zephyrs fan the sultry sky.

Shield me, kind Dryads, in this safe retreat,
 Where Osiers mark the cool Wave's lucid way:
 Where friendly Gales allay the raging heat,
 And breathing Waters mitigate the day.

Here polished Art assumes fair Nature's face:
 Round the smooth Beech the wood-bines breathe perfumes;
 Here tufted Pinks the mossy margin grace,
 And the sweet Rose in sovèreign beauty blooms.

Elate with Spring, and dresséd in all her dyes,
 See hovering round—yon insect idly gay:
 A moment on its balmly breast she lies,
 Then light through liquid Æther wings her way.

Thou

Thou beautiful Trifler, can so fine a form
 Sustain black Boreas, and benumbing Frost?
 Or when black skies discharge the impetuous storm,
 Must all thy transient elegance be lost?

Go where the gay Belinda reigns confessed,
 Despotic sovereign of the youthful train:
 While her bright eyes explore thy varied vest,
 Thy little life shall moralize my strain.

While to her sight thy gaudy wings are spread,
 If the light shower, or gentlest dew descend,
 Thy momentary age of mirth is fled:
 And the gay dreams of golden summers end.

In thee, perchance, the thoughtless nymph may view,
 The changeful emblem of her blooming face;
 As soon disease may that fair form subdue,
 And each external excellence debase.

Then would the admiring crowd no longer lend:
 No more sweet adulation soothe her ear;
 No more the assiduous youth her steps attend,
 No more her smiles on every face appear.

Happy for one, that Beauty's potent Queen,
 No lavish graces gave, no matchless air;
 No soft, resistless, love-commanding mien,
 Nor bade a fading face express my care.

These oft to pride elate the female mind:
 For these we oft neglect the intrinsic charms
 Of virtue, which, by Reason's power refined,
 Smiles at old Age, and Death itself disarms.

Enough

Enough for me, that Health with Hebe joins,
 And from my mind dispels the cheerless gloom ;
 Enough, the Muse her wreath of Ivy twines,
 Mixt with each smiling field-flower's fragrant bloom :

Pleas'd, while this artless, rural verse I raise,
 To see superior Merit shine confess :
 Supremely happy when my humble praise,
 Can give one transport to the generous breast.

O n P R E A C H I N G.

[By Dr. Byrom.]

THE specious sermons of a *learned man*
 Are little else but *flashes in the pan* ;
 The mere harranguing (upon what they call
 Morality) is *powder without ball* :
 But he who preaches with a christian grace,
Fires at our Vices, and the *shot* takes place.

A S H O R T H Y M N.

Rev. iii. 18. *I counsel thee to buy of me gold tried in the fire, &c.*

GLADLY I take thy love's advice,
 While without money, without price,
 I come thy grace to buy ;
 Faith is the golden bullion pure,
 Which can the fiery test endure,
 And all my wants supply.

I come to buy that richest dress,
 The saints unspotted holiness,
 The covering from above ;
 To swallow up my sinful shame,
 Whate'er I have, whate'er I am,
 In purity of love.





T H E

Arminian Magazine,

For M A R C H 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILLENUS, against a VINDICATION
of the Synod of DORT.*

[Continued from page 61.]

THE first Article drawn up more briefly is, " God by an absolute Decree hath elected to salvation a very little number of men, without any regard to their faith or obedience, and secluded from saving grace all the rest of mankind, and appointed them, by the same Decree, to eternal damnation, without any regard to their infidelity or impenitency."

Here Mr. Baxter excepts, 1. " Where talk they of a very little number?" For your satisfaction here Martinius, (one of the most moderate of the Synod,) who saith, " God,

according to his good pleasure, hath reprobated the greatest part of men. Was it for sin? Christ doth not teach so." Here we have the greatest part of mankind under the Decree of Reprobation, and that not for sin neither. The less part therefore is elected. Another Synodist speaks more fully, "God hath by his absolute and irresistable will, reprobated the greatest part of mankind by far, and created them to destruction," saith *Ant. Thysius*. And what is the number of the elect then? if it be not small enough, yet Mr. *Calvin* expresseth it to a tittle; the election is of "a very small number."

Mr. *Baxter* excepts, 2. "It is not true that they say he doth it without any regard to their faith or obedience." Witness to the contrary.

1. *Denteclock*. "How can it be true that God did from all eternity consider us in Christ as faithful? On the contrary, he chose from all eternity some certain persons, without respect to faith or any other quality, only for his will and good pleasure."

2. The *Contra-Remonstrants*. "God in his Election had no respect to faith foreseen, perseverance, or any other good quality."

3. *Damman*, Scribe to the Synod. "The election was made without any consideration of faith foreseen." To whom I may add *Lubbertus*, a Synodist too, who saith, "It is a human invention, that God decreed salvation to us upon this condition, *If we would repent*."

Mr. *Baxter* excepts, 3. He feigneth them to say, "God appointeth them to eternal damnation without any regard to their impenitency or infidelity." The truth of this shall be tried by the suffrages of,

1. *Calvin*. "Predestination is God's eternal decree, whereby he appointed what he would have done concerning every man. All are created in a like condition. But eternal life is preordained for some; eternal damnation for others. And therefore,

therefore, as every man is created for either end, so we say he is predestinated either to eternal life, or eternal death. Therefore that frivolous shift of the Schoolmen concerning prefcience, is overthrown. For *Paul* doth not say, the ruin of the wicked is foreseen of the Lord, but ordained by his counsel and will."

2. *Beza*. "God destined to destruction, not for corruption, or the fruits of it: but because so it seemed good to him."

3. *Ant. Thyfus*, a Synodist. "Reprobation is decreed without any regard had to sin."

Lastly all the Supra-lapsarians give their votes for this opinion, who make the object of Predestination, man considered, either as created and not fallen, or as yet not created, but possible to be created. Thus *Ameſius*. "It is not consonant to Scripture, to assign any pre-required quality in man as the object of Predestination, or any certain state of man: it is sufficient to understand that man is the object of this decree, so that the difference, which is found in men, may follow from the decree."

The second Article runs thus: "Christ Jesus hath not suffered death for any other, but the Elect only; having neither had any intent, nor commandment of his Father, to make satisfaction for the sins of the whole world."

This Mr. *Baxter* calls "*A most shameless falsehood.*" We must impannel an honest Jury to try this. And 1. That Christ is said to have suffered only for the Elect. Call in the witnesses,

1. *Geselius*. What say you? "They do greatly err that teach, Christ died for all, and every man."

2. Mr. *Perkins*. "The Ransom was designed by the decree of the Father, and by the intercession and oblation of the Son, for the Elect only."

3. *Piscator*. "That Christ died sufficiently for every one, is a false proposition. For he died only for the Elect, paying a most sufficient price of redemption for them, namely, his

own precious blood, the blood of the Son of God; the blood of God himself. But for the Reprobate he died in no wise, whether sufficiently, or effectually."

4. *Beza*. "Whether you consider the counsel of God, or the effect of the passion, or both, Christ died no way for the wicked."

5. *Maccovius*. "For that distinction of Christ's dying for All, *sufficiently*, but not *effectually*, it is most vain and foolish. For, if you say Christ died sufficiently, because his death would have sufficed to redeem all, if God so pleased; then by a like reason, it might be said, that Christ hath justified all, and glorified all sufficiently, but none effectually."

This evidence might suffice for the whole Article: but because there is another branch, perhaps Mr. *Baxter* will expect some proof for that too, viz. *That Christ neither had any intent, nor commandment of his Father, to make satisfaction for the sins of the whole world.*

To evince this, take the depositions of,

1. *Triglandius*, a Synodist, who saith, "The passion of Christ itself is sufficient to redeem all men; yea, many more; but according to the counsel of the Father, he died only for the Elect; with that intent, that through faith he might make all them, and only them, partakers of the efficacy of his passion to their salvation."

2. *Zanchy*. "Christ, according to the purpose of the Father, was born, prayed, suffered, died, rose again, and sitteth at the right hand of the Father, interceding only for the Elect."

3. *Rippertus*. "To say, Christ died for them that perish, is false, and accuseth God of injustice."

4. *Dr. Damman*, Secretary to the Synod. "It is repugnant to God's justice, that he should constitute Christ to bear the sins of all men, and yet ordain some men to bear their own sins, in their own persons, and so make satisfaction for them themselves; then he should punish one sin twice, that is to say, both in his Son, and in them that perish."

Piscator

Piscator shall shut up this scene. "The Reprobate are plainly excluded from the merit of Christ's death, and yet they are bound to believe in him."

[*To be continued.*]

S E R M O N XIV.

On EPHESIANS vi. 11.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places.

1. **I**T has been frequently observed, that there are no gaps or chasms in the Creation of God, but that all the parts of it are admirably connected together, to make up one universal whole. Accordingly there is one chain of beings, from the lowest to the highest point, from an unorganized particle of earth or water, to Michael the Archangel: the scale of creatures does not advance *per saltum*, by leaps, but by smooth and gentle degrees; although it is true, these are frequently imperceptible to our imperfect faculties. We cannot accurately trace many of the intermediate links of this amazing chain, which are abundantly too fine to be discerned either by our senses or understanding.

2. We can only observe, in a gross and general manner, rising one above another, first inorganic earth, then minerals and vegetables in their several orders; afterwards insects, reptiles, fishes, birds, beasts, men and angels. Of angels indeed we know nothing with any certainty but by Revelation. The accounts which are left by the wisest of the antients, or given by the modern Heathens, being no better than silly, self-inconsistent fables, too gross to be imposed even upon children.

children. But by divine Revelation we are informed, that they were all created holy and happy; yet they did not all continue as they were created: some kept, but some left their first estate. The former of these are now good Angels, the latter, evil Angels. Of the former, I have spoke in a preceding Discourse: I purpose now to speak of the latter. And highly necessary it is, that we should well understand what God has revealed concerning them, that they may gain no advantage over us by our ignorance, that we may know how to wrestle against them effectually. *For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places.*

3. This single passage seems to contain the whole Scripture-doctrine concerning evil Angels. I apprehend the plain meaning of it, literally translated, is this, *Our wrestling*—The wrestling of real Christians, *is not—only, or chiefly against flesh and blood*—weak men or fleshly appetites and passions, *but against principalities, against powers*—the mighty *princes* of all the infernal legions, with their combined forces: and great is their *power*, as is also the power of the legions which they command—*against the rulers of the world*—(This is the literal meaning of the word.) Perhaps these Principalities and Powers remain chiefly in the Citadel of their kingdom. But there are other evil spirits that range abroad, to whom the provinces of the world are committed—*Of the darkness*—chiefly the spiritual darkness—*of this age*—which prevails during this present state of things—*against wicked spirits*—eminently such, who mortally hate, and continually oppose Holiness, and labour to infuse unbelief, pride, evil desire, malice, anger, hatred, envy, or revenge—*in heavenly places*—which were once their abode, and which they still aspire after.

In

In prosecuting this important subject, I will endeavour to explain,

First, The Nature and Properties of evil Angels: and, Secondly, Their Employment.

I. 1. With regard to the first, we cannot doubt, but all the Angels of God were originally of the same *nature*. Unquestionably they were the highest order of created Beings. They were Spirits, pure, ethereal creatures, simple and incorruptible; if not wholly immaterial, yet certainly not incumbered with gross, earthly flesh and blood. As Spirits, they were endued with Understanding, with Affections, and with Liberty, or a power of Self-determination: so that it lay in themselves, either to continue in their allegiance to God, or to rebel against him.

2. And their original *Properties* were doubtless the same with those of the holy Angels. There is no absurdity in supposing Satan, their chief, otherwise stiled *Lucifer, Son of the Morning*, to have been at least "one of the first, if not the first Archangel." Like the other sons of the morning they had a height and depth of Understanding quite incomprehensible to us. In consequence of this, they had such Knowledge and Wisdom, that the wisest of the children of men, (had men then existed,) would have been mere ideots in comparison of them. Their Strength was equal to their Knowledge, such as it cannot enter into our heart to conceive: neither can we conceive to how wide a sphere of action, either their strength or their knowledge extended. Their number God alone can tell: doubtless it was only less than infinite. And a third part of these stars of heaven the Arch-rebel drew after him.

3. We do not exactly know (because it is not revealed in the Oracles of God,) either what was the occasion of their apostasy, or what effect it immediately produced upon them. Some have not improbably supposed that when God *published the Decree*, (mentioned Psalm ii. ver. 6, 7,) concerning the kingdom

dom

dom of his only-begotten Son, to be over all creatures: these first-born of creatures gave place to Pride, comparing themselves to Him; (possibly intimated by the very name of Satan, *Lucefs* or *Michael*, which means, *Who is like God?*) It may be, Satan then first giving way to temptation, said in his heart, "I too will have my throne. *I will sit upon the sides of the North! I will be like the most High.*" But how did the mighty then fall! What an amazing loss did they sustain! If we allow of them all, what our Poet supposes concerning their chief in particular,

" His form had not yet lost
All its original brightness, nor appear'd
Less than Archangel ruin'd, and the excess
Of glory obscur'd:"

If we suppose their outward form was not entirely changed, (though it must have been in a great degree; because the evil disposition of the mind, must dim the lustre of the visage,) yet what an astonishing change was wrought within, when Angels became Devils! when the holiest of all the creatures of God, became the most unholy!

4. From the time that they shook off their allegiance to God, they shook off all goodness, and contracted all those tempers which are most hateful to Him, and most opposite to his nature. And ever since they are full of pride, arrogance, haughtiness, exalting themselves above measure: and although so deeply depraved through their inmost frame, yet admiring their own perfections. They are full of envy, if not against God himself; (and even that is not impossible, seeing they formerly aspired after his throne) yet against all their fellow-creatures: against the Angels of God, who now enjoy the heaven from which they fell: and much more against those worms of the earth, who are now called to *inherit the kingdom.*
They

They are full of cruelty, of rage against all the children of men, whom they long to inspire with the same wickedness with themselves, and to involve in the same misery.

5. In the prosecution of this infernal design they are diligent in the highest degree. To find out the most effectual means of putting it into execution, they apply to this end the whole force of their angelical understanding. And they second it with their whole strength, so far as God is pleased to permit. But it is well for mankind, that God hath set them their bounds which they cannot pass. He hath said to the fiercest and strongest of the apostate spirits, "Hitherto shalt thou come, and no farther." Otherwise how easily and how quickly might one of them overturn the whole frame of nature! How soon would they involve all in one common ruin, or at least, destroy man from the face of the earth? And they are indefatigable in their bad work: they never are faint or weary. Indeed it seems, no Spirits are capable of weariness, but those that inhabit flesh and blood.

6. One circumstance more we may learn from the Scripture, concerning the evil Angels. They do not wander at large, but are all united under one common Head. It is He that is stiled by our blessed Lord, *The Prince of this world*: yea, the Apostle does not scruple to call him *The god of this world*. He is frequently stiled *Satan*, the Adversary; being the great Adversary both of God and man. He is termed, *The Devil*; by way of eminence, *Apollyon*, or the Destroyer; *the Old Serpent*, from his beguiling *Eve* under that form; and *the Angel of the bottomless pit*. We have reason to believe that the other evil Angels are under his command: that they are ranged by Him according to their several orders, that they are appointed to their several stations, and have from time to time their several works, and offices assigned them. And undoubtedly they are connected (though we know not how; certainly not by love) both to him and to each other.

[To be concluded in our next.]

*A short Account of Mr. SAMPSON STANIFORTH: in a
Letter to the Rev. Mr. WESLEY.*

[Continued from page 72.]

DURING our stay in *Ghent*, we met twice or thrice a day, either for Preaching, Prayer, or to tell our Experience to each other. And God increased our number every day, so that we had now some in almost every Regiment. I was still happy; but found a strong desire to be more holy, that I might be more happy. And from this time, Rev. and dear Sir, I found my heart united to you, and to the people that were under your care, of whom Brother *Clements* was often speaking: and I truly loved Them whom I had not seen. Indeed I considered myself as a member of the same body, and longed greatly to see them.

About this time, I began to think of my Parents and Family. My dear mother, had from time to time, sent me little supplies, either in money, or such other things as she knew I wanted. I now sent her a long Letter, asking pardon of my Father and her for all my past disobedience, and telling them that God for Christ's sake, had forgiven me all my sins. I thanked her for what she had done for me, but desired she would not send any thing more, as I knew it must straiten her, and I had now learnt, to "be content with my wages." This Letter they could not at all understand, and it was handed about from one to another, till it came to one Mr. *Wadsworth*, a dissenting Minister, who having known what manner of life I led before, could not in any wise believe it. However he wrote me a friendly Letter, and sent me a Bible, which was more welcome to me than gold; as was a Common-Prayer-book, which my Mother sent me. A few
days

days after, my letter came into the hands of Mr. *John Wilson*, who was then one of the chief persons in your Society, and much alive to God. He sent me a comfortable letter and a Hymn-book, which much refreshed my soul. About this time you sent some books over, which were of great service to us.

On March 26, 1745, the *French*, taking the field before us, opened their camp with seventy six thousand men, and above a hundred and fifty pieces of cannon. We were then ordered to march out of our quarters: but before we could come up, they had laid siege to *Tournay*, and had intrenched themselves up to the very chin. After several little movements, we were all assembled on the the 19th of April, under the Duke of *Cumberland*, being in all, besides the train of Artillery, forty six thousand men.

By this time, having given way to unprofitable reasoning, I lost my rapturous joy, and a kind of heaviness followed: but, blessed be God, the evidence of my acceptance was not interrupted.

We then drew so near the *French*, that we could hear their Evening and Morning Gun. But between us and them there was a wood, which we were obliged to cut a way through. All the pioneers were employed in this. On the 28th I was ordered to go and guard some baggage: but on the 29th, early in the morning, the Corporal brought me word, "You must go into the ranks; for before to-morrow night we shall have a battle." When I came into the ranks, I felt some fear: but as we came near the *French* Army, we halted a little. I then stepped out of the line, threw myself on the ground, and prayed that God would deliver me from all fear, and enable me to behave as a Christian and good Soldier. Glory be to God, he heard my cry, and took away all my fear. I came into the ranks again, and had both peace and joy in the Holy Ghost. By this time night came on. We were ordered to lie on our arms. Toward morning, part

of the army marched through the pass which we had cut through the wood. My dear companion and I had sweet communion together, having constant and strong confidence in God. As soon as the dawn of the day appeared, we were ordered to advance. The Column on the right had passed through. I was in the second Column. But all the road was made almost impassable, which broke the head of our Column. And in the mean time, the *French* batteries playing upon us, did us much hurt. We wheeled off, in order to get into the plains of *Fountenoi*. I had not marched far, till we met a horse without his rider, and the lower part of his head taken off by a cannon ball. A little after, I saw one of the guards lie dead, and soon after, many more. We still advanced and drew up in line of battle, in the plain of *Fountenoi*. The *French* before us were intrenched up to the neck, and many batteries of cannon were playing upon us. I was in the front rank, and the left-hand-man joining the *Dutch*. We stood there, till the *Dutch* turned their backs and marched away. I was then left exposed to a battery on the left, and the batteries and small arms in the front. Soon after our Regiment, with some others, were ordered to advance and attack the *French* in their Trenches. We marched up boldly, but when we came close to the town of *Fountenoi*, we observed a large battery ready to be opened on us. And the cannon were loaded with small bullets, nails and pieces of old iron. We had orders to lie down on the ground; but for all that, many were wounded, and some killed. Presently after the discharge, we rose up, and marched to the first trench, still keeping up our fire. They gave way: but when we entered, batteries in the flanks were opened, which tore our Regiment so, that we were obliged to fall back into the rear. Yet we rallied and renewed the attack. But it was to no purpose. All the day I was in great spirits, and as composed in my mind, as if I had been hearing a Sermon. I neither desired life nor death, but was entirely happy in God. Night coming

coming on, the retreat was beat, and the whole Army marched away, leaving our cannon, and sick, and wounded behind us. The profane sinners now received reproof, and promised to become new men: and though most of them soon forgot their resolutions, yet in some there was a lasting change.

[*To be continued.*]

An Extract from the JOURNAL of Mr. G— C—.

[*Continued from page 76.*]

November 30.

I AM many ways tempted, but the Lord keeps me. My soul longs to love this good God. I pant after Holiness, that I may have it in my power to glorify him as I cannot do now. This I had, a lively hope of everlasting happiness, and of being cleansed from all filthiness of flesh and spirit.

Dec. 19. I am strongly drawn to give up myself altogether to my Lord, that he may work in me the whole counsel of his will, and fill me with all his love.

Dec. 24. I am in earnest pursuit of a fuller enjoyment of God, nor can I rest without communion with Him. How is it then that this woman is prest on my mind night and day? I am much in prayer, and find the Lord very present, my soul cleaving to him in fear. But the more liberty I have with Him, the more she is laid upon my mind, as a fit one for a wife. Finding it so this evening, an uncommon thought was strongly impress'd upon my mind, "I shall not believe it to be his will, unless she herself moves the affair." But this was utterly improbable, as (though we boarded in one house, and frequently conversed on spiritual things) I had never said one word, either to her or any other of what pass'd in my own mind.

mind. If I know any thing of myself, I know at this time, my heart is right with God, and that I seek and desire devotedness to him, before all created good. Yet the thought of marriage besets me again; but I fear the devices of Satan. And what I suffered from the last trial of this kind, is still fresh in my mind.

Dec. 28. I felt much happiness in knowing that Jesus Christ is my wisdom, and that I am under his government and protection. This evening, in conversation with her, she told me of a trial she laboured under: and after much struggling with her natural bashfulness, told me plainly what it was. I was much struck, as I had before put the matter upon this issue. I trembled lest Satan should get an advantage over me; yet trusted, the Lord would not suffer me to be deceived.

Jan. 4, 1761. My soul is joyful in the Lord, for the purity of mind, and for the freedom from desire I now feel. And I am satisfied, if this marriage takes place, it is the Spirit of Christ only that unites us. The Lord is very present with me, filling my heart with love and thankfulness. My spirit is free and watchful, desirous only to do the will of God. The next day, believing it to be his will, I told her what had past in my mind; exhorting her to watch over her heart, fearing lest it should be a snare to her.

Jan. 8. I find a continual jealousy over myself, lest my heart should in any degree depart from God. This sometimes gave me pain: but when I prayed it was removed, and I found the witness that I acted according to the will of God. Yet I was grieved for her who I thought of marrying some time ago, knowing my marrying another would give her pain. But she had her choice. I offered myself to her, and she refused me. I bless God that she did.

Saturday 18. I was confirmed that this marriage was according to the will of God. So the next day I put up the Banns, though not without some fear; but upon prayer it vanished away.

Wednes-

Wednesday 22. With many tears I implored the blessing of God upon us, and that we might live together to his glory. I have even the witness, that my heart hath in no wise departed from God, feeling a constant deliverance from all desire, but that of living wholly to Him.

Jan. 26. I am kept sensible of the evil of my nature; yet am preserved from its malignity. While I was reading to-day of Joshua's bringing the Israelites into the promised land, I had a gracious promise, that the Lord would bring me into the rest of perfect love. I still praise him for the pure love I find to my intended wife, not finding any desire of her company, but as his Spirit engages me to her. And I rejoice to find her so watchful, and so desirous that he should reign over her.

Jan. 31. Was a day of great consolation. Having a lively sense of the love of God, and of his approbation of our intended marriage, we prayed together, and read the Directions to Married Persons, being determined, by the grace of God, exactly to observe them.

February 15. We were married in the fear of the Lord, who by his presence and love testified his approbation. We afterwards went to the Chapel, and heard a Sermon on, *God hath not called us to uncleanness, but unto holiness*: and scarce ever did my heart praise God more under a Sermon than at that time. And now I can say, *If God be for us, who can be against us?* He is able to subdue every desire, and to bring every thought into captivity to the obedience of Christ.

[To be continued.]

An



An Account of the Death of ANN DUNN.

ANN DUNN, of *Swinesfleet*, formerly *Ann Pottinger*, of *Belton*, about five years ago was convinced of sin, on hearing the Rev. Mr. *Wesley*, at *Epworth*. Soon after, she joined the Society at *Belton*; and the conviction sunk deeper and deeper into her heart; so that she had no rest, till the Lord spoke peace to her soul. As she was wrestling with God in private, the Lord applied his word with power, and she was enabled to cry out, "My Lord and my God." From that time she continued to walk with God in newness of life, giving diligence to make her calling and election sure. Some time after she was overtaken with inordinate affection, (a temptation too common to youth,) by which she sustained much loss. Nevertheless, the Lord was gracious to her: she was delivered, and walked closer with God.

About two years ago she was married to *John Dunn*, Joiner, of *Swinesfleet*: from which time she continued to adorn the gospel of God our Saviour in all things. When the Lord began to revive his work in *Swinesfleet*, and some began to declare what God had done for their souls, she seemed to stagger at the promise of God through unbelief. I had some close conversation with her, and I hope not in vain. She then was determined to seek all the fulness of God; and I had good reason to believe she grew in grace. Some time after, she was brought to-bed of her first child, and to all appearance seemed to recover well; but she caught a violent Cold, which brought on a Fever. I had an opportunity of seeing her soon after she was taken ill, when she appeared entirely resigned to the will of God; but she expressed an anxious desire for more of the enlivening presence of God. After spending some time with her in prayer,

prayer, the Lord heard and answered from his holy place. She grew daily weaker in body, but was strong in the Lord, and in the power of his might. The Friday before she died, she was greatly blessed of God, and rejoiced exceedingly. Her husband thought she would have died that night. He asked her how she was? She replied, "If it was the will of the Lord, I would rather choose to be gone. Nevertheless, said she, not my will, but thine, O Lord, be done." In this spirit she continued, entirely resigned to the will of God, till Thursday the 29th. She then said to her husband, "You must give me up: I am the Lord's; not your's." In a little time after she cried out, "Into thy hands, O Lord, I commit my spirit," and soon after expired.

T. RANKIN.

Epworth, Nov. 7, 1767.

An Account of the Death of Mr. JOHN MORGAN.

THIS morning, between seven and eight o'clock, Mr. *John Morgan* died—died in Jesus! died happy in the Lord! And as it was my turn to be here, his sickness kept me a little longer than usual. In the time of his illness I frequently enquired concerning the state of his soul. At one time I asked, "Have you peace with God?" He answered, "I have; but I want more." At another time, seeing him very weak, I said, "It is a blessed thing to have hope of happiness hereafter," He answered, "I think I have *more* than a hope." As I was going into the Circuit a few days, I desired he would tell me more particularly how it was betwixt God and his soul. He said, "I am wholly resigned to God." Though I was pretty well satisfied with his state, first, from what he had told me, and secondly, from the whole of his patient behaviour, yet I wanted to hear from him a

more experimental confession of the love of Jesus to him; for he acknowledged nothing so freely as I could wish, only what I forced from him by questions. I left him for three days, not expecting to see him again alive. While I was absent it came to my mind, his soul would be set more at liberty before he died. When I returned, he was alive; and, glory be to God! his first words were, "My heart is filled with joy and happiness at seeing you." I said, "I hope it is owing to the love of God in your heart." He answered, "I have been searching my heart for Pride, Anger, and other evil Tempers; but blessed be God I find none! Where are they! They are all gone. I have fought the good fight, I have finished my course, I have kept the faith! Then said he, "You will preach my funeral Sermon; but preach up Jesus Christ, and not me. And when I am dead, write to Mr. Wesley, (for I am willing to throw in my little mite as a testimony of Jesu's love,) and tell him I have had a long fight all this winter. From the beginning thereof I have had thoughts that something was coming upon me,—that I was for another world; and have been endeavouring to impress Jesus upon the minds of the people, in my preaching, as much as possible. I love Jesus. I want to be with him. I want my whole soul united to him.—It *shall* be so,—it *must* be so,—it *will* be so!"

This morning, in the agonies of death, he said, "If I dared to complain, I might say, This is hell. If Jesu's blood was not shed for me, I am damned." I answered, "But it was shed for you; therefore you are saved." Then said he, "Lord Jesus, come quickly! I shall be with thee this day in paradise! I shall drink wine in my Father's kingdom! Pray! The prayer of Faith availeth much." I prayed that the Lord would give him a happy dismissal from the body, and a glorious reception into the paradise of God. He then turned



*A Narrative of the Death of the Hon. Fr. N———t, Son to
the late ——.*

[Concluded from page 83.]

MY business calling me away for a day or two, I came again on Thursday morning pretty early. When I came in, I enquired of his friends how he had spent his time. They told me, his expressions were much shorter than before: but what he did speak, seemed to have more horror and despair in it. I went to his bed-side, and asked him how he did? He replied, *Damned and lost for ever!* I told him the decrees of God were secret. Perhaps he was punished in this life to fit him for a better. He answered, "They are not secret to me, but discovered, and are my greatest torment. My punishment here is for an example to others, and an earnest to me of my own damnation. I wish there was a possibility of getting above God; that would be a heaven to me." I entreated him not to give way to so blasphemous a thought; for—Here he interrupted me. "Read we not in the *Revelations* of those that blasphemed God, because of their pains? I am now of that number. O how do I envy the happiness of *Cain* and *Judas!*" But replied I, you are yet a live, and do not feel the torments of those that are in hell. He answered, "This is either true or false. If it be true, how heavy will those torments be, of which I do not yet feel the uttermost! But I know that it is false; and that I now endure more than the spirits of the damned. For I have the same torture upon my spirit as they have, besides those I endure in my body. I believe that at the day of judgment the torments of my mind and body will both together be more intense; but as I now am, no spirit in hell endures what I do. How gladly would I change

I change

I change my condition for hell!" Here he closed his eyes a little, and began to talk very wildly every now and then, groaning and gnashing his teeth; but soon after opening his eyes, he grew sensible again, and felt his own pulse, saying, "How lazily my minutes go on! When will be the last breath, the last pulse that shall beat my spirit out of this decayed mansion, into the desired regions of death and hell! O! I find it is just at hand; and what shall I say now? Am I not afraid again to die? Ah, the forlorn hope of him that has not God to go to! Nothing to fly to for peace and comfort!" Here his speech failed him; we all believing him to be dying, went to prayer, which threw him into an agony; in which, though he could not speak, he turned away his face, and made what noise he could, to hinder himself from hearing. Perceiving this, we gave over. As soon as he could speak, (which was not till some time after) he said, "Tygers and Monsters! are ye also become Devils to torment me, by giving me a prospect of heaven, to make hell more intolerable?" Alas! Sir, said I, it is our desire of your happiness that casts us down at the throne of grace. If God denies assistance, who else can give it? If he will not have mercy, whither must we go for it? He replied, "Ay, there is the wound; God is become mine enemy, and there is none so strong as to deliver me out of his hands! He consigns me over to Eternal Vengeance, and there is none that is able to redeem me! This cannot be; for I——Here his voice failed again, and he began to struggle, and gasp for breath; which having recovered, with a groan so dreadful and loud, as if it had been more than human, he cried out, "O the insufferable pangs of hell and damnation!" and expired.

*An Extract from a SURVEY of the WISDOM of GOD in
the CREATION.*

Of F I S H E S.

[Continued from page 86.]

IT has been long supposed that all shells, as well as the animals in them, arose wholly from the egg. But it is now found by various experiments, that the shells of snails (and probably of all other animals) are formed of a matter which perspires from their bodies, and then condenses round them.

It is certain all animals perspire, and are encompassed with an atmosphere which exhales from them. Snails have nothing peculiar in this respect, unless that their atmosphere condenses and hardens about them, and forms a visible cover for the body, while that of other animals evaporates. This difference may arise from the different substance perspired; that from snails being viscous and stony. This is no supposition, but a matter of fact, proved by numerous experiments.

But the re-production of the shells of some fish, yea, and of the parts contained therein, is far more strange and unaccountable, than their first production. This is particularly observed in Crabs and Lobsters. Lobsters cast their shell yearly some time after Midsummer. In the room of the old, a new, thin shell is immediately prepared by nature, which in less than eight days, acquires almost the same degree of hardness as the other.

The legs of a Lobster consist of five articulations. When any of these legs break, which frequently happens, the fracture is always near the fourth joint, and what they lose is precisely

precisely re-produced in some time after: four joints shooting out, the first whereof has two claws, as before.

If a leg be broken off purposely at the fourth or fifth joint, it is constantly re-produced: but very rarely, if at the first, second or third joint. What is still more surprizing, upon visiting the Lobster, which was maimed in these barren articulations, at the end of two or three days, all the other joints are found broken off at the fourth, which he has undoubtedly done himself.

The part re-produced is perfectly like that broke off, and in a certain time grows equal to it. Hence it is, that Lobsters have often their two big legs unequal. This shews the smaller leg to be a new one. If a part thus re-produced is broken off, there is a second re-production. The summer, which is the only time when Lobsters eat, is the most favourable time for this. It is then performed in four or five days: otherwise it takes up eight or nine months.

The common Crab-fish has its abode from twenty to forty fathom water. They herd together in distinct tribes, and have their separate haunts for feeding and breeding, and will not associate with their neighbours. This has been tried, by marking a Crab, carrying it two or three miles, and leaving it among other Crabs. This Crab has afterward found its way home, and been caught in its old abode.

This creature too can break off its own limbs. If when it is laid on its back, one of the outer joints of a small leg be bruised, he shews uneasiness, by moving it about. Afterward he holds it quite still, in a direct and natural position, without touching any part of the body, or of the other legs with it. Then on a sudden, with a gentle crack, the wounded part of the leg drops off. If a hole be pierced in the great leg, the effect will be the same; and the large limb is thrown off in the same manner, only with greater violence. A mucus then overspreads the wound, which presently stops the bleeding: and a small leg is by degrees produced, which
gradually

gradually attains the size of the former. Nature has given this singular power to these creatures, for the preservation of their lives in their frequent quarrels. In these, one Crab lays hold of the claw of another, and crushes it in such a manner, that it would bleed to death, had it not the power of giving up the limb, and healing the wound.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with short REMARKS.

Of P O W E R.

[*Continued from page 89.*]

“ Sect. 56. **T**HESSE things duly weighed, will give us, as I think, a clear view into the state of human Liberty. Liberty it is plain consists in a power to do, or not to do; to do, or forbear doing as we *will*. This cannot be denied. But this seeming to comprehend only the actions of a man consecutive to volition, it is farther enquired, whether he be at liberty to *will* or no? and to this it has been answered, that in most cases a man is not at liberty to forbear the act of Volition; he must exert an act of his *Will*, whereby the action proposed, is made to exist, or not to exist. But yet there is a case wherein a man is at liberty in respect of *Willing*, and that is the chusing of a remote Good as an end to be pursued. Here a man may suspend the act of his choice from being determined for or against the thing proposed, till he has examined, whether it be really of a nature, in itself and consequences, to make him happy or no. For when he has once chosen it, and thereby it is become a part of his happiness, it raises Desire, and that determines his *Will*,

Will, and sets him at work in pursuit of his choice on all occasions that offer. And here we may see how it comes to pass, that a man may justly incur punishment, though it be certain that in all the particular actions that he *wills*, he does, and necessarily does will that which he then judges to be good. For though his *Will* be always determined by that which is judged good by his Understanding, yet it excuses him not: because, by a too hasty choice of his own making, he has imposed on himself wrong measures of good and evil; which however false and fallacious, have the same influence on all his future conduct, as if they were true and right. He has vitiated his own palate, and must be answerable to himself for the sickness and death that follow from it. The eternal law and nature of things must not be altered to comply with his ill-ordered choice. If the neglect or abuse of the liberty he had, to examine what would really and truly make for his happiness, misleads him, the miscarriages that follow on it, must be imputed to his own election. He had a power to suspend his determination: it was given him, that he might examine, and take care of his own happiness, and look that he were not deceived. And he could never judge, that it was better to be deceived, than not, in a matter of so great and near concernment.

What has been said, may also discover to us the reason why men in this world prefer different things, and pursue happiness by contrary courses. But yet since men are always constant, and in earnest, in matters of happiness and misery, the question still remains, *How men come often to prefer the worse to the better*; and to chuse that which, by their own confession, has made them miserable?

“ Sect. 57. To account for the various and contrary ways men take, though all aim at being happy, we must consider, whence the various *Uneasinesses*, that determine the *Will* in the preference of each voluntary action, have their rise.

1. Some of them come from causes not in our power: such as are often the pains of the body from want, disease, or outward injuries, as the rack, &c. which when present, and violent, operate for the most part forcibly on the *Will*, and turn the courses of men's lives from Virtue, Piety, and Religion, and what before they judged, to lead to happiness; every one not endeavouring, or through disuse, not being able by the contemplation of remote and future good, to raise in himself Desires of them, strong enough to counterbalance the Uneasiness he feels in those bodily torments; and to keep his *Will* steady in the choice of those actions which lead to future happiness. A neighbour country has been of late a tragical theatre, from which we might fetch instances, if there needed any, and the world did not in all countries and ages furnish examples enough to confirm that received observation, *Necessitas cogit ad turpia*; and therefore there is great reason for us to pray, *Lead us not into temptation.*

2. Other *Uneasinesses* arise from our Desires of absent good; which Desires always bear proportion to, and depend on the judgment we make, and the relish we have of any absent good; in both which we are apt to be variously misled, and that by our own fault.

[*To be continued.*]

EXTRACTS from Mr. Bryant's *Analysis of Ancient Mythology.*

I Believe this is one of the most remarkable Books in its kind, which has been published for some Centuries. The Author is a person of a strong understanding, deeply acquainted with ancient literature, and has by much thought extracted abundance of Truth, from a vast heap of absurd Fables. Many of his discoveries indeed do not admit of certainty:

certainty: but they are highly probable. And of many others (all circumstances considered) we cannot reasonably doubt.

I doubt most of what he terms *Radicals*, as I know not how to answer that question, "In what language, does Ai, eia, air, &c. signify thus or thus?" Not in Hebrew, not in Syriac, not in Arabic: not in any language that I have the least knowledge of. Therefore I question, whether they mean so in any language that is now, or ever was upon earth. Whatever then is built on this foundation, can be no more than probable.

If you say, "It means so in the Ammonian language," I ask, How do you know that? Did you ever see a book wrote in that language? No, nor a single sentence. This therefore leaves us just as much in the dark as we were before.

One defect more seems to run through the whole work, entire want of Method. Had the Dissertations, which are strangely huddled together, been placed in any regular order, they would have been far more agreeable, and more intelligible than they are at present.

However, not having leisure to methodize them, I shall extract what is most curious and useful, in the same order as they are in the Original.

What he terms *Radicals*, occur in the composition of most Names, which are found in the ancient Mythology: whether they relate to the Deities then worshipped, or to the Places where they were worshipped. But they appear no where so plainly as in the names of the places in *Babylon* and *Egypt*. Hence they were gradually transferred to the remotest parts, East and West, wherever the sons of *Ham*, who were the first and greatest adventurers, either settled or traded. They founded Cities, built Temples, raised Pillars for sea-marks, on head-lands and promontories. All these were denominated, from circumstances which had some reference either to their

Religion, or their Ancestors. The deity whom they originally worshipped was the Sun: but they soon conferred some of his titles upon their Ancestors: particularly *Ham*. They worshipped him as the fountain of light, making the Sun only an emblem of him. They called him *Baal*, and joined others of their Ancestors with him, whom they stiled the *Baalim*. *Chus* was one of these, and thus idolatry began among his sons. And most of the names which they gave either to the gods they worshipped, or the cities they built, were made up either of their names, or of the titles with which they were afterwards honoured. These were *Thoth*, *Men*, *Ab*, *El*, *Aur*, *Ait*, *Ees*, *On*, *Bel*, *Cohen*, *Keren*, *Ad*, *Adan*, *Ob*, *Oph*, *Uch*, *Melek*, *Anak*, *Sar*, *Sama*, *Samaim*. Observe likewise, those common names by which places are distinguished, such as *Kir*, *Caer*, *Air*, *Col*, *Beth*, *Ai*, *Capt*: and lastly, the particles *al* and *pi*, which were much in use among the ancient Egyptians.

HAM was also express'd *Cham*, *Chom*, *Comus*. Many places were denominat'd from him as *Cham-Ar*, *Chomora*, *Camarina*. By the Egyptians it was compounded, *Amon*, and *Hammon*, which the Greeks express'd *Amanus*, and *Amonus*. *Ham* was esteem'd the Sun. His name is often compounded with other terms, as *Cham-El*, *Cam-Ees*. Hence *Camillus*, and many other words are deriv'd. And hence the *Chaminim*, the sacred hearths on which perpetual fires were kept in his honour. He was the *Zeus* of the Greeks, and the *Jupiter* of the Latins.

CHUS was render'd by the Greeks *Chusos* and *Chrusos*. His name was compounded, *Chus-Or*; render'd by the Greeks *Chrusor*, and *Chrusaor*, a favourite title of *Apollo*. He was sometimes call'd *Cuth*, *Casus*, *Cafus*, whence the places where his posterity settled were stiled *Cutha*, *Cutharia*, *Ceula*, &c.

He was the father of the *Ethiopi*ans, call'd also *Cuthites*, and *Cuseans*, which were very widely extended.

NIMROD

NIMROD the son of *Cush*, was the same with *Orion*, who is represented by *Homer* as a Giant, and as continually in pursuit of wild beasts. The Greeks stile him *Nebrod*. Many places are named from him. Divine honours were paid to him; in *Sicily*, under the names of *Orion*, *Elorus*, and *Pelorus*.

[*To be continued.*]



An Extract from a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

[Continued from page 92.]

9. I Have already observed, that their happiness consisted in the communications of divine blessings, which were conveyed to them through the pure channel of the unfallen human nature. Our first Parent, in his state of innocence and glory, stood in the place of God to the world below him, clothed with all the beauties, and blessings of Paradise; the created image of the ever-blessed Trinity. Through him were derived all the blessings of that happy state, to all the different species, and families of the animal creation. This was the state of the primitive earth and all its inhabitants, till man by his transgression lost the favour of his Maker, and forfeited, both for us and them, the blessed privileges of our primitive condition. The communication of divine light and life betwixt God and man being suspended, he had no more power to direct and govern the creatures below him. He stood naked and destitute, poor and helpless, in the midst of his numberless unhappy subjects, utterly unable to deliver himself or them from the bondage of corruption he had brought

brought upon them. Being by his own act and deed devoted to darkness and death, he involved the whole System in the same calamity. The centre of blessing was shut up from him, or rather he had shut himself out of it. His eyes were closed to the light of heaven, and the channels of divine communications were entirely interrupted. He had no blessing to receive; and therefore none to bestow.

10. He was fallen under the influences of Satan, confined as a malefactor to a prison of his own making, to be scourged and punished by the jarring, discordant properties of the divided elements, to which he had voluntarily subjected himself; no wonder therefore that the whole system of creatures below him, who were his subjects, and dependants, are deeply affected by his fall, and share in his punishments. So the Apostle to the Romans tells, chap. viii, *That the creature, (the whole creation) was made subject to vanity, not willingly (not by any fault of their own) but by reason of him, of God, who subjected the same, for the sin of Adam, who was their immediate Lord and Governor. For we know that the whole creation groans and travails in pain.* The whole system of the visible creation sympathizes and suffers with their rebellious Lord. Thus when a great subject is attainted of high treason, the sentence affects not only himself, but his children and domestics; and an entire forfeiture of all the privileges of his blood and birth, are the consequences of his condemnation. So Man was by his transgression devoted to darkness and death, and so were all the Brute-creation, his dependants.

11. It was not so properly a judicial sentence pronounced upon them, as a necessary consequence of their state in nature, and the relation and dependance which they stood in to our first Parent, their natural Lord and Sovereign. They were by his transgression made subject to vanity, misery, and death, but none of them were to be put to death, but by God's own appointment, to be types and monitors of the great propitiatory

tiatory Sacrifice of the Lamb of God, who was slain from the foundation of the world. No power was given to Man to kill or eat them, till after the Flood, which had so broken and corrupted the face of nature, weakened and destroyed the vegetable powers of the earth, that the herbs and fruits had, in a great measure, lost their natural temperature, and were less capable of nourishing the bodies of men; upon which, God gave them liberty to eat the flesh of beasts, birds, and fishes, as well as the fruits of the earth.

12. The state of the *Brute-creation*, therefore, has, ever since the fall of man, been very different from what it was at the first. Some of them are fierce and untractable, preying about in desert places, the enemies and destroyers of mankind, who yet still confess their original subjection to them by flying from them, and not assaulting them, unless compelled by hunger, or in their own defence: the rest are in a state of servitude, ministering to the pleasure and necessities of mankind: Upon this view they are represented to us, both by Reason and Revelation, as the unhappy objects of our care and compassion, as guiltless sufferers for our transgressions: they declare it to be a breach of natural justice, an indication of a cruel temper to abuse or oppress them, to increase the miseries, and aggravate the sufferings of these innocent, unhappy creatures, and to add to the weight of that bondage to which they are made subject by our disobedience, to put them to unnecessary labours, to load them with immoderate burdens, to punish them with immoderate severities, or withhold from them necessary refreshments. The wise Man, Prov. chap. xii. 10, says, *The righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel.* Where he plainly declares it to be the duty of a righteous man to be merciful to his cattle; and the property of a wicked man to be cruel and barbarous. God himself in the old law, guarded him against this cruelty, by several express commands in favour of these unhappy creatures: particularly the rest of
the

the Sabbath-day is declared to be for the ease and benefit of the cattle, as well as for their owners; as is expressly declared, Exod. xxiii. 12. *Six days shalt thou do thy work, and on the seventh day thou shalt rest, that thine Ox and thine Ass may rest in the same.*

[To be continued.]



An ANSWER to Mr. Madan's TREATISE, on POLYGAMY and MARRIAGE: in a Series of LETTERS, to the Rev. Mr. WESLEY:

By JOSEPH BENSON.

[Continued from page 95.]

7. **A**S to what Mr. Madan says, about "entering into this ordinance (of marriage) without an intention of abiding by it," I hardly know what he means; especially as he speaks of the *man*. If he had spoke of the *woman*, I should have thought he meant to blame her for not abiding with the man who had first taken her; but as he speaks of the *man*, and it is his avowed doctrine that a man may take as many women as he pleases, one after another, and if not publicly divorce, yet privately put away from bed and board a former wife, it is hard to say what he means. But let him mean what he will, neither *this* circumstance, nor their coming together "to gratify a transient lust," nor any thing else of the kind, can make God's only ordinance (as he calls it) to be *fornication*, because if it could, it would follow that this *alone* is not *marriage*, but that something else is essentially necessary to constitute it, and so his whole scheme would fall to the ground. These circumstances therefore do not alter the case at all: for if "this personal union" be
marriage,

marriage, and this *alone*, "nothing else is of divine institution: if "nothing else is essential to constitute a marriage in the sight of God, but that this is;" it follows by undeniable consequence, that the man and his whore commit no fornication at all, but only do what is quite lawful, as being *strictly* and *properly* man and wife.

8. If it be objected, that Mr. *Madan* supposes another circumstance, viz. "That she departs from one to another," and that *therefore* she may be called a harlot, and the man who has connexion with her may be said to commit *fornication*; I answer, she may indeed, according to *his* doctrine, on this account be termed an *adulteress*, and the crime committed with her, after she has departed from the man to whom she first gave her person, may be called *adultery*; but as for *whoredom* and *fornication*, they are quite out of the question: nor upon his scheme can any such crimes be committed. Therefore, though he spends a whole chapter in treating on these crimes, as distinguished from adultery, (which he considers by itself in another chapter) and shews how heinous they are before God; yet all this is mere finesse, and only calculated to throw dust in the reader's eyes, that he may not discern the true nature of this pernicious doctrine and its dreadful consequences. For if, as he affirms (page 47) "Where a man and a woman become personally united to each other, they are one flesh, and are forbidden to put each other away;" if "this is the ordinance of marriage, and the *only one* revealed in the Scripture, and therefore the *only one* which God ever ordained," it will follow wherever *this* has taken place, from whatever motive, whether with or without "an intention of abiding by it," the parties are really and truly married, and are *strictly* and *properly* man and wife. Now this woman being ~~thus~~ married, is (according to the Apostle) bound by the law to her husband, as long as he liveth; so that, if while her husband liveth she depart to another man, she shall be called (not a harlot, but) an *adulteress*; and the man that has any

criminal conversation with her, is not a *fornicator*, but an *adulterer*, as having defiled another man's wife. Such are all the men and women in the world who have any prohibited intercourse with each other, they are strictly and properly *adulterers* and *adulteresses*. As for the man, married or unmarried, who first entices and defiles a *virgin*, and the virgin who yields to him, and "delivers up her person, (as he expresses it) to the man of her choice," they do no harm at all, they only *marry*, which it is not only lawful, but as our Author shews at large, very *commendable* to do. But if this same woman should after this be enticed and overcome by *another* man, then indeed he and she both do wrong: they commit adultery, and are by the law of God worthy of death.

9. I do not wonder that our Author should introduce his Treatise, by telling us, "He was going to call in question the truth of long-received Opinions;" and to attack Principles which have the sanction of ancient custom, and even of Laws themselves. For you see, Rev. Sir, he has the honour of introducing a system entirely new into the world, a system which, as he expresses himself, "lays the ax to the root" with a witness, and cuts down at one stroke, all the whoredom and fornication which ever has been, is, or shall be committed. He annihilates the whole: the greatest part he dignifies with the title of Marriage, which is honourable in all; and the rest he resolves into *adultery*, so that he does not leave so much as a single trace of any such crime in the world. His scheme looks both backward and forward: it not only blesses the present generation, but the generations that are past and those that are to come. It shews, not only that there is no fornication committed *now*, but that there never has been any committed, no, nor can be: the first act of the kind that has been called by that name on the *woman's* side, is marriage; she only "delivers up her person to the man of her choice," which she has an undoubted right to do: and the first, second, or third on the man's side, if committed with so many virgins

virgins, or women not engaged with other men, is also *marriage*; and all the rest is not *fornication*, but *adultery*.

10. It follows therefore, according to this doctrine, (as our ingenious Author has intimated, not obscurely, in various parts of his two vols.) that the whole world, in all ages has been under an entire mistake. For they have all supposed that there is such a thing as whoredom or fornication, as distinguished from adultery; whereas it plainly appears, from the clear reasoning of this incomparable Author, that there is no such thing, and that though *adultery* may be committed, *fornication* cannot. It follows, secondly, that all the languages which ever have been, or are now spoken upon the face of the earth, as also all the books that have been written (except Mr. *Madan's* Treatise) ought to be corrected, for they all make a distinction in this case without a difference, and mention fornication as though it were a different thing from adultery; whereas it is precisely the same thing, so far as it has any existence. All this one might make a shift to bear; but then it follows thirdly, from this doctrine, that the Bible itself needs to be corrected: because innumerable passages, partly in express terms, and partly by manifest allusions, represent *adultery* as one thing, and *fornication* or *whoredom* as another; whereas Mr. *Madan* has proved, that they do not differ at all, and that in the common acceptation of the word, as distinguished from adultery, there never was, nor can be such a crime as fornication committed!

11. What a pity it is, Sir, that Shechem, the son of Hamor the Hivite, did not understand our Author's doctrine! If he had, he might not only have saved himself much unnecessary trouble, but probably have preserved his own life, the lives of his father and relations, and of all the men of the place. He had only to say, "The damsel delivered herself into my possession, as the man of her choice."—"The primary institution hath therefore taken place, (page 25,) and we are become *one flesh*, and what God hath joined together, by pronouncing them

one flesh, man cannot put assunder." I do not therefore desire you to give me her to wife, for we are already strictly and properly married, and that by the one only ordinance of marriage which God ever ordained. And for you to attempt to take her from me, would be at once a *vain* and a *wicked* attempt:—*vain*, because I am a prince in the country, and stronger than you; and *wicked*, because it would imply an endeavour to make void the ordinance of God, trample upon the laws of heaven, and violate the rights of mankind?—Had but this new doctrine been known in those days, and Shechem pressed his point in this manner, he would doubtless have carried it, not only with good old Jacob, who feared God, but also with his sons, who as they would not have been *able*, so they would not have been *inclined* to make any opposition to the prince's inclination (whose "soul clave unto Dinah," and who would probably have made her a good husband,) had they supposed their sister legally married. But in those days, much the same sentiments were entertained on these subjects, with those that prevail now: namely, that for a man, though unmarried, to entice and defile a virgin was deemed, not *marriage*, but *whoredom*.

19. And so it was ages after, when that very law was given by Moses, to which he constantly appeals for the truth of his doctrine. According to Deut. xxii. 20, 21, if a man took a wife and found her not to be a virgin, she was to be brought out to the door of her father's house and stoned with stones by the men of the city till she died, "Because she had wrought folly in Israel to play the whore in her father's house:" it is added, "so shalt thou put away evil from among you." Here now is another clear proof that Mr. Madan's "only ordinance of marriage, to which, he says, nothing can be added, in the place of which nothing can be substituted, and upon which the laws of man can have no more effect than upon the rising of the sun or the flowing of the tide," is not preceded by other circumstances and solemnities, (be they

they what they will) is in the judgment of Moses, and therefore of God, no better than an *act of whoredom*, and a crime worthy of death.

[*To be continued.*]



The true ORIGINAL of the SOUL.

CHAP. III. *The Question resolved.*

[*Continued from page 98.*]

SEEING then the soul is neither merely propagated by man, nor immediately created by God; my conclusion is, that it is partly from both. That the whole man, consisting of soul and body, doth propagate a creature like himself, consisting of the same parts; by virtue of that efficacious word of God in the beginning, *increase and multiply*, and the concurrence of his own immediate power therewith. And that therefore God hath set a stedfast law in nature for the generation of mankind, both soul and body, as well as other creatures. But yet partly mediately, and partly immediately, himself having a more peculiar work in this than in any other. For besides his general providence in conserving the natural order that himself hath instituted; as the nature of the soul is more excellent, so the act of providence is more immediate therein than in any other creature whatsoever. And thus the soul may be propagated as well as the body, after a manner convenient to either nature: God having so much in it as to make it immortal; and man so much as to make it sinful; yet not as if there were any separation in their generation, the body of the body only, and the soul of the soul only; but the whole of the whole, generation being not

not of parts but of persons. For nature itself teacheth, that neither soul nor body can properly be said to be generated; but the creature consisting of soul and body: neither is there any thing that seems more absurd, than that when God and nature have thus conjoined them: (the Scripture always speaking of the generation of the whole man) we should notwithstanding make a separation; fetching one part from heaven, and another from earth. Before I come to the proof of this, I desire these few Conclusions may be considered.

First, That there is no such opposition between the soul and the body, but that they may be naturally coupled together. Indeed the soul is far from such a gross substance as the body is; yet is it not without some spiritual kind of substance.

Secondly, Mortality proceeds not so much from generation, as divine malediction. For had not man sinned, the body would have been immortal as well as the soul. Although therefore the soul were compounded and generated after a corporeal manner, without any immediate act of God's power, (none of which are true) yet it would not follow, that it must needs be mortal.

Thirdly, Whatsoever hath the being immediately from God, cannot be annihilated but by the same immediate power: so that it is the act of his immediate power, which is the proper cause of immortality: and hence it appears that though the body, which is produced by the power of nature, may die; yet the soul, whose production is not without an immediate act of the Deity, can never die, but by the same power omnipotent by which it lived.

Thus then it appears that though the soul be propagated, yet it is nevertheless immortal, since it is neither made of matter, nor produced only by the power of nature; and God is never the more faulty, though we be sinful, because being wholly in Adam, according to the just law of nature, and so sinning in him, he with us, and we with him being then actually one; the whole nature of mankind is thereby so corrupted,
and

and this pure ordinance of God, in producing souls, so defiled, that corruption passeth in the very conception; and we are stained with original sin, and so are liable to God's wrath, so soon as we begin to exist. It being a just law in nature, that as the root is, such are the branches: and just what the tree is, such must the fruit be.

[*To be continued.*]



An Extract from the Depositions of William Floyd, of the City of Bristol, Mariner, and Little Ephraim Robin-John, and Ancona Robin Robin-John, of Old Town, Old Calabar, on the Coast of Africa.

In the Court of KING'S-BENCH.

[*Continued from page 99.*]

WE, Little Ephraim Robin-John, and Ancona Robin Robin-John, believing in One God, the Creator of the world, and that God is a rewarder of them that do well, and an avenger of those that do ill; do swear, that in the year 1767, there being a quarrel between the people of Old and New Town, in Old Calabar, the Masters of some of the English ships there, sent letters to our brother Grandee, Ephraim Robin-John, inviting the chief men of Old Town on board, promising to make up the quarrel: on which the principal inhabitants of Old Town went to them in ten canoes. We, Little Ephraim, Ancona, and our brother Amboe, with twenty-seven more, in our canoe on board the Indian Queen. The next morning we all went on board the Edgar. From thence we were sent with letters to Capt. Mitchell, Capt. Bevan, and Capt. Parks. We, Little Ephraim, and

and Ancona, with our brother Amboe, (our other people staying in the canoe) went on board the Duke of York, and delivered the letter to Capt. Bevan, in the cabin. He went out, and soon came, with several people armed with pistols and cutlasses, threatening us with death, if we made any resistance. The Captain then bade the men on deck "Fire away;" and instantly they fired upon our people in the canoe: on which Amboe endeavoured to escape out of the cabin, but was struck and cut by Capt. Bevan and his Officers: when he put his two hands together, and cried out, "O Capt. Bevan, what fashion this, for white men to kill black men so?" We, Little Ephraim, and Ancona, endeavoured to escape out of the cabin-window; but we were knocked down and greatly hurt, and then put in irons. While we were thus confined, we heard a great firing of great guns and small arms from the other ships in the river. Most of the canoes belonging to Old Town were sunk, and many of the people killed, before any from New Town appeared. When the firing was over, Capt. Bevan went on board the Nancy, and sent a written order to Mr. Green, his chief Mate, to deliver Amboe to the people of New Town, and to put us, Little Ephraim, and Ancona, in the fore-part of the ship. Mr. Green sent answer, "He would not deliver Amboe to the people of New Town, but that the Captain might come himself." The Captain came, with a canoe of New Town people, and bade his men give Amboe to them. As they were putting him over the ship's side, he put his two hands together, and begged Capt. Bevan, "Not to deliver him to the New Town people to be killed." But the Captain obliged him to go into the canoe, where his head was immediately cut off. We farther swear, that Capt. Bevan brought us away, and sold us to a French Doctor on the Isle of Dominica. We continued there about seven months: when Capt. S. master of a sloop came to Dominica, and hearing our case, promised to carry us to our own country, if we would come down to him

him at night, which we did. But instead of carrying us to our own country, he carried us to Virginia, and sold us to Mr. Mitchell, a merchant, with whom we continued five years: where Capt. O'Neile, Commander of the Greyhound, from Brittol, arrived. He had on board two black men from Old Calabar, who knew us in our own country, and told the Captain who we were, and how we had been taken away. The Captain sent for me, Little Ephraim, and promised to buy me of Mr. Mitchell, and carry me to my own country; but soon after he said, he had not money to buy me; but if Ancona and I would come to him in the night, he would carry us home. Only we must go to Bristol first; and thence he would carry or send us to Old Calabar. We came down in the night, and he set sail, and brought us to Bristol. We expected he would then put us in some ship bound for Africa, according to his promise; but instead of this, he put us into a ship bound for Virginia, to send us back to Mr. Mitchell.

Sworn, Nov. 9, 1773.

[*To be continued.*]

*****:*****

WITCHCRAFT.

From the DUMFRIES WEEKLY JOURNAL.

[*Concluded from page 102.*]

A Considerable time before the weeks expired, she invited such of her acquaintance as visited her, to come on Friday night, the 23d ult. and see her get the victory over the Witch and the Devil. Before that night approached, she saw in a vision, a young Gentleman who had all the advantages of a liberal education, and whose literary abilities are sufficiently known in the place; yet she had never seen him in

VOL. VI.

U

person.

person. She had a fore-knowledge, that in his first attempt to pray, he would not have it in his power to ask mercy for her. This really happened; for as soon as he had uttered the first sentence, which consisted solely in adoration, he had not power to speak a word more, but stood perfectly confounded. She immediately cried out, in the midst of the company, that he need not be surpris'd, for she knew beforehand that this was to be the case. Another then attempted to pray, when she cried out most earnestly, for the love of God, to stop him, for her very soul was tormented. A third attempted, but stopt also. Sometime elapsed before any more attempts were made; and some of her friends would have had her bring the Gentleman to the bed-side who had attempted to pray first; but she declared that she could not bear the sight of him, for fear of her heart failing; yet just before she fell into the third fit, she desired him to make a second attempt to pray, though she doubted he would be rather weak still. This he acknowledged was the case; for it was with the utmost difficulty he could find one expression to subjoin to another. Before she fell into the fourth fit, she said to him, "Now Sir, be bold, and never mind me, let me cry as I will: but pray to God for mercy for me, and set the devil and all his emissaries at defiance." He then declared that he found no more difficulty in the duty. In the time of his prayer, she thought she saw her tormentor, and cried to her most vehemently, "Thou wicked wretch! thou thinkest to hinder me from hearing the Gentleman's prayer; but through grace I defy thee and all the devils in hell, from hindering me for hearing him to the end." She said after, she heard every word of it, though her shrieks were frequently louder than the speaker's voice; and the moment she had uttered the word, *Amen*, she fell into a swoon; and it was observable through all her fits that she still was crying for mercy.

When she recovered from her fourth fit, which was betwixt nine and ten, P. M. though unable to speak, she
signified

signified by claps of her hands, how many fits she was to have before her release. In the fourth prayer, she apprehended she saw the Devil above the Gentleman's head who was praying, and she came leaping towards him, as if to ward the Devil off him, and cried out, "Thou Devil, stop him if thou dare; through divine strength I defy thee and all the powers of darkness to stop him now." Betwixt this and her release, her voice changed three different times; sometimes she squalled like a cat; then barked like a dog, and frequently roared like a wild beast: at which time her face was scarcely left in human shape. She told, a considerable time before her release, that she should either die or be delivered precisely at half past twelve, which happened most exactly; for by the time that the naked eye could perceive the second hand of the watch pass the half hour, she arose, seemingly in as good health as any in the room, stood upright in the bed, and with a cheerful countenance said, "Now I have gained the victory, and defy her and all the devils in hell to hurt me any more." She then desired thanks to be returned to Almighty God for her deliverance, which was done: and, in a short time, a smile appeared in every face: a cheerfulness in every aspect. With pleasure I can affirm, that she still continues better, and has felt nothing of her former disorder ever since.

The whole of this Narrative can be attested by many persons of the most undoubted veracity; so that however it may be ridiculed by the Sceptic, as the fallies of a luxuriant fancy; or by the Infidel, as the enthusiasm of a heated imagination, it is nevertheless perfectly true.

What is very remarkable, some who formerly denied the existence of Witches, were that night fully convinced of their mistake, and I believe still continue so. The Author of this narration, who was an eye and ear witness to most of the whole scene, has two reasons for publishing it. The first is, to magnify the power and goodness of Almighty God; his power, in relieving a reasonable creature from insupportable

misery, and in curing a disease which far surpassed the skill of human Physicians; and his goodness, in extricating a whole family from a state of the utmost distress and confusion. The second is, to prevent the spreading of false reports, which are flying with amazing rapidity.

This is far from being a full description of the matter; because, in fact, neither tongue can express, nor pen describe, what was seen and heard during the time of this extraordinary disease. This is only a candid representation of it, so far as was judged necessary; and yet I question if the annals of real history can produce such another.

Cannobie, March 31, 1781.

T. H.



Brief THOUGHTS on Christian-Perfection.

SOME Thoughts occurred to my mind this morning, concerning Christian-Perfection, and the *manner* and *time* of receiving it, which I believe may be useful to set down.

1. By Perfection I mean, the humble, gentle, patient love of God and our Neighbour, ruling our tempers, words, and actions.

I do not include an impossibility of falling from it, either in part or in whole. Therefore I retract several Expressions in our Hymns, which partly express, partly imply such an impossibility.

And I do not contend for the term *Sinless*, though I do not object against it.

2. As to the manner. I believe this Perfection is always wrought in the soul by a simple act of Faith: consequently, in an instant.

But I believe a gradual work, both preceding and following that instant.

3. As

3. As to the time. I believe this instant generally is the instant of death, the moment before the soul leaves the body. But I believe it may be ten, twenty, or forty years before.

I believe it is usually many years after Justification: but that it *may be* within five years or five months after it, I know no conclusive argument to the contrary.

If it *must be* many years after Justification, I would be glad to know, how many? *Pretium quotus arrogat Annus?*

And how many days or months, or even years, can any one allow to be between Perfection and Death? How far from Justification *must* it be? And how near to Death?

London, Jan. 27, 1767.



L E T T E R S.

[At the desire of Mr. P——d, who is now hanging between life and death, over the verge of the grave, we insert this Letter, so much before its regular turn.]

L E T T E R CCLXXXVIII.

[From Mr. S. B——n, to Mr. P——d.]

Bradforth, Feb. 9, 1782.

My dear Brother,

I Felt a part of your afflictions, on reading your letter. Though it is but little consolation which an afflicted person receives from sympathy; yet it is some:—"Who divide, they weaken too, the torrent of our grief."—Indeed were it not so, we had not been exhorted to rejoice with those who rejoice, and to weep with those who weep.

You

You have observed, that in every place and station, we must expect trials; and that our heavenly Father knows both that kind and measure of them, which will best answer his end in sending, or permitting them. Holiness is the end for which we were sent into the world, and, whatever has a tendency to promote this, is of God; and whatever tends to hinder it, is of the devil; and is a real evil to us in the end. If this be true, then afflictions are good for us; inasmuch as they tend to stir up our minds in the pursuit of Holiness. This made David say, "It is good for me, that I have been afflicted;" because, "Before I was afflicted I went astray." For, notwithstanding our judgments may be very clear, respecting the emptiness and vanity of the world, yet is there something so bewitching in sensible objects, that very few can bear a constant succession of temporal enjoyments, without suffering loss in their souls. This made St. Paul advise us not to despise the chastenings of the Lord; because, Whom the Lord *loveth* he chasteneth—that they may thereby be partakers of his Holiness. Hence Christians are as truly happy in the midst of afflictions, as when in perfect health. It is true, *extreme pain* may, for the time it lasts, damp our joy; but as it neither brings guilt on our Consciences, nor impurity into our Wills, it cannot destroy our happiness. The same may be said of every creature with whom we have to do. Friends, health, riches, fame and success, viewed in themselves, are at best, broken cisterns; and if we place our affections on them, we become idolators; and then, instead of finding the happiness we wished for, they will yield us only waters of bitterness; but if we use these, as the Angels in Jacob's dream, did the visionary ladder, our souls may make every creature a blessed means to help us to a closer communion with God. If therefore he sees good to suffer us to be friendless, sick, poor, reproached, or crossed in our designs, he is still the delight of our souls; he enables us to say, "The Lord gave, and the Lord hath taken away, and blessed

bleſſed be the Name of the Lord." We ſtill are happy in him, who is *now* the ſtrength of our heart, and who will be our portion for ever.

I bleſs God, I ſtill find my ſoul, in ſome meaſure, happy in the way I have mentioned. I am full of work; and find pleaſure in doing it; though never more tempted than of late concerning it.

As you have many advantages in London, you can have no where elſe, I hope you will improve them all. It is a fine place for getting books. If you can ſcrape a few pence together, buy nothing but books. Mr. Whitefield's advice to a Clergyman I am acquainted with was, "Read! read! read!" I may add, not without *thinking* and *praying*: I do not mean as a Chriſtian only (that I know you do,) but as a Preacher.

I am, dear Friend,

Your ever truly affectionate Brother,

S. B——N.

L E T T E R CCLXXXIX.

[From Mr. J. V. to the Rev. Mr. Weſley.]

Dear Sir,

I Was at Painſwick about a month ago; whither I went, as I believed, in obedience to a call from God. During my abode there, I viſited daily from houſe to houſe; and met, at different times, all the Claſſes. I took every opportunity to preſs an inſtant, entire Sanctification upon the Believers, and ſtirred them up to purſue Holineſs; declaring to them that, "*Now* is the accepted time, now is the day of this ſalvation." Bleſſed be God, it was then given me to ſay, "We ſpeak that we do know, and teſtify that we have ſeen." I ſpoke
out

out of the abundance of my heart. You cannot easily conceive how kindly they received me. I could have no time scarce for retirement, except about two hours in the morning. I was obliged to visit, or to receive visits, continually: but blessed be the Lord, my soul was well watered. I found that he was my shepherd, therefore I lacked nothing. I had not been there many days, before one, then another, then a third, experienced a deliverance from sin, and many others were earnestly seeking. One of them was brother N. I had no doubt of the reality of his experience: the two others, I had not such a proof of. But however I persuaded them to hold fast that faith, and to pray unto the Lord for the witness of the Spirit. There are two or three more who believe that the Lord has cleansed them from all unrighteousness.

Suffer me, dear Sir, to speak as a fool. I mean to recommend a duty; not myself. I believe that during my short stay, by visiting from house to house, and pressing and praying for Holiness, I was made a greater instrument for good to the people, than four years preaching alone could do. I spoke of nothing but what pertained to the kingdom, and with much cheerfulness pressed them to walk humbly and closely with God: and always concluded with singing and prayer. You can scarcely think how the Lord blessed my own soul in these duties. You have set this duty on foot in London. I pray God give you success, and make every Preacher willing to be spent in the service of the Church. Then they will find this service a present reward, and a thousand blessings would redound to their own souls.

Dear Sir, preach Perfection always and every where, even as you do; it is the hope of this attainment, that will alone animate a soul combating the World, the Flesh, and the Devil. You have all the earnest souls on your side. This preaching, is the word that God has appointed to sustain them. The old Serpent will twist and twine, and hiss; but the Lord with this sore, and great, and strong sword, shall punish him.

The

The Lord Jesus bless, and prosper you yet more abundantly, and at last receive you up into glory. So prays, dear Sir, your most affectionate, though unworthy Son in the Lord,

T. V.

L E T T E R C C X C .

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

Cork, June 17, 1764.

Rev. and dear Sir,

SINCE my last, the face of things here is in a great measure changed. The people of the Society in general, and the Leaders in particular, are much stirred up in their own souls. Our Congregations are much larger than usual, many strangers and backsliders attending the preaching constantly. I believe one reason of this revival is, the meetings for singing, prayer, reading, and exhortation, that have within this month, been established in five or six different parts of the city; and among those who seemed to know nothing that there were such a people as the Methodists in being. Many of these attend both at the meetings, and at the Room, who are in general very serious, and seem to be in a measure awakened.

Another reason for this, is Street-preaching. I found a desire to stand up in the street, and to attack the Devil in his own quarters. I first preached near the Barracks, but since Mr. B. came home, I have left that place to him; and have been enabled to stand up in the open street, in the very heart of Black-Pool, four or five times, and preached with great freedom, to a very large and attentive congregation. Mr. B. has also preached twice there with very great satisfaction, while I was out at Bandon last week; so that I think there is

an effectual door opened there, and I may add, there are many adversaries. Having such a prospect before me, it is with regret that I think of quitting this place *now*. For my own part, I only desire to follow Providence, and to suffer, so far as I know, all the will of God; but I am quite at a loss how to act here, being pulled different ways; but I am blind: may God direct me!

I beg you will pray for me, and believe me to be, Rev. Sir, your Son and Servant in the Gospel,

W. PENINGTON.

L E T T E R CCXCI.

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

July 26, 1764.

My Lord,

UPON an attentive consideration, it will appear to every impartial person, that the uniting of the serious Clergy, in the manner I proposed in a former Letter, is not a matter of indifferency; but what none can reject, unless at the peril of his own soul. For every article therein mentioned, is undeniably contained in the Royal Law, the Law of Love; and consequently the observance thereof, is bound upon every man, as indispensably necessary to salvation. It will appear farther, that every single person may observe it whether the other will or no. For many years, I for instance, have observed this Rule in every article. I labour to do so now, and will, by God's help, whatever others do, observe it to the end.

I rejoice that your Lordship so heartily concurs in doing what is in your power, to promote a general observance of it. Certainly this is not possible to be effected by merely human means: but it seems your Lordship has taken one
good

good step towards it, by communicating it to several. I am persuaded, at the same time, your Lordship's approbation and wish is, that it might take place every where. The same step I purpose to take, by sending to each of those Gentlemen, the substance of what I wrote to your Lordship, and desiring them to tell me freely, whatever objections they have against such an union. As many of those as are grounded on Reason, I doubt not, will be easily answered. Those only which spring from some wrong temper must remain, till that temper is subdued. For instance: first, we cannot unite, says one, because we cannot trust one another. I answer to your *Reason* or *Understanding*, no matter whether we can or no. Thus far we must unite, trust or not, otherwise we sin against God: secondly, I can trust *you*, why cannot you trust me? I can have no private end herein. I have neither personal hopes nor fears from you. I want nothing which you can give me; and I am not afraid of your doing me any hurt; though you may hurt yourself and the cause of God. But I cannot answer your *envy*, *jealousy*, *pride*, or *credulity*, as long as those remain. Objections however cut off, will spring up again like hydra's heads.

If your Lordship has heard any objections, I should be glad to know them. May I be permitted to ask, Have not the objections you have heard, made some impresson upon your Lordship? Have they not occasioned (if I may speak freely) your Lordship's standing aloof from me? Have they not set your Lordship farther and farther off, ever since I waited upon you at ——? Why do I ask? Indeed not upon my own account. *Quid mea? Ego in porto navigo.* I can truly say, I neither fear, nor desire any thing from your Lordship: to speak a rough truth, I do not desire any intercourse with any persons of quality in England. I mean, for my own sake: they do me no good, and I fear I can do none to them. If it be desired, I will readily leave all those to the care of my Fellow-labourers. I will article with them so to do, rather than this shall be any bone of contention.

W a

W e

Were I not afraid of giving your Lordship pain, I would speak yet still further. Methinks you desire I should; that is, to tell you once for all, every thought that rises in my heart. I will then. At present I do not want *you*, but I really think you want *me*. For have you a person in all England, who speaks to your Lordship so plain and downright as I do? Who considers not the *Peer*; but the *Man*? not the *Earl*; but the *immortal Spirit*? Who rarely commends, but often blames, and perhaps would do it oftener if you desired it: who is jealous over you with a godly jealousy, lest you should be less a Christian by being a Nobleman? **Left**, after having made a fair advance towards heaven, you should measure back your steps to earth again. O my Lord, is not such a person as this needful for you in the highest degree? If you have any such, I have no more to say, but that I pray God to bless him to your soul. If you have not, despise not even the assistance which it may please God to give you by, my Lord,

Your Lordship's ready Servant,

J. WESLEY.



P O E T R Y.

*On the Death of Mr. B———, who died on Sunday,
April 28, 1783.*

P A R T II.

ON earth he drank the deepest cup
Of sharp, but consecrated pain,
And fill'd his mournful measure up,
And suffer'd with his Lord to reign;

Meekly

Meekly the sudden call obeyéd,
 His willing spirit to resign,
 And only for his Saviour stayéd,
 To finish his own work divine.

The souls whom most he prizéd below,
 The dearest partners of his heart,
 Free, and detachéd, he let them go;
 Resignéd, and ready to depart:
 'Tis all his gasping soul's desire,
 To find his place preparéd above;
 And keep, with that enrapturéd quire,
 A sabbath of eternal love.

The prayér is heard, and savéd at last,
 He drops the gross, corporeal clay,
 The dreary, doleful vale is past,
 And opens into glorious day;
 Past are his days to feel and mourn,
 Accomplishéd is his warfare here,
 His Father wills him to return,
 And Israel's flaming steeds appear!

Triumphant while the soul ascends,
 By ministerial spirits conveyéd,
 The numbers whom his grateful friends,
 He by thé unrightéous mammon made;
 With kindréd saints and angels bright,
 In shining ranks expecting stand,
 And all the shouting sons of light,
 Receive, and welcome him to land.

Happy the souls he leaves behind,
 If following him, as he his Lord,
 As meek, and lowly, and resignéd,
 They hear the last transporting word;

If

If ready through the Saviour's love,
 When all the storms of life are o'er,
 As safe and sudden they remove,
 And grasp their friend, to part no more.

To ask his death shall I presume?
 Saviour thyself in me reveal,
 And grant me when my hour is come,
 His penitence and faith to feel:
 Thou see'st the wish of this weak heart,
 His cup of tortures to decline,
 And let me then like him depart,
 And let his final state be mine!

An ELEGY on the SEARCH of HAPPINESS.

! [Addressed to Miss Loggin.]

HENCE, melancholy! hence! with all thy train
 Of rising fears, and anxious doubts remove;
 Let not thy pensive eye deject the plain,
 Nor spread thy horrors o'er the silent grove.

Far mayest thou wander from this blissful scene,
 Where all that's lovely, decks the varied lawn;
 Where springs the laughing flower, the fragrant green,
 Where spreads the lake, and skips the wanton fawn.

Now smiles the infant-morn serenely gay;
 Glitters the dew-drop on the bending blade;
 Now grateful birds salute the blushing day,
 And flocks unfolded seek the verdant glade.

As

As from the rising Sun Night's terrors fly,
 So these fair scenes of Solitude and Ease,
 Calm the rack'd breast, repel the heart-felt sigh,
 And Nature's music tunes the mind to peace.

Ye gentle powers that o'er these shades preside,
 Whose fairy magic rais'd these friendly bow'ers;
 Whose mazy steps the limpid current guide,
 Who green the vale, and strew the mead with flow'ers.

Say, if ye can, where Happiness is found?
 Where crown'd with Joy, does the gay Goddess rove?
 Say, does she traverse Grandeur's ample round,
 Or humbly seek the unambitious Grove?

Does the coy Nymph on Fortune's call attend,
 Or will she yield to Beauty's envid sway;
 Does she on Learning, Wit, or Taste depend?
 Can Power invite, or Fame prolong her stay.

To none of these is Happiness confin'd:
 Ambition, Envy, oft on Grandeur wait:
 Can Gold, or Gems, give sacred peace of mind?
 Or flies pale Care the gaily sculptur'd gate?

Can Beauty guard from Pain's afflictive dart?
 Can Wit, or Learning give the tranquil hour?
 Can Fame's loud clarion heal the grief-rent heart?
 Or does Contentment fix her seat with Power?

Ah! no! with Virtue Happiness is found,
 In the calm breast, where Resignation smiles:
 Where no vain hopes, or wild desires abound,
 But sweet Content each anxious thought beguiles.

Still

Still may the blooming Goddess bless my Friend ;
 Reign in thy heart, and round thy mansion stay ;
 May her kind beams thy latest steps attend,
 And safe conduct thee to celestial day.

A CONTRAST *between two eminent DIVINES.*

[By Dr. Byrom.]

TWO different Painters, Artists in their way,
 Have drawn Religion in her full display,
 To both she sat—One gazèd at her all o'er ;
 The other fixèd upon her features more :
Hervey has figurèd her with ev'ry grace
 That dress could give—but *Law* has hit her face.

A S H O R T H Y M N.

Rev. iii. 18. *I counsel thee to buy of me gold tried in the fire, &c.*

ALL things that I may clearly see,
 The Spirit which proceeds from thee,
 The unction I implore :
 O might I now the blessing gain,
 The sight of thee my Lord obtain,
 And never lose it more.

Jesus, thy promisèd Spirit impart,
 To cure the blindness of my heart,
 Mine unbelief to chase ;
 That I thine open face may see,
 And spend a blest eternity,
 In extasies of praise.





T H E

Arminian Magazine,

For A P R I L 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILLENUS, against a VINDICATION
of the Synod of DORT.*

[Continued from page 117.]

ARTICLE III. "By Adam's fall, his posterity lost their Free-will, being put to an unavoidable necessity to do, or not to do, whatsoever they do, or do not, whether it be good or evil; being thereunto predestinated by the eternal and effectual secret Decree of God."

To prove this is no false Charge, I cite,

1. *Sturmius*, who speaks thus: "The Elect are not only predestinated to the end, but also to the means that lead to that end; and therefore as they are necessarily saved at last, in regard of the immutability of Election; so in regard of the stability thereof, they do necessarily also embrace the means, by which they are conducted to that end."

VOL. VI.

X

2. *Zanchy*.

2. *Zanchy*. "Whosoever are predestinated to the end, they are also predestinated to those means, without which that end is not to be attained. And therefore as the Elect do necessarily arrive at the end at last, in regard of the stedfastness of Election; so in regard of the same stedfastness, it is necessary they should be led and walk by the means ordained to that end." So it comes to pass, that our Will cannot but will good, because it is so inclined of God.

But can *Tilenus* bring any competent number of orthodox Calvinists to certify touching the *unavoidable necessity of doing evil*? He can.

1. *Zanchy*. "We grant that by this ordination of God, the Reprobate are constrained by a necessity of sinning, and thereby of perishing also, and so constrained that they cannot choose but sin and perish."—"We doubt not therefore to acknowledge, that there is incumbent upon the Reprobate, by their immutable Reprobation, a necessity of sinning, and that unto death, and of suffering eternal pains for it."

2. *Piscator*. "When God does necessitate man to sin, that he may punish him for sin, he doth justly, because he hath power to govern man as he will."—"All things are done by the decree of God, and therefore all things are done of necessity. For whatsoever God hath decreed, that comes to pass necessarily, because it cannot but come to pass. And therefore Judas betrayed Christ necessarily, nor could his will to betray be changed, because he betrayed Christ by the determinate counsel and fore-decree of God. Also that willing of Judas was the work of God, in as much as it was moved of God; for by him we live, move, and have our being."

3. *Sturmius*. "Upon the privation of grace there follows a two-fold necessity, one of sinning, another of perishing. For the Reprobate being destitute of God's grace, and left to their own nature, as they cannot but sin, so they cannot but perish: unto which double necessity the Reprobates are predestinated."

From

From this *unavoidable Necessity*, &c. some of the Calvinists have drawn these Corollaries, which they maintain to follow by undeniable consequence :

First, *That man can do no more good than he doth; nor omit no more evil than he omitteth.*

Piscator. "Although God simply and precisely wills not that man should do any more good than he doth, or that he should omit any more evil than he omitteth, yet he cannot therefore be reprov'd of envy, or iniquity, or of any other vice."

A second Corollary, drawn from that *unavoidable Necessity*, is this :

That all zeal and endeavour after Salvation, before the gift of Faith, and Spirit of Renovation conferred upon us, is of no effect. So faith

Dontclock. "We conclude therefore, that all the care, study and diligence, which men can use to promote their salvation, is vain and to no purpose, rather hurtful than profitable, before Faith and the Spirit of Renovation."

Article IV. "So God to save his Elect from the corrupt mass, doth beget faith in them by a power equal to that, whereby he created the world, and raised the dead, insomuch that such unto whom he gives that grace, cannot reject it; and the rest being Reprobate cannot accept of it."

1. *Calvin.* "God moves the will, not after that manner, as hath been believed for many ages, that it should be at our choice to obey or resist the motion. But efficaciously effecting it. Therefore, That so often repeated by Chrysostom is to be rejected. *Whom he draws, he draws being willing:* whereby, he insinuates that God reaching forth his hand, doth expect whether we will make use of his assistance."

2. *Geselius.* "They who are called unto salvation, outwardly and inwardly, according to God's purpose, cannot but believe in Christ, and convert themselves; that is,

this calling worketh *irresistibly* and *invincibly*, not only upon their understanding and affections, but also upon their will."

3. *Smoutius*. "We will never say, that God determined to save believers only by a gentle suasion; he draws them by an omnipotent operation, which they neither *will*, nor *can*, nor *can will* to resist."

4. Doctor *Damman*. "God worketh effectually in none but the Elect, and therefore grace is rightly said to be irresistible."

For the honour of the Synod, *Johannes Bogermmannus*, their President, shall have the casting voice. *Grotius*, citing *St. Chrysofom*, "If it be grace, may some say, why are we not all saved? Because ye will not. For grace though it be grace, saves none but the *willing*, not such as daily strive against it. And according to *St. John*, None can come to me except the Father draw him."

But cannot Reprobates accept it?

1. *Peter Martyr*. "The divine calling is extended unto some that *cannot* receive it, who are therefore said to be called, but not chosen."

2. *Musculus*. "As the Elect being called in their time, do believe, repent, are justified and saved, neither can they fall from salvation: so the Reprobates can neither obey God's call, nor repent, nor believe, nor be justified, nor be saved."

3. *Gomarus*. "The Reprobates cannot believe; for Faith is proper to the Elect."

4. *Triglandius*. "The Reprobates *cannot* attain to Faith by nature; and God hath decreed not to give them Faith."

5. Lastly, Doctor *Damman*. "We grant that the Non-Elect, neither do, nor can believe, nor persevere in the Faith."

[To be continued.]

SERMON

S E R M O N XIV.

On EPHESIANS vi. 11.

[Concluded from page 121.]

II. **B**UT what is the employment of evil Angels? This is the second point to be considered.

1. They are (remember! so far as God permits) *κυβερνήταις* *Governors of the world!* So that there may be more ground than we are apt to imagine, for that strange expression of Satan, (Matt. iv. 8, 9,) when he had shewed our Lord *all the kingdoms of the world, and the glory of them. All these things will I give thee, if thou wilt fall down and worship me.* It is a little more particularly expressed, in the fourth chapter of St. Luke. *The devil shewed unto him all the kingdoms of the world in a moment of time.* (Such an astonishing measure of power is still left in the prince of darkness!) *And the devil said, All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it, ver. 5, 6.* They are *the rulers of the darkness of this age,* (so the words are literally translated) of the present state of things, during which *the whole world lieth in the wicked one.* He is the element of the children of men only, those who fear God being excepted. He and his angels, in connexion with, and in subordination to him, dispose all the ignorance, all the error, all the folly, and particularly all the wickedness of men, in such a manner as may most hinder the kingdom of God, and most advance the kingdom of darkness.

2. "But has every man a particular evil Angel, as well as a good one attending him? This has been an exceeding ancient opinion both among the Christians and the Jews before

before them. But it is generally doubted, whether it can be sufficiently proved from Scripture. Indeed it would not be improbable, that there is a particular evil angel with every man, if we were assured there is a good one. But this cannot be inferred from those words of our Lord concerning little children, *In heaven their angels do continually see the face of their Father which is in heaven?* This only proves, that there are Angels who are appointed to take care of little children. It does not prove, that a particular Angel is allotted to every child. Neither is it proved by the words of Rhoda, who hearing the voice of Peter, said, *It is his Angel.* We cannot infer any more from this, even suppose *his Angel* means his guardian Angel, than that Rhoda believed the doctrine of Guardian Angels, which was then common among the Jews. But still it will remain a disputable point, (seeing Revelation determines nothing concerning it,) Whether every man is attended, either by a particular good, or a particular evil Angel?

3. But whether or no particular men are attended by particular evil Spirits, we know that Satan and all his Angels, are continually warring against us, and watching over every child of man. They are ever watching to see whose outward or inward circumstances, whose prosperity or adversity, whose health or sickness, whose friends or enemies, whose youth or age, whose knowledge or ignorance, whose blindness or idleness, whose joy or sorrow, may lay them open to temptation. And they are perpetually ready to make the utmost advantage of every circumstance. These skillful Wrestlers espy the smallest slip we make, and avail themselves of it immediately: as they also are *about our bed, and about our path, and spy out all our ways.* Indeed each of them *walketh about as a roaring lion, seeking whom he may devour;* or whom he may *beguile through his subtilty, as the serpent beguiled Eve.* Yea, and in order to do this the more effectually, they transform themselves into Angels of light. Thus

“ With

“ With rage that never ends,
 Their hellish arts they try :
 Legions of dire, malicious fiends,
 And spirits enthronéd on high.”

4. It is by these instruments chiefly that the *foolish hearts* of those that know not God are darkened: yea, they frequently darken in a measure the hearts of them that do know God. *The God of this world knows how to blind our hearts,* to spread a cloud over our understanding, and to obscure the light of those truths, which at other times shine as bright as the noon-day Sun. By this means he assaults our Faith, our Evidence of things unseen. He endeavours to weaken that Hope full of immortality to which God had begotten us, and thereby to lessen, if he cannot destroy, our joy in God our Saviour. But above all, he strives to damp our love of God, as he knows this is the spring of all our Religion, and that as this rises or falls, the whole work of God flourishes or decays in the soul.

5. Next to the Love of God, there is nothing which Satan so cordially abhors as the Love of our Neighbour. He uses therefore every possible means to prevent or destroy this: to excite either private or public suspicions, animosities, resentment, quarrels: to destroy the peace of families or of nations, and to banish Unity and Concord from the earth. And this indeed is the triumph of his art; to embitter the poor, miserable children of men against each other, and at length urge them to do his own work, to plunge one another into the pit of destruction.

6. This enemy of all righteousness is equally diligent, to hinder every good word and work. If he cannot prevail upon us to do evil, he will if possible, prevent our doing good. He is peculiarly diligent, to hinder the work of God from spreading in the hearts of men. What pains does he take, to prevent or obstruct the general work of God? And how many

many are his devices, to stop its progress in particular souls? To hinder their continuing or growing in grace, in the knowledge of our Lord Jesus Christ? To lessen, if not destroy that *love, joy, peace*; that *long-suffering, gentleness, goodness*; that *fidelity, meekness, temperance*, which our Lord works by his loving Spirit in them that believe, and wherein the very essence of Religion consists.

7. To effect these ends, he is continually labouring with all his skill and power, to infuse evil thoughts of every kind into the hearts of men. And certainly it is as easy for a Spirit to speak to our heart, as for a man to speak to our ears. But sometimes it is exceeding difficult to distinguish these from our own thoughts: those which he injects so exactly resembling those which naturally arise in our own minds. Sometimes indeed we may distinguish one from the other by this circumstance. The thoughts which naturally arise in our minds, are generally, if not always, occasioned by, or at least connected with, some inward or outward circumstance that went before. But those that are preternaturally suggested, have frequently no relation to, or connexion (at least none that we are able to discern) with any thing which preceded. On the contrary, they shoot in as it were across, and thereby shew, that they are of a different growth.

8. He likewise labours to awaken evil passions or tempers in our souls. He endeavours to inspire those passions and tempers, which are directly opposite to *the fruit of the Spirit*. He strives to instil Unbelief, Atheism, Ill-will, Bitterness, Hatred, Malice, Envy; opposite to Faith and Love: Fear, Sorrow, Anxiety, worldly Care; opposite to Peace and Joy: Impatience, Ill-nature, Anger, Resentment; opposite to Long-suffering, Gentleness, Meekness: Fraud, Guile, Dissimulation; contrary to Fidelity: Love of the World, inordinate Affection, foolish Desires; opposite to the Love of God. One sort of evil desires he may probably raise or inflame,

inflame, by touching the springs of this animal Machine. Endeavouring thus, by means of the body, to disturb or sully the soul.

9. And in general we may observe, that as no good is done, or spoken, or thought by any man without the assistance of God, working together *in* and *with* those that believe in him: so there is no evil done, or spoke or thought, without the assistance of the Devil, *who worketh with energy*, with strong, though secret power, *in the children of unbelief*. Thus he *entered into* Judas, and confirmed him in the design of betraying his Master. Thus he *put it into the heart* of Ananias and Sapphira *to lie unto the Holy Ghost*. And in like manner he has a share in all the actions and words, and designs of evil men. As the children of God *are workers together with God*, in every good thought, or word, or action; so the children of the devil are workers together with him, in every evil thought, or word, or work. So that as all good tempers, and remotely all good words and actions are the fruit of the good Spirit; in like manner, all evil tempers, with all the words and works which spring from them, are the fruit of the evil Spirit: infomuch that all the *works of the flesh*, of our evil nature, are likewise the *works of the devil*.

10. On this account, because he is continually inciting men to evil, he is emphatically called, *The Tempter*. Not is it only with regard to his own children, that he is thus employed. He is continually tempting the children of God also, and those that are labouring so to be.

“ A constant watch he keeps;
He eyes them night and day:
He never slumbers, never sleeps,
Lest he should loose his prey.”

Indeed the holiest of men, as long as they remain upon earth, are not exempt from his temptations. They cannot expect

it; seeing it is enough for the disciple, to be as his Master. And we know He was tempted to evil till he said, *Father, into thy hands I commend my spirit.*

11. For such is the malice of the wicked one, that he will torment whom he cannot destroy. If he cannot intice men to sin, he will (so far as he is permitted) put them to pain. There is no doubt but he is the occasion, directly or indirectly, of many of the pains of mankind: which those who can no otherwise account for them, lightly pass over as *Nervous*. And innumerable *Accidents*, as they are called, are undoubtedly owing to his agency: such as the unaccountable fright or falling of horses, the overturning of carriages, the breaking or dislocating of bones; the hurt done by the falling or burning of houses, by storms of wind, snow, rain or hail, by lightning or earthquakes. But to all these, and a thousand more, this subtle spirit can give the appearance of *Accidents*: for fear the sufferers, if they knew the real agent, should call for help on one that is stronger than him.

12. There is little reason to doubt but many diseases likewise, both of the acute and chronical kind, are either occasioned or increased by diabolical agency: particularly those that begin in an instant, without any discernible cause: as well as those that continue, and perhaps gradually increase, in spite of all the power of medicine. Here indeed *vain men* that *would be wise*, again call in the Nerves to their assistance. But is not this, explaining *ignotum perignotius*? A thing unknown by what is more unknown? For what do we know of the Nerves themselves? Not even whether they are solid or hollow.

13. Many years ago, I was asking an experienced Physician, and one particularly eminent for curing Lunacy, "Sir, have you not seen reason to believe, that some Lunatics are really Demoniacs?" He answered, "Sir, I have been often inclined to think, that most Lunatics are Demoniacs. Nor is there any weight in that objection, that they are frequently cured

cured by medicine. For so might any other disease, occasioned by an evil Spirit, if God did not suffer him to repeat the stroke, by which that disease is occasioned."

14. This thought opens to us a wider scene. Who can tell how many of those diseases, which we impute altogether to Natural causes, may be really Preternatural? What disorder is there in the human frame, which an evil Angel may not inflict? Cannot he smite us, as he did Job, and that in a moment, with boils from the crown of the head to the sole of the foot? Cannot he with equal ease, inflict any other either external or internal malady? Could not he in a moment, by divine permission, cast the strongest man down to the ground, and make him *wallow-foaming*, with all the symptoms either of an Epilepsy or Apoplexy? In like manner, it is easy for him, to smite any one man, or every one in a city or nation, with a malignant fever, or with the plague itself, so that vain would be the help of man.

15. But that malice blinds the eyes of the wise, one would imagine so intelligent a being, would not stoop so low as it seems the devil sometimes does, to torment the poor children of men! For to him we may reasonably impute many little inconveniencies which we suffer. "I believe (said that excellent man, the Marquis de *Renty*, when the bench on which he sat snapped in sunder, without any visible cause) that Satan had a hand in it, making me to fall unto-wardly." I know not whether he may not have a hand, in that unaccountable horror, with which many have been seized in the dead of night, even to such a degree that all their bones have shook. Perhaps he has a hand also in those terrifying dreams which many have, even while they are in perfect health.

It may be observed, in all these instances, we usually say *the Devil*, as if there was one only; because these spirits, innumerable as they are, do all act in concert: and because we know not, whether one or more are concerned in this or that work of darkness.

It remains only, to draw a few plain Inferences from the Doctrine which has been delivered.

1. And first, as a general preservative against all the rage, the power, and subtilty of your great Adversary, *put on the panoply*, the whole armour of God, Universal Holiness. See that *the mind be in you which was also in Christ Jesus*, and that *ye walk as Christ also walked*; that ye have a conscience void of offence toward God and toward men. So shall ye be *able to withstand* all the force and all the stratagems of the Enemy, So shall ye be able to *withstand in the evil day*; in the day of fore temptation. And *having done all to stand*; to remain in the posture of victory and triumph,

2. To his *fiery darts*, his evil suggestions of every kind, blasphemous or unclean, though numberless as the stars of heaven, oppose *the shield of faith*; a consciousness of the love of Christ Jesus will effectually quench them all.

“ Jesus hath diéd for you !

What can your faith withstand ?

Believe ! hold fast your shield ! and who

Shall pluck you from his hand ?”

3. If he inject doubts, Whether you are a child of God; or fears, lest you should not endure to the end, *take to you for a helmet, the hope of salvation*. Hold fast that glad word, *Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, hath begotten us again unto a living hope, of an inheritance incorruptible, undefiled, and that fadeth not away*. You will never be overthrown, you will never be staggered by your adversary, if you *hold fast the beginning of this confidence stedfast unto the end*.

4. Whenever the *roaring lion, walking about and seeking whom he may devour*, assaults you with all his malice, and rage, and strength, *resist him stedfast in the faith*. Then is the time, *having cried to the strong for strength, to stir*



stir up the gift of God that is in you: to summon all your faith, and hope, and love, to turn the attack in the name of the Lord, and in the power of his might: and he will soon flee from you.

5. But "there is no happiness, says one, greater than the being without temptation." When therefore this is the case, when Satan seems to be withdrawn, then beware lest he hurt you more as a crooked serpent, than he could do as a roaring lion. Then take care you are not lulled into a pleasing slumber, *lest he should beguile you as he did Eve*, even in innocence, and insensibly draw you *from your simplicity toward Christ*, from seeking all your happiness in him.

6. Lastly, if he *transform himself into an Angel of light*, then are you in the greatest danger of all. Then have you need to beware, lest you also fall, where many mightier have been slain: then have you the greatest need to *watch and pray, that ye enter not into temptation*. And if you continue so to do, the God whom you love and serve will deliver you. *The anointing of the Holy one shall abide with you and teach you of all things*. Your eye will pierce through snares: you shall know what that *holy, and acceptable, and perfect will of God is*, and shall hold on your way, till you *grow up in all things into him that is our head, even Christ Jesus*.

January 7, 1783.



A short Account of Mr. SAMPSON STANIFORTH: in a Letter to the Rev. Mr. WESLEY.

[Continued from page 125.]

AS soon as I had opportunity to speak to my dear companion, he told me, it had been a happy day to him. He had received two musket-balls: but one struck him on the right thigh, and hit on two seven-penny pieces that were
in

in his pocket, (they are of a mixt metal, about the size of half a crown:) it appeared to him, as if he had received a blow with a stick. The other struck him on his left side-pocket, upon a clasped knife, and bent the blade, and loosened it in the handle. So that we may well say,

“ Go and return secure from death,
Till God command thee home.”

I had ate nothing that day, but a little brown bread, and drank only a little water. But I was very thankful, as if I had received it immediately from the hands of God.

We marched all that night and the next day, and more and more of our scattered Army overtook us; but many lay down on the ground, and could go no farther. Glory be to God, he gave me constant peace, and strength to keep with the main body, being always one of the first, till we encamped at *Leffines*. We then began to enquire, who of our Society was gone home? We missed many out of our Regiment. One was saying, “ O how happy I am !” And just as he spoke, a cannon-shot came and took off his head. We lost four Preachers, and many of the Society. But my dear companion, with the other brethren in the Regiment, were still as the heart of one man. Such was the religion of the soldiers at this time, before any of them were corrupted by new Opinions! I then thought, This state of life is the only one, to love and serve God in: I would not change it for any other under the sun, upon any consideration whatever. How did this sweeten all the fatigues, and hardships, and dangers I had to go through! Glory be to God, I rejoiced in them all. Meantime I was continually exhorting sinners to repent. And they would bear it now, as the *French* were so near us, and we knew not how soon they would fall upon us. The whole Army was drawn up in order of battle, expecting

to be attacked by them every day. But instead of this, they pushed forward and took *Ghent*, and afterwards all *Flanders*, as far as *Ostend*.

About this time the Lieutenant and Paymaster of our Regiment sent for me, and said, "My servant was killed at *Fountenoi*, and I intend to take you in his place." As he had always been particularly kind to me, I knew not what to do. It was not a command, but a favour offered, which he left to my choice. I earnestly prayed to God for direction. I then returned him my sincerest thanks for his kind offer: but said, "I could not accept of it." He looked earnestly at me, and said, "Pray, what are your reasons for refusing it?" I answered, "Sir, the first is, I could not have time to attend preaching, and meet with my christian friends: the second, I should be obliged to do on the Lord's day what would give me pain, and displease God." He replied, "I like you the better for being so honest. Go your way. I will be your friend."

A short time after, there came an order for "ten men out of our Regiment, to go to the Train, and learn the exercise of the great guns, to supply the place of those that were killed at *Fountenoi*: but active, sober men, and such as could be depended on." The Corporal came and said, "Get yourself ready: for you must leave the Regiment and go to the Artillery." I was sorry to leave my brethren, but could not in conscience disobey a lawful command. My brethren also were sorry; but we encouraged each other, that we should not be far from one another. So we prayed, and parted. My pay was now near double to what it was before. And I had two of the Society with me, brother *Hammond* and *Hodges*; both much alive to God. I was kept in constant peace, athirst for God, and longing for more of his image. As often as I could, I went to see my dear brethren: and we always prayed and praised God together. And even the rest of the company were glad to see me: for I have frequently re-
marked,

marked, there is a kind of affection in the Army toward one another, which is hardly to be found elsewhere.

I had not been many weeks in my new employ, when we heard, there was a rising in *Scotland*; and that the Rebels had defeated the King's Army, at *Preston-pans*, near *Edinburgh*. And orders came, that the greatest part of the *English* Army, should march directly for *England*. I was sent back to my own Regiment. We made forced marches, and the transports being ready at *Helvoetsluys*, we soon came within sight of land. In all these movements I found no decay of inward life. I knew it was my duty to obey my superiors, and God made it my pleasure. He was always before me in every place; and I could boldly testify,

“ Thy presence makes my paradise,
And where thou art is heaven.”

Our Regiment and two more, landed at *Gravesend*, when we marched on and encamped at *Deptford* Heath, in the latter end of October, 1745. The next Lord's-day, we of the Society went to *Bexley* Church. We lay at *Bexley* three or four weeks, and constantly attended on Mr. *Pier's* ministry, and there we received a larger account of you; O how did I then long to see you! Thence we marched to *Deptford*. When we were drawn up there in the *Broadway*, *William Giles* came and invited us to his house, where we spent the evening in singing and prayer, and my soul was much refreshed. My mind was still kept in perfect peace. It was nothing to me where I was, at home or abroad, in the field, or in the church, marching, or sitting in the closet. We made long marches from hence, hearing that the Rebels were marching swiftly Southward. Wherever we were, I enquired if there were any Methodists, that we might sing and pray together. The Army was assembled when we came to *Stafford*; and we were ordered to be ready at a minute's warning. We had not been
here

here many hours, when at ten o'clock, in a cold, frosty night, about the middle of December, the drum beat to arms. We were drawn up in order of battle, and marched on, our spies informing us, that in two hours we should meet the Rebels. We had then orders to load our pieces, and to be ready at the word of command.

We marched on, and the morning came on. The Rebels now hearing of us, turned off for *Derby road*, thinking, it seems, to pass us and get to *London*. By this time we had got to *Stone*, where we learned, they were returning Northward. On this the main Army was ordered to pursue them, and some Regiments to march back to *London*, lest they should give us the slip. Our Regiment was one of these. We were to lie in the towns and villages near *London*. I had a great desire to lie at *Greenwich* or *Deptford*. We made long marches; and when we were near *London*, orders came, that our Regiment should be quartered at *Greenwich* and *Deptford*. I was glad, though I knew not why: for I had no knowledge either of the place or the people. On Christmas-eve we came to the place, and I was quartered in the next public-house, which is the very house where I now live.

On Christmas-day we went to Church, and spent the evening at brother *Giles'*, in singing and prayer. We lay here till April 1746, but had orders, not to go above a mile from our quarters. Hearing these orders read, I went to the Commanding Officer, who said, "Well, *Sampson*, what do you want?" I said, "Leave, Sir, if you please, for two or three of us to go to *London*, twice or thrice a week." He said, "For what?" I answered, "To hear preaching." What said he, "Cannot you go to Church?" I said, "Yes, Sir, and I count it both my duty and privilege so to do. But I am much united in affection to the Rev. Mr. *Wesley*, and I want to see and hear him, and to be joined with him and his people." He looked at me, and said, "Well, thou art the same honest man as before." He immediately wrote an

order for me and one or two more to pass to and from *London*, as often as we pleased. He added, That he knew Mr. *Wesley*, and was glad I had made so good a choice. When not on duty, we likewise met twice a day in the Old Room at *Deptford*, to read the Scriptures, and to pray and praise God. At this time I had no thought of Preaching, though my dear companion often told me, "God would call me to it before I died."

[*To be continued.*]



An Extract from the JOURNAL of Mr. G. C.—.

[*Continued from page 127.*]

February 24.

STILL my soul panteth after liberty. Nothing will satisfy me, but love, rejoicing evermore, praying without ceasing, and in every thing giving thanks. And I believe, He will work this in me, as he has already done it in others.

March 4. My soul rejoiceth in the Lord, for the work of his grace both on myself and my wife, who is truly simple of heart, earnestly striving for a deliverance from all sin.

March 20. I have felt much pain for several days, from a sense of pride and self-will remaining in me. I likewise found some resentment, at the bitterness of my late friend, yet I prayed for her as for my own soul.

June 7. My soul is as intent as ever upon entire Sanctification, being convinced I cannot love and serve him as I would, till my will is swallowed up in his.

June 28. My soul mourns after God. I have indeed a sense of his favour and presence; but the old man is not dead: my will is not subdued: unbelief often revives: these I want to have entirely destroyed. But some of my friends tell

tell me, "It cannot be: that there is no instantaneous work after Justification: but only a gradual decay of sin." When I give way to this, I suffer much loss: I lose all my hunger and thirst after righteousness. And I see those who are of this opinion gain no ground, but are just what they were twenty years ago.

July 4. How is this? I desire to live, only that I may be holy. I see many others attain it, but I cannot believe for myself. Rather I seem to be at a greater distance from it than ever. Sometimes light breaks in upon my mind: but I am soon clouded again.

Aug. 9. I have much cause to praise the Lord on account of this marriage, having even the witness that it was of God. I thankfully remember, how his Spirit wrought at that time; what constant communion I had with him: what a Year I had of doing my own will, and how ready I was to give it up to the very day. This arose from a piercing sense of my unholiness, which kept me dead to all created good. I cannot rest till Jesus reigns alone, subduing all things to himself.

Oct. 15. I know not how it is with me, my spirit is so greatly oppressed with evil reasonings. When I pray, they retire; but when I cease, they immediately return. Above all, my unfitness to dwell with God, fills me with sorrow and shame. I seem like the child whom his father brought to Christ, and *the spirit threw him down and tore him*. It may be, the Lord will look upon me, and deliver me from this inbred sin, which gives him the power thus to vex my soul.

Oct. 25. There wants an act of omnipotence to enable me to believe. I often find a spirit of supplication, but at other times, I am as it were without God. It is a grievous thing to be thus tost to and fro. But to-day I had a strong sense of the love of Christ; and a good hope that I shall soon attain the salvation I long for.

Nov. 1. This has been a day of the Lord's power, wherein he has hushed every murmuring thought, and has given me to believe that the desire of my soul will shortly be accomplished.

Dec. 20. I feel the bitterness of inbred sin, and the want of faith and love. Yet I do not earnestly stir myself up to seek the Lord. I should be very willing to believe, Christ had so done all, that I had no need thus to strive, and watch and pray. I know, I am to be saved by grace. But still the command is, *Strive, agonize to enter in!*

Jan. 24, 1762. Still I have this painful inbred sin. My spirit is faint and in perplexity, not knowing how to believe for deliverance. At times many tears flow, and I am ready to burst, but it does not last. My soul seems like a leaky vessel, able to retain no good thing.

Feb. 7. I labour to get near the Lord in pure love, but am driven back by unbelief. I know indeed that I am in him, and he is in me, and that by his grace I do mortify the old man. *But create in me a clean heart, O God, and renew a right spirit within me!* While I was at the morning service, one came and told me that my child was dying. I gave him up to the will of God, and going home, found him dead. Soon after I had the symptoms of a palsy, the right hand being benumbed and stiff, as was my right side and my head. I was obliged to pray much, that I might be kept from distracting thoughts, and might cast my whole care on God.

Feb. 14. The Lord is very present with me, and my spirit is watchful. It had need, for Satan lays close siege to me, taking advantage of my nervous disorder. But the Lord shews me his devices, and strengthens me to resist them.

Feb. 28. I am painfully sensible of the want of true wisdom, as well as of pure love. I am to be deeply convinced of my total depravity, that God may be glorified in the freedom of his salvation.

March 5.

March 5. This day I had such a trial as I did not expect. Mrs. A. has told Mr. W. That I deserted her, after promising her marriage, because my wife had more money than her. Nay, she had not half so much. But the truth is, I would have had her, but she flatly refused me.

March. 28. The Lord still continues the work of his grace, and comforts me by a sense of his mercies. He gives me likewise freedom in prayer, and the witness of his spirit, that Christ is mine and I am his. But all this suffices not, since I am still unholy: it only whets my desire, to give my whole soul to this gracious God, who deigns to accept such a polluted heart.

[To be continued.]

An Account of the Death of Mr. J. P. by a near Relation.

I AM just returned from *Margate*, where I went to attend my dear brother *John*, who was taken ill of the Small-pox. Our vast desire that he should live, made us hope against all appearances. I found it so hard to give him up, that I was obliged to call mightily upon God to help me, lest I should sin against him. I asked that he would make me as clay before him, so that I might feel concerning him just what was best in his sight. I found an immediate power from him to acquiesce in all he did; and when we looked to have sunk under the loss of so dear a friend, we were not only supported, but made even to rejoice in his joy: and on Monday, (the day after he was buried) we were amazingly refreshed at Church, by the Lessons, and Epistle and Gospel for All Saints-Day. If the whole Common Prayer-Book had been searched, none could have celebrated his memory and removal like it. He longed for God, and was almost impatient to be gone; but afterwards he was resigned to live, if God saw good, and
said,

said, "Pray that He may do all his will concerning me." Whenever he had his senses, he was full of prayer, and said, he felt the love of God shed abroad in his heart. At another time he said, "I have cast my care on God, and I *know* that he careth for me;" and added, "Lord thou knowest that I am thine." Some time before he departed, he said, "O that I could go this moment to him!" and often blessed him in a very striking manner. Upon the whole, he lived much in a short time, and, in an uncommon manner, bought up every opportunity of speaking for God to all he came near.

D. P—T.

Shorcham, Nov. 6, 1767.



*The Words of a dying Saint, who departed this life,
July 25, 1759.*

THE evening I visited him, he seemed to be in the last conflict. "This is the fiery trial," said he. O may I,

"True in the fiery trial prove,
And pay thee back thy dying love!"

One evening I came to see him, he said, "I have been walking the golden streets alone!" Well said I, You want company. "Yes, said he, the Saints and Angels." Dear, said I, Do you think I shall ever get there? He said, with a smile, "I hope the work of God is going on in your soul: you are young: beware of the snares that beset youth. Watch! watch! O what joy shall we have when we meet in our Father's kingdom!" The sabbath-day before he departed, some of his friends being present, he said, "I shall soon be looking down upon you."

"Sure

“ Sure it can't my Lord displease,
That I would die to be his guest.”

A short time after, bursting into raptures of joy, he said, “ O the joy! the joy!” and lifting up his hand, said, “ Come, see a Christian die, triumphant over Death, Hell, and the Grave!” He seemed to me, as if he would fly out of the bed. “ The Christian's soul, said he, has wings; yes, and eyes within and without.” Thus died *Jonathan Handy*, a pattern for all in life, and in death.

*****:*****

An Account of ELIZABETH KING, aged thirteen Years: as given by the Rev. Mr. John Oakes, in her Funeral Sermon, on 2 Tim. iv. 7, 8, preached about a hundred years ago.

THE warning which the Lord gave her to get ready for her change, was short. She being taken ill on the Lord's-Day morning, and died on the Friday following. But she was persuaded, as soon as God laid his hand upon her, that the stroke would be mortal. Her sufferings were very extraordinary, but she was favoured with strength according to her day. She bore them with remarkable patience, with entire resignation to the will of God. On Friday morning, her Parents being present, found her in a holy, heavenly state of mind, and so refreshed with the foretastes of that glory to which she was going, as filled them with wonder and thankfulness. They now saw the Lord had fully answered their prayers, which were, that if he should see good, to call this their child away, she might leave behind such plain and manifest proofs of a real work of grace upon her soul, as might be a means of supporting them under the distressing trial. She had indeed given them very sufficient proofs of her pious disposition, while in health; but now in her latest moments, she was enabled to put the matter beyond dispute.

Her

Her Mother asked, Do you remember any particular time when the Lord began to work upon your mind? She answered, "No: but the Spirit of God has been striving with me ever since I can remember any thing. Only I recollect some very deep impressions made upon my mind by hearing a Sermon upon these words, *Now are we the sons of God, and it does not yet appear what we shall be.* And likewise by hearing a Sermon on the Glory of the Gospel, upon these words, *In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them.*" When I came to her, she desired me to preach her Funeral Sermon, from the Text above-mentioned, which she repeated with the utmost solemnity; and added, "I desire it not for my sake, but for the sake of Religion, that the world might be convinced that there is something in *that* (however despised) that will bear up the soul in a dying hour." With great gravity, she exhorted me to go on, and preach the Gospel, praying, that my ministry might not be in vain. I answered, that I hoped it had not been in vain with respect to her. She, with the greatest earnestness, replied, "No, I bless God it hath not." A neighbouring Minister coming in, asked her how she did; she cheerfully answered, "Very well; how can I be better? For I am going to my heavenly Father." He asked, "Are you willing to leave this world then?" She replied, "Yes, most willing; for why should I desire to live any longer in it?" He said, "But you have a great work now to do." She answered, "Yes, but I bless God, I am prepared for it, and I fear not Death, for Christ, by his blood, hath taken out his sting." He asked, Shall we pray with you? She said, "Yes, I would have you to pray that God would continue to lift up the light of his countenance upon me to the last, as he does now." And before he came away, she prayed, that the Lord would enable him to preach so as that the world might have no just occasion

occasion given to jeer at Religion. She was much concerned for the public, and prayed for the downfall of those three enemies of the Church, the Turk, the Pope and the Devil. And then for herself, in these words, "Lord, chase away the Tempter, and suffer him not to darken my evidences for heaven; and if he comes unto me, let me be like Jesus; let him find nothing in me." She then spoke of her near approach to the grave, and said, "I feel myself as it were, like the setting sun, going down into another world." When something was offered her to drink, she cried, "I shall soon have done eating and drinking here; but I am going to drink new wine with Christ in my Father's kingdom." When her want of sleep was spoke of, she said, "In a little while I shall sleep in the Lord, which is better than any sleep I can take here." One mentioning the sharpness of her pains, she said, "Indeed I should not have been able to bear them, if the Lord had not strengthened me, and given me such extraordinary comfort: so that I was never so sensible of his love, as when I was in the greatest misery:" and added, "But alas! what are my pains in comparison of what my dear Saviour underwent, when he sweat great drops of blood for my sins." As a person present was weeping, she said, "Why should you weep for such a lump of dirt? It will do me no good." When another spoke of the troubles of the times, she said, "God is hiding me in the hollow of his hand, from the besom of destruction which may be coming." She then said, "I have tasted so much of the joys of heaven, that I loath this earth: what shall I do in this dunghil world, where I hear the name of my God so often blasphemed? I am weary of it; my heart is ready to break because I may not go home to my Father. O, to have such a sense of the love of God, and then to be put back again! I cannot bear that. I am sure I shall go to heaven: I wish that I might go quickly! I shall never rightly enjoy myself, till I am there. The Lord look upon me, and enable me to wait

his time." She gave very serious counsel to those who came to see her, and spoke to her brothers and sisters in a way suitable to their capacities: cautioned them against lying, and advised them to be dutiful and good children to their parents, and to love as brethren. Taking her leave of one who had been an instrument in the hand of God, of much good to her, she said, "I am going from you now, but hope to meet you again hereafter in heaven." To another she said, "Be sure, above all things, to get an interest in Christ; for this is all that we have to do in this world." She exhorted all about her, to walk as becomes the Gospel, that they might not dishonour God, and cause him to take the Gospel from them. Her Mother asked, What have you to say to me? She said, "I pray God to support you! I hope he will be your everlasting support!" She had always been remarkably dutiful to her Parents, and exceedingly exact in spending the Lord's-Day in a religious manner. She had made the Bible her daily delight, in so much that she could repeat a considerable part of it, and said, "I shall carry the Bible to heaven in my heart, though I cannot carry it in my hand." Just before she fell asleep, she said, "The Lord gives and the Lord takes away." And, "O Death, where is thy sting!" And so joyfully finished her course.

J. PAWSON.



*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

Of F I S H E S.

[Continued from page 136.]

HOWEVER different in figure the Lobster and the Crab may seem, their manners are nearly the same. Though without any warmth in their bodies, or even red blood, they
are

are wonderfully voracious. Whatever they seize upon that has life, is sure to perish, though never so well defended; they even devour each other; and, to increase our surprise, they may, in some measure, be said to eat themselves, as they change their shell and their stomach every year, and their old stomach is generally the first morsel that serves to glut the new.

What this animal differs in from all others, is, that the spinal marrow is in the breast-bone. It is furnished with two long feelers or horns, that issue on each side of the head, to correct the dimness of its sight, and apprise the animal of its danger, or of its prey. The tail is the grand instrument of motion; and with this it can raise itself in the water.

When the young Lobsters leave the parent, they seek for refuge in the smallest clefts of rocks, and in crevices at the bottom of the sea. There they grow larger in a few weeks, from the accidental substances which the water washes to their retreats. By this time also they acquire a hard, firm shell, which furnishes them with both offensive and defensive armour. They then issue from their fortresses, and creep along the bottom, in hopes of meeting with plunder. The spawn of fish, the smaller animals of their own kind, but chiefly the worms that keep at the bottom of the sea, supply them with plenty. They keep in this manner close among the rocks, busily employed in scratching up the sand with their claws for worms, or surprising such heedless animals as fall within their grasp; thus they have little to apprehend, except from each other, for in them, as among fishes, the large are the most formidable of all enemies to the small.

But the body of the Lobster still continuing to increase, the animal soon becomes too large for its habitation. In general, all animals change their shell once a year; and this is a most painful operation. Their moulting season is generally about the beginning of summer: at which time their food is in plenty, and their strength and vigour in the highest per-

fection. But soon all their activity ceases; they seek some retired situation among the rocks, where they remain in safety from the attacks of their various enemies. For some days before their change, the animal discontinues its usual voraciousness; it is no longer seen harrowing up the sand at the bottom, or fighting with others of its kind, or hunting its prey; it lies torpid and motionless. Just before casting its shell, it throws itself upon its back, strikes its claws against each other, and every limb seems to tremble; its feelers are agitated, and the whole body is in violent motion. It then swells itself in an unusual manner, and at last the shell begins to divide at its junctures; particularly at the junctures of the belly, where, like a pair of jumps, it was before but seemingly united. It also seems turned inside out; and its stomach comes away with its shell. After this it disengages itself of the claws, which burst at the joints; the animal, with a tremulous motion, casting them off, as a man would kick off a boot that was too big for him.

Thus this wonderful creature is at liberty; but so weak that it continues for several hours motionless. Indeed, so violent and painful is the operation, that many of them die under it; and those which survive, for some time neither take food, nor venture from their retreats. Immediately after this change, they have not only the softness, but the timidity of a worm. Every animal of the deep is then a powerful enemy, which they can neither escape, nor oppose; and this is the time when the Dog-fish, the Cod, and the Ray devour them by hundreds. But this state continues for a very short time; in less than two days, the skin that covered its body is grown almost as hard as before.

When the Lobster is completely equipped in its new shell, it appears how much it has grown in the space of a very few days. The old shell being compared with those of the new, it is increased above a third in its size; and, like a boy that has outgrown his clothes, it seems wonderful how the deserted shell

shell was able to contain so great an animal as entirely fills up the new.

It may be worth observing, that Lobsters use their tails as fins, wherewith they commonly swim backward, by jerks or springs, reaching sometimes ten yards at a spring. For this purpose, as the gill-fins of other fishes, which are their oars, are a little concave backward, these have the plates of their tails, when they bend them down as they use to do, a little concave forward.

[To be continued.]

EXTRACTS from LOCKE on HUMAN UNDERSTANDING;
with short REMARKS.

Of P O W E R.

[Continued from page 138.]

“Sect. 58. **I**N the first place, I shall consider the wrong judgments men make of future Good and Evil, whereby their desires are misled. For as to present happiness and misery, when that alone comes in consideration, and the consequences are quite removed, *a man never chuses amiss*; he knows what best pleases him, and that he actually prefers. Things in their present enjoyment, are what they seem: the apparent and real good are, in this case, always the same. For the Pain or Pleasure being just so great, and no greater, than it is felt, the present Good or Evil, is really so much as it appears. And therefore were every action of ours concluded within itself, and drew no consequences after it, we should undoubtedly never err in our choice of Good; we should always infallibly prefer the best. Were the Pains of honest Industry, and of starving with Hunger and Cold, set together before us, no body would be in doubt which to chuse: were the satisfaction of a Lust, and the

“the Joys of Heaven offered at once to any one’s present possession, he would not balance, or err in the determination of his choice.

“ Sect. 59. But since our voluntary actions carry not all the happiness and misery, that depend on them, along with them in their present performance, but are the precedent causes of Good and Evil, which they draw after them, and bring upon us, when they themselves are passed, and cease to be; our desires look beyond our present enjoyments, and carry the mind out to absent *Good*, according to the necessity which we think there is of it, to the making or increase of our happiness. It is our opinion of such a Necessity that gives it its attraction: without that, we are not moved by absent *Good*. For in this narrow scantling of capacity, which we are accustomed to, and sensible of here, wherein we enjoy but one Pleasure at once, which, when all Uneasiness is away, is, whilst it lasts, sufficient to make us think ourselves happy; it is not all remote, and even apparent good, that affects us. Because the indolency and enjoyment we have, sufficing for our present happiness, we desire not to venture the change: since we judge that we are happy already, being content, and that is enough. For who is content, is happy. But as soon as any new Uneasiness comes in, this Happiness is disturbed, and we are set afresh on work in the pursuit of Happiness.

“ Sect. 60. Their aptness therefore to conclude, that they can be happy without it, is one great occasion that men often are not raised to the desire of the greatest absent *Good*. For whilst such thoughts possess them, the joys of a future state move them not; they have little concern or uneasiness about them; and the *Will*, free from the determination of such desires, is left to the pursuit of nearer satisfaction, and to the removal of those uneasinesses which it then feels in its want of, and longings after them. Change but a man’s view of these things; let him see, that Virtue and Religion are necessary to his happiness; let him look into the future state of
bliss

bliss or misery, and see there, God, the righteous Judge, ready to render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto every soul that doth evil, indignation and wrath, tribulation and anguish: to him, I say, who hath a prospect of the different state of perfect happiness or misery, that attends all men after this life, depending on their behaviour here, the measures of Good and Evil, that govern his choice, are mightily changed. For since nothing of Pleasure and Pain in this life, can bear any proportion to endless Happiness, or exquisite Misery of an immortal soul hereafter, actions in his power will have their preference, not according to the transient pleasure or pain that accompanies, or follows them here; but as they serve to secure that perfect durable Happiness hereafter.

[To be continued.]



EXTRACTS from Mr. Bryant's *Analysis of Ancient Mythology*.

[Continued from page 141.]

THEUTA, *Thoth, Taut, Taautes*, and *Hermes*, are names belonging to the chief gods of *Egypt*. And from *Theuth* came the *Theos* of the Greeks. He is said to have found out the Vine. He is the same as *Ares*: the same with the German *Theutain*, or *Theutates*, to whom were offered human sacrifices.

AB signifies a Father. It is often compounded, as *Ab-El*, *Ab-On*, *Ab-Or*.

AUR, *Our, Or, Ur*, signify both Light and Fire. Hence the *Egyptians* called the Sun, *Orus*. It is often joined with *Ab*, as *Abor*, *Aborus*. This title was often given to *Chus*, by his descendents, whom they stiled *Chus-orus*. *Zeus* was stiled *Cham-Ur*.

EL,

EL, *Al*, or *Eli*, was the name of the true God; but transferred to the *Sun*, the chief Idol of *Canaan*. Sometimes they compounded it into *Eli-On*, *Eliorus*, *Aborus* or *Ab-cbion*. Sometimes it was joined with *Cham*, as *Cham-el*, *Cam-illus*, the chief god of *Hetruria*, who was also *Hermes*. Hence the Turkish *Allah*.

ON, *Eon*, or *Aon*, was another title of the *Sun*. Hence *On*, the City of the *Sun*. Hence *Ham* was stiled *Amon*, *Ammon*, and *Baal-Hamon*, or *Ab-El*, *Eon*, *Pater*, *Deus*, *Sol*. Hence *Apollo*, formerly stiled *Apello*: the *Sun* was also worshipped under the title of *Ab-add-on*, the same as *Apollo*, or *Apollyon*.

AD is a title which often occurs in composition, as *Ad-on*, from whence *Adonis*: (if it be not rather from the Hebrew *Adonai*.) It is peculiarly applied to the *Sun*, as it properly means, Chief, or most Eminent. *Adad* is the most High, or most Excellent. *Ham* was often termed *Ad-Ham*, or *Adam* contracted, and many places were named from him.

EES, *As*, and *Is*, was one of the titles of the *Sun*. It is sometimes compounded *Ad-ees*, and *Ad-is*; whence came the *Hades* of the Greeks, a title of the same deity. *As*, was sometimes, like *Ad*, compounded with itself, and rendered *Afas*, or *Azaz*, by the Greeks expressed *Azazos* and *Azizos*, both names of the *Sun*. Places named from hence were particularly devoted to the worship of the *Sun*, and were generally situated near hot springs, or upon fetid lakes, or near stinking caverns. The *Elysian* plain near the Catacombs in *Egypt*, stood upon the foul *Charonian* Canal, whence every fetid ditch and cavern was stiled *Charonian*. Such were several Caverns in *Italy*: such the famous *Grotto del Cani*. All these were sacred to the *Sun*. From the compound *Al-as*, came the Greek $\alpha\lambda\alpha\varsigma$, $\alpha\lambda\alpha\varsigma$, $\alpha\lambda\varsigma$. As from the same terms reversed, *as-el*, were formed the Latin, *Sal*, *Sol*, and *Salum*: and the Roman *Salii*, Priests of the *Sun*.

SAN,

SAN, *Son, Zan, Zon,* and *Zoan*, were all titles of the Sun; conferred also on *Ham*, and others of his family: who were called also *Zoanim*. And Temples were erected to him filed *Beth-San*. *Chus* was likewise stiled *Zan*, and some of his descendants settled in *Italy*, where they worshipped him under the name of *San-Chus*, or *Sancus*.

BEL, *Bal, Baal*, was a *Babylonish* title of the Sun. It signified Lord, and was often compounded, as *Bel-adon, Bel-on*, (from whence the Latin *Bellona*.) Indeed all the Grecian names of deities, originally related to the Sun.

OPH, *Ope, Opis, Ops, Oupis, Upis*, signify a Serpent, and were emblems of the Sun. The worship of the Serpent was very ancient and very extensive. This word is often compounded, as *Can-ophis, Can-uphis, Cnuphis, Cneph*: as *Ophion, Ophitis, Ophel*.

AIN, *An, En*, signify a Fountain. The Nymph *Oenone*, was really a Fountain, *Oin-on*, in *Phrygia*. All Fountains were sacred to the Sun, and thence called *Bal-ain*, Fountains of the Lord, whence the Greek *βαλαννα*, and the Latin *Balnea*. And from their spouting out the waters, Whales were termed, *Balein, Balana*.

The term *Ouranos* meant properly the orb of the Sun; *Our-ain*, the Fountain of *Orus*.

ELIZABETH, means the Temple of *Eliza*: *El-ees*, the god of Light: afterwards it was made a feminine, and was a name commonly assumed by the women of *Phœnicia*.

[To be continued.]

An Extract from a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION.

[By JOHN HILLDROP, D. D.]

[Continued from page 144.]

13. **I**N the xxvth of Deut. ver. 4, God prescribes a special law in favour of the oxen that trod out the corn, as we now thresh it, that their mouths should not be muzzled whilst they were at their labour, but that they might eat as well as work. We read in the book of *Jonah*, that when the Prophet had denounced the destruction of *Nineveh*, the King proclaimed a Fast of three days for the cattle as well as for the people, *Let neither man, nor beast, herd, nor flock, taste any thing; let them not feed, nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God.* And at the last verse of this Prophecy, God declares, that his compassion for the cattle, as well as for the people of *Nineveh*, had diverted the execution of the sentence denounced against them. *Should I not, said he, spare Nineveh that great city, in which are more than sixscore thousand persons, that cannot discern betwixt their right hand and their left, and also much cattle?*

14. As for the malignity observable in many of them, there is no great difficulty in comprehending it. The violence offered to the whole System of Nature, by an absolute violation of the laws of Justice, Truth, and Order, could not fail to produce dreadful effects in every part of nature. All those qualities in every species of being, which in their primitive state were vessels and instruments of blessing, were by this unhappy change, made so many different sources and instruments

ments of disorder and confusion. And the more exalted they were in their original frame, the more noxious, malignant and destructive they were in their state of depravity. It cannot be doubted, but that those Animals, which in their present state of degeneracy are most shocking, detestable and destructive to human nature, were in their original state, most eminently useful, beautiful, and good. And by the same way of reasoning one would imagine, those species of animals that are the most uncorrupt part of the Brute-Creation, that have the least symptoms of the universal malignity, which has more or less poisoned the whole system; I mean the social and domestic Animals, those which contribute to the comforts and necessities of life; as Sheep and Oxen, Doves and Bees, were in their original state, little more exalted than we see them at present.

15. "But if Brutes have Souls, will it not follow that they are Immortal?" Let us consider this calmly. What were they in their original state, when all the works of God were pronounced *very good*? Will you say they were mortal? Could any creature be mortal before Death entered into the world? And was not Death the immediate, the necessary consequence of Sin? So the Apostle tells us, Rom. v. 12, *By one man sin entered into the world, and death by sin*. Now, if Death was the consequence of Sin, the effect of the Transgression, can we suppose that the Effect should precede the Cause? that the Execution should anticipate the Sentence? and the Sentence the Transgression?

16. Is there not then a strong presumption, that in the intention of their Creator in their original frame, they were to be partakers of that blessing and immortality, which was the privilege of the whole creation, till Man by his disobedience forfeited it for himself, and by consequence for them? Can any man say, that infinite Wisdom created any thing in vain? That in the infinite variety of creatures, there was even one that was superfluous or useless? That he who proportioned

her person to *one man*, and afterwards to *another*, though for the purpose of marriage with the second, she thereby stamped whoredom on such an action, and was to be stoned to death, Deut. xx. 21." Does Mr. *Madan* mean that by going to another for the purpose of marriage after she was defiled, she stamped whoredom on the *first* action whereby she was defiled, or the second, whereby she intended marriage? If (he says) he means the *first*, I answer, if according to his doctrine, *this* was strictly and properly *marriage*, no future deed of her's, whether good or bad, could make it whoredom; or indeed any thing else but what it was: if he means the *second*, *this* as it happened after a previous marriage, (as he calls it,) could not be *whoredom*, which as he himself defines, it consists "in the defilement of a married woman." So that either way, he is entirely wrong; overthrows his own exposition, and leaves this passage in full force against him.

14. Indeed as to the subject of whoredom or fornication, (the former of which expression he thinks signifies the *woman's* share in the offence, and the latter that of the *man*;) this Gentleman is sadly perplexed, as he is also on the subject of *concubinage*. And in spite of all his efforts, the truth shews itself through the veil he labours to throw over it. He is vastly at a loss for a definition of *Whoredom*, (as well he may,) but at length gives us one which, inadequate as it is, entirely overthrows his whole plan of doctrine. "I would define *זנה* or whoredom, (says he, p. 50,) to be a woman's giving her person to a man without any intent of marriage, but either for the mere gratification of lust, or for gain, or hire; and departing from that man to others for the same purposes." I say first, this definition is *inadequate*: it does not comprehend the whole of the subject defined: it expresses only that species of whoredom, which we call *prostitution*. According to this account none could be properly called *whores*, but *common prostitutes*. Whereas it appears from the instances last mentioned, I mean the case of *Dinah*, and that supposed

supposed by *Moses*, that a woman may be charged with whoredom, for that very act which Mr. *Madan* terms Marriage, though *never repeated*; that is, for delivering up her person to a man, to whom she had not been *solemnly* and *formally* given in marriage, whatever might be her motive for so doing. Nay, this appears from the very passage (Gen. 38.) respecting *Tamar*, to which he refers us for the propriety of this definition. For about three months after *Judah* had defiled her, when it was discovered that she was with child; before it was known with whom she had any connexion, "It was told *Judah*, saying, *Tamar* thy daughter-in-law hath played the harlot; and also behold, she is with child by whoredom: and *Judah* said, Bring her forth and let her be burnt." From which it is manifest, that they did not in those days think it at all essential to the character of a harlot, that she should "depart from the man to whom she had first given her person to another," and that for "the mere gratification of lust or for hire:" but that a woman merited that appellation, merely for suffering herself to be defiled by a man, to whom she had not been previously and formally married.

15. But secondly, inadequate as his definition is, it entirely overthrows his whole scheme. For if, as he here says, it is not *Marriage* but *Whoredom*, where the woman "does not intend Marriage," but "the mere gratification of lust, or gain," and afterwards "departs from that man to others for the same purposes;" then it is not true that (p. 24.) "the business of marriage consists in the one simple act of union;" that "nothing else is of divine institution;" and that nothing else is essential to constitute a marriage in the sight of God;" because, by his own account where this has taken place, "where a man and woman are become personally united to each other, and therefore (as he every where teaches) are become one flesh, and are forbidden to put each other away," still if the woman "did not intend marriage," but was induced

duced to give up her person to this man by a desire "to gratify lust," or if she should hereafter depart to another man, it is after all, no other than whoredom.

16. Indeed as to that circumstance, "not intending marriage," I rather wonder Mr. *Madan* should suppose it: because if, as he declares so often, the whole business of marriage lies "in the union of the man and woman," a woman who gives up her person to a man, certainly intends *this*, if she intends any thing. If Mr. *Madan* thinks otherwise, I wish he would inform us what he intends. So that all the pains our Author has taken to wash harlots white, after fifteen years labour and toil to prove them properly married to the men who first defiled them; after "laying the ax to the root" in the most valiant manner, and hewing down all the whoredom and fornication that had been, is, or shall be committed upon the face of the earth; has, by one unlucky back-stroke, given in an evil hour, demolished all he had erected, and left our Brothels as full of harlots, and our streets as much crowded with prostitutes as ever. So true is the old proverb, "Truth is great and will prevail." For in spite of all his efforts to keep it under, it emerges into light; and to the confusion of this novel system, forbids the *whore* to put herself upon a level with the *married wife*.

17. It is in perfect consistency with his scheme, that Mr. *Madan* finds great fault with Dr. *Johnson* (p. 53.) for making in his Dictionary, a concubine to signify "a woman kept in fornication, a whore, a strumpet;" and is confident no such meaning of the word is to be found in the sacred Scriptures. On the contrary (he thinks,) they were looked upon as *wives*, though in some respect of an inferior rank. Indeed according to his general doctrine (which he contradicts only *now* and *then*,) he cannot look upon them in any other light than that of *proper wives*; for they are as truly and properly married to the men that take them, as any wives can be: and that "by the one simple divine ordinance, (2 vol. p. 144.) the obligation

obligation resulting from which is indissoluble." Accordingly our Author, in many places, finds great fault with the word *Wife*, as being a redundancy of expression not to be found in the ancient Languages, and recommends instead of it the simple word, *Woman*; which form of expression will doubtless suit the *concubine*, full as well as the *married wife*. But the misfortune is, the Scriptures, even the Hebrew Scriptures, (which Mr. Madan has engaged to prove every thing by,) make a distinction here, (as in the former case they distinguish between whoredom and adultery,) and this puzzles and perplexes our ingenious and learned Author not a little. In so much, that after much reasoning to and fro, he is at last obliged to confess himself "not master enough of the subject, to define exactly, the difference between ~~now~~ a *wife*, and ~~was~~ a *concubine* in all respects." "This (only) he is certain of, that no mark of disapprobation is set upon Concubinage in the sacred Scriptures, though they speak so severely against Whoredom;" and of consequence, against his whole scheme of marriage, which I have already shewn to be whoredom all over; or if not, that there neither is, nor can be, any Whoredom, as distinguished from Adultery.

[To be continued.]

The true ORIGINAL of the SOUL

C H A P. IV.

Scriptures to prove the Soul's immediate creation, answered.

[Continued from page 151.]

HAVING thus declared the manner of the soul's creation, or rather procreation; for the better satisfying the sober minded, it behoveth me in the next place more fully to

to explain and prove the same. And I would first endeavour to remove out of the way, such objections as may seem to oppose it.

The arguments for the soul's immediate creation, are of two sorts: partly testimonies of Scriptures, and partly reasons drawn from them.

And first, Testimonies of Scripture. To these, in general I answer, They only teach that God is the giver and former of our souls; but they do not declare how or by what means, God sendeth them into us. But to come to particulars. The first Argument from Scripture, is taken from the prayer of Moses: *Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go in and out before them*, Num. xxvii. 16. When God was about to take away Moses, he like a faithful steward, having a care that the people might be well governed after his departure, and knowing how weak man's judgment is, and how apt to err in choosing of officers, intreats God that he would choose for them. As if he should say, Thou, O Father, from whom cometh every good gift; thou that givest spirit and wisdom to all men; thou that searchest the heart and triest the reins; do thou set a man over the congregation, that may be fit to go in and out before thy people. That this is the sense, plainly appeareth by God's answer: *Take ye Joshua, a man in whom is the spirit, &c.* Besides if it were meant simply of the soul, (for which there is no shew of reason) yet will it not follow, that because he is the God of them, therefore he daily creates them of nothing. So this text is not at all to the purpose.

A second Argument is taken from those words of Solomon: *Then shall the dust return to the earth as it was; and the spirit shall return to God that gave it*, Eccles. xii. 7. But though this may prove the immortality of the soul, yet the immediate creation cannot be proved by it.

The next proof is taken from the words of God by the Prophet Isaiah; *I will not ever contend with man, for the spirit will fail before me, and the soul which I have made,* Isa. lvii. 16. The word here translated *soul*, signifieth *breath*; and sometimes any creature that hath breath; and so the meaning is, those whom he made to live and breathe, would fail and die; which the soul cannot do, and therefore it cannot be meant of that. Neither would it follow, that because he made them, therefore he made them immediately of nothing, and so the question remaineth still unanswered.

The reasons drawn from the Scripture to prove the immediate creation of the soul are these; first, that Adam's soul was created out of nothing. But there is no more necessity that our souls should be created out of nothing, because his was; than that our bodies should be still made of the slime of the earth, because his was. For every one knows there is one consideration in the first creation of things, and another in the producing of them afterwards, according to their kinds by ordinary generation.

Another reason is, that Christ's soul was created of nothing, and he is like unto us in all things, sin only excepted. But first, if it be necessary that we should be like him in all things except sin, then it would follow that we should be conceived by the Holy Ghost, as he was.

Again. Though it should be granted that Christ's soul was immediately created by God, as the first Adam's was; because it could not be propagated after the manner of mankind without sin, yet it would not follow, that all ours are therefore so. Nay, the contrary plainly appeareth; for, for the same cause that his must be created immediately to be without sin, ours must be mediately, that they may be sinful.

[*To be continued.*]

An Extract from the Depositions of William Floyd, of the City of Bristol, Mariner, and Little Ephraim Robin-John, and Ancona Robin Robin-John, of Old Town, Old Calabar, on the Coast of Africa.

In the Court of KING'S-BENCH.

[*Concluded from page 153.*]

MR. *Thomas Jones*, a merchant of *Bristol*, being informed of these things, procured a Warrant from Lord Chief Justice *Mansfield*, whereby both of them were set at liberty. While they were at *Bristol*, Mr. *Charles Wesley* was desired to visit them. From that time they came to him every day. He taught them to read, and carefully instructed them in the principles of Christianity. They received the truth with all gladness, appeared to be deeply penetrated therewith: and after some time, desired to be baptized. There is reason to believe, they were then baptized with the Holy Ghost. After they had been in *England* eight or nine weeks, the people of *Bristol* furnished them plentifully with every thing they thought might be of use, and they set sail, with a fair wind, and abundance of prayers, for their own country.

I never saw two such Negroes before. They were about five feet, nine inches, well shaped, neither fat nor lean, and exactly proportioned. They were perfectly well bred; all their motions were easy, proper and graceful. Notwithstanding their colour, there was something agreeable in their countenance. But there was a manifest difference both in their look and carriage. *Ancona* was all Sweetness: *Ephraim* was all a Prince. No one would have conceived, that he knew what slavery meant.

When they were drawing nigh to their own coast, a storm drove them far away, and stranded the ship on a desert island. They saved their lives, but nothing else. After they had remained there sixteen or seventeen days, and suffered much through hunger, a ship bound for *Bristol* touched there, and carried them thither once more.

Here they spent eleven or twelve weeks, waiting for another ship. During this time they were more fully instructed in Religion. As also in Reading and Writing, in Gardening, in Agriculture, in making Butter and Cheese, which they never had heard of in their own country. And when they embarked, two of our friends consented to go with them, who were men of a mechanical head, understanding both Wood-work and Iron-work, and carried with them abundance of tools of various sorts. So that there appears to have been an admirable Providence in their return to *England*.

In the following Spring, *Ancona* wrote an affectionate Letter to his friends in *Bristol*: informing them, that they were cordially received at home, and that many of their countrymen, though they wondered and laughed at first, were now glad to sit by, and hear them read the Bible. Here is a good beginning. Who knows what the end may be!



An Extract from Mr. BAXTER'S Certainty of the WORLD, of SPIRITS: fully evinced by unquestionable Histories of Apparitions and Witchcrafts, &c.

The P R E F A C E.

IT seemeth hard to many, that God should keep intellectual souls, such strangers to the World of Spirits; that we should know so little of them, and that our knowledge is no more by way of sense. But there is in it much of God's sovereign power; and much of his wisdom, justice, and love.

But

But we have light here, proportionable to our work and interest. So much as is necessary to the knowledge of ourselves and God: of our duty, and of all those hopes that are necessary motives thereto. Men that will but observe the operations of their souls, may competently know what a Spirit is. And men that will but open their eyes, may ascertainly know there is a God, as they can know there is any being. And men that cannot but distinguish between moral good and evil, and that know the duty of children to parents, subjects to rulers, and neighbours to neighbours, may know their duty to God, and that the performance of it shall not be in vain. And if men will not know all that they may know, it is just with God to leave them not to know what might be known.

And God makes use of our not seeing the World of Spirits, for the exercise of our higher faculties, by a life of faith. And intuition (a nobler sort than our present eye-sight) will be soon enough when we are made ready for it. We shall not need the organical parts of the eye, which *Galen* admirably describeth, for our glorified sight. And to see devils and other spirits ordinarily, would not be enough to bring Atheists to the knowledge of God, without which all other knowledge is vain. They that doubt of a God (the most perfect Being) while they see the Sun, Moon, and Stars, the Sea and Land, would not know him by seeing created Spirits.

How speedily shall I see the world that I have read, and talked, and written of? O, what a difference will there be between my now hearing of Apparitions, and the prodigious acts of Spirits; and that sight of all their state and affairs which I shall have, and now am going to. The sight of devils and damned souls, will hereafter be no rarity; and if my soul must pass through the airy, inferior region, where these miserable spirits now inhabit, it will not be as dangerously assaulted by them. For I know whom I have trusted, and into the hands of him do I commit my spirit, who hath conquered

quered Death and Devils, and is now the glorified Lord of all, and can use them at his pleasure. And those Angels that rejoice at the repentance of a *Lazarus*, and now are ministering spirits for his safety, will be ready in obedience to our Lord, to convey his soul to *Abraham's* bosom.

Lord Jesus, let me finish my course with joy! and then receive my spirit! Amen.

RICHARD BAXTER.

Of the Uses of these Histories.

I Confess it is very difficult to expound the causes of all things mentioned in these histories. But matters of fact must not be denied, but improved as well as we can. And I confess very many cheats have been discovered, which have made some weak men think that all are such. But he forfeiteth the benefit of his own eye-sight, who thinks that none see, because some counterfeit blindness.

The following instances tell us that the state, converse, policy, and laws of the invisible world, are much (tho' not wholly) unknown to us here: and that so is the state of the departed souls of wicked men. And it is hard to know, by their words or signs, when it is a devil, and when it is a human soul that appeareth. Yea, it is oft hard to know whether it be the soul of a good, or a bad person. And often, whether it be a good, or a bad angel; seeing bad ones may do good deceitfully, or by constraint. And it is unsearchable to us, how far God leaveth invisible, intellectual powers to Free-Will, about inferior things; suspending his predetermining motion, though not his general motion and concurrence.

But as all these, and more such, are unknown to us, so God sees it meet. Therefore we should not so much as desire that it might be otherwise.

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The great benefits we may get by the right use of these histories are,

1. We may learn to admire that frame of divine government, that hath creatures so various, to rule and order, and maketh one beautiful frame of all. As Toads and Serpents on earth are not useles, nor devouring Fishes, Birds and Beasts; so neither are Devils or damned Souls, no, nor their sins, which God will use, though he will not cause.

2. We may gather, that even in heaven, there will be an orderly œconomy, and a different degree of superiority and glory, when there is so great a difference through all the world. All shall not be equal to them that shall sit on twelve thrones, judging the twelve Tribes. There are many mansions in that house, even to them that belong to Christ.

3. We have great cause to be thankful to God, who doth not let loose wicked spirits against us, that they are not here our greatest terror and tormentors.

4. How great a mercy is it, that we have a Saviour, who hath power over them, and hath redeemed us from their power, and everlasting damnation?

5. We may see that the angels of God are not useles to us; but their ministry is one of God's means for our preservation.

6. It is a help, not only to convince Atheists and Infidels, but also to confirm Believers against temptations to doubt of the life to come, the immortality of the soul, and the future judgment and retribution. And though it be our shame to need such helps, it is a mercy to have them. If a Sadducee will say, If one did come from the dead, or I saw such things, I would believe; should not our Faith be past wayering, who have these added to greater gospel-proofs?

[*To be continued.*]

LETTERS.



L E T T E R S.

L E T T E R C C X C I I .

[From Miss P. T. to the Rev. Mr. Wesley.]

Dublin, Nov. 28, 1764.

Rev. Sir,

THE most miserable and guilty of all the human race, who knew you when she thought herself one of the happiest, may be ashamed to write, or speak to you in her present condition. But the desperate misery of my state, makes me attempt any thing that may be a means of removing it. And though unreasonable as the request may seem, yet knowing your and your people's love for the bodies and souls of all; I hope you will pity my misery, and comply with it: which, if it has the desired effect, will give great satisfaction to you and them. The request is, that you, dear Sir, and such of your happy people who meet in Band, and ever heard the name of that miserable wretch P. T. would join in fasting and prayer on a Tuesday, the day on which I was born. That the Lord would have mercy on me, and deliver me from the power of the Devil: from the most uncommon blasphemies, and the expectation of hell which I labour under; without power to pray, or hope for mercy. May be the Lord may change my state, and have mercy on me; for the sake of his people's prayer. Indeed I cannot pray for myself; and if I could, I have no hopes of being heard. Nevertheless, he, seeing his people afflicted for me, may on that account, deliver me from the power of the devil, and give me life, and grace to resist all evil. O what a hell have I upon earth! I would not
by

by any means charge God foolishly; for he has been very merciful to me: but I brought all this evil on myself by sin, and by not making a right use of his mercy. Pray continually for me; for the prayer of Faith will shut and open heaven. It may be a means of my deliverance, which will be one of the greatest miracles of mercy ever known: and will lay under the greatest obligations,

Your unworthy Servant,

P. T.

L E T T E R CCXCIII.

[From Mr. J. Morgan, to the Rev. Mr. Wesley.]

Cork, Dec. 23, 1764.

Rev. Sir,

I Mentioned to you in a Letter some time since, the melancholy case of Miss T——; who had entered, I may say, into the very dominion of despair. Advice was lost upon her: for prayer, she had not the least relish. Her groans and sighs, were enough to affect the most unfeeling breast. The case of her mother, who was a nightly, as well as a daily witness of it all, was deeply distressing. At length she removed her to Dublin, and by the advice of friends, sent her to Swift's Hospital, where she remained equally wretched.

At length a gleam of hope sprang up in her soul. She sent her mother a note, to request of me to appoint a day of fasting and prayer, in her behalf. Her mother wrote to me immediately: I appointed the day, and desired our Brethren at Limerick to meet us at the throne of grace. Accordingly we met on Tuesday the 11th, and again on Tuesday the 18th instant: both of which times were, I believe, singularly profitable to all who attended. And surely our God heareth prayer! I received a Letter this morning concerning her, as follows:

VOL. VI.

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“ Dear

“ Dear Brother, I have just time to inform you of the mercy of God to Miss T—. She was brought from Swift's Hospital on Sunday evening, and on Tuesday night, the 18th instant, about ten o'clock, she was in the utmost distress. She thought she saw Christ and Satan fighting for her: and that she heard Christ say, I will have her. In a moment Hope sprang up in her heart; the promises of God flowed in upon her. She cried out, “I am taken from hell to heaven!” She now declares she could not tell whether she was in the body or out of it. She is much tempted; but in her right mind, enjoying a sense of the mercy of God. She remembers all that is past, and knows it was a punishment for her sins.”

Surely this hath God wrought! Such mercies ought to be had in remembrance: they loudly declare the goodness of the Lord, and his wonderful works to the children of men.

I am, your's, &c.

J. MORGAN.

L E T T E R CCXCIV.

[From Miss T. H. to the Rev. Mr. Wesley.]

Salop, Dec. 22, 1764.

Rev. Sir,

I Thank you kindly for your last favour. I believe God intends me a blessing by this means, or he would not incline your heart to answer my worthless scrawls.

You ask me, Sir, what it is I still want? I now have love, joy, and peace: I have power over sin, and I believe Christ dwells in my heart by Faith: but notwithstanding this, I feel the stirrings of Pride, Anger, Self-will, and many other diabolical Tempers, as contrary to the mind of Christ, as light
to

to darknes, and though by the grace of God, these dispositions are so far suppressed, as not to gain advantage over me, yet, while they remain, my peace cannot flow as a river. I am far from rejoicing evermore.

I know many would tell me, "You must not expect a deliverance from inbred sin; this keeps you humble, and teaches you to rely on Christ alone for Righteousness," &c. But, Sir, I learn from my own Experience, that Pride, remaining in my heart, does not make, or keep me humble. Indeed it makes me detest myself, and convinces me of the necessity, there is of my nature being entirely renewed, that I may perfectly love God, and worthily magnify his holy Name. I see this to be my privilege, and believe Christ has apprehended me for this purpose. His blood cleanseth from all sin, and makes us more than conqueror over the remains of, our fallen nature.

Indeed, Sir, I should dishonour God, if I thought he could not restore to me the divine image; and I should give him the lie too, if I did not believe in his ability to save to the utmost. Was there not a single witness of this in the world, it would matter nothing, seeing there is not a book in the New, nor a prophesy in the Old Testament, but what implies this truth.

I have been some days at B. I was obliged to vindicate the doctrine of the Methodists, so called. I bless God I do not find the least backwardness in this respect. I should be ungrateful to the last degree if I did, since the gospel, by their means, has been the power of God to the salvation of my soul.

I remain your obliged Friend,

T. H.

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LETTER

L E T T E R . CCXCV.

[From Mr. J. Dillon, to the Rev. Mr. Wesley.]

Dublin, June 13, 1765.

Reverend Sir,

BEING one day invited to dine with Mr. F. he asked, if I had heard any thing concerning his maid. Mrs. F. said, her maid was exceeding happy; and added, that she had been crying to God, for some time, for deliverance from an evil heart. I was desired to go and speak to her. When I went, I found her praising God for his mercies. I have seen her several times since. I told her to be much in prayer, and simply (when called to it,) to declare the goodness of God. I have just parted with her, and got the following words from her own mouth, which is a short detail of her Experience.

“From the age of seven or eight years, I was much afraid of death, being convinced that I was not in a state of salvation. About fourteen months ago, my father sent me to Dublin. I made it my business, at all opportunities, to hear the Methodists. At last, I was deeply cut to the heart; and could get no rest. I cried to God for mercy; sometimes thinking I was given over to the hardness of my heart. At others, I found a sweet persuasion that God would have mercy on me. I continued in this way, till about four months ago, when, as Mr. J—— was preaching, one Sunday evening, I found my soul set at liberty; the guilt of my sins being removed, my heart flowed with love to, and confidence in God. After this, I got into doubts and fears; but the Lord soon shone upon his work again, and gave me a full confidence in Him, that through Christ, he was reconciled to me. I continued happy in his ways, and found his commands were my delight. About a month ago, I had a deep, and clear sight of the remaining evils of my heart; and it was followed
with

with a conviction, that God had shewed me this for no other intent, but that I might be delivered from them. A cry was set up in my heart for deliverance. But I was often hindered by the following thoughts:—What! thee that art but so lately justified, expect such a blessing! Thou hast not yet been long enough in the ways of God; neither hast thou mourned, prayed, or grieved enough: stay a little longer: it is time enough for thee, &c. But I believed, that with God all things are possible, and saw it to be the privilege of his children, and that he was able to make me a partaker thereof. My heart longed for it, when I came into my Class one evening. I was seized with a trembling, and could hardly get off my knees. When you asked me if I had any thing that I *desired* to give up, but wanted the *power*? and when you said, If you can now only believe, you shall see the glory of God; the words came with such power to my soul, that I was instantly delivered from the remains of Unbelief, and filled with Love.”

Lord, give her that wisdom from above, that she may not be led into evil reasoning; but discover to her the wiles of the Devil, and give her grace to oppose and overcome!

I am, Rev. Sir, your's, &c.

JOHN DILLON.



P O E T R Y.

Captain ——'s Excuse for not fighting a Duel.

WHAT! you're afraid then?—Yes, I am; you're right:

I am afraid to *sin*, but not to *fight*.

My Country claims my service; but no law

Bids me in Folly's cause my sword to draw.

I fear not man, nor devil, but though odd,

I'm not ashamed to own I fear my God,

To

To the Memory of a Lady who was lost at Sea, in the Year 1780.

FAIR springs the gale, where yonder Vessel rides,
Her sails unfurl'd are fluttering seen from far,
The young Alonzo scales her lofty sides,
To join his comrades in the field of war.

The fair Maria led by constant love,
The faithful partner of her husband's care,
With him resolves the treacherous sea to prove,
With him all dangers and all toils to share.

Unus'd to struggle through a world of strife,
A parent's hand had every wish suppli'd;
But eight short months by Hymen crown'd a wife,
To woes a stranger, in distress untri'd.

Her feeling heart, alas! did sorely grieve,
Her last adieu was choak'd with many a tear;
But love and duty call—the Wife must leave
A tender mother, and a sister dear.

The fleet unmoor'd before a prosperous wind,
A steady course with flowing canvass bore:
Maria's heart exulting, hopes to find
A speedy passage to the destin'd shore.

Short-sighted mortals catch the present joy,
'Tis all that heav'n permits you here to know;
Soon shall mischance your brightest hopes destroy,
Nor truth nor innocence avert the blow.

The tempest howls! the threatening billows rise!
The vessel drives before the whistling storm;
Now to the deep descends! now mounts the skies!
And fear and sadness every face deform!

The

The bending mast is shattered by the wind,
 The helm no more a master's hand will own,
 Her comforts leave her floating far behind,
 Dashed by the waves, forsaken and alone.

For twelve long days the leaky wreck was tost,
 Each hand and heart oppressed with toil and grief,
 No refuge near, all hopes of safety lost,
 When, lo! a sail, the pledge of sure relief.

Their fainting spirits are restored to life;
 For, see! the vessel now approaches near:
 Alonzo flies on board—Ah, save my Wife!
 And let her find a friendly refuge here.

The boat dispatched, receives the precious freight,
 Fickle dependance on the stormy sea:
 Angels of mercy round the fair one wait,
 So did her fate require, and heav'n decree.

The helpless Victim lifts her hands in vain,
 The little bark in vain attempts to brave
 The dreadful tumult of the raging main,
 And lost Maria floats upon the wave.

The frantic husband saw the cruel tide,
 O'erwhelm at length his dear, his hapless mate:
 And faithful *Richard perished by her side,
 His death imbittered by his Mistress' fate.

The ways of God with clouds are overcast,
 By erring mortals seldom understood,
 Yet Truth and Wisdom shall break out at last,
 And all will terminate in endless good.

* Richard was a Negro Slave.

*In memory of Mr. Charles Perronet, who died on Monday,
August 12, 1776, aged 53.*

FAREWEL! thou Man of complicated strife,
Thou heir immortal of immortal life!
Protracted years of long protracted pain
Were *here* thy portion—but are *now* thy gain.
Who triéd thy patience has refinéd its dross,
To bear his image as it bore his cross.

Yet not thy hope of pardon, or its crown,
From sorrows sufferéd, or from duties done :
This all from Him—whose everlasting grace
Became thy ransom, as it bought thy peace.

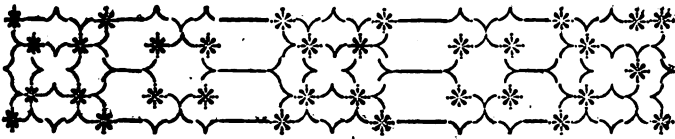
This all thy life, this all thy death confess,
That “ Christ was all—and Refuse all the rest :”
Even Him—on whom as *first* and *last* depend,
Where grace shall work, and how that work shall end!

A N E P I G R A M .

[By Dr. Byrom.]

WHAT is more tender than a Mother's love
To thé sweet Infant fondling in her arms?
What arguments need her compassion move,
To hear its cries, and help it in its harms?
Now, if the tendèrest Mother was possess
Of all the love, within her single breast,
Of all the Mothers, since the world began,
'Tis nothing to the Love of God to Man.





T H E

Arminian Magazine,

For M A Y 1783.



The *CALVINIST-CABINET UNLOCKED*:
in an *APOLOGY* for TILÉNUS, against a *VINDICATION*
of the Synod of DORT.

[Continued from page 172.]

ARTICLE V. "Such as have once received Faith, can never fall from it finally or totally, notwithstanding the most enormous sins they can commit." So faith,

1. *Calvin*. "As the Spirit is never extinguished, so likewise it is impossible that Faith, which he hath once imprinted upon the hearts of the godly, should be lost."

2. *Donteclock*. "The Elect cannot finally fall from Faith."

3. *Meknius*. "Justifying Faith can never be lost, because it is petemptorily given to the faithful."

4. *Piscator*. "It is impossible true Believers should fall from the Faith, the Decree and federal promise of God withstanding it."

Vol. VI.

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5. *Gomarus*.

5. *Gomarus*. "They who have received the gifts of Faith and Charity,—though in respect of their human frailty it is possible they may totally lose them, yet in respect of the will of God, and his gracious conservation by his Spirit, it is impossible."

6. Doctor *Damman*. "The Elect can never fall totally nor finally. We know though the Spirit may be grieved in the faithful, yet can he not be totally quenched."

And because Mr. *Baxter* calls that addition, *notwithstanding the most enormous sins they can commit*, a perverse insinuation; behold, the Authors of it are,

1. *Zanchy*. "Though by their grievous sins they may trouble the Spirit, and weaken Faith: yet the Spirit doth not wholly depart from them, nor is Faith wholly extinguished."

2. *Piscator*. "The tenth head of Doctrine objected to our Divines is, That the Regenerate cannot lose their Faith through any heinous sins. But this is the doctrine that *John* teacheth."

3. *Mehnius*.^a "The sons of God, though they fall into all the sins that *Solomon* committed, are always converted before the day of their death."

4. *Perkins*. "The foundation of our salvation is laid in the eternal Election of God, so that a thousand, yea, the sins of the whole world, and all the devils that are in hell, can never make void God's Election. It may come to pass, that sins may harden our Hearts, and weaken our Faith, but they cannot take away Faith. God doth not condemn any man for sin, whom he hath adopted into the number of his children in Christ Jesus."

5. Doctor *Damman*. "The Regenerate, when he sins against conscience, retains so much grace, and hath so much of God's favour, that he cannot but rise again."

Thus we see the matter of *fall* is made evident throughout every one of the five Articles, and I hope this is more than sufficient

sufficient to clear *Tilenus* from the guilt of the *forgery* which Mr. *Baxter* hath laid to his charge.

In Mr. *Baxter's* seventh Section we cannot but take notice of his ingenuity, in acknowledging the full sense of the first Article, as it is charged upon the Synod: for he confesseth, that in the Decree of Election, God had no regard to Faith or Obedience, in the persons whom he did elect, as a means or antecedent to his Decree; and this he knows to be the point in question. 2. That he appointeth the Reprobates to damnation, without any regard to their impenitency or infidelity; this he acknowledgeth too; for he saith, the Synod professeth that it is for their infidelity and other sins, that God decrees to damn them, as the causes of damnation, though not of the eternal decree. Therefore the appointment of them to eternal damnation, which is the Decree, though not the execution of that appointment, was without any regard to their infidelity or impenitency. But he demands, (as if this circumstance were the main hinge of the whole controversy,) *Where talk they of a very little number?*

Answer. They say, *That out of the common multitude of sinners, God culled out to himself, for his own peculiar [property] Cap. 1. Art. 10, & Art. 7. A set number of certain [persons] And Cap. 3, & Art. 7, They say, Under the Old Testament God disclosed unto but a few, this secret of his will, (viz. concerning salvation,) and yet I hope it was disclosed to all the Elect. But Mr. Baxter denies that they say, He doth elect unto salvation, Without any regard to their Faith or Obedience whatsoever. For they profess, saith he, that He (God) hath a regard to it, (and a double regard too,) 1. As the benefit which he decreeth to give them. 2. As the condition of the glory, which he decreeth them. But what is this to the question? The question is about the provision of it, as a qualification, wrought by God's grace, in the person to be elected, and you tell us of a provision made for it, that it may be wrought, after they are elected. I will discover the*

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impertinency in a familiar instance. Suppose Mr. *Baxter* hath a sequestered parsonage, at his disposal, and power to give Ordination, Institution, and Induction: one reports of him that he hath made choice of an Incumbent, without any regard to his learning or godliness whatsoever, he being a very ignorant and vicious person. Upon this, Mr. *Baxter's* confident undertakes the vindication; and to save the matter cries out, It is not true, that he made him Incumbent to that Parsonage, without any regard to his learning and godliness whatsoever; for he hath regard to it, 1. As a quality which he designed to work in him. 2. As the condition of that greater preferment which he intended to confer upon him. This is Mr. *Baxter's* way of answering *Tilenus*.

“He decreeth to save none (saith Mr. *Baxter*) but for their Obedience as the fruit of Faith, which is not a means or antecedent to God's decree, but to our salvation.”

“For Obedience as the fruit of Faith?” Is the Fruit better than the Tree? Why not for Faith, as well as for Obedience, or rather for both put together? Why not thus? *By Grace, through Faith, for Christ his sake?* Eph. ii. 8. iv. 32. The way to the kingdom of heaven, but not the cause of reigning there; and therefore let it be according to their works, and not for their works.

This Obedience, as the fruit of Faith, you say, is not a means or antecedent to God's decree, but to our salvation. This is Orthodox indeed, But you might have said the same of the sins of the Elect, as well as of their Faith and Obedience. For they are all alike ingredients to make up that one full Medium; as concerning the Elect. They are part of the means or antecedent in order to the execution of that decree. And would not this be very wholesome doctrine to teach your people, that God had a regard to the permission of sin in them, and their several falls, though into most heinous, wasting crimes, to serve for fatherly chastisements,

as well as for Faith and Obedience, to make up the full and entire means or antecedent in order to the execution of the decree of their Election?

[To be continued.]

S E R M O N XV.

On 2 THESSALONIANS ii. 7.

The mystery of iniquity doth already work.

1. **W**ITHOUT enquiring how far these words refer, to any particular event in the Christian Church, I would at present take occasion from them, to consider that important question, in what manner *the mystery of iniquity* hath wrought among us, till it hath well-nigh covered the whole earth.

2. It is certain, that *God made man upright*, perfectly holy and perfectly happy. But by rebelling against God, he destroyed himself, lost the favour and the image of God, and entailed Sin, with its attendant, Pain, on himself and all his posterity. Yet his merciful Creator did not leave him in this helpless, hopeless state. He immediately appointed his Son, his well-beloved Son, *who is the brightness of his glory, the express image of his person*, to be the Saviour of men, *the propitiation for the sins of the whole world*: the great Physician, who by his Almighty Spirit, should heal the sickness of their souls, and restore them not only to the favour, but to *the image of God, wherein they were created*.

3. This great *mystery of godliness* began to work, from the very time of the Original Promise. Accordingly the Lamb being (in the purpose of God) *slain from the beginning of the world*, from the same period his sanctifying Spirit began to
renew

renew the souls of men. We have an undeniable instance of this in Abel, who *obtained a testimony from God that he was righteous*, Heb. xi. 6. And from that very time, all that were partakers of the same faith, were partakers of the same salvation; were not only reinstated in the favour, but likewise restored to the image of God.

4. But how exceeding small was the number of these, even from the earliest Ages? No sooner did *the sons of men multiply upon the face of the earth*, than God looking down from heaven, *saw that the wickedness of man was great upon earth*: so great, that *every imagination of the thoughts of his heart was evil, only evil*; and that *continually*, Gen. vi. 1—5. And so it remained without any intermission, till God executed that terrible sentence, *I will destroy man whom I have created, from the face of the earth*, ver. 7.

5. *Only Noah found grace in the eyes of the Lord, being a just man, and perfect in his generations*. Him therefore, with his wife, his sons, and their wives, God preserved from the general destruction. And one might have imagined, that this small remnant, would likewise have been *perfect in their generations*. But how far was this from being the case. Presently after this signal deliverance, we find one of them, *Ham*, involved in sin, and under his father's curse. And how did the mystery of iniquity afterwards work, not only in the posterity of *Ham*, but in the posterity of *Japhet*; yea, and of *Shem*, *Abraham* and his family only excepted?

6. Yea, how did it work even in the posterity of *Abraham*, in God's chosen people? Were not these also down to *Moses*, to *David*, to *Malachi*, to *Herod the Great*, a *faithless and stubborn generation*? A *sinful nation, a people laden with iniquity, continually forsaking the Lord, and provoking the Holy One of Israel*? And yet we have no reason to believe, that these were worse than the nations that surrounded them, who were universally swallowed up in all manner of wickedness, as well as in damnable idolatries, not having the
 God

God of heaven *in all their thoughts*, but working all uncleanness with greediness.

7. In the fulness of time, when iniquity of every kind, when ungodliness and unrighteousness had spread throughout all nations, and covered the earth as a flood: it pleased God to lift up a standard against it, by *bringing his first-begotten into the world*. Now then, one would expect, the mystery of godliness would totally prevail over the mystery of iniquity. The Son of God would be *a light to lighten the Gentiles*, as well as *salvation to his people Israel*. All Israel, one would think, yea, and all the earth will soon be filled with the glory of the Lord. Nay: the mystery of iniquity prevailed still, well-nigh over the face of the earth. How exceeding small was the number of those, whose souls were healed by the Son of God himself? *When Peter stood up in the midst of them, the number of names was about a hundred and twenty*, Acts i. 15. And even these were but imperfectly healed: the chief of them being a little before so weak in faith, that though they did not, like *Peter*, forswear their Master, yet *they all forsook him and fled*. A plain proof that the sanctifying Spirit was not then given, because *Jesus was not glorified*.

8. It was then when he had *ascended upon high, and led captivity captive*, that *the promise of the Father was fulfilled, which they had heard from him*. It was then he began to work like himself, shewing that *all power was given to him in heaven and earth*. *When the day of Pentecost was fully come, suddenly there came a sound from heaven, as of a rushing mighty wind, and there appeared tongues as of fire, and they were all filled with the Holy Ghost*, chap. ii. 1, &c. In consequence of this, three thousand souls received *medicine to heal their sickness*, were restored to the favour and the image God, under one sermon of *St. Peter's*, chap. ii. ver. 41. *And the Lord added to them daily (not such as should be saved, a manifest perversion of the Text, but) such as were saved*.

saved. The expression is peculiar; and so indeed is the position of the words, which run thus, *And the Lord added those that were saved, daily to the church.* First, they were saved from the guilt and power of sin: then they were added to the assembly of the faithful.

9. In order clearly to see, how they were already saved, we need only observe the short account of them, which is recorded in the latter part of the second, and in the fourth chapter. *They continued stedfastly in the Apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers:* that is, They were daily taught by the Apostles, and had all things common, and received the Lord's Supper, and attended all the public service, chap. ii. *And all that believed were together, and had all things common. And sold their possessions, and parted them to all men, as every man had need,* chap. ii. 41. 44, 45. And again. *The multitude of them that believed, now greatly increased, were of one heart and of one soul. Neither said any of them that ought of the things which he possessed was his own, but they had all things common,* chap. iv. 31, 32. And yet again. *Great grace was upon them all; neither was there any among them that lacked. For as many as were possessors of lands or houses, sold them, and brought the price of the things that were sold: and laid them at the Apostles' feet. And distribution was made unto every man, according as he had need,* ver. 34, 35.

10. But here a question will naturally occur. How came they to act thus, to have all things in common, seeing we do not read of any positive command to do this? I answer, there needed no outward command: the command was written on their hearts. It naturally and necessarily resulted from the degree of love which they enjoyed. Observe! *They were of one heart, and of one soul: and not so much as one (so the word ran) said (They could not, while their hearts so overflowed with love.) that any of the things which he possessed was*

was his own. And wherefoever the same cause shall prevail, the same effect will naturally follow.

11. Here was the dawn of the proper Gospel-day. Here was a proper Christian Church. It was now *the Sun of righteousness rose upon the earth, with healing in his wings.* He did now *save his people from their sins*: he *healed all their sicknesses.* He not only taught that Religion, which is the true *Healing of the soul,* but effectually planted it in the earth; filling the souls of all that believed in him with *Righteousness,* gratitude to God and good-will to man, attended with a *peace,* that surpassed all understanding, and with *joy unspeakable and full of glory.*

12. But how soon did *the mystery of iniquity* work again, and obscure the glorious prospect! It began to work (not openly indeed, but covertly) in two of the Christians. *Ananias and Sapphira.* They *sold their possession,* like the rest, and probably, from the same motive. But afterwards giving place to the devil, and reasoning with flesh and blood, they *kept back part of the price.* See the first Christians, that *made shipwreck of faith and a good conscience!* The first that *drew back to perdition*: instead of continuing to *believe to the final salvation* of the soul. Mark the first plague which infected the Christian Church! Namely, The love of Money! And will it not be the grand plague in all generations, whenever God shall revive the same work? O ye Believers in Christ, take warning! Whether you are yet but *little children,* or *young men,* that are *strong* in the faith. See the snare! *Your snare* in particular! That which you will be peculiarly exposed to, after you have escaped from gross pollutions, *Love not the world, neither the things of the world.* *If any man love the world,* whatever he was in times past, *the love of the Father is not now in him.*

13. However this plague was stayed in the first Christian Church, by instantly cutting off the infected persons. And by that signal judgment of God on the first offenders, *great fear*

came upon all, (Acts v. 11.) so that, for the present at least, no one dared to follow their example. Mean time *believers*, men full of faith and love, who rejoiced to have all things in common, *were the more added to the Lord, multitudes both of men and women*, ver. 14.

14. If we enquire in what manner the mystery of iniquity, the energy of Satan began to work again in the Christian Church, we shall find it wrought in quite a different way, putting on quite another shape. Partiality crept in among the Christian Believers. Those by whom the distribution to every one was made, had respect of persons, largely supplying those of their own nation, while the other *widows*, who were not Hebrews, *were neglected in the daily ministrations*, chap. vi. 1. Distribution was not made to them, according as every one had need. Here was a manifest breach of brotherly love in the *Hebrews*, a sin both against Justice and Mercy: seeing the Grecians, as well as the Hebrews, had *fold all that they had, and laid the price at the Apostles' feet*. See the second plague that broke in upon the Christian Church! Partiality: Respect of persons, too much regard for those of our own side, and too little for others, though equally worthy.

15. The infection did not stop here, but one evil produced many more. From Partiality in the *Hebrews there arose in the Grecians a murmuring against them*: not only discontent and resentful thoughts, but words suitable thereto; unkind expressions, hard speeches, evil-speaking and backbiting naturally followed. And by the *root of bitterness* thus *springing up*, undoubtedly *many were defiled*. The Apostles indeed soon found out a means of removing the occasion of this murmuring; yet so much of the evil root remained, that God saw it needful to use a severer remedy. He let loose the world upon them all, if haply by their sufferings, by the spoiling of their goods, by pain, imprisonment, and death itself, he might at once punish and amend them. And Persecution,

secution, God's last remedy for a backsliding people, had the happy effect for which he intended it. Both the partiality of the *Hebrews* ceased, and the murmuring of the *Grecians*. And then had the churches rest: and were edified, built up in the love of God and one another. And walking in the fear of the Lord, and in the comforts of the Holy Ghost, were multiplied, Acts ix. 31.

16. It seems to have been sometime after this, that the mystery of iniquity began to work in the form of Zeal. Great troubles arose by means of some who zealously contended for circumcision and the rest of the Ceremonial Law, till the Apostles and elders put an end to the spreading evil, by that final determination, *It seemed good unto the Holy Ghost, and to us, to lay on you no greater burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication*, chap. xv. 28, 29. Yet was not this evil so thoroughly suppressed, but that it frequently broke out again, as we learn from various parts of St. Paul's Epistles, particularly that to the *Galatians*.

17. Nearly allied to this was another grievous evil, which at the same time sprang up in the Church, want of mutual forbearance, and of consequence, anger, strife, contention, variance. One very remarkable instance of this, we find in this very chapter. When Paul said to Barnabas, *Let us visit the brethren where we have preached the word*, Barnabas determined to take with him John, because he was his sister's son. But Paul thought it not good to take him who had deserted them before. And he had certainly reason on his side. But Barnabas resolved to have his own way. *Και έγινετο παροξυσμός, And there was a fit of anger.* It does not say, on St. Paul's side. Barnabas had passion, to supply the want of reason. Accordingly he departed from the work, and went home, while St. Paul went forward through Syria and Cilicia, confirming the churches. ver. 41.

18. The very first Society of Christians at *Rome*, were not altogether free from this evil leaven. There were *divisions and offences* among them also: (chap. xvi. 17.) although in general they seem to have *walked in love*. But how early did the mystery of iniquity work, and how powerfully in the Church at *Corinth*? Not only *schisms and heresies*, animosities, fierce and bitter contentions were among them, but open, actual sins; yea, *such fornication as was not named among the heathens*. (1 Cor. v. 1.) Nay, there was need to remind them that *neither adulterers, nor thieves, nor drunkards could enter into the kingdom of heaven*. (chap. vi. 9, 10.) And in all *St. Paul's* Epistles we meet with abundant proof, that tares grew up with the wheat in all the Churches; and that the mystery of iniquity did every where in a thousand forms counterwork the mystery of godliness.

19. When *St. James* wrote his Epistle, directed more immediately *to the twelve tribes scattered abroad, to the converted Jews*, the tares sown among this wheat had produced a plentiful harvest. That grand pest of Christianity, a faith without works, was spread far and wide, filling the Church with a wisdom from beneath, which was *earthly, sensual, devilish*; and which gave rise, not only to rash judging and evil-speaking, but to *envy, strife, confusion and every evil work*. Indeed whoever peruses the fourth and fifth chapters of this Epistle with serious attention, will be inclined to believe, that even in this early period, the tares had nigh choaked the wheat: and that among most of those to whom *St. James* wrote, no more than the form of godliness, if so much, was left.

20. *St. Peter* wrote about the same time, to the *strangers*, the Christians, *scattered abroad through all those spacious provinces of Pontus, Galatia, Cappadocia, Asia (Minor) and Bithynia*. These probably were some of the most eminent Christians that were then in the world. Yet how exceeding far were even these, from being *without spots and blemishes*? And what grievous tares were here also growing up with the wheat?

wheat? Some of them were *bringing in damnable heresies, even denying the Lord that bought them,* (2 Pet. ii. ver. 1. &c.) And many followed their pernicious ways, of whom the Apostle gives that terrible character, *They walk after the flesh, in the lust of uncleanness, like brute beasts; made to be taken and destroyed. Spots they are and blemishes, while they feast with you (in the Feasts of charity, then celebrated throughout the whole Church.) Having eyes full of adultery, and that cannot cease from sin. These are wells without water, clouds that are carried with a tempest, for whom the mist of darkness is reserved for ever.* And yet these very men were called Christians. And were even then in the bosom of the Church! Nor does the Apostle mention them as infesting any one particular Church only; but as a general plague, which even then was dispersed far and wide among all the Christians to whom he wrote.

[To be concluded in our next.]



A Short Account of Mr. SAMPSON STANIFORTH: in a Letter to the Rev. Mr. WESLEY.

[Continued from page 186.]

TWICE a week, during our stay at *Deptsford*, I went to the *Foundry* or *West-Street Chapel*, where I was always profited by your preaching. Here I became acquainted with her that is now my Wife. After much consideration and prayer, I mentioned it to her. After a little while she answered, "If I was out of the Army, and in some way of business, she had no objection." So here it rested for the present.

One day one of the Society desired me to go to *Eltham* with a message. As soon as I came thither (it being three miles

miles from our quarters,) a Serjeant and two soldiers seized me as a deserter. They brought me back as such to *Greenwich*, and carried me before the Commanding Officer. I told him the real case. He asked them, "Had you any passport?" On their answering, No; he said, "Make haste home, or I will order you to the Guard-house." He then smiled upon me and said, "Go to your companions."

One night as we were coming from the *Foundry*, a soldier met me and said, "Make haste home; for early in the morning, you are to march for *Canterbury* and *Dover*." I was a little struck, and did not find my mind so passive in all things as it used to be. When I came to *Deptford*, I found the orders were come. We spent great part of the night in prayer and praise, and early on April 22, with many tears, left our dear friends at *Deptford*.

Before we set out, my dear companion was fully persuaded that I should get out of the Army. But he prayed that he might not live to see it. And he believed, God would grant his request.

We stayed awhile at *Canterbury*, and met twice a day; but there was then no Society there. Thence we marched to *Dover* Castle. Here I received a Letter from *Deptford*, informing me, that my dear friend would be glad to see me once more. Having procured a furlow for fourteen days, I set out on May the 28th, about four in the afternoon, and not stopping, reached *Deptford*, (sixty-seven miles) about four the next day. On the 12th of June (my permit being then out) I was married. The same day a Letter from my Officer informed me, That our Regiment was embarking for *Holland*, and I must come immediately. So I took leave of my Wife and Friends, on my wedding-day, and set out without delay. The next day we began our march to *Gravesend*, where the transports lay. We embarked on the 20th of June, with a fair wind. But when we were within sight of land, the ship wherein I was, stuck fast upon the sand-bank: we lay rolling
about,

about, every moment expecting the ship to break. Many of the soldiers cried to God for mercy: our little company seizing the opportunity, exhorted them to forsake sin, and turn to God, which they promised to do, if he would please to spare them. All this time my soul was truly happy. I had peace with God, and rejoiced with joy unspeakable.

While preparation was making to save as many as possible, when the ship should sink, she gave a spring, and got off the bank; and in a few hours we came safe to *Williamstadt*. We marched immediately to camp, (it being the latter end of June) being commanded by Prince *Charles of Lorrain*. In a few days we came within sight of the *French* army. My Wife had desired me to apply for my discharge. But I thought this was not the proper time, as we expected a battle every day, lest I should seem afraid to fight, and so bring a scandal upon the Gospel.

But we found those of our Society that had been in *Scotland*, had lost their simplicity and zeal for God, and instead of that, spent all their time, in disputing about this and the other doctrine. But blessed be God, he kept all in our Regiment of one heart and of one mind. We were almost always in sight of the *French*, they watching our motions, and we theirs. Mean time provisions were both scarce and dear; but I did not now dare to plunder. We marched through orchards and vineyards, where there was plenty of fruit, which I knew would be taken away in a few hours. But as faint as I was, I durst not touch it; because it was not my own.

All this campaign I had a solid dependence on God, and a thankful remembrance of all his mercies. And every thing which I had, I received as from the immediate hand of God. One day as we were marching, the bread-waggon did not reach us in time; and we were in great want of bread and of all provisions, while being on our march in sight of the enemy, we expected a battle every hour. We wanted water
likewise;

likewise: and here we saw the difference, between them that feared God, and them that did not. The latter cursed the King, and blasphemed God. And how did they groan and fret under their hardships! On the contrary, the former could cheerfully say, The will of the Lord be done! My soul was more than usually happy, rejoicing in God my Saviour. I felt much love and pity to my poor fellow-soldiers, and exhorted them to turn to God, and then they would find themselves happy, under every trying circumstance.

As I was marching in the ranks, I felt hunger bite hard, but had not a murmuring thought. I lifted up my heart to God, and knew he could supply all my wants. I had not gone far, before I found a piece of brown bread, which I picked up, and received as out of the hand of God. We had but little rest: we kept *Maastricht* in our rear, as a place of retreat, if needed. And all our provisions came that way. This the *French* knew, and laboured to cut off our communication with it. The season began to be cold, and the two Armies were so near together, that which soever retreated first, would be sure to suffer greatly. The *French* began to cut off our supplies. Prince *Charles* observing this, thought it high time to prepare for a retreat into our winter-quarters. So he ordered, that a strong party should advance in front of the Army, to keep the *French* in play, and make them believe, he intended a general action. This consisted of two *English* Regiments, whereof ours was one, with some *Hanoverians* and some *Dutch*, making in the whole about twelve thousand men. On Sept. 30th, we had orders to hold ourselves in readiness, and after gun-firing, to leave our tents standing, and march silently about a mile in the front of the Camp. Prince *Charles* ordered our Commander to go to such a distance and fortify his men: and to keep his post till further orders, or till he could keep it no longer.

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We all thought the Army was to cover us, in order to bring on a general engagement. But they were ordered to retreat with our cannon and baggage, to the other side of the town. This was done by two o'clock the next day. We advanced according to order, (after my companion had given me to understand, that we were to be parted that day.) As soon as we came to the place appointed, we were drawn up in line of battle. We *English* posted ourselves in some gardens and orchards, which were some little cover. At day-break the whole *French* Army advanced in seven or eight columns, all covered with horse on the right and left. They advanced slowly, while the Queen of *Hungary's* light-horse and theirs, skirmished between us and them. Here we lay, waiting for orders to retreat to our Army. But the Prince forgot to send them, being busy with his cups and his ladies. So our brave General kept the field all day, in spite of the whole *French* Army. I bless God I found no fear but constant peace, and my spirit rejoiced in God. While we lay on our arms, I had both time and opportunity to reprove the wicked. And they would bear it now, and made great promises, if God should spare them, of becoming new men. By this time the *French* came very near us, and a cannon-ball came strait up our rank. But as we were lying upon the ground, it went over our heads. We then had orders, to stand up and fire. The right of the *French* being closely engaged with the *Dutch*, the *French* centre advanced, and fired on us and the other *English* Regiment. The rest of the *French* inclined to the right of us, in order to get round us. They quickly took our two pieces of cannon, and immediately turned them upon us. We were then ordered to retire with all speed into the plain, where we expected to find our own Army. But they were far enough off, their General taking no thought for us.

All this time I found a constant waiting upon God. All fear was removed. I had no tremor on my spirits, and the presence of God was with me all the day long. My dear companion was on my right hand, and had been all the night. As we were both in the front rank, a musket-ball came and went through his leg. He fell down at my feet, looked up in my face with a smile and said, "My dear, I am wounded." I and another took him in our arms and carried him out of the ranks, while he was exhorting me to *stand fast in the Lord*. We laid him down, took our leave of him, and fell into our ranks again. In our farther retreat, I again met with my dear friend, who had received another ball through his thigh. But his heart was full of love, and his eyes full of heaven. I may justly say, Here fell a great Christian, a good Soldier, a faithful Friend. I was obliged to leave him; for the *French* pressed hard upon us. Yet I was enabled to say, *The Lord gave and the Lord hath taken away: blessed be the name of the Lord*. I trust I have seen many that were perfected in love: but none so full of it as my dear companion. He was always cheerful, but never light: always in prayer, but a man of few words. Not a thoughtless look or an idle word could be observed in him. Even to this day, when I think of him, it is both with pleasure and profit.

Night came on, but the *French* still pressing upon us, we retreated all night, till we came near *Maestricht*. It rained very hard, being the 30th of September, and was exceeding cold. Toward morning, being out of the reach of the *French*, we had orders to halt. We had no tents, and it continued raining: however being well tired, I lay down on the wet ground, put my knapsack under my head, and soon fell fast asleep. In the morning we had orders to march and join the grand Army. The small remains of those whose lives had been so vilely thrown away, did so without delay.

But

But now I began to miss my companion. It seemed as if I had lost part of myself. I could have wished, that I had died by his side : but I found, I must look up, or I should sink into deep waters. I cried unto God, and he heard my prayer, and turned my heaviness into joy. After a few days, we marched to our winter-quarters, which were at *Bois-le-duc* in *Holland*. About this time I received Letters from my wife, begging me to apply for my discharge, and she would send whatever money was wanting. I made this a matter of earnest prayer, and after several steps, procured a promise from our Colonel, to discharge me for fifteen guineas. I wrote to my wife, and she sent a note, which was readily accepted. But in the mean time Col. *Philips* sold his commission. Our new Colonel consented to discharge me for the same sum, on condition I would be his servant, till we came to *England*. But just at that time, I fell ill of a fever, and orders came for our Regiment to be clothed and to take the field. But no clothing came for *me*, and my arms were taken from me. I was still very ill, when the Colonel told me, He would set out for *England* in a few weeks : “ And if you are not able to go, I must leave you behind me.” This threw me into much heaviness ; but I cried to the Lord, and he soon turned it into joy. The fever instantly left me, and by the time appointed, I was able to attend on the Colonel. My brethren and I spent great part of the night, in commending each other to God. I attended the Colonel to *Helvoetsluys*, went on board the *Pacquet*, and landed at *Harwich* in eight and forty hours. And on the 22d of Feb. 1748, found my wife and all my friends well at *Deptford*.

[*To be continued.*]

An Extract from the JOURNAL of Mr. G. C.—.

[Continued from page 189.]

THURSDAY, April 25. Yesterday and to-day I have been greatly tempted. Many things were pressed upon my mind, contrary to the nature and the word of God, whereby I was greatly distressed. Surely there is no disorder incident to men, which gives the devil so much power over our minds as weakness of nerves. O the quick, sudden thoughts that were injected day and night, such as no power less than Almighty could repel!

May 2. Great part of the past week my spirit mourned after Sanctification. But I felt the burden of Unbelief thrown between, which greatly distresses me. One day I found levity of spirit, but it was a grief to me. I would live always under the eye of God.

May 12. I am so convinced of the holiness of God, and my unsuitness to appear before him, that though I assuredly know my sins are forgiven, yet I am afraid of sudden death. But my soul cleaves to Jesus, in hopes he will not leave me, till he has made me meet for his presence and glory.

Friday 28. My body is very weak: I feel the want of Faith, and the necessity of believing for sanctification. Likewise I am deeply convinced of the impossibility of Happiness without Holiness. But I have a lively sense of God's love, and a confidence that he will fully supply all my wants.

Whitsunday 30. Blessed be the Lord, that he hath brought into my soul, the liberty I have so long been seeking for. This morning I thought much of the descent of the Holy Ghost on the Apostles, and prayed that He might rest upon

upon me. But I found little answer till the singing of the first hymn, when his Spirit made me deeply sensible of his presence. I then pleaded with him, and that with many tears, to make me a partaker of his sanctifying love, by removing for ever the bitter root of pride, self-will and unbelief. All this time my heart was broken before the Lord, and my face covered with tears: and I found nothing left but a fear lest the Spirit should depart, before he had purified me from inbred sin. While I was thus agonizing with God in prayer, the power of the Lord came upon me, so that my whole body trembled under it. But I kept my spirit still, and continually cried, "My heart, Lord! work within! work within!" In that instant I felt the Spirit of God enter into my heart with mighty power, and as it were literally accomplish that promise, *I will take away the heart of stone, and give you a heart of flesh*: the old heart seeming to be taken away, and God himself taking possession of my soul in the fulness of love: and all the time of the service, I enjoyed such a heaven of love as I never before experienced. All the day I watched every motion of my heart, to see if the evils I before felt were there or not: but I found none: I could find nothing there, but solid joy and heart-felt peace. Yet this did not fully satisfy. I wanted the witness of the Spirit, concerning my Sanctification, and I earnestly cried to God for it. Then were those words applied to my heart, *The weapons of our warfare are not carnal, but mighty through God to the throwing down of strong-holds, destroying reasonings, and every high thing which exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.*

Sunday, June 6. The Enemy thrusts hard at me, telling me, this state will not continue long: but I give myself up to the Lord. I am saved from all fear and unbelief: yet I feel myself more weak than ever; but the Lord gives a clearer and clearer light touching what he hath wrought. And this

this evening I spoke of it at the Love-feast, though with much trembling.

Saturday 12. I was so tempted, that I purposed to declare openly, I had deceived myself. But the next day, God gave me a strong testimony, that he had cleansed me from all filthiness of flesh and spirit: at the same time filling me with the peace that passeth all understanding.

Thursday 17. I had much comfort and instruction from one that has long enjoyed the great Salvation. Satan has no part in me; but I am called to live by faith in a manner I never saw before. My soul now naturally cleaves to Jesus, and I go to him for all I want, as a child to its parent.

July 25. My heart is ever open to instruction, from the Spirit, the Word, or the Servants of God. I have a conscience susceptible of the least impression of evil, and an uniform desire to do his will in all things. I this day enjoyed the closest union with Christ that I ever felt: not in rapturous joy, but in a solid, sensible fellowship with the Lord by his Spirit. Hereby likewise I knew that he had purified my heart, and totally removed the inbred corruption. Blessed be God who has so convincingly removed all my doubts, so that there is nothing to obstruct his light and love.

Sept. 3. Most of those who have received the Blessing in this day of God's power, have received it with abundance of joy and power. But I feel a strange emptiness, without that fulness.

Sept. 13. Blessed be the Lord I have constant fellowship with him. I sit loose to all below, and have the victory over all desire, care, and fear that hath torment. This morning I was taken with a fever and flux, and twice fainted away, so that there seemed but a step between me and death. But my soul was abundantly filled with love, and I had no desire that things should be otherwise than they were.

[To be continued.]

Some



Some Account of Mrs. ODDIE.

MR. *Sarah Oddie*, was born at *Bonsfall*, in *Derbyshire*, in the year 1717. Her maiden name was *Holchouse*. Before she was twenty, she was married to *Mr. Thomas Thompson*, by whom she had eleven children. He died in the year 1756, leaving her with seven children.

In her youth, she was of a lively temper; rather inclining to gaiety; yet even then she was not destitute of the fear of God: and was a great lover of the service of the Church of England, and other pious Exercises.

But though she was free from vice, and abounded in acts of charity, according to her power; though she was full of natural good qualities, sufficient to denominate her a saint of this world; yet God, in the early parts of her life, discovered to her that there must be something in Religion, that she had not then known. And though she lived in a dark place, she was led by an inward Instructor to feel after what she had not, and was conscious she must have, to make her happy on earth, and fit for glory in heaven.

In due time it pleased God, who always looks with a favourable regard on the feeble efforts of his helpless creatures, and before whom the prayer and alms of *Cornelius* came up for a memorial, to send his Servants into that part, to shew her, and others, the way of God more perfectly. Like one prepared of the Lord, she heard, knew, and readily embraced the joyful sound. The word of Truth, explaining the inward motions of the Spirit, brought her gradually to a deep conviction of her total *sinfulness*, *guilt* and *helplessness*: of the absolute necessity of a *free* pardon, for the sins that were past: of the necessity of being born again, and of being found, not having her own Righteousness, but the Righteousness

ness which is of God by Faith. Yea, so deeply was she convinced of her total depravity, and of deserving the wrath of God, that she was brought to the very brink of despair. In this state the free grace of God found her: it was, as I remember to have heard her say, on Ash-wednesday, when she was preparing to go to Church, expecting to hear her condemnation, in the *Commination* read that day, but before she got there, divine light broke in upon her mind, quick as the spark from the smitten steel: in a moment she was assured that, though she deserved hell, yet she was an heir of heaven. That all her sins were pardoned, and she was accepted through Faith in the Beloved. She then found the service of the Church sweeter than ever: she liked it before, but now she found the Prayers and Praises, the Collects and Psalms, the very language of her new-born soul. And she continued a diligent attendant, and a steady lover of the service of the Church to her dying day.

The suddenness and clearness of this manifestation of divinely free mercy, so strongly marked with her utter unworthiness, had a singular influence on all her after-life: and was a great cause of her walking so humbly with her God. For tho' she was great in the practice of every christian duty, and eminent for every Christ-like temper, yet there were none more dependent on free mercy, nor louder in its praise. Christ, his blood and righteousness, were the joyful subjects of her conversation, and were truly precious to her, even in the highest state of personal sanctification.

In the year 1756, it pleased God to leave her destitute of all other comfort and support, but himself. Her husband and two other choice friends died that year. She was left with seven children, without any provision for them but what came through her hands. So it has seemed good to the Almighty to try his dearest children. The next morning after the burial of her husband, as she was walking in a little garden adjoining to her house, thinking sorrowfully on her desolate condition'

condition, but trusting in God, her only helper, he spake that word to her heart, "The Lord is thy Shepherd, thou shalt not lack." And as it was then a great relief to her burdened mind; so it was amply fulfilled to her in her after-life. She did never want. She often repeated this passage of her life with great joy and gratitude.

[*To be continued.*]



An Account of the Death of WILLIAM STAFFORD.

WILLIAM STAFFORD had the knowledge of salvation by the remission of sins, twenty-five years since: and on his dying-bed, declared he had not for an hour together been without the presence of God, and a feeling sense of his love to him in all that time. And no wonder, seeing he was so remarkably zealous in reprovng sin in all he came near, and in pressing those with whom he conversed, to go forward in the ways of God. But above all, he was constant in meeting his Class; infomuch that he had not once missed it in all those years, (unless when visiting some neighbouring Society, in order to provoke them to love and to good works,) notwithstanding he lived four miles from the place where it met, and also considerably advanced in years, and infirm in body. His wife often urged him to stay at home; but he replied, "So long as I can go in one day, and come back in another, I will be with the children of God." And as he loved Them, so they did Him; for when he was confined to his bed, they went constantly to meet with him.

It is about five years since he was deeply convinced of the necessity, and possibility of being delivered from inbred sin. And as he sought it diligently, God soon graciously conferred it upon him. Since that time, he declared (when dying) he had not found any temper contrary to love, so much as move

in him, though he was not without many close trials. Being asked, Whether he had not a desire to die? He said, "I neither desire life nor death; but whensoever God shall call for me, either at Class, or on my way home, or wherever I am, it is the same, as Christ is always with me." It seems, about half a year before his death, he had a still farther enlargement of soul, which he called, Being wholly sanctified. And he observed, that ever since, he had had the glory of God shining with a continuance upon his soul. This also, he said, he received in a moment. Being visited, in his last illness, by some who differed in sentiment, they spread a report that he was now convinced of the errors he had so long maintained, viz. The possibility of falling away: of obtaining deliverance from all sin here; and that Christ died for all. This report gave some uneasiness to his brethren: but as it broke out before he died, and while he had the use of speech and understanding, they had an opportunity of being satisfied. And on their asking him whether these things were so or not? he replied "I never said so:" adding, if he had, he must have lied against his own conscience; being more and more sensible that God was willing *then* to justify or sanctify all that really felt their need of either: and that if they could believe, they might then enjoy the Blessing. He also added, That he saw the danger of drawing back, with the need of holiness as much as ever. "The time has been, he said, that this report would have tried me much; but now it cannot trouble me."—He continued exhorting all to love, and pity their worst enemies: and urged his wife much to seek the Lord, and died while he held her by the hand, saying, "Must I leave you unconverted!"

A. MATHER.

Manchester, Oct. 31. 1765.

A re-



A remarkable Account of the Death of two SISTERS.

THIS extraordinary Account was taken out of an old parish Register, at *East-Dean*, in *Essex*, by the Rev. Mr. *Mitchell*.

“*Agnes Payne*, daughter of *Edward Payne*, was buried the first day of Feb. 1560. *Johan Payne*, was buried the first day of Feb. 1560.”

Then follows the under-written Remark in the hand-writing of the Vicar, and attested by the Church-Wardens.

“In the death of these two sisters last mentioned, is one thing worthy recording, and diligently to be noted. The elder sister called *Agnes*, being very sick unto death, speechless, and was thought past hope of speaking, after she had lain xxxiii hours without speech, at last, upon a sudden cried out to her sister to make herself ready and come with her. Her sister *Johan*, being abroad about other business, was called for; who, being come to her sick sister, and demanding how she did, she very loudly and earnestly bade her sister make herself ready, seeing she stayed for her, and could not go without her. Within half an hour after, *Johan* was taken very sick, which increasing all the night upon her, her other sister still calling her to come away, in the morning they both departed this wretched world together.”

Then follows, in the same hand-writing, this just observation, “O the unsearchable wisdom of God! how deep are his judgments, and his ways past finding out!”

Testified by

HENRY HOMEWOOD, } Church-
JOHN PUPP, } Wardens.

H h a

An

*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

Of F I S H E S.

[Continued from page 197.]

THE land Crabs of the Caribbee Islands, live in a kind of orderly society, within their retreats in the mountains; and regularly once a year march down to the sea side in a body of some millions. They chuse the months of April and May to begin their expedition; and then sally out from the stumps of the hollow trees, from the clefts of rocks, and from the holes which they dig for themselves under the surface of the earth. At that time the whole ground is covered with this band of adventurers. The sea is their place of destination, and to that they direct their march. No geometrician could send them to their destined station, by a shorter course. They neither turn to the right or left, whatever obstacles intervene. And even if they meet with a house, they will attempt to scale the walls, to keep the unbroken tenor of their way. But upon some occasions they are compelled to conform to the face of the country; and if it be intersected by rivers, they wind along the course of the stream. They are commonly divided into three battalions; of which, the first consists of the strongest and boldest males, that like pioneers, march forward to clear the route, and face the greatest dangers. These are often obliged to halt for want of rain, and wait till the weather changes. The main body of the army is composed of females, which never leave the mountains till the rain is set in, and then descend in regular battalia, in columns of fifty paces broad, and three miles deep, and so close, that they almost cover the ground. Three or four days after this, the rear-guard follows; a straggling undisciplined

disciplined tribe, consisting of males and females, but neither so robust, nor so numerous as the former. The night is their chief time of proceeding; but if it rains by day, they do not fail to profit by the occasion. And they continue to move forward in their slow, uniform manner. When the sun shines hot, they make an universal halt, and wait till the cool of the evening. When they are terrified, they march back in a disorderly manner, holding up their nippers with which they sometimes tear off a piece of the flesh of an assailant, and leave the weapon where they inflicted the wound. They often clatter their nippers together, as if it were to threaten those that come to disturb them. But though they thus strive to be formidable to man, they are much more so to each other; for if any of them by accident is maimed in such a manner, as to be incapable of proceeding, the rest fall upon and devour it on the spot, and then pursue their journey.

When after a fatiguing march, perhaps of three months, they arrive at their destined port, they prepare to cast their spawn. The peas are as yet within their bodies, and not as is usual in animals of this kind, under the tail. And the creature waits for the benefit of the sea water, to help the delivery. For this purpose, the Crab has no sooner reached the shore, than it eagerly goes to the edge of the water, and lets the waves wash over its body, two or three times. Then they withdraw to seek a lodging upon land: in the meantime, the spawn grows larger, is excluded out of the body, and sticks to the barbs under the tail. In this state of pregnancy, they once more seek the shore, and shaking off their spawn into the water, leave it there. At this time whole shoals of hungry fish are in expectation of this annual supply. The sea to a great distance is black with them; and about two thirds of the crabs eggs are immediately devoured. The eggs that escape are hatched under the sand; and soon after millions at a time of these little crabs are seen quitting the shore, and slowly travelling up to the mountains.

The

The old ones however are not so active to return; they are become so feeble, that they can hardly creep along. Most of them, therefore, are obliged to continue in the flat parts of the country till they recover, making holes in the earth, which they cover at the mouth with leaves and dirt. There they throw off their old shells. At that time they are quite naked, and almost without motion for six days. They have then under their stomachs four large, white stones, which gradually decrease in proportion as the shell hardens, and when they come to perfection, are not to be found. It is at that time the animal is seen slowly making its way back, and all this is commonly performed in six weeks.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with short REMARKS.

Of P O W E R.

[*Continued from page 199.*]

“ Sect. 61. **T**O account more particularly for the Misery that men often bring on themselves, notwithstanding that they do all in earnest pursue Happiness, we must consider, how things come to be represented to our Desires, under deceitful appearances: and that is by the Judgment pronouncing wrongly concerning them. To see how far this reaches, and what are the causes of wrong Judgment, we must remember, that things are judged good or bad in a double sense.

First, *That which is properly good or bad, is nothing but barely Pleasure or Pain.*

Secondly,

Secondly, But because not only present Pleasure and Pain, but that also which is apt by its efficacy or consequences, to bring it upon us at a distance is a proper object of our Desires, and apt to move a creature that has foresight; therefore things also *that draw after them Pleasure and Pain, are considered as Good and Evil.*

“ Sect. 62. The wrong Judgment that misleads us, and makes the Will often fasten on the worse side, lies in misreporting upon the various comparisons of these. The wrong Judgment I am here speaking of, is not what one man may think of the determination of another; but what every man himself must confess to be wrong. For since I lay it for a certain ground, that every intelligent being really seeks Happiness, which consists in the enjoyment of Pleasure, without any considerable mixture of Uneasiness; it is impossible any one should willingly put into his own draught any bitter ingredient, or leave out any thing in his power, that would tend to his satisfaction, and the completing of his happiness, but only by wrong Judgment. I shall not here speak of that mistake which is the consequence of invincible error, which scarce deserves the name of wrong Judgment; but of that wrong Judgment which every man himself must confess to be so.

“ Sect. 63. Therefore, as to present Pleasure and Pain, the Mind, as has been said, never mistakes that which is really Good or Evil; that which is the greater Pleasure, or the greater Pain, is really just as it appears. But though present Pleasure and Pain shew their difference and degrees so plainly, as not to leave room for mistake; yet *when we compare present Pleasure or Pain with future,* (which is usually the case in most important determinations of the Will) *we often make wrong judgments* of them, taking our measures of them in different positions of distance. Objects, near our view, are apt to be thought greater, than those of a larger size, that are more remote: and so it is with Pleasures and Pains,

Pains, the present is apt to carry it, and those at a distance have the disadvantage in the comparison. Thus most men, like spend-thrift heirs, are apt to judge a little in hand better than a great deal to come; and so for small matters in possession, part with great ones in reversion. But that this is a wrong judgment, every one must allow, let his Pleasure consist in whatever it will: since that which is future, will certainly come to be present; and then, having the same advantage of nearness, will shew itself in its full dimensions, and discover his wilful mistake, who judged of it by unequal measures. Were the pleasure of drinking accompanied, the very moment a man takes of his glass, with that sick stomach and aching head, which, in some men, are sure to follow not many hours after, I think no body, whatever pleasure he had in his cups, would, on these conditions, ever let wine touch his lips; which yet he daily swallows, and the evil side comes to be chosen only by the fallacy of a little difference in time. But if Pleasure or Pain can be so lessened only by a few hours removal, how much more will it be so, by a farther distance, to a man that will not by a right Judgment do what time will, i. e. bring it home upon himself, and consider it as present, and there take its true dimensions? This is the way we usually impose on ourselves, in respect of bare Pleasure and Pain, or the true degrees of Happiness or Misery: the future loses its just proportion, and what is present, obtains the preference as the greater. I mention not here the wrong judgment, whereby the absent are not only lessened, but reduced to perfect nothing; when men enjoy what they can at present, and make sure of that, concluding amiss, that no evil will thence follow. For that lies not in comparing the greatness of future Good and Evil, which is that we are here speaking of; but in another sort of wrong judgment, which is concerning Good or Evil, as it is considered to be the cause and procurement of Pleasure or Pain, that will follow from it.

[*To be continued.*]

EXTRACTS

EXTRACTS from Mr. Bryant's *Analysis of Ancient Mythology*.

[Continued from page 201.]

ALL the deities of Greece, were formed from the titles of *Amon*, and *Orus*, the Sun. *Apollo* was called *Αφντας*. But this was properly the place of his worship, which the *Dorians* expressed *Apha-Tor*, a fire-tower, and the ancient Latins *Pur-tor*. Those who officiated there were called *Prætores*. The *Prætors* were originally Priests of fire, whence every *Prætor* had a brazier of live coals carried before him, as a badge of his office.

The *CAMENÆ* of *Latium*, were the Priestesses that fetched water for the sacred offices. *Cam-Ain* is the fountain of the Sun, where they sang hymns to him: hence they were made Presidents of music.

UCH, *Ach*, *Och*, was a term of honour among the *Babylonians*, and the rest of the Children of *Chus*. Their names are often composed of it, as *Ochus* and *Belochus*. The name of *Ofris*, or more properly *Ufris*; seems to have been *Uc-Schoris*.

PHI, signifies a mouth; also language, and speech: particularly the voice or oracle of God. Hence *Ampi*, *Omphi*, the Oracle of *Ham*. *Pharaoh* seems to be compounded of *Phi-Ourah*: the ancients often calling the words of their King the voice of God.

GAU, *Cau*, *Ca* and *Co*, signify a house or temple. So *Gaugamela*, near which *Alexander* conquered *Darius*, did not mean the house of a Camel, as *Plutarch* dreamed, but the temple of *Cam-El*, the deity of the country. His attendants were termed *Camilli*: like "*Camillus*, or *Hermes*, says *Plutarch*, who waited upon the gods." Not so. The *Chaldeans*

from whom these terms were borrowed, esteemed him the chief deity. They knew nothing of *Hermes*, the Lackey. This was a Grecian convict.

Syncellus says, *Venephres* built the Pyramids about *Cochone*. But others say, The chief Pyramid was built by *Cheops* or *Chaops*. *Cau-Chome* signifies the house of *Chom*, or the Sun. It was nothing but a temple of that deity. And so *Cha-Ops* signifies the house of *Opis*, wherein the Sun was worshipped under the symbol of a Serpent.

The temple of *Dodona* was of old called *Cha-On*, the house of the Sun, and the country *Chaonia*.

Observe. The Grecians often mistook the place of worship for the god worshipped. So they took *Artemis* for the name of a goddess. So *Kir-On*, the temple of the Sun in *Cyprus*, they contracted into *Cronus*, and made him a particular god. So from *Cu-Bela*, the house of *Bel* or the Sun, they made a goddess *Cybele*.

COCYTUS or *Cocytus* was the temple of *Cutus* or *Cuth*, giving name to a foul, muddy stream, called likewise *Acheron* or the *Charonian* branch of the *Nile*.

Out of *Co-el* (the house of God) the Romans formed *Coel*, heaven, and afterwards *Cælum*.

Many places held sacred, and called *Coel* by the Amonians, were by the Greeks rendered κοιλα, hollow. So they called it Κοιλη Ηλικ, and Κοιλη Syria. Whereas it should have been *Sacred Elis*, as it was the most sacred part of Greece; and *Sacred Syria*, formerly the settling of the *Cuthites* there.

The Article *Pi* was used by all the Eastern Nations. So the Sun was termed, *Anac Pi-adon*; but the Greeks out of *Pi-adon* made Παιδων. From this mistake arose so many Boy-deities; among whom was Jupiter himself.

The ancient name of *Latian Jupiter* was *P'ur*, which ignorance changed into *Puer*. His ministers were stiled *Pueri*. And because many of them were young, *Puer* came at length to signify a young person.

[To be continued.]

An

An Extract from a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION.

By JOHN HILLDROP, D. D.

[Continued from page 204.]

17. **D**O you not think it a breach of natural Justice, without necessity to torment, much more to take away the life of any creature? I know you do: and can you think that infinite Mercy, who made them to be happy, could, in the primary intention of their nature, resolve to deprive them of that happiness (or at least, a possibility of recovering it again) by an utter extinction of their being? If you or I could build a House, lay out a Garden, contrive a Machine, compose a Poem or a Piece of Music so exquisitely perfect as none could be able to correct, I dare answer for you, as well as myself, that we should be as ambitious to preserve, as we were to produce them, and to perpetuate the works of our hands to latest posterity. But some serious Writers on this subject tell us, Their existence was given them upon this very condition, that they should be temporary and short, that after they had fluttered, or crept, or swam, or walked about their respective elements for a little season, they should be swept away by the hand of Violence, or the course of Nature, into an entire extinction of being, to make room for their successors in the same circle of vanity and corruption. But, pray, who told them so? Does either Reason or Revelation give the least countenance to such a bold assertion? So far from it, that it seems a direct contradiction to both. The wise Preacher has given us a deeper foundation for our philosophy, Eccles. iii. 14, *I know that whatsoever God doeth, it shall be for ever, nothing can be put to it, nor any thing taken*

from it, and God doeth it that man should fear before him. And the Royal Psalmist, Psal. civ. where he is describing the beauty, the magnificence, the wisdom of the creation, breaks out into raptures of gratitude: *O Lord, how manifold are thy works, in wisdom hast thou made them all, the earth is full of thy riches.* If then all the works of God are the effect of infinite Wisdom, if every, even the meanest, the smallest, and most contemptible creatures, were formed, directed, and established in their proper rank and order, by the unerring Wisdom of the Almighty; is it not a bold presumption to impute to that Wisdom, unworthy and contradictory counsels? Does it not seem to imply inconstancy in God, that the same Wisdom that made every creature beautiful, useful, and good for certain ends and purposes, should destroy, or annihilate any thing that he has made, and thereby defeat the wisdom of his own counsels, and the ends of his providence? This surely must appear as shocking to Reason, as it is contradictory to Revelation. And therefore the Psalmist, Psal. civ. after he has described in most pompous language, the beauties and glories of the Creation, particularly the vegetable and animal kingdoms, seems to lament their mortality, as a breach upon the harmony of Nature, ver. 29, *Thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust.* But he comforts himself in the next verse, that they are not lost; their death is but a change of their manner of existence: the original purposes of God in their creation shall stand for ever; and whatever changes they may undergo, they shall in due time appear again in their proper place and order, to fill the station, and answer the ends intended by infinite Wisdom in the first creation, ver. 30, *Thou shalt send forth* (for so it should be rendered) *thy Spirit and they shall be created,* (i. e. appear again in a new form or manner of existence) *and thou shalt renew the face of the earth; the glory of the Lord* (manifested in the renovation of the world and all its inhabitants) *shall endure for ever, and the*

the Lord shall rejoice in his works. As he did in their first creation, when he pronounced them all to be very good, when all the powers of heaven and earth proclaimed aloud, the wisdom, the goodness, and power of their Maker, *when the morning stars sang together, and all the sons of God shouted for joy,* Job xxxviii. 7.

18. The evidence that appears thus strong from the consideration of the nature of God, the infinite perfection of his wisdom, and the immutability of his counsels, will appear yet stronger from considering the nature and condition, the capacities and powers of the creatures themselves: as they are all endued with life and motion, sense and perception, and many of them, perhaps, with equal, if not quicker and more delicate sensations in their sphere of action, than many of us in ours, and these freely bestowed upon them by the overflowing goodness of their Maker; if they were intended not only to fill the several ranks they stand in, in the universal scale of beings, and compleat the harmony of the universe, but also to have their share in the general blessing, and such a degree of happiness as they were capable of enjoying: will any one say, it would be no punishment to them to be totally deprived of that happiness, and even of a possibility of recovering it, by an arbitrary and entire extinction of their being? You and I should certainly think so, if we were to do or suffer the same: and we may, by more than a parity of reason, be afraid to ascribe to Almighty goodness and wisdom, what appears a weakness and cruelty in ourselves.

[To be continued.]

An

An ANSWER to Mr. Madan's TREATISE, on POLYGAMY
and MARRIAGE: in a Series of LETTERS, to the Rev. Mr.
WESLEY :

By JOSEPH BENSON.

[Continued from page 208.]

18. **A**ND now, Sir, I might stop here, and proceed to consider the other part of his book, which is of still worse tendency, I mean concerning Polygamy, only that he has found in the books of Moses, two passages which he lays particular stress upon, and makes the two pillars of his scheme. He quotes them, perhaps, a hundred times, (if not oftener) in the course of this work, and considers them as infallible proofs of the two points he has so much at heart to establish. The one is, Exod. xxii. 16, 17, *If a man entice a maid that is not betrothed and lie with her, he shall surely endow her to be his wife. If her father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins.* The other is, Deut. xxii. 28, 29, *If a man find a damsel that is a virgin, who is not betrothed and lay hold on her and lie with her and they be found: the man that lay with her shall give unto the damsel's father fifty shekels of silver and she shall be his wife; because he hath humbled her, he may not put her away all his days.* Now Mr. Madan, confounding the idea of marriage, with the remedy that was ordained by the law of God, to prevent the abuse and ruin of the sex; and not seeing the difference between the man who is compelled to marry the woman whom he hath unlawfully enjoyed, and the man who first marries her that he may lawfully enjoy her, considers these passages, as demonstrative proofs, 1. That the
“ business

“business of marriage (as he expresses himself) consists in *the one simple act of union* between the male and female,” and 2. As they make no exceptions in the case of a married man, that Polygamy is not only *allowed*, but in some cases *commanded*. As to the first of these points, (the point we are now considering) these texts I think are so far from proving it, that they prove the direct contrary. They shew, indeed, what is quite agreeable to Reason and Nature, and what it would be well, if our laws enjoined, that if a man (unmarried) should defile a maid, it was his indispensable duty to marry her, unless her father utterly refused to give her to him to be his wife: in which case he was to pay the usual sum of money given to the damsel’s father as the dowry of virgins, as a small recompense for the injury he had done her. But they do not shew that this “simple act of union,” (as he calls it) was to all intents and purposes a proper marriage. On the contrary, they suppose that after this union had taken place, and the virgin was really defiled, still she was not his wife, but was afterwards to be made such. For instead of saying, “He *has* married her, she *is* his wife,” it is said in Exodus, “He shall *endow* her to be his wife;” and in Deuteronomy, “The man that lay with her, shall give unto the damsel’s father, fifty shekels, and she *shall* be his wife.” Which expressions plainly imply that she was not *yet* considered as his wife, but that a certain, particular ceremony was to be performed, and then afterwards he was to receive her as such: that is, supposing her father consented. For the former passage manifestly puts it into the father’s power, after all that had been done, to put a negative upon it, and refuse to give the man his daughter to wife, which certainly would not, *could not* have been the case, if “the business of marriage, as at first ordained, and as left by Moses, consisted in this one simple act of union.” For how can it be supposed that God would give the damsel’s father, or any man living authority to set aside his own ordinance; “an ordinance upon which (he

télis

tells us) human laws have no more effect than upon the rising of the Sun or the flowing of the Tide."

19. Mr. *Madan* indeed is fully sensible of this difficulty, and therefore to remove it, proposes an amendment of the translation, but with what propriety, I leave the learned to judge "The text (he says) does not say, *If* the father utterly refuse to give her unto him, such marriage shall be null and void: but *though* the father utterly refuse to give her unto him, he shall pay money according to the dowry of virgins." Thus contrary to the acknowledged meaning, and almost constant use of the word, he takes the liberty of rendering the Hebrew particle אם by *Though* instead of *If*, (*though* her father utterly refuse) and that upon no authority at all. For though he quotes three passages, (found with some difficulty in the whole Bible) where it is translated, yet even in those passages, Judges xiii. 16. Isaiah x. 22. Lam. iii. 32, it might with equal propriety be rendered *If*, which is its almost constant meaning in the Old Testament. But allowing him to translate the passage as he has done, still it makes nothing for his doctrine, but plainly overthrows it: *If a man entice a maid that is not betrothed and lie with her, he shall surely endow her to be his wife: and then it follows, if or (as he would have it) though her father utterly refuse to give her unto him—what? he shall take her by force? no, certainly, but he shall (nevertheless) pay money according to the dowry of virgins, viz. as a recompense for the injury he had done her; but as to the point of marriage, since her father refused, he was to drop that.*

[To be continued.]

The

The true ORIGINAL of the SOUL.

C H A P. V.

Testimonies out of the Old Testament, proving the Soul's propagation.

[Continued from page 210.]

I Come now to prove the point directly, first, by Scripture, and then by Reason. The proofs from Scripture shall be either direct testimonies, or reasons drawn from them. The testimonies shall be first from the Old, and then from the New Testament.

I begin with the testimony of God himself, who in the day he created man upon the earth, created them male and female, and blessed them, and said unto them, *Be fruitful, and multiply, and replenish the earth.* Gen. i. 27, 28. Here without any limitation, they are commanded to fill the whole earth, and to subdue it also, which must certainly be understood of the whole man, and not of the body only. Neither can there be any doubt how this is to be understood, seeing God spake the very same immediately before, to the fishes and fowls. For, saith the text, *God blessed them, saying, be fruitful and multiply, and fill the waters.* ver. 22. As therefore God so framed their natures, and gave such power unto them, that the like might produce the like unto itself, through the whole creature; so if we will believe God, man doth produce the whole of man as well as other creatures. Besides, how can it stand with Reason, that that blessing that proves sufficiently effectual to the basest creatures, should not only be effectual in man the most excellent? Could God command man that which he did not give him power to perform? God did not only bless, but command them to do

this. Now if God's command reacheth to the whole man, and man's power reacheth to the body or carcase; how can it be avoided but God's command shall be in vain? If in this work the chief part belongs to God, it cannot with reason be ascribed to man; neither can God command him to do all (according to his kind, that is the law of nature) if he can do but the least part.

If the voice and ordinance of God, be no less effectual in man, than it is in the rest of the living creatures propagating; then, according to the ordinance of God, man begetteth whole man, soul and body.

Secondly, God so ordered the nature of all creatures in the beginning, that they might persist of themselves, and multiply their kinds by the power of nature; that so he himself might not be always creating new creatures: and herein man was ranked amongst the rest. *On the seventh day (saith Moses) God ended the work which he had made, and he rested on the seventh day from all his works which he had made.*

Hence I reason thus: if God absolutely ceased from the work of creation, then also he ceased from the creation of souls: but the antecedent is true, therefore the consequent.

Thirdly, We read, *Adam begat a son in his own likeness, after his own image.* Gen. v. 3. Whence it appears, that he was the parent of the whole nature, and not of one part only: for this image is opposed to the image of God spoken of in Adam before: which image and likeness was not in the body, for then it would follow that God had a body, but in his soul, in respect of his mind; and those divine gifts whereby Adam excelled the rest of the creatures. It will follow, that as God made Adam in his innocency, in his own image and likeness, chiefly in regard of the soul; so Adam in his corrupted estate begat a son in his own image and likeness, not in regard of the body only, but chiefly in respect of the soul, and in that, corrupt and sinful like himself.

Fourthly,

came out of *Ireland*, and was under Colonel *Hill*. That this soldier looked pale and fad, and pined away, but the cause was unknown: at last he came to Col. *Hill* with this confession, viz. That he had been a servant in *England*, to one that carried stockings and such like ware about to sell, and for his money, he had murdered his master, and buried him in such a place: and flying into *Ireland*, enlisted himself his soldier, and that for a long time, whenever he lay alone, something like a headless man stood by his bed-side, saying to him, *Wilt thou yet confess?* And in this case of fear he had continued, till lately it appeared to him when he had a bedfellow, and said as before, *Wilt thou yet confess?* And now seeing no hope of concealing it any longer, he confessed. And his going to *Hispaniola* was his punishment, instead of death.

A true relation from Honyton in the county of Devon.

About nine or ten years since, in the house of Mrs. *Hieron*, of *Honyton*, widow, there happened this strange instance.

This widow *Hieron*, a person of good quality, kept a Mercer's shop. She had a maid servant, *Elizabeth Brooker*, who sold small wares in a stall before her door. On Saturday (being the market-day) a certain woman of *Honyton*, came to the said *Elizabeth Brooker*, and asked her for a pin. The maid readily gave her one from her sleeve; but this did not satisfy her, for she would have one of a larger sort, out of a paper that hung up to sell. The maid told her those pins were not hers to give, she must ask her mistress; and when she had orders, she would give her one. The woman asked her again and again, and the maid as often refused complying with her request. At length the woman went away in a great rage, telling the maid she should hear farther from her, and that she would ere long wish she had given her the pin, with many other threatening speeches. The next day (being the
Lord's-

Lord's-day,) while her mistress and the rest of the family were at dinner, and the maid waiting at the table, on a sudden she gave a very great cry, saying she had a pin thrust into her thigh, which few of the family believed, knowing there was no person in the room beside herself, and the family, who all sat at meat, she only standing to attend them. Her mistress arose from table, and Mr. *Samuel Hieron's* wife, who was then living. She was forced to go to bed, and they sent for a Midwife who had skill in sores and wounds. On her arrival, she saw there had been some small hurt in the skin, but the pin was out of sight; and feeling so as to understand what it was, or exactly where, she applied a plaister of Venice turpentine all that night, and many other things the next day, but the pain was still the same. On Tuesday they advised with Mr. *Salter*, a skilful Apothecary, whose counsel they followed, but all in vain. On Wednesday, the same week, they with great trouble and pain, brought her to *Exeter*, and lodged her at Mr. *John Hopkin's*, a worthy Minister of the Gospel. They sent for me to see her, and to advise what to do to ease her pain. Nothing would satisfy the maid, but cutting it out; which was somewhat difficult, because it was hard to find the place exactly, where to make the incision; but the courage of the patient did greatly promote the operation. I made a large incision, according to the length of the muscles; and though I could find no sign of the pin upon the first incision, yet by putting my incision-knife obliquely, I felt the pin, and brought it out near an inch within the skin, on which she had great ease, and in fifteen days the sore was entirely cured. This operation was performed in the presence of Mrs. *Hoppin*, Mrs. *Gold*, Mrs. *Ford*, and many worthy persons of good reputation. And the truth of that I give under my hand this 6th day of September, 1681.

ANTHONY SMITH, Surgeon.

A re-

*A remarkable Account of two Brothers, extracted from
Linschoten's Voyages.*

IN the sixteenth century, the Portuguese carracks sailed from *Lisbon* to *Goa*. There were no less than twelve hundred souls on board one of these vessels. The beginning of their voyage was prosperous; they had doubled the Cape of *Good Hope*, and were steering their course North-east, to the great continent of India, when some Gentlemen on board who having studied Geography and Navigation, found in the latitude they were then in, a large ridge of rocks laid down in their Sea-charts. They no sooner made this discovery, than they acquainted the Captain of the ship with it, desiring him to communicate the same to the Pilot, which request he immediately granted, recommending him to lay by in the night, and slacken sail by day, until they should be past the danger. It is a custom always among the Portuguese absolutely to commit the sailing part, or the navigation of the vessel to the Pilot, who is answerable with his head for the safe-conduct or carriage of the King's ships, or those that belong to private traders; and he is under no manner of direction from the Captain, who commands in every other respect. The Pilot being a self-sufficient man, took it as an affront to be taught his art, and instead of complying with the Captain's request, actually crowded more sail. They had not sailed many hours, before the ship struck upon a rock. In this distress the Captain ordered the pinnace to be launched, into which having tossed a small quantity of biscuit, and some boxes of marmalade, he jumped in himself with nineteen others, who with their swords prevented the coming in of any more, lest the boat should sink. In this condition they put off into the great Indian ocean, without a compass

compass to steer by, or any fresh water, but what might happen to fall from the heavens, whose mercy alone could deliver them.

After they had rowed to and fro for four days the Captain died: this added, if possible, to their misery, for as they now fell into confusion, every one would govern and none would obey. This obliged them to elect one of their own company to command them, whose orders they implicitly agreed to follow. This person proposed to draw lots, and to cast every fourth man overboard; as their small stock of provision was not sufficient to sustain life above three days longer. They were now nineteen persons in all; in this number were a Friar and a Carpenter, both of whom they would exempt, as one was useful to absolve and comfort them in their last extremity, and the other to repair the pinnace, in case of a leak or other accident. The same compliment they paid to their new Captain, he being the odd man, and his life of much consequence. He refused their indulgence a great while; but at last they obliged him to acquiesce, so that there were four to die out of sixteen.

The three first, after having confessed and received absolution, submitted to their fate. The fourth, was a Portuguese Gentleman that had a younger brother in the boat, who seeing him about to be thrown overboard most tenderly embraced him, and with tears in his eyes besought him to let him die in his room, telling him that he had a wife and children at *Goa*, besides the care of three sisters: that as for himself he was single, and his life of no great importance: he therefore conjured him to suffer him to supply his place. The elder brother astonished with this generosity, replied, That since the divine Providence had appointed him to suffer, it would be wicked to permit any other to die for him; especially a brother to whom he was so infinitely obliged. The younger would take no denial; but throwing himself on his knees, held his brother so fast that the company could not disengage

difengage them. Thus they disputed for awhile, the elder brother bidding him be a father to his children, and recommended his wife to his protection, and as he would inherit his estate, to take care of their common sisters; but all he said could not make the younger desist. At last the elder brother acquiesced, and suffered the gallant youth to supply his place, who being cast into the sea, and a good swimmer, soon got to the stern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the sailors, he cut off the hand with his sword: then dropping into the sea, he frequently caught hold again with his left, which received the same fate. Thus dismembered of both hands, he made a shift to keep himself above water with his feet and two stumps, which he held bleeding upwards.

This spectacle so raised the pity of the whole company, that they cried out, He is but one man! let us endeavour to save his life! and he was accordingly taken into the boat: where he had his stumps bound up as well as the place and circumstances would permit. They rowed all that night, and the next morning, when the sun rose, as if heaven would reward the gallantry and piety of this young man, they descried land, which proved to be the mountains of *Mozambique* in *Africa*, not far from a Portuguese colony. There they all safely arrived, where they remained until the next ship from *Lisbon* passed by and carried them to *Goa*.

At that city, *Linschoten*, a writer of good credit, assured us, that he himself saw them land, supped with the two brothers that very night, beheld the younger with his stumps, and had the story from both their mouths, as well as from the rest of the company.

LETTERS.



L E T T E R S.

L E T T E R CCXCVI.

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

The Downs, on board the Friendship, Capt. Ball,
Sept. 12, 1769.

Rev. and very dear Sir,

WHAT hath God wrought *for us, in us, by us!* I failed out of these Downs almost thirty-three years ago! Oh the heighth, the depth, the length and breadth of thy love O God! Surely it passeth knowledge. Help, help O heavenly Father, to adore what we cannot fully comprehend! I am glad to hear that you had such a Pentecost-season at the College: one would hope that these are earnest of good things to come, and that our Lord will not yet remove his candlestick from among us. Duty is ours. Future things belong to Him, who always did, and always will order all things well.

“ Leave to his sovèrèign sway
To choose and to command:
So shall we wondèring own his sway,
How wise, how strong his hand!”

Mutual, Christian love will not permit you, and those in connection with you, to forget a willing Pilgrim, going now across the Atlantic for the thirteenth time. At present I am kept from staggering; being fully persuaded that this voyage will be for the Redeemer's glory, and the welfare of
VOL. VI. L I precious.

precious and immortal souls. Oh to be kept from flagging in the latter stages of our road! *Ipse, deo volente, sequar, etsi non passibus æquis.* Cordial love and respect await your Brother, and all that are so kind as to enquire after, and be concerned for,

Rev. and very dear Sir,

Less than the least of all,

G. WHITEFIELD.

L E T T E R CCXCVII.

[From the Rev. Mr. J. T—d, to the Rev. Mr. Wesley.]

Oct. 16, 1764.

Dear Sir,

I Thank you for your token of love to my soul. Oh! that all men would deal thus faithfully by one another! With regard to the contents of your Letter, they are on a subject I do not love to write about. Some of the wisest and best men in all ages were of one opinion, and some of the other. And therefore I had better steer as clear as I can of all needless disputes, that I may be able to love all the Children of God: which I am sorry to see, They do not who run into either extreme. Oh! that I may be able to obey that admonition, "What is that to thee? follow thou me!"

The Lord orders all things well: Oh! may we follow wherever he leads.

I shall be always very happy when you can contrive to visit me and my people.

I am, dear Sir, yours in the best Bonds,

J. T—D.

LETTER

L E T T E R CCXCVIII.

[From Mr. J. D—, to the Rev. Mr. Wesley.]

Dublin, Nov. 21, 1769.

Reverend Sir,

I Look upon it to be my duty to give you some account of the Society here.

1. The Preachers, Stewards, and Leaders, are all in unity.
2. There is reason to believe that the Leaders are as the heart of one man, for the glory of God and the good of souls.
3. The Bands and Classes meet well, and are increasing in the knowledge and love of God.
4. Several new members are added; others have found peace, and some backsliders are brought back.
5. The Leaders say, this Society has not been in so good a way for a great while past. But I could wish there was more simplicity amongst us, and a greater looking through all men to God, that he might carry on his own work, in his own way.

Through mercy, I have been enabled to preach hitherto (except a little at first,) as often as I should have done here, had I been in perfect health: sometimes two or three nights in a week. Since I came here, I have been sorely tempted that the Lord would work no more by me; but a few nights ago, while I was speaking, he set one at liberty who did not belong to us. Since then, she can scarce do any thing but praise God. I hope the Lord is about to make bare his Arm.

I am, Rev. Sir, yours at command,

J. D—.

L E T T E R CCXCIX.

[From Mr. Joseph Pilmoor, to the Rev. Mr. Wesley.]

Philadelphia, Oct. 31, 1769.

Reverend Sir,

BY the blessing of God we are safe arrived here, after a tedious passage of nine weeks.

We were not a little surpris'd to find Capt. Webb in town, and a Society of about a hundred Members, who desire to be in close connection with you. This is the Lord's doing and it is marvellous in our eyes.

I have preached several times, and the people flock to hear in multitudes. Sunday night I went out upon the common. I had the stage appointed for the horse-race, for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for Field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America: however I resolv'd to try, and had a very good congregation.

Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the Word, and seem to have some ideas of Salvation by Grace. They seem to set light to Opinions: that which is the most prevalent is, *Universal Salvation!* And if this be true, then perhaps, (as Count Zinzendorf observ'd) we may "See the devil falling before the Saviour, and kissing his feet!" I have been pleas'd to visit Mr. Stringer, who is very well. He bears a noble testimony for our blessed Jesus: and I hope God does bless him.

When I parted with you at Leeds, I found it very hard work. I have reason to bless God, that ever I saw your face. And though I am well nigh four thousand miles from
you,

you, I have an inward fellowship with your spirit. Even while I am writing, my heart flows with love to you and all our dear, dear friends at home. In a little time we shall all meet in our Father's kingdom,

“ Where all the storms of life are o'er,
And pain and parting is no more.”

This, Rev. and dear Sir, is, and shall be, the earnest prayer of your unworthy Son in the Gospel,

J. PILMOOR.



P O E T R Y.

An EVENING HYMN.

WELCOME ye shades of night,
Extended all around!
Welcome, ye countless gems of light,
That gild the dark profound!

Tumult in silence dies,
And all is wrapt in rest:
Sweet hour that calls abroad the wise,
To be divinely blest.

Thou unexhausted Spring,
Whence all my blessings rise;
Alist my weak, my trembling wing,
That fain would mount the skies!

Angels, and saints set free,
From their encumbering clay,
In thy full vision blest, to thee
Immortal honours pay.

But

But not in heav'n alone,
 Dost thou thy love display;
 Streaming from thy propitious throne,
 On man descends its ray.

In gales, that gently breathe,
 And fan the mid-day's beam;
 In clouds that on the vales beneath,
 In copious blessings stream.

In meads, in groves, in hills,
 With blooming beauty dress'd;
 In crystal springs, in purling rills,
 Thy bounty stands confest.

But who shall tune the lay,
 To that stupendous Grace,
 That cloth'd the Prince of Life in clay,
 To save our dying race?

Freely his blood he spilt,
 That we might be forgiv'n:
 His merits cancel all our guilt,
 And seal our peace with heav'n.

Crown! crown, ye saints on high,
 These wonders with your praise;
 While we, responsive to the sky,
 Our feeble anthems raise.

When Morn restores the light,
 This theme shall wake my tongue;
 And the returning shades of night,
 Shall listen to my song.

Divine

Divine INSTRUCTIONS given to a loose Ode of HORACE.

To PHILETUS.

IF foreign Princes disagree,
 And sinking empires yield to Fate,
 If *French* or *Roman* policy
 Are sowing factions in the State;
 Tell me, my dear *Philetus* do,
 What are all these to me and you?

Youth, and health, and strength are flying,
 Heaven's not easy to be won;
 Age is but a living—dying,
 Age and death are hastening on;
 Manage therefore well to-day,
 Manage wisely while you may.

When age has wrinkled all your skin,
 Covered with snow your pallid head:
 And fixed the dreadful power of sin,
 Though all its active joys are fled;
 Will you, my friend, repent at last?—
 The hour of grace may then be past.

The Almighty shines not always bright,
 With the warm beams of pard'ning love;
 And they, who proffered mercy slight,
 Shall his dark storms of vengeance prove;
 Accept him in your early prime,
 And make the best of fleeting Time.

Why pore you on the fixed Decree,
 That holds predestinated names?
 Who shall eternal glory see?
 Or who endure eternal flames?

Fate's

Fate's mystic characters defy,
The dimness of a mortal's eye.

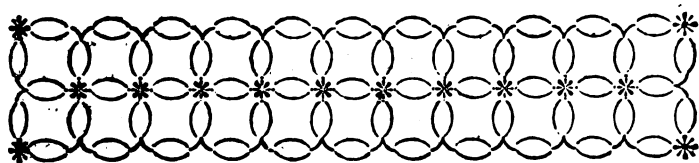
O why not rather on your knees
 Bewailing, with religious tears,
Beneath the covert of these trees,
 The follies of your former years ;
Ere Death, your God and you shall part,
Or worse than Death, a hardened Heart.

Soon as we grow divinely wise,
 The gloomy clouds are chased away :
Our fears disperse, our sorrow flies,
 Like mists before the eye of day ;
What follows, but a virtuous ease,
The sunshine of eternal peace ?

*On the Death of the Rev. Mr. NOTCUTT, Minister at
Ipswich, aged 84, who died July 17, 1756.*

OF temper heavenly, and of soul sincere,
 In converse pleasing, and in conduct clear ;
For sacred truth as steady as the pole,
For candour mild as stars that round it roll :
In all a Pastor's various work approv'd,
Blessing more blest, and loving more belov'd ;
With every gentle, social virtue dress'd,
Of smiling patience even in death possess'd :
All this was *Notcutt's* praise ; then think how high,
How bright his mansion in the empyreal sky ?





T H E

Arminian Magazine,

For JUNE 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILLENUS, against a VINDICATION
of the Synod of DORT.*

[Continued from page 229.]

MR. Baxter hath a severe censure for *Tilenus* in his following words, (*He unworthily feigneth them to say*) that God appointeth them to eternal damnation without any regard to their impenitency or infidelity, when they profess, that it is *propter infidelitatem & cetera Peccata*, that he decrees to damn them, as the causes of damnation, though not of the eternal decree. Why then, *Tilenus* said true, They were appointed, without any regard to their infidelity. Ay, but he regardeth their infidelity and other sins as the causes of damnation. Your meaning is, that those sins are the means or antecedent (as your expression was a little before) in order to the execution of this Decree. And so are their very best works, by the doctrine of your party, who speak consonantly to their principles. We may resolve that good works sometimes serve to the furtherance of Predestination, and some-

VOL. VI.

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times

times of Reprobation. Predestination doth set forth the glory of God by them; and in respect of Reprobation, they are many times the means to aggravate relapses into sin. For they who fall from God, when he hath adorned them with good works, as they more grievously sin, so are they also more severely punished, saith *Steph. Szegedin.* 2. But doth not your decree of Reprobation make provision for those sins, in order to the illustration of God's justice, when he shall condemn them? Yes, saith he, "The end of God in the decree, is himself, for the manifestation of his glory, in a way of justice upon the Reprobate. The creation of man mutable; the permission of sin; the punishing of him justly for sin; make up one full and perfect medium, (that is, means,) concluding to this end, as concerning the Reprobate." Hereupon the Divines of *Wedderau* conclude, in the name of those Churches, "What then? are sins committed necessarily? yes, so it is, if you consider that necessity which depends upon a double hypothesis, that is to say, the decree (not ineffectually, for so they hold of permission) permitting, and the good end intended." The case then in short may be thus illustrated. A Nobleman commits treason, for which his Prince seizeth upon all his estate, to the utter undoing of his posterity. These, being disabled to purchase arms and other accommodations for the wars, the Prince makes a decree of two branches, 1. Negative, That none shall assist or supply their needs. 2. Positive, That they shall loose their heads: but this shall be for neglect of duty, or disobedience; which that they may be found guilty of, they are summoned to appear in person, to fight his battles. These unhappy persons appear with such strength and accoutrements as are left them, according to the notice they have of his pleasure. But being unable to subdue his enemies, he is informed, that he hath now a just cause to fall upon them, and take away their lives, and accordingly sentence is given, and the fatal block and axe are employed for a present execution. If any should

should complain, that this was great severity, towards poor wretches made miserable by their father's miscarriage, which they could no way hinder (being no way privy to it :) Mr. *Baxter* is an able advocate to justify these proceedings. He will tell us, (if one should say, these men were appointed to death without any regard to their disobedience) it was for their disobedience and neglect of duty, that the Prince decreed to behead them, as the causes of their beheading, though not of the decree itself.

Here it will be seasonable to take notice of a subtle distinction, which some use to free God's justice from the imputation of severity. It is one thing, say they, to predestinate and create unto damnation, and another thing to predestinate and create unto destruction. God, say they, hath reprobated and created to destruction the far greatest part of mankind, without any respect at all to sin in them : but he hath not preordained, or doomed any one man to eternal damnation, without respect to sin coming between. What is the ground of this distinction? When God condemneth the world, He performs the office of a Judge, who pronounceth sentence upon the guilty, and therefore he hath (in that capacity) a respect to foregoing sin, as the meritorious cause of his sentence. But when he doth reprobate to eternal destruction, he useth his right of dominion, as an absolute Lord, who deals thus by his creatures without any sight of sin and transgression in them, as himself pleaseth.

And is not this decree notably calculated to set forth the glory of the divine attributes? First, God reprobates and creates the greatest number of men to destruction, to set forth the glory of his sovereign power : so say the *Supralapsarians*. And then, that the divine justice may have her share in glory, order is taken by the same decree, which comprehends the means as well as the end, that sin shall fall in, to make those persons guilty, that they may be objects fit for Justice to triumph over.

But doth this respect of infidelity and impenitency, or other sins, as the causes of damnation, though not of the eternal decree, mend the matter, or make it worse? It seems to make it more plausible to inconsiderate readers. But weigh it exactly, and it renders the doctrine much more absurd. For, (as hath been intimated) it makes sin by God's design to truckle under this decree of Reprobation, as a necessary consequent, and-as a means subordinate to the execution of it; so that according to this opinion, the reprobates are at first (in our manner of apprehension) inevitably destined to destruction, and then to sin, that that destruction may be ushered in with the formalities of a judicial process.

And yet after all the service this distinction of Reprobation hath been prest to do them, it proves to be but a distinction without a difference, by their own confession. It is but to help learners, that they consider a double act, one negative, (the denial of grace) which is præterition, the other affirmative, (the destination of punishment) which is pre-damnation, saith *Wollebivus*.

Whereupon *Molinaus* deals ingenuously, and tells us plainly they come both to one reckoning, as we say; to reprobate, and to will damnation are the same thing, even as to elect is the same as to will salvation. He adds, if any one saith, men are not destined to damnation by Reprobation, but are only passed by or not elected, he shall not escape so. This is but a dressing up of an ugly matter in finer and softer words. For it is all one, whether God doth destine a man to damnation, or doth that from which damnation necessarily follows. *Molinus* knew well enough, that to Reprobate is, as it were, a putting the fatal rope about the man's neck, and tying his hands behind him: and whatever follows, whether exhortations or prayers, is but in order to a preparation for turning the ladder.

[To be continued.]

SERMON

S E R M O N XV.

On 2 THESSALONIANS ii. 7.

[Concluded from page 237.]

21. **S**UCH is the authentic account of the mystery of iniquity, working even in the Apostolic Churches! An account given, not by the Jews or Heathens, but by the Apostles themselves. To this we may add the account which is given by the Head and Founder of the Church: Him *who holds the stars in his right hand, who is the faithful and true witness*. We may easily infer what was the state of the Church in general, from the state of the seven Churches in *Asia*. One of these indeed, the Church of *Philadelphia*, had *kept his word, and had not denied his name*, Rev. iii. 8. The Church of *Smyrna* was likewise in a flourishing state; but all the rest were corrupted more or less. Inasmuch that several of them were not a jot better, than the present race of Christians: and our Lord then threatened, what he has long since performed, to *remove the candlestick* from them.

22. Such was the real state of the Christian Church, even during the first Century? While not only St. *John*, but most of the Apostles were present with, and presided over it. But what a mystery is this? That the All-wise, the All-gracious, the Almighty, should suffer it so to be! Not in one only, but as far as we can learn, in every Christian Society, those of *Smyrna* and *Philadelphia* excepted. And how came these to be excepted? Why were these less corrupted (to go no farther) than the other Churches of *Asia*? It seems, because they were less wealthy. The Christians in *Philadelphia* were not literally *increased in goods*, like those in *Ephesus* or *Laodicea*; and if the Christians at *Smyrna* had acquired more wealth,

wealth, it was swept away by persecution. So that these having less of this world's goods, retained more of the simplicity and purity of the Gospel.

23. But how contrary is this scriptural account of the ancient Christians, to the ordinary apprehensions of men! We have been apt to imagine, that the primitive Church, was all excellence and perfection! Answerable to that strong description, which St. Peter cites from Moses: *Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.* And such without all doubt, the first Christian Church which commenced at the day of Pentecost, was. But how soon did the fine gold become dim? How soon was the wine mixt with water? How little time elapsed, before the god of this world so far regained his empire, that Christians in general were scarce distinguishable from Heathens, save by their opinions and modes of worship?

24. And if the state of the Church in the very first Century was so bad, we cannot suppose it was any better in the second: undoubtedly it grew worse and worse. *Tertullian*, one of the most eminent Christians of that age, has given us an account of it in various parts of his writings: whence we learn, that real, internal Religion was hardly found: nay, that not only the *tempers* of the Christians were exactly the same with those of their heathen neighbours, (Pride, Passion, Love of the world reigning alike in both,) but their lives and manners also. The bearing a faithful testimony against the general corruption of Christians, seems to have raised the outcry against *Montanus*; and against *Tertullian* himself, when he was convinced, that the testimony of *Montanus* was true. As to the Heresies fathered upon *Montanus*, it is not easy to find what they were. I believe his grand Heresy was, the maintaining that *without inward and outward Holiness no man shall see the Lord.*

25. *Cyprian*, Bishop of Carthage, in every respect an unexceptionable witness, who flourished about the middle of the third

third Century, has left us abundance of letters, in which he gives a large and particular account of the state of Religion in his time. In reading this, one would be apt to imagine, he was reading an account of the present Century: so totally void of true Religion were the generality both of Laity and Clergy: so immersed in Ambition, Envy, Covetousness, Luxury, and all other vices, that the Christians of *Afric* were then exactly the same as the Christians of *England* are now.

26. It is true, that during this whole period, during the first three Centuries, there were intermixt longer or shorter seasons, wherein true Christianity revived. In those seasons the Justice and Mercy of God, let loose the Heathens upon the Christians. Many of these were then called to resist unto blood. And the blood of the Martyrs was the seed of the Church. The Apostolical spirit returned: and many counted not their lives dear unto themselves, so they might finish their course with joy. Many others were reduced to a happy poverty: and being stript of what they had loved too well, they remembered from whence they were fallen, and repented, and did their first works.

27. Persecution never did, never could give any lasting wound to genuine Christianity. But the greatest it ever received, the grand blow which was struck at the very root of that humble, gentle, patient Love, which is the fulfilling of the Christian Law, the whole essence of true Religion, was struck in the fourth Century by *Constantine* the Great, when he called himself a Christian, and poured in a flood of riches, honours, and power upon the Christians, more especially upon the Clergy. Then was fulfilled in the Christian Church what *Sallust* says of the people of *Rome*. *Sublatâ imperii amulâ, non sensim sed præcipiti cursu, à virtutibus descitum, ad vitia transfursum.* Just so, when the fear of persecution was removed, and wealth and honour attended the Christian profession, the Christians did not gradually sink but, rushed headlong into all manner of vices. Then the mystery of iniquity was

no

no more hid, but stalked abroad in the face of the sun. Then, not the Golden, but the Iron age of the Church commenced: Then one might truly say,

Protinus irrupit venæ pejoris in ævum
 Omne nefas; fugère pudor, verumq; fidesq;
 In quorum subière locum fraudesq; dolique,
 Infidiæque, & vis, & amor sceleratus habendi.

At oncè in that unhappy age broke in
 All wickedness and evèry deadly sin:
 Truth, Modesty, and Love fled far away,
 And Force, and Thirst of Gold claimèd universal sway.

28. And this is the event, which most Christian Expositors mention with such triumph! Yea, which some of them suppose to be typified in the Revelation, by *the New Jerusalem coming down from heaven!* Rather say, it was the coming of Satan and all his legions from the bottomless pit: seeing from that very time he hath set up his throne over the face of the whole earth, and reigned over the Christian, as well as the pagan world, with hardly any control. Historians indeed tell us very gravely, of Nations in every Century, who were by such and such (*Saints* without doubt!) converted to Christianity. But still these Converts practised all kind of abominations, exactly as they did before: no way differing either in their tempers or in their lives from the Nations that were still called Heathens. Such has been the deplorable state of the Christian Church, from the time of *Constantine* till the Reformation. A Christian Nation, a Christian City (according to the Scriptural mode) was no where to be seen; but every City and Country, a few individuals excepted, was plunged in all manner of wickedness.

29. Has the case been altered since the Reformation? Does the mystery of iniquity no longer work in the Church? No, the Reformation itself has not extended to above one third even of the Western Church. So that two thirds of
 this

this remain as they were: so do the Eastern, Southern, and Northern Churches. They are as full of heathenish, or worse than heathenish abominations as ever they were before. And what is the condition of the Reformed Churches? It is certain that they were reformed in their opinions, as well as their modes of worship. But is not this all? Were either their tempers or lives reformed? Not at all. Indeed many of the Reformers themselves complained, that "The Reformation was not carried far enough." But what did they mean? Why, that they did not sufficiently reform the *Rites* and *Ceremonies* of the Church! Ye fools and blind! To fix your whole attention on the Circumstantials of Religion! Your complaint ought to have been, The Essentials of Religion were not carried far enough. You ought vehemently to have insisted, on an entire change of men's *tempers* and *lives*: on their shewing, they had *the mind that was in Christ*, by walking as *he also walked*. Without this how exquisitely trifling was the reformation of opinions and rites and ceremonies? Now let any one survey the state of Christianity in the reformed parts of *Switzerland*? In *Germany* or *France*? In *Sweden*, *Denmark*, *Holland*? In *Great-Britain* and *Ireland*. How little are any of these Reformed Christians, better than Heathen Nations? Have they more (I will not say, Communion with God, although there is no Christianity without it) but have they more Justice, Mercy or Truth, than the inhabitants of *China*, or *Indostan*? O no! We must acknowledge with sorrow and shame, that we are far beneath them!

That we, who by thy Name are naméd,
The Heathens unbaptizéd out-sin!

30. Is not this the *falling away* or *apostasy* from God, foretold by *St. Paul* in his second Epistle to the *Thessalonians*? (chap. ii. ver. 3.) Indeed I would not dare to say, with *George Fox*, that this Apostasy was universal: that there never were any real Christians in the world, from the days of the

Apostles till his time. But we may boldly say, that wherever Christianity has spread, the Apostasy has spread also. Inasmuch that although there are now, and always have been Individuals, who were real Christians, yet the whole world never did, nor can at this day, shew a Christian Country or City.

31. I would now refer it to every man of reflection, who believes the Scriptures to be of God, whether this general Apostasy does not imply the necessity of a general Reformation? Without allowing this, how can we possibly justify either the Wisdom or Goodness of God? According to Scripture, the Christian Religion was designed for *the healing of the nations*; for the saving from sin, by means of the second Adam, all that were *constituted sinners* by the first. But it does not answer this end: it never did, unless for a short time at *Jerusalem*. What can we say, but that if it *has not yet*, it surely *will* answer it. The time is coming, when not only *all Israel shall be saved, but the fulness of the Gentiles will come in*. The time cometh, when *violence shall no more be heard in the earth, wasting or destruction within our borders*; but every city shall *call her walls salvation, and her gates praise*: when the people, saith the Lord, *shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified*, Isaiah lx. 18. 21.

32. From the preceding considerations we may learn the full answer to one of the grand objections of Infidels against Christianity, namely, *The lives of Christians*. Of Christians, do you say? I doubt whether you ever knew a *Christian* in your life. When *Tomb Chachi*, the Indian Chief keenly replied, to those who spoke to him of being a Christian, "Why there are *Christians at Savannah!* There are *Christians at EredERICA!*" The proper answer was, "No; they are not; they are no more Christians than you and *Sinauky*." "But are not these Christians in *Canterbury*, in *London*, in *Westminster?*" No, no more than they are Angels. None are Christians, but they

they that have the mind which was in Christ, and walk as he walked. "Why, if these only are Christians, said an eminent wit, I never saw a Christian yet." I believe it: you never did. And perhaps you never will. For you will never find them in the grand or the gay world. The few Christians that are upon earth are only to be found, where you never look for them. Never therefore urge this objection more: never object to Christianity the lives or tempers of Heathens. Though they are called Christians, the name does not imply the thing: they are, as far from this as Hell from Heaven.

33. We may learn from hence, Secondly, the Extent of the Fall, the astonishing spread of Original Corruption. What, among so many thousands, so many millions, is there none, righteous, no not one? Not by Nature. But including the grace of God, I will not say with the heathen Poet,

Rari quippe boni, numero vix totidem quot
Thebarum portæ, vel divitis ostia Nili.

As if he had allowed too much, in supposing there were a hundred good men in the Roman Empire, he comes to himself, and affirms, there are hardly seven. Nay, surely there were seven thousand? There were so many long ago in one small nation, where *Elijah* supposed there were none at all. But allowing a few exceptions, we are authorized to say, *The whole world lieth in wickedness*: yea, in the wicked one (as the words properly signify.) "Yes, the whole Heathen world." Yea, and the Christian too, (so called.) For where is the difference, save in a few externals? See with your own eyes. Look into that large Country, *Indostan*. There are Christians and Heathens too. Which have more Justice, Mercy and Truth? The Christians or the Heathens? Which are most corrupt, infernal, devilish in their tempers and practice? The *English* or the *Indians*? Which have desolated whole countries, and clogged the rivers with dead bodies?

O sacred name of Christian! how profaned!

O Earth, Earth, Earth! how dost thou groan under the villainies of thy *Christian* Inhabitants!

34. From many of the preceding circumstances we may learn, thirdly, what is the genuine tendency of Riches: what a baleful influence they have had in all ages, upon pure and undefiled Religion. Not that Money is an evil of itself: it is applicable to good as well as bad purposes. But nevertheless it is an undoubted truth, That the *Love of money is the root of all evil*: and also that the possession of riches naturally breeds the love of them. Accordingly it is an old remark,

Crescit amor nummi, quantum ipsa pecunia crescit.

“As money increases, so does the love of it,” and always will, without a miracle of grace. Although therefore other causes may concur, yet this has been in all ages, the principal cause of the decay of true Religion in every Christian Community. As long as the Christians in any place were poor, they were devoted to God. While they had little of the world, they did not love the world: but the more they had of it, the more they loved it. This constrained the Lover of their souls, at various times to unchain their persecutors, who by reducing them to their former poverty, reduced them to their former Purity. But still remember, Riches have in all ages been the bane of genuine Christianity.

35. We may learn hence, fourthly, How great Watchfulness they need, who desire to be real Christians, considering what a state the world is in! May not each of them well say,

“Into a world of ruffians sent,
I walk on hostile ground:
Wild, human bears on slaughter bent,
And ravening wolves surround.”

They are the more dangerous, because they commonly appear in sheep's clothing. Even those who do not pretend to Religion,

Religion, yet make fair professions of Good-will, of readiness to serve us, and perhaps of Truth and Honesty. But beware of taking their word. Trust not any man, until he fears God. It is a great truth,

“ He that fears no God, can love no friend ! ”

Therefore stand upon your guard against every one that is not earnestly seeking to save his soul. We have need to keep both our heart and mouth as *with a bridle, while the ungodly are in our sight*. Their conversation, their spirit is infectious, and steals upon us unawares, we know not how. *Happy is the man that feareth always* in this sense also, lest he should partake of other men's sins! *O keep thyself pure! Watch and pray, that thou enter not into temptation!*

36. We may learn from hence, lastly, what Thankfulness becomes those, who have escaped the corruption that is in the world, whom God hath chosen out of the world, to be holy and unblamable. *Who is it that maketh thee to differ? And what hast thou which thou hast not received? Is it not God alone who worketh in thee both to will and to do of his good pleasure? And let those give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.* Let us praise him, that he hath given us to see the deplorable state of all that are round about us: to see the wickedness which overflows the earth, and yet not be borne away by the torrent! We see the general, the almost universal contagion; and yet it cannot approach to hurt us! Thanks be unto Him *who hath delivered us from so great a death, and doth still deliver!* And have we not farther ground for thankfulness, yea, and strong consolation; in the blessed hope which God hath given us, that the time is at hand, when Righteousness shall be as universal, as unrighteousness is now? Allowing that *the whole creation now groaneth together*, under the sin of man; our comfort is, it will not always groan: God will arise and maintain his own cause. And the whole creation shall then be delivered both from Moral and Natural Corruption, Sin,
and

The disturbances at the time of preaching were now so great, that I was obliged to apply to a Magistrate. But after a few of the rioters were taken up, we had peace, and our Congregation increased. I then appointed a meeting on Thursday evenings, wherein I read part of one of your Sermons. Some of your Preachers likewise came down from London, and the Congregations increased so that the room could not contain them. I consulted you. You advised me to get a piece of ground and build. I immediately opened a subscription, and having procured ground, desired three Builders to give in their proposals. This was in the year 1757. As soon as the Building was finished, (which, with the Galleries, cost two hundred and twenty-five pounds) I paid the Master-builder what I could, and offered him a Note for the rest. He said, "No: your word is sufficient." I was also in debt to my Meal-men: yet I durst not withhold my hand from the cause of God and the poor: though I stood alone, not having one to help, or stand engaged with me.

It was about six years before I could discharge this debt; I then gave up the lease to you. I had for some time had thoughts of preaching; but they were now stronger than ever. So I gave now and then a few words of exhortation, and I was so engaged herein, I could not retreat. Whenever I thought of desisting, I was unhappy. I then made it matter of earnest prayer, till I durst delay no longer, but with much fear and trembling, undertook to preach on those nights when the Preachers did not come, though my fear was so great that it sometimes affected my body. For some time I preached at *Deptsford* only; but on my signifying my desires to you, you accepted me, and gave me a little to do in town.

My time was now fully employed. I had my own business to mind, together with that of the Society. I was Preacher, Steward, Visitor of the sick, and Leader of the Bands and Classes. Mean time I had many reproaches, both from others, and from our own people. But God blessed me in all these

these things, and gave me to see some fruit of my labour. For from time to time some were convinced of sin, and others justified. And indeed had it not been for this encouragement, I could not have continued to preach.

In the year 1760, both my labours and my trials increased. I was made one of the four Constables of our parish; and on October 27th, I was sent for to the Bench to be sworn in. Many laughed, and many gazed at me as a monster; but my soul was composed and happy in God. When they called me to take the oath, I told them, "I cannot in conscience." One from the Bench cried out, "Fine him twenty pounds, and he will swear any thing." I answered him, "No, Sir, not for twenty worlds." After many more words, the Chairman said, "Mr. Staniforth shall I make an oath for you?" I said, "Sir, if you please." He then proposed the following to which I had no objection: "*Sampson Staniforth, of the parish of Greenwich, is by us appointed, to serve the office of Constable for one year, in the best manner he can, according to his own way of thinking.*"

When we were dismissed, I gave my partners to understand, that I should be punctual in the execution of my office. And one of them being a great swearer, I told him, "You must not swear before me, as I will make you pay for it. When the Quarter Sessions came on, the High Constable summoned all the Constables in the hundred, (four and twenty) to meet. When I came into the room, one and another cried out, "No swearing now!" After dinner they drank the King's health, which I drank, and a second, which I drank in water. The next man cried with a loud voice, "Here is Dr. *Squintum's* health." When it came to me, I stopped, and he said, "What, Mr. Staniforth, will you not drink that health?" I answered, "I pray God to bless that good man, and give him health and length of days." I then left the room. And from that time they left me to do just as I would. This was a trying year, but God enabled me

to give satisfaction to the Parish, while I found his presence always with me, and my soul prospered much. I was the next year Overseer of the poor: but I had three good partners, and passed through the year with great ease.

About this time I had a remarkable deliverance. The Convenience belonging to my house and my neighbour's was a heavy brick building. Just as I came out of it one day it fell down: had it been a minute sooner, I should have been buried in the ruins.

It was now the great revival of the work of God began. Observing some wild-fire mixt with that holy and heavenly flame, I endeavoured gently to check it both in public and private, exhorting all to keep close to the written word; to hold fast whatever was agreeable to the Scriptures, and let all the rest go.

In the year 1764, I was sent for by Mr. *M.* to his house. The messenger told me, He wanted to speak with me, and I must come immediately. When I came, I found the *Grecian* Bishop with him, who ordained me and three more. But finding it would offend my brethren, I have never availed myself of it to this hour.

God now gave me, what I had so long desired, to owe no man any thing: and I went on cheerfully, though not without many temptations, both within and without. But I still resolved to lay out myself, and my substance for the cause of God and the good of souls. And he was still pleased to give me some tokens for good, both in preaching and visiting the sick.

There now came into our neighbourhood one Mr. *B.* a dissenting Minister, a man of strong sense and great learning. He applied to me to serve him with bread. He was open and free in his conversation; but of a warm temper. He often called upon me, and we commonly got into dispute, particularly about Original Sin, and Justification, in which I always found great freedom of speech and enlargement of heart. One night he

stayed to supper, and as he declined it, I asked a blessing, concluding as usual with, "for the sake of Jesus Christ." Observing he smiled, I said, after supper, "Sir, Is it not for *his* sake, that we receive every blessing?" This introduced a warm dispute, till he rose up in a great rage, and striking his hand upon the table said, "I expect no more benefit from the blood of Christ, than from the blood of a bull." From this time we did not converse together, till he fell sick and was visited by Mr. *Dornford*. He asked him, Whether he knew Mr. *Staniforth*? And begged, he would send me to him. Mr. *D.* told me, but before he spoke, a letter came, desiring me to come immediately. He received me with great kindness. I spoke to him of the nature and necessity of Repentance, and shewed it was needful to feel our Original Corruption, as well as our Actual Sins. While I was speaking, the tears ran down his cheeks, and my soul was much drawn out to God for him. I asked, "Shall I go to prayer?" He said, "By all means: and may God hear your prayer." Afterwards, he said, "Dear Mr. *Staniforth*, my time is short: be with me as much as you can." This was Thursday. On Friday I went again, both morning and afternoon. I spoke closely to him, and repeated what he said at my house. He said, "I thank God and you that I see my error. O pray for me!" On Saturday likewise I was with him twice; and he felt more and more the need of a Saviour. I then said, "Christ must be equal with the Father, or he cannot atone for our sins." He answered, "He is: and I believe he is able to save all that come to God through him." We then prayed to Him with joy and confidence, and praised God together. On Sunday I was with him twice. The second time, (which was about eight in the evening) he said, He should live but a few hours. I asked, "What is the ground of your hope of heaven?" He replied, "The mercy of God, through the merits of my dear Redeemer, and my soul is happy in him." I said, "Then your sentiments are greatly changed." He said, "Yes: Blessed

Blessed be God for his grace, and you as his instrument." I now know, there is no way of salvation but through Jesus Christ." He kissed my hand, and about eight hours after gave up his soul to God.

[*To be continued.*]



An Extract from the JOURNAL of Mr. G. C——.

[*Continued from page 249.*]

OCTOBER 31. Blessed be the Lord, who carries on his work in my soul, notwithstanding all the opposition of my brethren. This indeed would shake me, if the inward salvation were not so manifest, and if my soul did not so clearly experience the great and glorious change.

Nov. 7. Though all within me that opposed the will of God is removed, there is that which is capable of seeking and pleasing itself. And this I am called to watch against, lest the enemy get an advantage over me.

Dec. 9. By the grace of God, I still continue in the liberty wherewith Christ hath made me free; enjoying his pure love, and the testimony of his Spirit, that all my ways please him. Yet I feel myself as a little child, having as it were, every thing to learn. I bless God for the ministry I am under, and for the understanding people with whom I am united: yet I fear Satan has beguiled some even of those that seemed to be pure in heart. They talk of many visions and revelations, and despise not only their brethren, but their Teachers. But I give myself to prayer, and trust the Lord will keep me, as my soul trusteth in him.

January 2, 1763. I ever find the Lord present to instruct my soul, and save me from all evil. I am often greatly enlarged in prayer, that the work of God may be carried on in the earth, especially among those with whom I am united: and that he would give wisdom and love to our Minister, and

those that afflict him, which are particularly wanted at this time. To-day I was filled with love, and deeply humbled under a sense of my unworthiness.

Jan. 14. By the tender mercy of God, I find a continual rejoicing in my own soul, and a fulness of love. But I am pained for those who are wise above that is written, despising the instruction of Him, whom God hath made the great instrument of their salvation, saying, "He is blind, and legal, and knows nothing of the work of Sanctification." I often fear, lest this should provoke the Lord to take his Spirit from us.

Jan. 25. Goodness and mercy follow me all my days, and I seem to dwell in the suburbs of heaven. O what a happy contrast, between my present experience, and that of the preceding years! What unutterable peace and love do I feel, often joined with joy unspeakable! Yet there are times at which I feel my own weakness and ignorance. Truly *by* grace I am saved.

Feb. 15. Blessed be God for the peace of conscience and tranquillity of mind I daily enjoy. And blessed be God, for a Wife who lives in his faith and fear, of a sweet disposition and tender conscience: we have now been together two years without a word or look contrary to love.

March 13. The consolations of God are not small with me any day; but on the Lord's-day they are multiplied. My soul then seems to be so let into God, as often to be swallowed up in him. Yet at other times I am so sensible of my weakness and wants, that it sometimes brings me into heaviness, and makes me doubt, whether I am cleansed from all the defilement of Original Sin.

April 5. I am weak indeed! To-day my peace has been interrupted by temptation to anxious Care, lest I should not be able to satisfy my Creditors, and so should bring a reproach upon the Gospel. But this evening God heard my prayer, and gave me to believe, he would supply my every want.

April

April 10. This has been a happy day indeed. I have had such faith and love as I never felt before; together with a lively sense of my own helplessness, and such a loving, child-like dependence on Jesus, as ravished my soul, and made me love him more than ever.

April 24. My soul continues in a loving, humble, holy disposition, ever watching unto prayer, fearing to be surprised into any unguarded word or action. This day the Lord has given me to drink largely into his loving Spirit; manifesting the purity of my soul, and giving me some views of the joys that are at his right-hand.

May 15. I feel my weakness every day, which testifies, that I am as dependent on the free grace of God as ever. I cannot be saved, but by abiding in Jesus. But my faith doth not decrease, and I have much freedom in prayer.

May 30. This is the day I was delivered from the corruption of my nature. How wanting to themselves are they, who being justified, yet do not believe so as to enjoy that pure and holy Love, which cleanses from all sin? What a loss had I sustained, had I believed those who said, "Death only could save from inbred sin?"

June 7. For several days I have been in pain for our mistaken brethren, who resolve to separate from us, "Because (they say) we have not the faith and love which they have." If it were so, they should stay and help us to attain to it. But the truth is, they think too highly of themselves. And I fear, this will greatly hinder the work which God is so powerfully carrying on among us.

July 3. By the mercy of God, the peace and love I have enjoyed for many months does not diminish, but rather increase; though I never had the rapturous Joy, which many have. If I had, I had probably been carried away with the same Enthusiasm. But this day my soul had a lively sense of its union with Jesus in holy love.

Aug.

Aug. 15. I still find no desire to any created good: the Lord is my portion, and I am satisfied with him. To-day I was enabled to conceive a little of that light, love and glory, into which the soul enters when it drops the body.

Sept. 14. I am much grieved for my poor Brethren. Near two hundred have left us, and these are a stumbling-block to those that continue. Many set light by any farther Salvation, than that of Justification: and even this is not so diligently sought, as it was some time since. The Spirit of God is grieved, and we have lost the opportunity of being the holiest body of people upon earth; and it may be, of bowing the whole land to the sceptre of Jesus. I trust he will give me wisdom and love, that I may give no occasion to them that seek it. Many mouths are now opened against Christian-Perfection; and all who think they have attained it, are become a reproach, not only to the world, or the Calvinists, but even to our own people.

[To be continued.]

Some Account of Mrs. ODDIE.

[Continued from page 249.]

THE way Providence had laid open for her, by which she provided bread for herself and family, was not the most helpful to piety. It was among the gay and dissipating scenes of pleasurable life. She was about twenty years Housekeeper at *Matlock Bath*, in *Derbyshire*. But neither the hurry nor cares that attended her station, nor yet the amusements that surrounded her, could divert her steadfast mind from attending to the *One thing needful*. She was generally so assisted by divine grace, as to be, "In busy multitudes alone." She had a great facility in uniting *courtesy* and *simplicity*: *good manners* and *godly sincerity*. She knew how to please men, even the unholly, without offending God, by any sinful compliances.

compliances. And though her station was but that of a servant, yet her influence was great in preventing Vice, and forwarding Virtue.

It was in the year 1759, I first saw her. She was then earnestly pressing toward the prize of her high calling. She was deeply convinced of, and bewailed her inward corruptions, and fervently desired to be renewed in love. Though she could rejoice in the favour of God, and the hope of his glory, yet she bitterly lamented that sin should have any place in her, and that she should not offer to God her whole heart. The day after I went to *Matlock Bath*, she went with me to see Mr. *Thomas Lean*, a Gentleman I had known in *Cornwall*. As we were walking and conversing on the Christian-Life, suddenly it was spoken to her heart, "I have shewed thee how unable thou art of thyself to do any thing: I will now shew thee what I can do for thee; my love shall constrain thee to obey me, and my grace shall be sufficient for thee." The residue of that day she spoke little; but felt great inward gladness, with floods of joyous tears, and great astonishment at the change she found in herself. Yet she did not know that what God had bestowed upon her was the blessing of *perfect Love*; but the next morning, at her awaking out of sleep, it was made manifest to her by a superadded light from the Spirit shining upon his own work.

A man, not under any prejudice against the doctrine of Christian-Perfection, might have been convinced *then* of the depth and reality of this work of God, by half an hour's converse with her. The whole of her tempers, words, and works for twenty years after, was to me, a farther confirmation of it; and her dying in the same profession, love, and assurance has put it out of all doubt.

I had the greatest opportunity of knowing the *tree by its fruits*, of any man living. I was an observer of her works of Faith, her patience of Hope, and labours of Love; of her solid, uniform Holiness. This is the truest and highest evidence of the

the *reality* and *degree* of Grace. And I am well persuaded, all who knew her, will concur with me in thinking that she had few superiors in this.

Her *Faith* was clear, strong and constant. It was large and comprehensive; taking in things past, present, and to come; exercised on Christ and his precious promises; respecting both his atonement, his promises of pardon, holiness and heaven; and all his providential care, and blessings. She beheld with open face as in a glass the glory of God: and saw him who is invisible.

And living by Faith, she enjoyed, uninterruptedly, the *Peace* of God, and assurance of his favour. Often it flowed in her heart as a river, and she was never wholly deprived of it. Her *Love* to God was fervent, and to men cordial, constant, and sincere. In every instance and expression of Love, she excelled. Her love to God was expressed by her supreme delight in him, and her incessant praising of him: in the high regard she had to his Ordinances, Laws, and Sabbaths; to his People and to all his Ways. To men, by an unextinguishable thirst for their salvation: by appearing daily at the throne of grace, as an intercessor for mankind. She particularly longed and laboured for the spiritual and temporal good of her Children, Acquaintance and Neighbours. She was an exquisite lover of the poor, and a never-failing friend to them, to the utmost of her power. Her heart devised liberal things. She was gentle and kind even to the evil and unthankful: as ready to *forgive* as to *give*. She was an affectionate Mother, a loving Wife, and a kind Mistress. The Law of Love governed her heart; the Law of Kindness dwelt on her tongue, and her lips fed many.

[To be continued.]

An

An Account of the Death of Mrs. DAWSON, of Dublin.

I Had lately the happiness of frequently visiting the late Mrs. Dawson. For several months she enjoyed a constant sense of the presence of God, and her will seemed to be lost in the Divine will.

When she drew nigh her end, one whom she had a very high opinion of said, "You know not what you have to go through." On this she fell into reasoning, and by this means into a strong conflict with the powers of darkness. All her sins stood in array before her. A cloud overspread her soul. I was with her at the time: but before we parted, the day began to break, and the shadows fled away. Her peace increased from that time. The next day, which was the day of her departure, I visited her again. Her soul was now all light and joy. "I am going, said she, to my Father's house. I have no doubt. I am my Beloved's, and he is mine!" I asked her, "Do you find the reviving of inward sin?" Her reply was, "Far from it." Her body was so weak and convulsed, that she could not speak without the greatest pain. After I left her, she sat up, and as well as she could, endeavoured to speak to her sisters, who attended her, and exhorted them. Among other things she said, "I have had many conflicts, but now I would not change with one of you." But her speech failing, she looked round with a heavenly smile, and soon after resigned her soul into the hands of her dear Redeemer.

Her death was a means of strengthening my Faith. I was enabled to believe that sin should not again find a place in my heart: and that my God would be with *me* also in the dark valley. Come what will in that hour, my soul longs, yet with an entire submission to the Divine will, to be with Jesus, in

whose presence I always find myself. In him I live: on him I every moment depend: he bears all my burthens: he delivers me out of every distress, and keeps me free from every temper contrary to love.

D. K.—.

An Account of the late Mr. CHARLES GREENWOOD, of London, who died Feb. 20, 1783.

FROM his early years he had convictions of sin, and the drawings of God. While he was 'prentice, he constantly attended gospel-preaching: in doing which he was much opposed. When he was out of his time, it was impressed on his mind to count the cost, whether he would chuse God or the world. He prayed much, and the Lord strengthened him to give up all for Him. About the time he went into business he had a bad fever, in which the Lord manifested himself to him in such a manner as made him desirous to depart. But the disorder so hurt his nerves that the Physician told him he would feel the effects of it all his life after. And he soon began to do this: those glooms taking place which beclouded his fairest prospects so many times since. He also lost a sense of the favour of God. But he continued to follow hard after him, and kept in connection with his people. He had frequently manifestations from the Lord, and experienced great deliverances from bodily disorders, and the powers of darkness. All this time he was remarkably exact in relative duties, particularly family worship; and many were the blessings his family enjoyed through that means. The Sabbath was indeed his delight, and our sabbaths together were remarkably sweet. The Covenant-times were often good to him.

During six weeks of his last illness, he was in much heaviness through manifold temptations. He found many fears left

lest he should die without a full manifestation of divine love: but he had great patience and resignation. On Monday, the 17th of February, his soul entered into an agony of prayer. He cried, "I will not let thee go unless thou blest me." He prayed for full deliverance, and that he might be enabled to testify it to all around: and the Lord granted his request. Upon one saying, Let us try to turn our prayer into praise, and beginning to sing, My God I am thine! he took it up and sung, "My God I am thine! I am thine! What a blessing to know that my Jesus is mine! Yes; thou art mine! mine for ever! My Beloved is mine, and I am his! Thou hast put off my mourning! There is now no condemnation: no condemnation! Thou hast blotted out the hand-writing that was against me!

Jesus, thy blood and righteousness

My beauty are, my glorious drefs:

Midst flaming worlds in these arrayèd,

With joy shall I lift up my head.

Yes; with joy shall I lift up my head!

On a friend's saying, You remember the promise, The seed of the woman shall bruise the Serpent's head; with a look of heavenly sweetness and triumph he said,

"Satan thy due reward survey,

The Lord of life why didst thou slay?

Bind him Jesus! bruise him Lord! Thou hast bruised him! thou hast!

Dear Lord my thankful heart shall raise,

The voice of prayer, the voice of praise."

He then sung, "Thou Shepherd of Israel and mine"—and went on, exerting himself for two hours, so that we feared he would be quite spent, and advised him to rest: on which he cried out, with the greatest ardour,

"For ever here my rest shall be,

Close to thy bleeding side:

This all my hope, and all my plea,

For me the Saviour dièd.

Yes, Thou hast died for me! for me! No condemnation now I dread. Jesus and all in him is mine." He had continued all that night praising and calling upon God, saying, "I am thine! I am thine!" and had very little rest, so that in the morning, his head seemed a little affected. But after some sleep his understanding was clear as ever.

In the afternoon, he made use of such expressions of faith and love, as encouraged us to bear up under what we foresaw would be the event. He broke out, "Praise him! praise him! Let us magnify his name together! Praise him all ye Angels and Arch-angels! and all the Spirits of just men made perfect. O ye Spirits and Souls of the righteous! bless ye the Lord; praise him and magnify him for ever! for ever! for ever!" With a face beaming with glory, and his hands spread out, he went on,

"Glory is on earth begun;
Everlasting life is won.

Everlasting life! eternal glory! mine! mine! eternally mine! My sun shall no more go down, nor my moon withdraw its shining." His countenance naturally cheerful, was now lighted up with glory. His smiles were full of love, full of heaven: every smile divinely told the pleasures of that place. When his raptures subsided, the spirit of a little child took place. He repeated the promise, "Fear not, for I am with thee; be not dismayed, I am thy God: thy God! yes: thou art my God for ever! for ever and ever!"

He then solemnly surrendered himself up to God, and said, "I renounce all confidence in any thing I *have* done, or *can* do. I have no trust or confidence but in the Atonement. I take the Lord Jesus, for my Prophet, Priest, and King. "Take my soul and body's powers; Take my memory, mind, and will: All my goods, and all my hours; all I know." —Here he paused: "Yes; all I know, and all I feel! But O Lord, who searchest the heart and triest the reins, if thou
seest

feel any flaw in this Covenant I know not, discover it to me. O let me not deceive myself! I cannot deceive thee." He then prayed for himself and us, that we might meet again, and be united for ever: always repeating, "for ever," with a peculiar emphasis.

[To be continued.]



An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.

Of F I S H E S.

[Continued from page 254.]

THERE is likewise an animal of the Lobster kind that annually descends from its mountains not only to produce its offspring, but to provide itself a covering; not only to secure a family, but to furnish a house. I mean the Soldier Crab. It is about four inches long, has no shell behind, but is covered down to the tail with a rough skin, terminating in a point. But what nature has denied this animal, it takes care to supply by art; and taking possession of the deserted shell of some other animal, it resides in it, till by growing too large for its habitation, it is under the necessity of a change. It is a native of the West India Islands, and every year descends from the mountains to the sea-shore, to deposit its spawn, and to provide itself with a new shell. Its first care is to provide for its offspring, and it is thought from the number of little fishes which it is seen examining, that it deposits its spawn in them, which thus is placed in perfect security till the time of exclusion.

It is then mindful of itself. It is still seen in its old shell, which it has considerably out-grown: a part of the naked body is seen at the mouth of it, which the habitation is too small to hide. A shell therefore is to be found large enough to cover the whole body; and yet not so large as to be unmanageable.

manageable. To answer both these ends is no easy matter, nor the attainment of a slight enquiry. The little Soldier is seen busily parading the shore along that line of pebbles and shells that is formed by the waves; still, however, dragging its old habitation at its tail; unwilling to part with one shell, till it can find another more convenient. It is seen stopping at one shell, turning it and passing it by, going on to another, contemplating that for awhile, and then slipping its tail from its old habitation, to try on the new. This also is found to be inconvenient, and it quickly returns to its old shell again. In this manner it frequently changes, till at last it finds one, light, roomy, and commodious. To this it adheres, though the shell be sometimes so large as to hide the body of the animal, claws and all.

Yet it is not till after many trials, and many combats also, that the Soldier is thus completely equipped. For there is often a contest between two of them, for some well-looking shell. They both endeavour to take possession; they strike with their claws; they bite each other, till the weakest is obliged to yield. It is then that the victor takes possession, and parades in his new conquest three or four times backward and forward upon the strand before his envious antagonist.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with short REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

“Sect. 12. **T**HE infinitely wise Contriver of us, and all things about us, hath fitted our senses, faculties, and organs, to the conveniences of life, and the business we have to do here. We are able, by our senses, to know, and distinguish things; and to examine them so far, as

10

to apply them to our uses, and several ways to accommodate the exigencies of this life. We have insight enough into their admirable contrivances, and wonderful effects, to admire and magnify the wisdom, power, and goodness of their Author. Such a knowledge as this, which is suited to our present condition, we want not faculties to attain. But it appears not, that God intended we should have a perfect, clear, and adequate knowledge of them: that perhaps is not in the comprehension of any finite being. We are furnished with faculties (dull and weak as they are) to discover enough in the creatures, to lead us to the knowledge of the Creator, and the knowledge of our duty; and we are fitted well enough with abilities, to provide for the conveniences of living: these are our business in this world. But were our senses altered, and made much quicker and acuter, the appearance and outward scheme of things would have quite another face to us; and I am apt to think, would be inconsistent with our being, or at least our well-being in this part of the universe, which we inhabit. He that considers how little our constitution is able to bear a remove into parts of this air, not much higher than that we commonly breathe in, will have reason to be satisfied, that in this globe of earth allotted for our mansion, the All-wise Architect has suited our organs, and the bodies that are to affect them, one to another. If our sense of Hearing were but a thousand times quicker than it is, how would a perpetual noise distract us? And we should in the quietest retirement, be less able to sleep or meditate, than in the middle of a sea-fight. Nay, if that most instructive of our senses, Seeing, were in any man a thousand, or a hundred thousand times more acute than it is now by the best Microscope, things several millions of times less than the smallest object of his sight now, would then be visible to his naked eyes, and so he would come nearer the discovery of the texture and motion of the minute parts of corporeal things; and in many of them, probably get Ideas of their internal

ternal constitutions: but then he would be in a quite different world from other people: nothing would appear the same to him, and others: the visible Ideas of every thing, would be different. So that I doubt, whether he, and the rest of men, could discourse concerning the objects of sight; or have any communication about colours, their appearances being so wholly different. And perhaps such a quickness and tenderness of sight could not endure bright sun-shine, or so much as open day-light; nor take in but a very small part of any object at once, and that too, only at a very near distance. And if by the help of such Microscopical eyes, (if I may so call them,) a man could penetrate farther than ordinary into the secret composition, and radical texture of bodies, he would not make any great advantage by the change, if such an acute sight would not serve to conduct him to the Market and Exchange; if he could not see things he was to avoid, at a convenient distance, nor distinguish things he had to do with, by those sensible qualities others do. He that was sharp sighted enough to see the configuration of the minute particles of the spring of a clock, and observe upon what peculiar structure and impulse its elastic motion depends, would no doubt discover something very admirable: but if eyes so framed, could not view at once the hand, and the characters of the hour-plate, and thereby at a distance see what o'clock it was, their owner could not be much benefited by that acuteness; which, whilst it discovered the secret contrivance of the parts of the Machine, made him lose its use.

[To be continued.]

EXTRACTS from Mr. Bryant's *Analysis of Ancient Mythology*.

[Continued from page 258.]

THE Grecians had such a notion of their own antiquity, that they supposed every ancient tradition to proceed from themselves: hence their mythology is founded on the grossest

grossest mistakes; as every foreign term is supposed by them to have been of Grecian original.

The Ancients, in all their etymologies were guided solely by the ear. But they differ greatly from one another in their conceptions; so that an unexperienced reader knows not what to follow. Some deduce all from the Hebrew; others call in the Arabic, and the Coptic; or whatever tongue or dialect makes most for their purpose. And it is not uncommon to find in the same writer, sometimes two, sometimes three etymologies of the same word, some of which must be groundless.

In the theology of the Greeks are many ancient terms, which learned men have tried to analyse and define. But they seemed to have failed by proceeding upon fallacious principles.

It is said of the god *Vulcan*, that he was the same as *Tubal-Cain*; mentioned in Genesis. This notion is followed by many learned writers, and among others, by *Gale*. He afterwards affects to prove that the office of *Vulcan* corresponded to the character of *Tubal-Cain*, who was an instructor of every artificer in brass and iron. Upon the same principle *Philo Biblius*, speaking of *Chrusor*, who first built a ship, and navigated the seas; who also taught husbandry and hunting, supposes him to have been *Vulcan*, because it is farther said of him, that he first manufactured iron. From this partial resemblance to *Vulcan* or *Hephaestus*, *Bochart* derives his name from *Chores-Ur*, an artificer in fire. But these learned men do not consider, that though the name be ancient, and oriental, yet the character and attributes, are comparatively modern. *Vulcan* the blacksmith, who forged iron in mount *Ætna*, was a character familiar to the Greeks and Romans. But this deity among the Egyptians and Babylonians, had nothing similar to this description. They esteemed *Vulcan* the chief of the gods, the same as the Sun: his name is compounded of *Baal-Cahen*, *Belus Sanctus*. He was looked on

as the source of all Divinity, the Father of the gods. They had no notion of his being an artificer in brass or iron; or indeed any artificer at all. We must not therefore judge of the ancient theology from that of the Greeks and Romans; especially from the descriptions of their poets.

To bring one more instance. Among all their demon-herd, who is so odious, so contemptible as *Priapus*? His hideous figure was used only to frighten children, and drive away birds from fruit trees. Yet this scarecrow was revered by the Egyptians as the principal god. This wretched divinity of the Romans was looked upon by these as the Soul of the world; the first principle, which brought all things into being, stiled in the *Orphic Hymnus*, "The first-born of the world, from whom all the immortals and mortals were descended."

It may be farther remarked concerning Grecian etymologies; the Greeks mistook temples for deities, and places for persons.

They changed every foreign term to something similar in their own language, similar in sound, though quite different in sense.

They constantly mistook titles for names, and hereby multiplied their gods and heroes.

All the common departments of the deities are fables. *Pollux* was really a Judge; *Ceres* a Law-giver; *Bacchus*, the god of the year; *Neptune* was a Physician, and *Æsculapius* the god of thunder.

Colonies always went out under the patronage of some god, who was in after-times supposed to be the real Leader. Frequently the whole of the transaction was imputed to him. Hence, instead of one person, we must put a people. E. G. "*Hercules* did this:" i. e. the Army conducted by him, or consecrated to him.

[To be continued.]

An

*An Extract from a Book entitled, FREE THOUGHTS on the
BRUTE-CREATION: by John Hilldrop, D. D.*

[Continued from page 261.]

19. **T**ELL me not that God may do this by an arbitrary act of his Will, and be no more unjust in striking them out of the list of beings, than in bringing them into it; that he may resume a grant that he had freely given them; and who shall presume to *stop his hand, or limit his power, and say what dost thou?* This is arguing from the principles of human weakness and ignorance. The counsels of God are not arbitrary in the human sense of that word, but founded on the immutable principles of infinite wisdom, goodness, and truth, and therefore *without variableness or shadow of changing*, James i. 17. His counsels, like his nature, are *the same yesterday, to-day, and for ever*. Heb. xiii. 8.

It would be the highest presumption to pretend to limit the power of the Almighty; yet all agree in this, that Omnipotence itself can do nothing that implies a contradiction. But is it not a manifest contradiction to infinite wisdom, to make and unmake, to create and destroy? The same infinite wisdom and power that brought them into being, must of necessity (pardon the expression) preserve them in it, unless we could suppose that he, who from eternity saw through all the possibilities of being, in whom every part of the creation *lives, and moves, and has its being*, should see a reason for creating at one time, and destroying at another, the works of his own hands.

20. Indeed Mr. *Locke*, in his Controversy with the Bishop of *Worcester*, page 148, makes a kind of objection to what has been here advanced. *I take liberty to observe, that if your Lordship allows brutes to have sensation, it will follow either*

Q q 2

that

that God can and does give to some portions of matter a power of perception and thinking; or that all animals have immaterial, and consequently, according to your Lordship, immortal souls. And to say that fleas and mites, have immortal souls, will possibly be looked on as going a great way. Many Writers since his time have improved this thought, in order to ridicule the immateriality of the Soul, by mentioning *the Ecls in Vinegar*, the numberless nations, which to the naked eye appear as the *blue of a plum*, but are discovered by the Microscope, to be the proper inhabitants of that particular orb. But let them try the utmost strength of the objection; and what will it prove, but the ignorance and presumption of those that make it? Is it not a more surprising instance of the almighty power of God, to form so wonderful, so beautiful, a piece of mechanism in one of these minute Animals, than in an Ox or a Horse, a Whale or an Elephant? What less than infinite Wisdom and Power, could form a little portion of matter, too small to be viewed by the naked eye, into that almost infinite variety of parts, that are necessary to form an organical body? Do but consider, how inexpressibly fine, and delicate, must the several parts be, that are necessary to form the organs, to proportion the structure, to direct the machinery, and preserve and supply the vital and animal action in one of these imperceptible animals! Yet every part that is necessary to animal life, is as truly found in one of them, as in *Behemoth* and *Leviathan*. I doubt whether any wisdom but that which framed them, can comprehend the structure, the symmetry, the beauties of this almost imperceptible generation, and think it must needs exceed any finite understanding to conceive, much less to explain, how such an infinite variety of parts, and exercise of powers, could be contained or exerted within so narrow a space. First, the *Heart*, the fountain of life; then *the Muscles* necessary to produce motion; *the Glands* for the secretion of juices; the

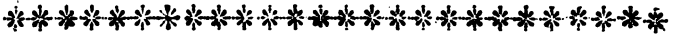
Ventricle

Ventricle and Intestines for digesting their nourishment, and numberless other parts which are necessary to form an organical body. This knowledge is too wonderful and excellent for any human understanding, and it may reasonably be doubted, whether the angels themselves are able to explain and comprehend it.

But when we further consider, that each of those members are themselves also organical bodies, that they consist of Fibres, Membranes, Coats, Veins, Arteries, Nerves, and numberless Springs, Tubes, and Pullies, too fine for imagination itself to conceive, try in the next place whether you can form the least guess, how infinitely fine must the parts of those Fluids be, that circulate through these Tubes, as the Blood, and animal Spirits, which in the largest Animals are so exquisitely fine, as no imagination can conceive. Can any wisdom, any power, less than infinite, produce such wonderful effects and appearances as these? *Infinite Wisdom* is as wonderfully displayed in the smallest, as in the greatest works of the creation, and nothing less than the same Wisdom that formed the universal System, could possibly produce the smallest and most contemptible being in nature. I say then, *that all these effects of infinite Wisdom were intended to answer some end, to serve some purpose, or they were not: they contributed something to the beauty and harmony of the whole, or they did not: they were either useful and necessary in their several ranks and orders, or superfluous and useless:* take which side of the dilemma you please, and see what consequences will follow. If you say they were made for some end, to answer some purpose, that they contributed to the beauty and harmony of the whole, it will necessarily follow, that they do so still, unless you will venture to say, that what was once necessary is not so now; which would be an absurd and blasphemous imputation upon infinite Wisdom.

[To be continued.]

An



*An Answer to Mr. Madan's Treatise, on Polygamy and Marriage:
in a Series of Letters to the Rev. J. Wesley: by Mr. J. Benson.*

[Continued from page 264.]

20. **B**UT I have not yet done with these scriptures: Mr. Madan thinks them full proofs that "the business of marriage was left by *Moses* as (he says) it was first ordained, to the one simple act of union," that consequently "nothing else, no form or ceremony whatsoever, is of divine institution;" that "nothing else is essential to constitute a marriage in the sight of God; but that this is," page 24. Now I am so far from being of his mind, that I think them full proofs of the contrary. What marriage was at its first institution, I shall consider by and by: at present I shall observe that these very passages, on which he lays so much stress, and makes the pillars of his scheme, not only suppose that after the simple act he speaks of had taken place, the parties were still unmarried, not yet *man* and *wife*, but they both expressly enjoin (as he himself allows, vol. ii. p. 56, 57,) a particular *form* or *ceremony*. For they command in express words, that the man who had defiled the virgin (as in Exodus) should *endow her*; or (as in Deuteronomy) should give unto the damsel's father fifty shekels of silver, and this in order to his having her as a wife, *וַתֵּיָחַד לָהּ* *sibi in uxorem*. for a wife to him. Now in the former passage he is commanded to pay money according to the dowry of virgins, and as in the latter passage the sum is specified, fifty shekels of silver, it appears, by comparing the two passages together (as Mr. Madan himself says,) that this was the usual dowry of virgins. It follows therefore that this whole matter was a ceremony or form of marriage appointed for a wife end, viz. that a young couple might not huddle up a

match

match on a sudden, much less go together like two brute beasts, but might proceed in a prudent and regular manner, giving the damsel's parents notice of their design, and if she was under age, obtaining their consent and blessing. Or suppose the sum had not been fixt, and the dowry paid had been considered as the purchase of the virgin, still the law or custom, enjoining it to be paid, and that as Mr. *Madan* thinks in the presence of witnesses, before they could lawfully go together, would prevent their proceeding in a clandestine manner, and would render their marriages as formal and serious as ours are. And that *custom* before, and *law* after the time of *Moses* did so enjoin, appears from the story of *Dinah*, and from the passages now under consideration, as well as from many others in the Old Testament.

21. Add to this, that *betrothing* and *espousing* were usually practised by them in those days; and though we are not informed particularly, with regard to the form whereby this was done, yet we have reason to believe it implied a mutual contract between the parties, entered into before witnesses, with promises, and solemn engagements, whereby they bound themselves to each other. And if (as Mr. *Madan* tells us, page 25,) according to the *former*, the woman (suppose) bound herself to the man by *verba de futuro*, "I will take thee to my husband;" and according to the *latter*, by *verba de presenti*, "I do take thee to my husband;" I see not (as Mr. *Madan* acknowledges, vol. ii. p. 50, 51,) how this, especially the latter, *espousing*, differed materially from our marriages: only that if the woman, while in her father's house, or under age, was espoused to a man, the father, if he pleased, might put a negative upon it, and so make the matter null and void. And as on the one hand, we may challenge Mr. *Madan* to shew *one single instance* in the whole Bible, where the union he speaks of, *alone*, (not preceded nor accompanied by any contract or ceremony) made a woman a man's *wife*; so on the other, I can shew him an instance, where a woman is said to be a
man's

man's *wife*, merely by virtue of this previous contract, called *Betrothing*, though no such *personal union* had taken place. So in Deuteronomy xxii. and ver. 22, we have the following passage; "If a damsel that is a virgin be betrothed unto a husband, and a man find her in the city and lie with her, then shall ye bring them both into the gate of that city, and shall stone them with stones that they may die: the *damsel*, because she cried not, being in the city; and the *man*, because he hath humbled his *neighbour's wife*." This passage I quote from Mr. *Madan's* own book, page 63; and he adds, "Such is the law of the most High, against *adultery*, or the defilement of another *man's wife*." Whence I conclude that Mr. *Madan* himself, believes at times, that this *union* is not absolutely essential to constitute a marriage; but that a woman may be strictly and properly married to a husband by a mere contract, and made his wife in such a sense, that the defilement of her, by another man, shall be deemed proper *adultery*. This one passage is, I apprehend, a sufficient confutation of his whole system: even because it prefers a *contract* of marriage, of which he makes no account, before that *union*, which he makes the only ordinance; and where a woman was bound to a man by the former, it pronounces her connexion with another man by the latter, (I will not say *null* and *void*, but) so complete an adultery, as to deserve to be punished with death.

Now if Mr. *Madan's* doctrine were true; if this carnal union were absolutely essential to marriage, and "nothing else were essential to it," (page 24,) can it be supposed that God himself would set *this* entirely aside, merely because of a preceding contract, can it be supposed, that, where this had *not* taken place, he should declare a woman to be married; and where it *had* taken place, that he should sentence her to die for having *committed adultery*? So little reason has Mr. *Madan* to appeal to the Scripture respecting this subject!

22. I have already shewn that according to one part of his doctrine, a man could never know whether he *himself* was married or not. But another, according to this doctrine in every part, should be quite uncertain as to *others*, whether they are married. For there can be but two ways of knowing this: either 1. The *word* or *oath* of one or both the parties must be taken; or, 2. Men and women must go together like male and female brutes in open day light, and before witnesses. If Mr. *Madan* is consistent with himself, he will adopt this latter mode of transacting the business, and it must be confessed it would sufficiently answer the end; only that he has inadvertently forgot himself, and said something about *motives*, *ends*, and *intentions*, which will still render it an absolute uncertainty whether what we see with our eyes is marriage, or merely an act of whoredom. Because it seems, if this woman who thus modestly yields up her person before witnesses, "does not intend marriage, but the mere gratification of lust, &c." or "shall hereafter depart from him to another man," it is after all no better than whoredom.

[*To be continued.*]



The true ORIGINAL of the SOUL.

[*Continued from page 267.*]

6. TWO places there are especially where this matter is purposely handled in the scripture: in both which, the soul is said to be conceived in the womb, and brought forth by the virtue of generation as well as the body. The first we find in the book of Job, where he, in making his moan to God, useth these words: *Thine hands have made me, and fashioned me together round about: hast thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh, and hast fenced me with bones and sinews,* Job x. 8. 10, 11. The other we have in the book of Psalms, where

David speaketh unto God in this manner; *Thou hast possessed my reins; thou hast covered me in my mother's womb. My substance was not hid from thee, when I was made in a secret place, and curiously wrought as in the lowest parts of the earth; thine eyes did see my mass, (or whole substance,) yet being imperfect, and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them,* Psal. cxxxix. 13. 15, 16. Now if the soul be immediately created by God, how could they so peremptorily affirm that the whole man was formed in the womb, poured out as milk, curdled like cheefe? &c. which that they both jointly affirm, will plainly appear, if we consider these three things: man, or me, secret place, and mass or substance. For the first, it is manifest they do not herein speak of their own persons only, but rank themselves with all mankind; so that man here signifies all mankind, male and female, soul and body, and one as well as the other. When therefore they both expressly affirm, that man is conceived in the womb, it followeth that all men and women's souls, have their original together with their bodies. As for the term, *secret place*, it signifieth the womb of the mother, which is expressly named where he saith, *thou hast covered me in my mother's womb*: therefore when David saith, he was *wonderfully formed in a secret place*, he intimateth that the conception of the whole man, is made in the womb. Lastly, the word *mass* or *substance*, which he addeth afterwards, makes it yet more manifest, for it signifieth all whatsoever is in man, which is also proved by the words that follow: for he saith, that this whole mass or substance of man which is formed in the womb, was described in the book of God's providence, and who dare deny but the soul as well as the body was from all eternity known unto the providence of God? For it is not meant of the members of the body only, but according to the meaning of the words in the original, all things whatsoever in man, are brought forth in continuance of time, which before were not. So that from these

these scriptures I conclude : if whole man, his whole mass or substance be conceived in the womb of his mother, then his soul, together with his body, is propagated out of, or by virtue of the seed. But whole man, together with his whole mass or substance, is conceived in the womb of his mother ; therefore the soul, together with the body, is brought forth by virtue of the seed.

7. Like unto these is that other speech of David ; where he confesseth that not his body only, but he himself, both soul and body was conceived in sin. He saith, *Behold I was shapen in iniquity, and in sin did my mother conceive me*; Psa. li. 5. Whence it appeareth, not only that the whole man is conceived in the womb, but that he is bred and born in sin ; yea corrupt and sinful even from the very first conception, which (as we shall afterward see) could not possibly be if the soul were immediately created of God.

8. The prophet Jeremiah likewise, or the Lord by the prophet, speaketh thus : *Before I formed thee in the womb, I knew thee ; and before thou camest forth out of the womb I sanctified thee*. Whence it appears, not only that the whole man, the soul as well as the body, is formed in the womb ; but also that the soul is present, and in some sanctified by grace (as all are corrupt by nature) even from the beginning ; for so it may well be understood, that *Jeremiah* was sanctified, as *John Baptist* also was, even from his mother's womb : yea, before he was born even from the time of his first forming in the womb. And seeing such sanctification cannot be ascribed to a body without a soul ; it will follow that as all are sinful, and some in part sanctified, even from the very conception, neither of which can be without a soul : so all receive both soul and body together at the very first conception.

[*To be continued.*]

An Extract from Mr. BAXTER's Certainty of the WORLD
of SPIRITS: fully evinced by unquestionable Histories of
Apparitions, Witchcrafts, &c.

[Continued from page 269.]

IN the town of *Beckington*, in *Somerſetſhire*, lived *Mary Hill*, a maid of about eighteen years of age, who having lived very much in the neglect of her duty to God, was ſome time before Michaelmas was twelve month, taken very ill, and being ſeized with violent fits, began to vomit up about two hundred crooked pins. This drew a numerous concourſe of people to ſee her: to whom, when in her fits, ſhe conſtantly affirmed, that ſhe ſaw againſt the wall of the room, wherein ſhe lay, an old woman named *Elizabeth Carrier*.

About a fortnight after, ſhe began to vomit up nails, pieces of nails, pieces of braſs, handles of ſpoons, and ſo continued to do for the ſpace of ſix months and upwards: and in her fits, ſhe ſaid there appeared to her an old woman, named *Margery Coombes*, and one *Ann Moore*; who alſo by a warrant from two Juſtices of the Peace, were apprehended and brought to the Seſſions held at *Brewton*. The perſons bound over to give evidence, were *Sufanna Belton*, and *Ann Holland*, who upon their oaths depoſed, that they hooked out of the navel of the ſaid *Mary Hill*, as ſhe lay in a dead fit, crooked pins, ſmall nails, and ſmall pieces of braſs, which were produced in Court before the Judge, and from him handed to the Jury to look upon them. Whereupon Mr. *Francis Jeſſe*, and Mr. *Chriſtopher Brewer* declared, that they had ſeen the ſaid *Mary Hill* vomit up, at ſeveral times, crooked pins, nails, and pieces of braſs, which they alſo produced in open Court: and to the end, they might be aſcertained it was no impoſture,

imposture, they declared, they had searched her mouth with their fingers before she vomited.

Upon which the Court thought fit to call for me, who am the Minister of the parish, to testify the knowledge of the matter, which I did to this effect: that I had seen her at several times, after having given her a little small beer, vomit up crooked pins, nails, and pieces of brass. That to prevent the supposition of a cheat, I had caused her to be brought to a window, and having looked into her mouth, I searched it with my finger, as I did the beer before she drank it. This I did, that I might not be wanting in circumstantial answers, to what my Lord and the Court might propose.

I well remember, a Gentleman on a Saturday came to my house (*incognito*) to know of me the truth of the country report about this maid, having seen some of the nails, &c. that she had vomited up. I told him it was very true, and if he would stay in town till the morning, he might see it himself, for his own satisfaction. This he did, and early in the morning, was called to see her. But because beer was not given her when she wanted it, she lay in a very deplorable condition, till past two in the afternoon; when with much difficulty, she brought up a piece of brass, which the said Gentleman took away with him. Though before the said piece of brass came up, he told me he was satisfied of the truth of the thing, because it was impossible for any mortal to counterfeit her miserable condition. She sometimes lying in a dead fit, with her tongue swelled out of her head, and then reviving, she would fall to vomiting, but nothing came up till about two o'clock in the afternoon. Nay, so curious was he to anticipate any cheat, that he searched her mouth himself, gave her the beer, held her up in his hand, and likewise the basin, into which she vomited, and continued with her all this time, without eating and drinking, which was about eight hours, that he might be an eye-witness of the truth of it. Nay, farther, he found the maid living only with
a bro-

a brother, and three poor sisters, all young persons, and very honest, and the maid kept at the charge of the parish, were sufficient testimonies they were uncapable of making a cheat of it. The Gentleman I now mentioned, was (as I afterward learnt) 'Squire *Player*, of *Castle-Cary*.

After the assizes, she was turned home, but she grew worse than ever, by vomiting of nails, pieces of glass, &c. So that one day, she being taken desperate ill, I was sent for to pray with her, and compassionating the deplorable condition of her condition, I at last resolved to take her into my own house, where in a short time, the vomiting ceased; though for some space her distorting fits followed her. But, blessed be God, she is now, and has been for a considerable time in very good health, and fit for service.

April 4, 1691.

MAY HILL, Minister of
Beckington, in the County of Somerset.



An A N E C D O T E .

SIR *John Mason*, Privy-Counsellor to King *Henry* the Eighth, on his death-bed, delivered himself to those about him to this purpose: "I have seen five Princes, and have been Privy-Counsellor to four. I have seen the most remarkable things in foreign parts, and been present at most state-transactions for thirty years together, and have learned this, after so many years experience, that Seriousness is the greatest wisdom, and a good Conscience the best estate: and was I to live my time over again, I would change the Court for a Cloyster: my Privy-Counsellor's bustles, for a quiet Retirement: and the whole life I have lived in the Palace, for one hour's enjoyment of God in the Chapel: all things else forsake me, beside my God, my Duty, and my Prayer."

LETTERS.

L E T T E R S.

L E T T E R CCC.

[From Miss M. Dale, to the Rev. Mr. Wesley.]

June 18, 1765.

Rev. Sir,

HOW reviving is the thought, that I need not sin, nor doubt any more! O that I may be faithful to his all-sufficient grace. At present, all my desires are unto him, and to the remembrance of his Name, and I can trust for the future. Christ is mine, and I am satisfied with my portion. I want nothing beside, but more of what he delights to bestow: to drink deeper into His spirit, who was meek and lowly of heart. My thoughts indeed wander after things insignificant and trifling, and interrupt thoughts that would be profitable. I want power to check them immediately. O that every thought was brought into obedience to Christ! Surely he who spared not his own Son, but delivered him up for us all, shall with him freely give us all things. I cannot doubt his willingness. O who would not love such a Saviour as thee!

I find continually free access to the throne of grace. O God, how good art thou to me who am so unworthy of the least of thy mercies! I often wonder why he bestows his love on me! I am always happy in him, but not equally so; yet for this month or six weeks I have experienced more equality, excepting for a day or two.

May our good God bless you, dear Sir, which is the prayer of your affectionate Daughter,

MARGARET DALE.

LETTER

L E T T E R C C C I.

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

Rev. and dear Sir,

London, July 20, 1765.

I Have had the opportunity of hearing of your welfare time after time, particularly by a letter to Mr. Franks, wherein you declare, "Your eye grows not dim, nor is your natural force abated." I praise God for this: and hope he will strengthen you to continue with us for years. Though indeed death might be more desirable for your own sake, yet for the Church's, we must desire your life. I wish you good luck in the name of the Lord: that he may give you abundance of peace in your own soul, and to see your labour still successful, and your children walking in the Truth.

It is a time of release at present for me. For these eighteen months, it has been a season of the bitterest inward trials, with very little intermission. What will be the event, God knows. Only this I know, "He does not willingly afflict;" and therefore when the end is answered, he will remove them. However it is not a little thing for a man to feel himself, and to know that he has a *desperately wicked heart*. I have been various times upon the very borders of leaping into hell, through the enmity I have felt against God. But I am yet in the land of the living, and at present, my spirit rejoices in God my Saviour.

I think we have no great reason to complain in London. Our Congregations, both at Spitalfields and West-Street, are increasing. Many backsliders are healed. Those who have been at a low ebb, are much quickened, and in general all is very peaceable: only two or three are disturbed in their minds about the imputation of Christ's righteousness, having strenuously insisted upon it (though not in public) in the bad sense. Messrs. Jones, Olivers, and others, have been with them, but nothing was done; only they prevailed upon them to read John Goodwin's Treatise on that subject.

I should

I should like to see all Preachers, connected with us, have their hearts so in the work as to preach frequently, to meet Societies, Bands, &c. and to do all other occasional things which come in the way. In this very thing I myself must plead guilty: but the chief cause has been depression of spirit through manifold temptations. I hope the Lord will, ere long, pluck my feet out of the net, that I may run the way of his commandments. In the mean time, I beg leave to subscribe myself, your Son and Servant in the Gospel,

B. COLLEY.

L E T T E R CCCII.

[From Nathaniel Gilbert, Esq; to the Rev. Mr. Wesley.]

Antigua, July 22, 1765.

Rev. and dear Sir,

ALTHOUGH not many wise men after the flesh, not many mighty, not many noble are called; yet there are some. In this number I may reckon Rear Admiral T——ll, who at present commands on this station. His call is the more wonderful, not only on account of his rank, but also as he is a great Mathematician, and has spent a good part of his life on board ships of war; which I look upon to be emblems of hell, if there be any emblems of it upon earth. How gracious hath the Lord been to me, in raising me up a friend in this place! He had formerly lived a dissolute life; but the Lord, some years ago, made use of *Barclay's Apology* as the means of awakening him. He commanded his Majesty's ship Buckingham, of seventy guns, in 1758, when he had an engagement with the *Florissant*, of seventy-four guns, and a Frigate; in which he lost three fingers of his right hand. But he says, that though his pain was as violent as if his hand had been held in boiling oil, yet he could not help praising God, in the midst of it. He will not allow that he received remis-

sion of sins till very lately, yet he says, he has often felt such joys, that if they had continued, Nature must have sunk under them without extraordinary supports.

I would inclose you his Notes and Letters to me, but that they will swell the postage too high; therefore I content myself with sending you some extracts from them. What surprises me is, that when he was in England, he mentioned his state to Mr. Law, who told him it was all delusion. He expects to receive orders some time next year, to return to England the Spring following: and if he should arrive there in your life time, he will desire to be acquainted with you. As he had but little assistance from men or books, and I have too little experience myself, to be of much service to him, he will probably have many questions to propose, which may take up more of your time than you usually give to one person at once. We are usually together once in two or three weeks, and always join in prayer before we part. He has entirely laid aside Mathematicks, and devotes all the time he can spare from business, to Religion.

I might well take shame to myself, that with the superior advantages I have enjoyed, he should outstrip me so greatly; but this is verified in regard to us, as well as to many others, the first shall be last, and the last first. God only knows when I shall be able to inform you that my Wife and myself have found peace; but it is a great mercy that we have been kept from falling off wholly. I still hope that the Lord has good things in store for us. I usually meet the little Society twice a week, and speak to them as I am able. A free Negro-woman, found peace lately. A Mulatto-woman, who received the Blessing before my Brother went away, appears to me to be a person of great grace. My Negro-woman, Bessy, whom you baptised at Wandsworth, has been kept ever since; and is still able to rejoice in God. I flatter myself, that you sometimes remember me and mine in your addresses to the throne of grace. May the Lord preserve and keep you, as
he

he hath hitherto done, and may he grant that the afflictions you meet with may work out for you a far more exceeding and eternal weight of glory! I am, Rev. and dear Sir, your affectionate Son in the Gospel,

NATHANIEL GILBERT.

L E T T E R C C C I I I .

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Esq;]

June 10, 1765.

I Have been strangely exercised with dryness, hardness of heart, desertion and horrible desolation, even since I saw you last; but not daring to murmur, I am silent and resigned. Some transient flashes of consolation have been afforded me in this long, darksome night of tribulation. I am absolutely forbid to seek external comfort, either from the works of Nature, men or books. A few tears now and then are allowed me. I know that my Beloved is near me; hears my sighs and groans and bitter wailings, and I humbly hope he will soon relieve me. His blessed will be done! I begin to feel my heart soften this very instant. Adieu Brother pilgrim. Let us proceed on our way to Mount Zion with courage.



P O E T R Y.

The NIGHTINGALE and GLOW-WORM.

A Nightingale that all day-long,
 Had cheer'd the village with a song;
 Nor yet at eve his note suspended,
 Nor yet when even-tide was ended,

S f 2

Began

Began to feel, as well he might,
 The keen demands of appetite;
 When looking eagerly around,
 He spied far off upon the ground,
 A something shining in the dark,
 And knew the Glow-worm by his spark,
 So stooping down from hawthorn top,
 He thought to put him in his crop;
 The worm aware of his intent,
 Harangued him thus right eloquent.
 Did you admire my lamp, quoth he,
 As much as I your minstrelsy,
 You would abhor to do me wrong,
 As much as I to spoil your song;
 For 'twas the self same Power divine,
 Taught you to sing, and me to shine;
 That you with music, I with light,
 Might beautify and cheer the night.
 The songster heard his short oration,
 And warbling out his approbation,
 That pleased him as my story tells,
 And found a supper some where else.

Hence jarring Sectaries may learn,
 Their real interest to discern:
 That brother should not war with brother,
 And worry and devour each other;
 But sing and shine by sweet consent,
 Till life's poor transient night is spent;
 Respecting in each other's case
 The gifts of Nature and of Grace.
 Those Christians best deserve the name
 Who studiously make peace their aim;
 Peace, both the duty and the prize
 Of him that creeps and him that flies,

VERSES.

VERSES, *supposed to be written by Alexander Selkirk, during his solitary abode in the Island of Juan Fernández.*

I Am monarch of all I survey,
 My right there is none to dispute;
 From the centre all round to the sea,
 I am lord of the fowls and the brute.
 Oh Solitude where are thy charms,
 That fages have seen in thy face?
 Better dwell in the midst of alarms,
 Than reign in this horrible place.

I am out of Humanity's reach,
 I must finish my journey alone;
 Never hear the sweet music of speech,
 I start at the sound of my own.
 The beasts that roam over the plain,
 My form with indifference see,
 They are so unacquainted with man,
 Their tameness is shocking to me.

Society, friendship, and love,
 Divinely bestowed upon man;
 Oh had I the wings of a dove,
 How soon would I taste you again!
 My sorrow I then might assuage,
 In the ways of Religion and Truth,
 Might learn from the wisdom of age,
 And be cheer'd by the sallies of youth.

Religion! what treasure untold,
 Resides in that heavenly word!
 More precious than silver and gold,
 Or all that this earth can afford.

But

But the sound of the church-going bell,
 These vallies and rocks never heard,
 Ne'er sighéd at the sound of the knell,
 Or smiléd when a sabbath appeared.

Ye Winds that have made me your sport,
 Convey to this desolate shore,
 Some cordial endearing report
 Of a land I shall visit no more.
 My friends do they now and then send,
 A wish or a thought after me?
 O tell me, I yet have a friend,
 Though a friend I am never to see.

How fleet is a glance of the mind!
 Comparéd with the speed of its flight,
 The tempest itself lags behind,
 And the swift winged arrows of light.
 When I think of my own native land,
 In a moment I seem to be there;
 But alas! Recollection at hand
 Soon hurries me back to despair.

But the sea-fowl is gone to her nest,
 The beast is laid down in his lair,
 Evén here is a season of rest,
 And I to my cabin repair.
 There is mercy in every place,
 And Mercy, encouraging thought!
 Gives even Affliction a grace,
 And reconciles man to his lot.

The C R I C K E T.

LITTLE inmate full of mirth,
 Chirping on my kitchen hearth;
 Wherefoe'er be thine abode,
 Always harbinger of good;

Pay

Pay me for thy warm retreat,
 With a song more soft and sweet;
 In return thou shalt receive
 Such a strain as I can give.

Thus thy praise shall be express,
 Inoffensive, welcome guest!
 While the Rat is on the scout,
 And the Mouse with curious snout,
 With what vermin else infest
 Ev'ry dish and spoil the best;
 Frisking thus before the fire,
 Thou hast all thy heart's desire.

Though in voice and shape they be,
 Form'd as if a-kin to thee,
 Thou surpassest, happier far,
 Happiest grasshoppers that are;
 Their's is but a summer's song,
 Thine endures the winter long,
 Unimpaired and shrill and clear,
 Melody throughout the year.

Neither night nor dawn of day
 Puts a period to thy play;
 Sing then—and extend thy span
 Far beyond the date of man.
 Wretched man, whose years are spent,
 In repining discontent;
 Lives not, aged though he be,
 Half a span compar'd with thee.

A C O M P A R I S O N.

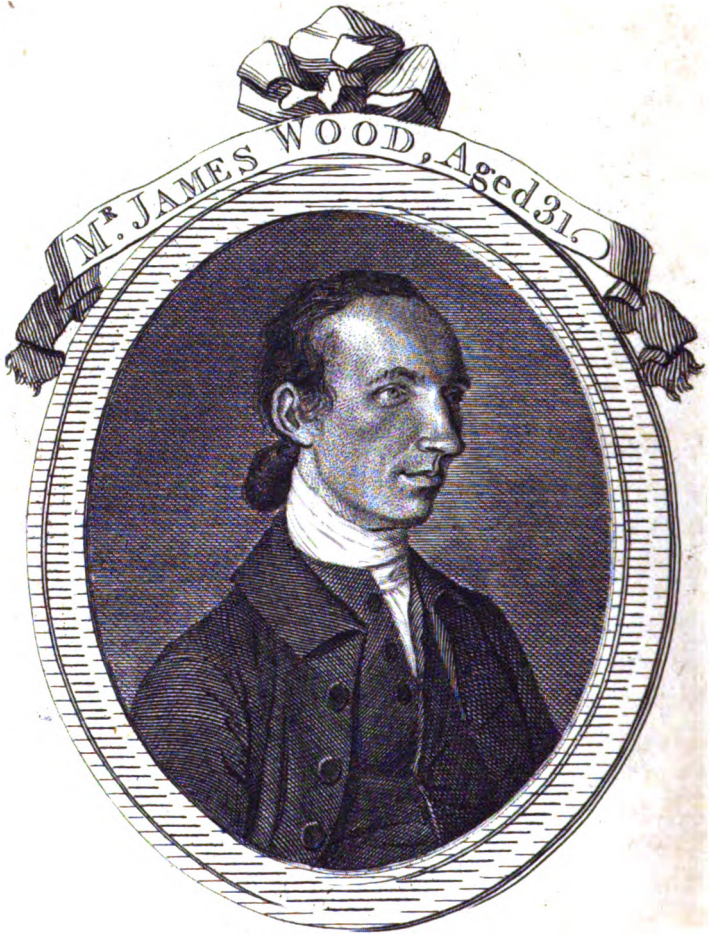
THE lapse of time and rivers is the same,
 Both speed their journey with a restless stream;
 The silent peace with which they steal away,
 No wealth can bribe, no prayers persuade to stay;

Alike

Alike irrevocable both when past,
 And a wide ocean swallows both at last,
 Though each resemble each in every part,
 A difference strikes at length the musing heart;
 Streams never flow in vain; where streams abound,
 How laughs the land with various plenty crown'd!
 But Time which should enrich the nobler mind,
 Neglected, leaves a dreary waste behind.

An Epitaph on the Death of Mr. CHARLES PERRONET.

HERE lies, who late a living emblem lay
 Of human greatness, in a tent of clay;
 A pilgrim, wand'ring through this desert wild,
 Weak as a Reed, and helpless as a Child:
 Whose strengthen'd arm by Faith untaught to yield,
 Oft foil'd the Tempter, and maintain'd the field.
 In wars without, in warring fears within,
 He conquer'd Terror as he conquer'd Sin;
 Look'd for himself to Him, whose potent breath
 Can light up Darkness, or extinguish Death:
 Dart from his eye destruction on the foe,
 And make hell tremble as she hears the blow:
 He look'd, and found what all who look receive,
 Strength to resist, and Virtue to believe;
 Meek, to endure and suffer from his God
 The tender chastenings of a Father's rod:
 While thus corrected, as by Pain refin'd,
 His spirit groan'd to leave its dross behind:
 The dross is left—no more his spirit mourns,
 But spreads her wings, and to her Ark returns;
 Great Ark of Rest—the sufferer's bright abode:
 The Arms of Jesus, and the Ark of God!





T H E

Arminian Magazine,

For JULY 1783.



*The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILBENUS, against a VINDICATION
of the Synod of DORT.*

[Continued from page 284.]

MR. Baxter says, "They* do not only respect Infidelity, and other sins, as the cause of damnation, but as the state in which God findeth many, when he denieth them the grace of Faith. You speak not a word of Impenitency. It is clearly granted by you all, that That was not looked upon in the act of Preterition. But for its companion, Infidelity, God had respect to that, as the state wherein he found many. I pray how many are they? and which? Infants, or adults only? 2. Is there not a fallacy in those words, "When he denieth them the grace of Faith?" He denies it to the Reprobates for ever; and therefore if you understand it of his denial of this grace in the last stage of their lives, he must needs find them *then* in a state of Infidelity. Or, 3. Do you

* The Synod.

mean the Heathens, by these *many*? What state can they possibly be found in else, when God denies them the grace of Faith? But 4. Did God find *any*, really in the state of Infidelity, when he denied them the grace of Faith, according to the doctrine of the Synod? Do not they and you conclude, that Preterition is the denial of this grace? It is proved already that they do so. And you know, some of them are of opinion (and that opinion, not rejected by the rest) that in his Preterition God considered mankind, only as having a possibility of being. Did God find any then in a state of Infidelity? They that bring the decree of Reprobation down lowest affirm, that it was passed in consideration of the fall of *Adam*. To this purpose I might produce a cloud of witnesses were it not needless, seeing we find so much in confirmation of it amongst the very decrees of the Synod, to which all those Divines subscribed. But Mr. *Baxter* proceeds, and tells us of the Synod further, that

“Of all the Non-elect they determine that God leaves them only in that misery, into which, by their own fault, they precipitate themselves: and that he leaves them by his just judgment to the malice and hardness of their own hearts.” It is most certain, when ever God leaves men, he doth it by his most just judgment: but that he should leave them to the malice and hardness of their own hearts, before this malice and hardness be found in them, were very strange. And unless *Adam's* sin, or original sin, upon which the decree of Reprobation passed against them, be malice and hardness of heart, I see no truth in that assertion, that God leaves them (then) to the malice and hardness of their own hearts. This is indeed a misery, into which men by their own personal faults, precipitate themselves: such is not that which you and the Synod speak of; neither by omission, nor by commission, nor by consent. How then? It is the fault of their nature, which they are made guilty of only by imputation, faith
Calvin.

Calvin. To which I will add that of *Lubbertus*: "Our carnal generation from *Adam*, fallen and guilty, neither is, neither can be, the cause of that original guilt, which we derive from him; but the imputation of sin committed by him, &c." And if it be thus, then you cannot say, they are only left in that misery, into which by their own (personal) fault, they precipitate themselves. Neither is it true, that they are only left in this misery; for according to the nature of the means, designed by this very decree, and subordinated to the execution of it, they are subjected inevitably to a far greater misery; first, of sin; and secondly, of condemnation and punishment. To proceed.

You say, "Though they deny Election to proceed upon foreseen Faith, (because God decrees to give that Faith, before we can be foreseen to have it) yet they purposely pass by the question, Whether foreseen Infidelity be in any the qualification of the object of Reprobation or Preterition: they took foreseen malice, hard-heartedness, men's own sin, and their own ways, to be the qualification of that object."

Answer 1. What? men's own sin, and their own ways too, did they take these to be the qualification of the object? It seems the Reprobates learn to go alone betimes. But I suppose they had not gone very far in those ways, whatever speed they made; for the Synod determine that this act of Reprobation or Preterition, passed against them upon the fall of *Adam*; and how many leagues had *Cain* travelled upon his own legs at that time? and yet he was the first of the travellers that were left in that fall. But if you have not mistaken them, the Synod have misled you, in these, their own ways; for whereas they say, "The Non-elect are those, whom God hath decreed to leave in the common misery, and not to bestow saving Faith upon them, but leaving them in their own ways, &c." Here is a description of Reprobation, with the effects of it. It is a reliction of men in the common state of misery, accompanied with the denial of saving Faith;

and here is their first setting forth in their progress of actual sins, till, having accomplished that unhappy voyage, at last they arrive at condemnation and just punishment, as the Synod reports it. Here then, if you consider the decree of Reprobation passed upon the account of *Adam's* fall; men's own actual sin, and their own ways are not a previous qualification for it, but a necessary consequent of it.

2. Unless malice and hard-heartedness be common titles for original sin, (and if they be, they are very absurd ones) you are as much out of the story as before. And so for Infidelity; for, Infidelity of this kind, as a sin, there can be none, till Christ, the object of saving Faith be propounded, He could not be propounded till after *Adam's* fall; but before that proposal, the act of Reprobation slept in, and prevented all the Non-elect of his saving benefits!

3. If God found many of these Non-elect, in a state of Infidelity (as you affirmed a little above,) why that should not be acknowledged as fit a qualification for Reprobation, as *Adam's* fall, or any other of their own sins, I cannot understand. But the truth is, though *they purposely pass by the question, yet* having first their decree of Reprobation upon the fall, to speak consonantly to that doctrine, they could make no question of it,

One thing more I must take notice of; you say, "God decrees to give Faith before we can be foreseen to have it." I would fain know, whether God's foresight hath no other perspective glass or way of discovery but his decree? For if he decrees to effect every thing in us, before we can be foreseen to have them; then it inevitably follows, that foreseen Infidelity, Malice, hard-heartedness, men's own sins, and their own ways are put upon the account of God's decree, and laid at the door of his efficiency. And then, whether to punish men for these, (if they be the effects of his own decree,) be justice in him or no, you go on and tell us of the Synod, "That they make Preterition an act of justice in

in God." But Sir; I have shewed you before, that a whole Assembly, (that at *Westminster*) make it not an act of justice, but of sovereignty. And may not this be the very sense of the Synod, by an equivocal use of the word justice?

For *Gomarus* saith, "Though God doth create men to destruction, he cannot be accused of injustice; in regard of a double right; 1. that of absolute dominion; 2. that of judgment, subordinate and relative to sin." So, saith he, "here appears a double justice. One is the justice of an absolute Sovereign, who is supposed to do no injustice whatever he doth, being under no law." In this sense the Supralapsarians call Proterition an Act of Justice. (*Jure Domini*.) Or, 2. the justice of a Governor or a Judge, who passeth no sentence of condemnation, but upon intuition of sin; and in this sense the Supralapsarians will not, but the Sublapsarians do acknowledge Proterition to be an act of Justice.

[To be continued.]

S E R M O N XVI.

On ISAIAH ix. 11.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

1. **I**N what a condition is the world at present? How does darkness, intellectual darkness, ignorance, with vice and misery attendant upon it, cover the face of the earth! From the accurate enquiry made with indefatigable pains by our ingenious countryman, Mr. *Brerewood*, (who travelled himself over a great part of the known world, in order to form the more exact judgment,) supposing the world to be divided into thirty parts, nineteen of them are professed Heathens, altogether as ignorant of Christ, as if he had never come into
the

the world: Six of the remaining parts are professed Mahometans: so that only five in thirty are so much as nominally Christians!

2. And let it be remembered that since this computation was made, many new nations have been discovered: numberless Islands, particularly in the South Sea; large and well-inhabited. But by whom? By Heathens of the basest sort, many of them inferior to the beasts of the field. Whether they eat men or no (which indeed I cannot find any sufficient ground to believe) they certainly kill all that fall into their hands: They are therefore more savage than lions, who kill no more creatures, than are necessary to satisfy their present hunger. See the real dignity of Human Nature! Here it appears in its genuine purity: not polluted either by those "General Corrupters, Kings," or by the least tincture of Religion! What will Abbe *Refeal* (that determined Enemy to Monarchy and Revelation) say to this?

3. A little, and but a little above the Heathens in Religion are the Mahometans. But how far and wide has this miserable delusion spread over the face of the earth? Inasmuch that the Mahometans are considerably more in number, (as six to five) than Christians. And by all the accounts which have any pretence to authenticity, these are also in general, as utter strangers to all true Religion, as their four footed brethren. As void of mercy as lions and tygers, as much given up to brutal lusts as bulls or goats: so that they are in truth a disgrace to human nature, and a plague to all that are under their iron yoke.

4. It is true, a celebrated Writer (*Lady Mary Wortly M.*) gives a very different character of them. With the finest flow of words, in the most elegant language, she labours to wash the Ethiop white. She represents them as many degrees above the Christians, as some of most amiable people in the world, as possessors of all the social virtues, as some of the most accomplished of men. But I can in no wise receive her report:

port: I cannot rely upon her authority. I believe those round about her had just as much Religion as their admirer had, when she was admitted into the interior parts of the Grand Signior's Seraglio. Notwithstanding therefore all that such a witness does or can say in their favour, I believe the Turks in general are little, if at all, better than the generality of the Heathens.

5. And little, if at all, better than the Turks; are the Christians in the Turkish dominions, even the best of them, those that live in the *Morea*, or are scattered up and down in *Asha*. The more numerous bodies of *Georgian*, *Circassian*, *Mengrelian* Christians, are a proverb of reproach to the Turks themselves: not only for their deplorable ignorance, but for their total, stupid, barbarous irreligion.

6. From the most authentic accounts we can obtain of the Southern Christians, those in *Abyssinia*, and of the Northern Churches, under the jurisdiction of the Patriarch of *Moscow*, we have reason to fear they are much in the same condition, both with regard to Knowledge and Religion, as those in *Turkey*. Or if those in *Abyssinia* are more civilized and have a larger share of Knowledge, yet they do not appear to have any more real Religion, than either the Mahometans or Pagans.

7. The Western Churches seem to have the pre-eminence over all these in many respects. They have abundantly more knowledge: they have more scriptural and more rational modes of worship. Yet two-thirds of them are still involved in the corruptions of the Church of Rome: and most of these are entirely unacquainted with either the theory or practice of Religion. And as to those who are called Protestants or Reformed, what acquaintance with it have they? Put Papists and Protestants, *French* and *English* together, the bulk of one, and of the other nation: and what manner of Christians are they? Are they *holy*, as he that hath called them is holy? Are they filled with *righteousness*, and *peace*, and *joy in the Holy Ghost*? Is there that mind in them

them which was also in Christ Jesus? And do they walk as Christ also walked? Nay, they are so far from it as hell is from heaven.

8. Such is the present state of mankind, in all parts of the world? But how astonishing is this, if there is a God in heaven? And if his eyes are over all the earth! Can he despise the work of his own hand? Surely this is one of the greatest mysteries under heaven! How is it possible to reconcile this with either the wisdom or goodness of God? And what can give ease to a thoughtful mind, under so melancholy a prospect? What but the consideration, that things will not always be so; that another scene will soon be opened. God will be jealous of his honour: he will arise and maintain his own cause. He will judge the prince of this world, and spoil him of his usurped dominion. He will give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. *The earth shall be filled with the knowledge of the Lord as the waters cover the sea.* The loving knowledge of God producing uniform, uninterrupted holiness and happiness, shall cover the earth, shall fill every soul of man.

9. "Impossible! will some men say. Yea, the greatest of all impossibilities! That we should see a Christian world! Yea, a Christian Nation, or City! How can these things be?" On one supposition indeed not only all impossibility, but all difficulty vanishes away. Only suppose the Almighty to act irresistibly, and the thing is done: yea, with just the same ease, as when God said, *Let there be light; and there was light.* But then, man would be man no longer: his inmost nature would be changed. He would no longer be a Moral Agent, any more than the Sun or the Wind, as he would no longer be endued with Liberty, a power of chusing or self-determination. Consequently, he would no longer be capable of virtue or vice, of reward or punishment.

10. But setting aside this clumsy way of cutting the knot, which we are not able to untie: how can all men be made holy

holy and happy, while they continue men? While they still enjoy both the Understanding, the Affections, and the Liberty, which are essential to a Moral Agent? There seems to be a plain, simple way of removing this difficulty, without entangling ourselves in any subtle, metaphysical disquisitions: As God is One, so the work of God is uniform in all ages: May we not then conceive, How He *will* work on the souls of men in times to come, by considering how He *does* work now? And how He *has* wrought in times past?

11. Take one instance of this, and such an instance as you cannot easily be deceived in. You know how God wrought in *your own* soul, when he first enabled you to say, *The life I now live, I live by faith in the Son of God, who loved me; and gave himself for me.* He did not take away your Understanding, but enlightened and strengthened it. He did not destroy any of your Affections: rather they were more vigorous than before. Least of all did he take away your Liberty, your power of chusing good or evil: he did not *force* you; but being *assisted* by his grace, you like Mary, *chose* the better part. Just so has he *assisted* five in one house to make that happy choice: fifty or five hundred in one city, and many thousands in a nation, without depriving any of them of that Liberty, which is essential to a moral Agent.

12. Not that I deny that there are exempt cases, wherein

“The overwhelling power of saving grace”

does for a time work as irresistibly as lightning falling from heaven. But I speak of God's general manner of working, of which I have known innumerable instances: perhaps more within fifty years last past, than any one in *England* or in *Europe*. And with regard even to these exempt cases: although God does work irresistibly *for the time*, yet I do not believe there is any human soul, in which God works irresistibly *at all times*. Nay, I am fully persuaded there is not. I am persuaded, there are no men living that have not many

times resisted the Holy Ghost, and made void the counsel of God against themselves. Yea, I am persuaded, every child of God has at some time, *life and death set before him*, eternal life, and eternal death, and has in himself the casting voice. So true is that well-known saying of St. Austin, (one of the noblest he ever uttered) *Qui fecit nos sine nobis, non salvabit nos sine nobis*: he that made us *without ourselves*, will not save us *without ourselves*. Now in the same manner as God has converted so many to himself, without destroying their liberty, he can undoubtedly convert whole nations, or the whole world. And it is as easy to him to convert a world, as one individual soul.

13. Let us observe what God has done already.

Between fifty and sixty years ago God raised up a few young men in the University of Oxford, to testify those grand truths, which were then little attended to,

That without Holiness no man shall see the Lord:

That this Holiness is the work of God, who worketh in us both to will and to do:

That he doth it of his own good pleasure, merely for the merits of Christ.

That this Holiness is The mind that was in Christ, enabling us to walk as Christ also walked:

That no man can be thus sanctified till he is justified: and

That we are justified by Faith alone. These great truths they declared on all occasions in private and in public; having no design but to promote the glory of God, and no desire but to save souls from death.

14. From Oxford, where it first appeared, the little leaven spread wider and wider. More and more saw the truth as it is in Jesus, and received it in the love thereof. More and more found redemption through the blood of Jesus, even the forgiveness of sins. They were born again of his Spirit, and filled with righteousness, and peace, and joy in the Holy Ghost. It afterwards spread to every part of the land, and a little

little one became a thousand. It then spread into *North Britain* and *Ireland*, and a few years after, into *New York*, *Pennsylvania*, and many other Provinces in *America*, even as high as *Newfoundland* and *Nova Scotia*. So that although at first this *grain of mustard seed* was the *least of all the seeds*, yet in a few years it grew into a *large tree*, and put forth *great branches*.

15. Generally when these truths, Justification by Faith in particular, were declared in any large town, after a few days or weeks, there came suddenly on the great Congregation, not in a corner (at *London*, *Bristol*, *Newcastle upon Tyne* in particular) a violent and impetuous power, which

“ Like mighty wind or torrent fierce,
Did then opposers all o'er run.”

And this frequently continued, with shorter or longer intervals, for several weeks or months. But it gradually subsided, and then the work of God was carried on by gentle degrees: while that Spirit, in watering the seed that had been sown, in confirming and strengthening them that had believed,

“ Deigné'd his influence to infuse,
Secret, refreshing as the silent dews.”

And this difference in his usual manner of working, was observable not only in *Great Britain* and *Ireland*, but in every part of *America*, from South to North, wherever the word of God came with power.

16. Is it not then highly probable, that God will carry on his work in the same manner as he has begun? That He *will* carry it on, I cannot doubt: however *Luther* may affirm, That a revival of Religion never lasts above a generation, that is, thirty years; whereas the present revival has already continued above fifty.) Or however prophets of evil may say, “ All will be at an end, when the first Instruments are removed.” There will then very probably be a great shaking:

but I cannot induce myself to think, that God has wrought so glorious a work, to let it sink and die away in a few years. No, I trust, this is only the beginning of a far greater work; the dawn of *the latter day glory*.

17. And is it not probable, I say, that he will carry it on, in the same manner as he has begun? At the first breaking out of his work in this or that place, there may be a shower, a torrent of grace: and so at some other particular seasons, which *the Father has reserved in his own power*. But in general, it seems the kingdom of God will not *come with observation*, but will silently increase wherever it is set up, and spread from heart to heart, from house to house, from town to town, from one kingdom to another. May it not thus spread, first through the remaining Provinces, then through the Isles of *North America*? And at the same time from *England to Holland*? Where there is already a blessed work, in *Utrecht, Harlem*, and many other Cities? Probably it will spread from thence to the Protestants in *France*, to those in *Germany*, and those in *Switzerland*. Then to *Sweden, Denmark, Russia*, and all the other Protestant nations in *Europe*.

[To be continued.]

A Short Account of Mr. SAMPSON STANIFORTH: in a Letter to the Rev. Mr. WESLEY.

[Concluded from page 299.]

I Now began to be more employed in and about *London*. Every Sunday morning I walked thither, to meet the Preachers and to know my appointments. I had six miles to walk

walk all weathers, and in the winter, to go and come in the dark, as I was always in town at eight in the morning, and took care to be at every place where I was appointed. And I had many sweet hours of communion with God, as I walked by the way. I made it a rule, from the beginning to this day, to bear my own expences. This cost me ten or twelve pounds a year: and I bless God, I can bear it. Beside meeting the Class and Band, and visiting the sick, I preach five or six times in the week. And the Lord gives me to rejoice, in that I can still say, *These hands have ministered to my necessities.*

In the year 1771, we began preaching at *Rotherhithe*. I went in my turn, and found my heart much united to the people. So was theirs to me. The place we preached in being both dear and inconvenient, they thought of building, and applied to me concerning it. I laid the case before you. You encouraged me to go on, and said, You could not do much, but you would help me as far as you could. I took a piece of ground, and set the workmen about the building which cost in all near two hundred pounds. For this I alone stood engaged. I lent upwards of a hundred pounds; and was near eight years, before I could get the building entirely out of debt. I still constantly preach there once a week, and every first Sunday in the month. I soon saw some fruit of my labours here also. *W. C.* being convinced of sin, and under the afflicting hand of God, I desired our friends both at *Rotherhithe* and *Deptford*, to set apart a day of prayer on his behalf. God heard the prayer, restored him to his right mind, and filled his heart with love. About the same time *Samuel Gibbs* was convinced of sin, and soon after converted to God. He was afterwards settled at *Snows-Fields*, and became eminently useful. He died happy in January 1781, and I preached his funeral Sermon.

I was

I was still frequently tempted to leave off preaching: but generally when the temptation was strongest, I was informed of another and another that had received a blessing. Glory be to God, who does not *send us a warfare at our own cost!* I was now likewise blest in temporal things, having enough both to answer all demands, and if I was called away, to leave a little to my wife, who has for many years laboured under a severe Asthma, and been thereby cut off from all the public means of grace. For her sake I began to preach in my own house every Monday evening. And hereby I have reason to believe, some good has been done to others also. Several of my neighbours come to hear me, send for me when they are sick, and will do nothing in the way of charity without me.

About this time I had several invitations to leave the connexion: one offered me forty pounds a year, another fifty: urging that I might hereby save myself much fatigue, as well as considerable expence. But whenever I thought closely upon the subject, three objections occurred. 1. It was clear, God had blest me in this way: therefore I was afraid to go out of it: 2. I saw how much hurt had been done in the Society by these separations. And, thirdly, As to money or ease, my heart is not set on money, and I am not weary of my labour. So upon the coolest reflection, I can still say, and that with full purpose of heart, *This people shall be my people, and their God shall be my God.*

What farther God has for me to do, in his cause, and for the good of souls, I know not. But I trust he will enable me to be more thankful for every mercy, more faithful to grace given, and more fruitful in those few days which he may please to add to my life.

My present method is, I pray with my wife, before I go out in the morning, and at breakfast time, with my family, and all that are in the house: the former part of the day I spend in my business; my spare hours in reading, and private exercises.

exercifes. Most evenings I preach, fo that I am ſeldom at home before nine o'clock: but though I am ſo much out at nights, and generally alone, God keeps me both from evil men and evil ſpirits. And many times I am as freſh, when I come in at night, as I was when I went out in the morning. I conclude the day, in reading the Scriptures, and in praying with my family.

I am now in the ſixty-third year of my age, and glory be to God, I am not weary of well-doing. I find my deſires after God ſtronger than ever: my underſtanding is more clear in the things of God: and my heart is united more than ever, both to God and his people. I know, their Religion and mine is the gift of God through Chriſt, and the work of God by his Spirit. It is revealed in Scripture, and is received and retained by Faith, in the uſe of all Goſpel Ordinances. It conſiſts in an entire deadneſs to the world, and to our own will; and an entire devotedneſs of our ſouls, bodies, time and ſubſtance to God, through Chriſt Jeſus. In other words, it is the loving the Lord our God with all our hearts, and all mankind for God's ſake. This ariſes from a knowledge of his love to us: *We love him becauſe we know he firſt loved us*; a ſenſe of which is ſhed abroad in our hearts by the Holy Ghoſt that is given to us: from the little hereof that I have experienced, I know, he that experiences this Religion is a happy man. Two verſes in one of our Hymns exactly deſcribe what I now feel, and what I deſire,

If ſo poor a worm as I
 May to thy great glory live,
 All my actions ſanctify,
 All my words and thoughts receive!
 Claim me, for thy ſervice claim
 All I have, and all I am.

Take

Take my soul and body's power,
 Take my memory, mind and will,
 All my goods, and all my hours,
 All I know, and all I feel :
 All I think, and speak and do :
 Take my heart—but make it new !

Thus, Rev. and dear Sir, I have given you a little sketch of God's dealings with me. May the Lord bless you with length of days and much happiness! So prays

Your much obliged Son and Servant in the Gospel,

SAMPSON STANIFORTH.

An Extract from the JOURNAL of Mr. G. C.—.

[Continued from page 302.]

OCTOBER 10. Several of us agreed to keep a day of fasting and prayer, for one who seemed to be possessed of an evil spirit. Her affliction was the most violent I ever saw. Sometimes she seemed near strangling: sometimes lay as dead, being from head to foot as stiff as an iron bar. Near one o'clock we were for going away, finding no fruit of our labour. But soon after, my soul was so engaged in cries and tears to the Lord for her, that it seemed to me, if he had not given her deliverance, he must have taken away my life. About three (the hour she expected the devil to come and take her) Christ came, and set her soul at liberty; testifying the forgiveness of all her sins, and shedding abroad his love in her heart.

December 11. I found a purer love, and in a greater degree than ever, desiring his love more than any happiness to myself in heaven or earth; and being more abased than ever, by the great love of God to so vile a creature.

January

January 1, 1764, The Lord gives me still clearer evidences of his love, preserving my soul in perfect peace, and engaging my heart more closely to himself.

Feb. 7. How does the goodness of God abound towards me! He takes pains (if I may so speak) to confirm the work of his grace, giving me a continued, lively sense of the removal of all impurity. His love is at sometimes so overpowering, that I cannot express my thankfulness but in silent adoration; and would, as it were, hide myself in the centre of the earth, even when my soul presses most into his presence.

March 4. The Lord gives me, in general, a great degree of sweetness and tranquillity of mind. Yet at times I feel that I am a very weak and ignorant creature, and as absolutely dependent on his free grace as ever, though this is one of the happiest days I ever knew.

April 19. I well know that Satan hath not left me, being often tempted to impatience. But being always aware, I quickly fly unto Jesus, and find him a present help. Yet I am ashamed of my littleness of love to him, and to the souls he has purchased with his own blood.

April 24. Last night I had the liveliest sense I ever enjoyed, of my soul's union with Christ in pure love: also of the invisible world: feeling at the same time, the attempts of evil spirits to hinder me: but never was I so swallowed up in the will of God, or ever enjoyed the communion of saints, and the fellowship of the Spirit of love in Christ Jesus, as at that time. What an eternal loss should I have had, had I hearkened to some of my Brethren, who would have persuaded me that I could not attain this liberty, till at or near death. But blessed be God, who enabled me to persevere in prayer, till unbelief and inbred sin were destroyed.

June 3. I find much peace, power, and love. As to inward conflicts, I feel them not. Yet do I never forget, that I am in the body, and continually subject to temptations, from my own ignorance and weakness, from the world and

the devil, as also from weak brethren. But I find constant communion with God; and am not afraid of being overcome of evil.

June 17. The Lord gives me to understand, how I have increased in Faith and Love, since he saved me from inbred sin. This continually opposed his reign within me: but now Jesus is all in all.

June 30. My soul rejoices in its deliverance from the yoke of inbred corruption. Two years have I enjoyed this Liberty, not only from the power of sin, but from unbelief, having now no shadow of a doubt, touching the accomplishment of all the promises of God. Now also my mind cleaves steadily to Jesus, without the shadow of a desire to depart from the ways of God. I find likewise an entire freedom from the works of the law: I mean, from the hope of acceptance by any thing I do, separate from my union with Christ, to whom my soul naturally cleaves in every temptation. Yet I often weep, that I have so little love to Him, and the souls of men.

July 20. I find the Lord very present, and my desires going after farther manifestations of his power and love. I feel a more intense desire for the glory of God than ever. Yet at times my soul seems very empty, and in want of all good; yet, even then, evil is never present. My heart is not inclined to any creature; nor can any thing turn away my mind from God.

Dec. 8. By the tender mercy of God, I find no decay of spiritual strength. Rather I find a continual increase. I have blessed times with some of my brethren: and O! what a delight even now is the Communion of Saints! The Lord ever abideth in me, and I desire his glory above all things. My soul has enjoyed great love to-day. Yet it was increased in the evening: and far more when I was in bed; so that I could not by any means get to sleep till midnight.

January

January 1, 1765. Blessed be the Lord, who has kept me another year united to himself in humble love! his Spirit still testifying that the blood of Christ cleanseth from all sin. Yet I find many defects in my Faith and Love, as well as my Works, whereby I feel my daily need of the atoning blood.

Feb. 13. The manner of this great salvation is astonishing. I feel I am a base, vile, unprofitable creature; yet when I am most deeply conscious of this, my soul seems most deeply united to Jesus.

May 17. The Lord deals very graciously with me, setting my soul as it were on fire with his love. Yet I feel myself extremely poor and weak, and sometimes I reason so upon it, as to hinder my usefulness, by keeping silence even from good words.

Nov. 10. How great a salvation hath the Lord bestowed upon me! I never enjoyed such inward tranquillity, under so trying circumstances as I do at present. I am in the decline of life; have a young family; my business lessening; and debt, in spite of all our frugality, increasing. Yet I can always wait upon the Lord without distraction. I can say, "Lord, thou gavest me this family: and thou wilt give me the things that they need." So I still go on my way rejoicing.

[To be continued.]

Some Account of Mrs. QDDIE.

[Concluded from page 304.]

SHE enjoyed the full Assurance of Hope for many years. And of consequence, a heart-felt Joy in view of the glory of God. She was greatly favoured with divine views of heaven, and had large foretastes of those pleasures which are at the right hand of God for ever.

W w 2

But

But if one grace of the Spirit shone in her with a greater lustre than another, it was that of *Humility*. In this she shone with a peculiar brightness. She went as low in poverty of spirit, as she rose in the image of God. She descended to ascend; and found in her own nothingness, the fulness of God. She shewed the low and abasing thoughts she had of herself, by her entire dependence on the mere mercy of God, and the blood and merits of Christ, for present and eternal salvation; by her willing subjection to her superiors; her easy and affable carriage to inferiors, and her truly preferring all before herself.

In her latter years, when she had more leisure from worldly business, she spent much time in reading. In the last three years of her life she read over, in order, the fifty volumes of Mr. *John Wesley's* Christian Library; the thirty-two volumes of his Works; the Notes on the New Testament, besides other books that came occasionally in the way. Yet her supreme delight was in reading the sacred Scriptures, and meditating thereon; which she never failed to do daily. This furnished her with suitable matter for useful conversation, and expression in prayer; which last she mingled with every thing, so that it might be truly said, her life was a life made up of prayer.

She managed a weak and delicate body with admirable prudence; and bore its pains and weakness with steady patience and true resignation to the will of God. She sustained her crosses with composure, and with consonant sweetness of temper.

She knew how to abound, as well as to suffer want: in the seasons of ease and prosperity, when Providence smiled, and all things invited to enjoyment, she was moderate in her use of them; and turned what she tasted of this kind, into matter of great thankfulness. She rejoiced as though she rejoiced not; and used this world as not abusing it. Some natures can more easily bear pain, than deny themselves offered pleasure: she was truly eminent in both.

For

For about three months before her death, she grew exceedingly in every grace of the Spirit: she was visibly ripening for glory: which made some of her acquaintance think that she was soon to be removed hence. She took her illness on the fifteenth day of August 1782, which was a remitting Fever, which had been common and fatal for some time in *Yarm.* She apprehended from the first attack of the disorder, that it was to be unto death; but the messenger was welcome. Death had lost his sting. Her Faith and Hope stood firm: yea, her *passive graces* shone with a distinguished brightness. Though her disorder was heavy, yet she not only retained a perfect patience; but even her wonted thankfulness and sweetness of temper.

She was mostly praying and praising, or repeating to herself some favourite verses of Hymns, and portions of Scripture, that formerly were made a blessing to her. She did not speak much, except with me. She sometimes lamented when she came out of her short, uneasy slumbers, that her fancy had roved about trifling things. But when I said to her, "You are not accountable, my dear, for the wandering of your Fancy, when asleep, and in a fever;" she returned to her wonted exercise of blessing and praising God.

I could not perceive that she had, for the six days she lay ill, any considerable temptations. The Lord guarded her in the time of need. Her heart was fixed in God; and the Enemy was not permitted to assault her.

The day before her death, I signified to her that I thought her end was approaching; she looked earnestly at me, with an affectionate smile, then closed her eyes, and fell into inward praise. After that she seemed to regard little what was around her; but was wholly taken up with communion with God.

On Wednesday morning the 21st of August, she fell asleep in the Lord, and now rests with her Beloved.

JAMES ODDIE.

Some



Some Account of the late Dr. DODD.

1. **I** Have been frequently desired to give some account of the conversations I had with Dr. *Dodd*. I could have done this more accurately some years ago, when they were fresh in my memory. However I will now set down what I can recollect. And it may enable many who love to think for themselves, to form an impartial judgment of one that has been so variously represented.

2. I had no knowledge of Dr. *Dodd*, till he told that excellent woman, Mrs. *Lefevre*, That "he was going to publish something against Mr. *Wesley*." She advised him to send it to me first. He did so, and was so far, at least, satisfied with my Answer, that his treatise against Christian Perfection never saw the light. This was about thirty years ago. And here our intercourse ended, which indeed was very slight, as I had never seen him, either in private or public.

3. When he was imprisoned, he sent to me, desiring to see me. But I was not willing to go, supposing he only wanted me to intercede for him with great men; which I judged would be lost labour. He sent a second time, but I did not go. The gentleman who brought the third message, told me plainly, "Sir, I will not go without you." I then went with him to Wood street-Compter, where the Doctor then was. The Keeper (an extremely well-behaved man) told me, "Sir, of all the prisoners that have been in this place, I have not seen such a one as Dr. *Dodd*. I could trust him in any part of the house. Nay, he has gained the affection of even these wretches, my turn-keys. When I came into his room, and sat down by his bed-side, (for he had then a fever) we were both of us silent for some time; till he began, "Sir, I have long desired to see you. But I little thought our first interview

interview would be in such a place as this." I replied, Sir, I am persuaded, God saw, this was the best, if not the only way of bringing you to himself. And I trust it will have that happy effect." He said earnestly, "God grant it may! God grant it may!" We conversed about an hour: but I was agreeably disappointed. He spoke of nothing but his own soul, and appeared to regard nothing in comparison of it. So that I went away far better satisfied than I came.

4. A few days after, I saw him again, the day before he was removed to Newgate, in order to his trial, which was to be the day following. I then stayed but about half an hour. I found him in the same temper as before, affected as one in such circumstances ought to be; but withal, calm and composed. I asked, "Sir, do not you find it difficult to preserve your recollection, amidst all these Lawyers and Witnesses?" He answered, "It is difficult. But I have one sure hold, "Lord, not as I will, but as thou wilt."

5. Being obliged to take a long journey I did not see him again, till after he had lost the hope of Life, the sentence which had been referred to the twelve Judges, having been confirmed by them. He was now in Newgate. Entering into that house of woe, I was utterly surprized: it was as quiet and still, as a College in the University: it seemed as if even the felons were unwilling to disturb him. We conversed about an hour; but had not one word about any but spiritual things. I found his mind still quiet and composed; sorrowing, but not without hope. And I could not but observe, that all these times, he never blamed any one, but himself. He did not appear to have the least touch of resentment to any man, receiving every thing as at the hand of God.

6. On Wednesday (two days before his death) I paid him one visit more. As we were talking, Mrs. Dodd came in; but when she came near him, she sunk down. He caught her in his arms, and carried her to a chair; but had such a command

command over himself, that his eyes only spoke, though without tears, being afraid of adding to her distress. I now told him, "Sir, I think you do not ask enough, or expect enough from God your Saviour. The *present* Blessing you may expect from him is, to be filled with all joy, as well as peace in believing." "O Sir, said he, it is not for such a sinner as *me*, to expect any Joy in this world. The utmost I can desire is Peace: and through the mercy of God, That I have." We then spent a little time in prayer, and I solemnly commended him to God.

7. On Friday morning, All the Prisoners were gathered together, when he came down into the court. He seemed entirely composed. But when he observed most of them lifting up their hands, praying for him, blessing him and weeping aloud, he was melted down, burst into tears too, and prayed God to bless them all. When he came out of the gate, an innumerable multitude were waiting, many of whom seemed ready to insult him. But the moment they saw him, their hearts were changed, and they began to bless him and pray for him too. A Clergyman (Mr. P.) being desirous to see the last of him, prest on, though with much difficulty and danger, and kept near him quite to the place of Execution. One of his fellow-prisoners seemed to be in utter despair. Dr. *Dodd* forgetting himself, laboured to comfort him and strongly applied the promises. After some time spent in prayer, he pulled his cap over his eyes, and sinking down, seemed to die in a moment. I make no doubt, but in that moment the Angels were ready to carry him into Abraham's bosom.

JOHN WESLEY.

As

*An Account of the late Mr. CHARLES GREENWOOD, of
London, who died Feb. 20, 1783.*

[*Concluded from page 309.*]

HE continued in this blessed frame (interrupted only by intervals of sleep, from which he generally awoke with, "Praise! praise the Lord!") till two o'clock on Wednesday morning, when taking a little wine, he had such difficulty in swallowing it, that those about him concluded he could not continue many hours. Upon this the family was called up, whom he received with most affectionate looks; but yet as one who had done with all below: which he had frequently, in his last illness, declared he had. On striving again to take a little wine he said, "I have lost all relish for earthly meats and drinks, and can taste only the wine of the kingdom." Some friends coming to see him in the forenoon, he witnessed a good Confession to each of them, though he spoke with great caution: and more than once said, "I hope no advantage will be taken of my weakness, if I should not express myself quite right: but God knows my heart."

In the afternoon he took leave of his children in a most solemn, and affectionate manner. To his eldest son he said, "The Lord bless you, my dear! and may he guide and direct you in all things. Watch and pray!" And on seeing him much affected, he said, "O do not! I cannot bear that now. Beware of the world. It is a deceitful world." To his youngest son he said, "God bless Josiah! and make him like the good Josiah of old. O give your heart to God! your whole heart; your whole life: in short, Give All for All; and you shall have all." He then spoke to his youngest niece, and advised her to give herself to God. He then kissed them all, and on their withdrawing, endeavoured to compose

himself to sleep, saying, "He giveth his beloved sleep." In the evening, when a friend came in, he said, "I gave myself and every thing up to the Lord, when you were here last, and it has been all tranquillity since. I have no fear; no doubt of any kind." He then prayed most fervently that we might all be so united here, as to unite for ever in praising God, and in loving him and each other. "And we shall, said he, we shall meet again, and live for ever." His eldest niece now passing by the bed, he said, to her and us, "My Polly! my Sister! my Love!" On Polly's going to him, he kissed her, and prayed most affectionately for her. He then said again, "My Sister." On my going to him, he bore a dying testimony to our friendship, that it had been *in* Jesus, and *for* Jesus, and that we should both live *with* Jesus for ever. He then called his Wife, and took leave of her in a most affectionate manner: and witnessed to the piety and faithfulness of their union, and that it would last to all eternity.

On seeing his dissolution drawing near, he said, "My flesh and my heart are failing; but God is the strength of my heart, and my portion for ever! for ever! O Jesus! sweet, lovely Jesus!

He comes! and righteousness divine,
And Christ, and all with Christ is mine."

On one telling him that now he proved the truth of the promises, "O yes," said he; "the covenant of his peace shall not be removed. I am all peace; all tranquillity! I fear no evil. The Lord is my shepherd—I have no fear! I feel no pain! my pain is gone!" (though he was convulsed for twelve hours before his death.) On one saying, Jesus is all: "O yes, said he: Jesus is all! Praise him! praise him! O I see beyond description!" He then cried out,

"For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come!"

He

He then asked a friend if he had any thing very dreadful to pass through in the article of death? "Not, said he, that I fear any thing; but I should be glad to know." On her saying, Jesus is with you, and will be with you, he replied, "Yes, Jesus is with me, and will be with me!" and then cried out, "Come, Lord Jesus! come quickly! The Spirit and the Bride say, Come!" The room being full of friends; one of them said, You can bless the Lord who has brought you to this moment, to witness this good confession! "O yes, said he, and the Spirit witnesseth in my heart *of things not lawful to utter*: even such as eye hath not seen!" Again repeating, "Come Lord Jesus! come quickly!" Then nature being exhausted, with the word "Praise" on his faltering tongue, he sunk down, and fell asleep in Jesus.

O what a soul transporting sight,
 Mine eyes to-day have seen!
 A spectacle of strange delight,
 To angels and to men.

See there, ye misbelieving race,
 The Wisdom from above;
 Behold in that pale, smiling face,
 The power of Him we love.

The glory, while he lays it down,
 Shines through the sinking clay,
 And lo! without a parting groan,
 The Christian wings his way.

Without a groan the Christian dies,
 But not without a word;
 On Me, on Me, he loudly cries,
 To follow to the Lord.

He calls me by my worthless name,
 My soul he beckons home;
 And lo! in Jesu's hands I am,
 And lo! I quickly come.

J. T.
 An

An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.

[Continued from page 310.]

IN Port-Mahon harbour, there are Stones from half a hundred to five hundred weight each, lying at all depths, full of shells, each containing a single fish, of the Muscle kind. The holes in the surface are far narrower than the hole in which is the fish, which it seems is capable of enlarging its room as it grows bigger, by abraising the sides of its cells. And this is apparent, from the sandy matter found in the bottom of those cells, whenever the orifice is higher than the bottom; for then the fish cannot throw it out.

The Bollani likewise in the Adriatic sea, live in large stones. Their shell is rough and oblong, not unlike a Date. They are found in several kinds of porous stones. In the pores of these the spawn is deposited. Frequently the aperture through which it was injected, is no longer perceivable; but the fish thrives notwithstanding. On breaking some of these stones, one finds near thirty live fish, though no opening can be perceived on the outside. Each has just room to open its shell, the inside of which is white, the outside ash-colour; the largest is four or five inches long. Both the fish itself and its juices are so luminous, one may see to read by it: and even water in which it has been squeezed, put into a glass, will shine ten or twelve hours.

Likewise in Toulon harbour are found solid stones, containing in separate cells, secluded from all communication with the air, several living Shell-fish. The same are found along the coast of Ancona, in stones weighing fifty pounds and upwards. The outside of which is soft, but the inside so hard as to require an iron mallet, and a strong arm to break them.

Pholades

Pholades Bollani, when divested of their shell, resemble a roundish soft pudding, with no instrument that seems in the least fitted for boring into stones, or even penetrating the softest substance. A Pholas is furnished with two teeth indeed; but these are placed in such a situation as to be incapable of touching the hollow surface of its stony dwelling. It has also two covers to its shell that open and shut at either end; but these are totally unserviceable to it as a miner. The instrument with which it performs all its operations, and buries itself in the hardest rocks, is only a broad, fleshy substance, somewhat resembling a tongue, that is seen issuing from the bottom of its shell. With this soft yielding instrument, it perforates the most solid marbles; and having, while little and young, made its way, by a very narrow passage into the substance of the stone, it then begins to grow bigger, and thus to enlarge its apartment. While yet naked and very small, it has effected an entrance, and has buried its body in the stone: it there continues for life at its ease; the sea-water that enters at its apertures supplying it with luxurious plenty. When the animal has taken too great a quantity of water, it is seen to spurt it out of its hole with some violence. Upon this seemingly thin diet, it quickly grows larger, and soon finds itself under a necessity of enlarging its habitation and its shell. The motion of the Pholas is slow beyond conception; its progress keeps pace with the growth of the body; and in proportion as it grows larger, it makes its way farther into the rock. When it has got a certain way in, it then turns from a certain direction, and hollows downward; till at last, when its habitation is completed, the whole apartment resembles the bowl of a tobacco-pipe; the hole is the shank, being that by which the animal entered.

Thus immured, the Pholas lives in darkness, indolence, and plenty; it never removes from the narrow mansion into which it has penetrated; and seems perfectly content with being

being enclosed in its own sepulchre. The influx of the sea-water, that enters by its little gallery, satisfies all its wants; and without any other food, is found to grow from seven to eight inches long, and thick in proportion.

Yet the Pholas thus shut up is not so solitary an animal as it would at first appear; for though it is immured in its hole without egress; though it is impossible for the animal, grown to a great size, to get out by the way it made in, yet many of this kind meet in the heart of the rock, and like miners in a siege, who sometimes cross each other's galleries, they frequently break in upon each other's retreat: whether their thus meeting be the work of accident or of choice, few can take upon them to determine; certain it is they are most commonly found in numbers in the same rock; and sometimes above twenty are discovered within a few inches of each other.

As to the nest, this animal is found in greatest numbers at Ancona in Italy; it is found along the shores of Normandy and Poitou, in France: it is found also upon some of the coasts of Scotland, and in general is considered as a very great delicacy at the tables of the luxurious.

[To be continued.]

EXTRACTS from LOCKE on HUMAN UNDERSTANDING;
with short REMARKS.

Of our complex IDEAS of SUBSTANCES.

[Continued from page 312.]

“ Sect. 13. **A**ND here give me leave to propose an extravagant conjecture of mine, viz. That since we have some reason (if there be any credit to be given to the report of things, that our Philosophy cannot account for) to imagine, that Spirits can assume to themselves bodies of different

different bulk, figure, and confirmation of parts, whether one great advantage some of them have over us, may not lie in this, that they can so frame, and shape to themselves organs of sensation and perception, as to suit them to their present design, and the circumstances of the object they would consider. For how much would that man exceed all others in knowledge, who had but the faculty so to alter the structure of his eyes (that one sense) as to make it capable of all the several degrees of vision, which the assistance of glasses (casually at first light on) has taught us to conceive? What wonders would he discover, who could so fit his eye to all sorts of objects, as to see, when he pleased, the figure and motion of the minute particles in the blood, and other juices of animals as distinctly as he does, at other times, the shape and motion of the animals themselves. But to us, in our present state, unalterable organs, so contrived, as to discover the figure and motion of the minute parts of bodies, whereon depend those sensible qualities we now observe in them, would perhaps, be of no advantage. God has no doubt, made us so, as is best for us in our present condition. He hath fitted us for the neighbourhood of the bodies that surround us, and we have to do with: and though we cannot, by the faculties we have, attain to a perfect knowledge of things, yet they will serve us well enough for those ends above-mentioned, which are our great concernment. I beg my reader's pardon, for laying before him so wild a fancy, concerning the ways of perception in beings above us: but how extravagant soever it be, I doubt whether we can imagine any thing about the knowledge of angels, but after this manner, some way or other, in proportion to what we find and observe in ourselves. And though we cannot but allow, that the infinite power and wisdom of God, may frame creatures with a thousand other faculties, and ways of perceiving things without them, than we have; yet our thoughts can go no farther than our own, so impossible it is for us to enlarge our very guesses beyond the Ideas

received

received from our own sensation and reflection. The supposition at least, that angels do sometimes assume bodies, needs not startle us, since some of the most ancient, and most learned Fathers of the Church, seemed to believe, that they had bodies: and this is certain, that their state and way of existence, is unknown to us.

[To be continued.]



EXTRACTS from Mr. Bryant's *Analysis of Ancient Mythology*.

[Continued from page 314.]

Of the Helladian and other Grecian Writers.

THE native *Helladians* were very limited in their knowledge: they held every nation but their own barbarous. And their insuperable vanity hindered their learning much from them. But their later Writers were less prejudiced and better informed. And though they were posterior, yet they appeal to writers far prior to any *Helladians*, and have many extracts from the most curious and most ancient histories.

All the rites of the *Helladians*, as well as their gods and heroes, were imported from the East, chiefly from *Egypt*. Length of time had greatly impaired their true History: and their prejudices would not suffer them to retrieve it.

The first inhabitants of *Hellas*, afterwards so called, were the sons of *Javan*. But they soon degenerated, and became truly barbarous. The *Helladians* came later: they were of the *Ammonian* race, and came from *Egypt* and *Syria*; but are generally from *Babylonia*. They incorporated with the natives, and became equally barbarous: the whole of their theology was more and more corrupted, till few traces of the original were left. This darkness was of long duration. At

last

last the Asiatic Greeks began to bestir themselves. These stirred up the Athenians, who awoke, as out of a deep and long sleep: and in a century produced a group of Writers, who have ever since been the wonder of the world. But they did not retrieve any lost annals, nor aim at dispelling the cloud wherein they were involved. There had been a long interval, during which great events must have happened; but few of them have been transmitted to posterity, and those quite obscured by fable. Not one single record existed. When at last they began to look back, among the various traditions they collected, they did not consider, what really belonged to their own country, and what did not; but adopted all for their own, taking the merit of every ancient transaction to themselves. And their History could not be reformed, but by an acknowledgment which their pride would not suffer them to make. They therefore devoted themselves to fable, and those who dissented from their legends were deemed **Atheists**. They attributed to their forefathers the merit of many great performances, to which they were utter strangers, and supposed them to have founded Cities in various parts, where in truth the name of Greece was never known. To this were added a thousand silly stories, to support their pretended claim.

We have not one specimen of Letters among the Greeks, older than the reign of *Cyrus*. Otherwise they could not have been so ignorant about some of their most learned men. Of *Homer*, how little is known? Who knows even where he was born? Or *Pythagoras*? Or *Thales*? Though *Pythagoras* lived but thirty or forty years before *Pindar*. Now what credit can be given for many ages backward, to people who were so ignorant of what happened in the days of their fathers?

[To be continued.]

divine benediction, to increase and multiply, was pronounced upon them, and they were declared by God himself to be *very good*. Whatever arguments have or may be produced, in vindication of the wisdom and goodness of God in the works of the creation, will (I humbly conceive) more strongly conclude for their immortality: and if so much as the shadow of a reason can be alledged for their annihilation after death, it will as strongly conclude against the wisdom of their first creation.

23. And whether such a concession might not have a fatal influence upon weak and irreligious minds, deserves to be considered; whether they might not hence be induced to hope, that they might receive the same indulgence as the rest of their fellow-brutes, and be no more accountable for the sins of a long life, the abuse of nobler faculties, the defiance of the highest authority, the contempt of plainest duties, and a violation of the most reasonable commands, than the poor brutes, who have no sin to answer for, and would never have known either pain or sorrow, suffering or death, had our first parents continued as innocent as they. What then should hinder their continuance in being, after the dissolution of their bodies? Why may not the immaterial form be disposed of in its proper state, waiting for the *Time of the restitution of all things*, Acts iii. 21. The wise Preacher seems to have expressed his thoughts very plainly upon this, Eccl. iii. 21, where he mentions *the spirit of a man, and the spirit of a beast*, however different in their specific dignity and qualities, yet both equally immaterial and immortal, both returning, after the dissolution of their bodies, to their proper state and centre: *The spirit of a man going upwards, and the spirit of a beast going downward*; that is, the former ascending, the other descending to their proper rank or sphere in the invisible world. And after all, where is the difficulty of comprehending, or the danger of asserting this proper assortment of the species of beings, according to their original state

in the order of creation? What need is there of so much caution in explaining so obvious a question? What possible danger can there be in asserting a truth too plain to be denied, or what purposes of religion can be served in concealing or disguising a certain truth, in order to establish an uncertain, I had almost said an impossible conjecture?

[*To be continued.*]



An Answer to Mr. Madan's Treatise, on Polygamy and Marriage: in a Series of Letters to the Rev. J. Welley: by Mr. J. Benson.

[*Continued from page 321.*]

23. **B**UT perhaps Mr. Madan may prefer the former method, viz. to refer the decision of the matter to the word or oath of one or both the parties: with regard to which, it is easy to see what a flood-gate it would open for lying, perjury, and a thousand other evils. For only suppose his system to take place, and marriage to be reduced to his "only ordinance;" suppose all external rites and ceremonies forms and contracts to be abolished or declared unnecessary, and this union alone to be deemed essential; and what would be the consequence? Why, that all restraints, whether of conscience or human laws, being taken off, many (who, influenced by these principles, now keep themselves chaste, in a single life, or make prudent matches) in the hours of temptation would marry (that is, would commit fornication) most rashly and imprudently; not only to the great grief of their parents, but to their own present and everlasting undoing. Men, whether married or single it matters not, whom the fear of God, or a fear of shame now restrains, would entice unthinking virgins, and they knowing it quite lawful to marry "the men of their own choice," would yield to their desires, whence marriages innumerable

innumerable would spring up (like mush-rooms) in a night, and as short-lived as they. For as there would be no witnesses of the fact, they would only have to keep it secret, if it was not convenient to avow or continue their connexion; or if one of the parties (the woman suppose) should conceive a dislike to the other, or should think the match not good enough, or for any other reason should change her mind, she has only to swear, when he gives out he has married her, that it is false, and that she has had nothing to do with him, and the matter is at an end. And should she prove with child, she may then take a second oath, and swear that my Lord—, or, Sir —, married her by God's only ordinance at such a time and place, and behold she commences a Wife or a Lady at once, and my Lord, to his great surprise, finds himself in possession of a wife and a child too. It avails not for him to protest the woman is an entire stranger to him, and that he never saw her with his eyes: the law enjoins that her oath shall be deemed evidence sufficient; and hence, whether he will or no, he must acknowledge, and maintain as a wife, the woman for whom he has no affection, and must receive another man's child as the heir of all his estate. Hence it appears that this is a most pernicious doctrine, and pregnant with the greatest evil, temporal and eternal, as having a manifest tendency to remove the only remaining checks of licentiousness, the fear of God and human laws, and to open a door for lying, perjury, and all secret abominations. As sure therefore, as decency, sobriety and truth, are from God, and not brutality, confusion and falsehood, so sure is our Author's doctrine not from God, but from Beelzebub, Belial, or some unclean devil who abhors the small remains of purity and order yet found among men, and longs to make the whole earth a scene of villainy and confusion, a mere brothel or common stew.

The only account that we have of the first institution of marriage, is contained in the second chapter of the Book of Genesis.

Genesis. "And the Lord God said, It is not good that the man should be alone, I will make a help-meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof, and of the rib made he a woman, and brought her unto the man: and Adam said, *This is now bone of my bone and flesh of my flesh*: she shall be called Woman, because she was taken out of man. *Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh*, or (as our Lord expresses it, Matt. xix.) *they twain shall be one flesh*; where he also adds, *what God hath joined together, let not man put asunder.*

Here we have a true, and full account of the first marriage that ever was made, and the only account of it, extant in any language under heaven. And will Mr. Madan say, that "here is no hint or most distant allusion to any outward rite or ceremony administered by any person whatsoever?" Then I ask what he makes of the following words, "*The Lord God, the only father of the woman, brought her unto the man?*" Is there no most distant allusion to any outward form or ceremony in this? does it no way resemble what the Apostle speaks of, the *fathers giving their daughters in marriage?*

Again, was Adam *married* or *unmarried*, when he said, *This is now bone of my bone and flesh of my flesh?* If he says he was *unmarried*, then I demand how he came to use those words which Mr. Madan declares so often are peculiar to the marriage union? If he says he was *married*, then I insist upon it he was married before he had that union with his wife, which Mr. Madan makes the only marriage ordinance. For he is represented by Moses, as uttering those words immediately upon Eve's being brought to him by his Creator, before he could have any such union with her.

27. But that expression, "A man shall leave father and mother, and shall cleave to his wife," Mr. Madan is confident means this union. With regard to which I observe, I am quite

quite of another mind: first, because this is expressed more properly (if it is expressed at all) in the next clause, "They two shall be one flesh:" and in writing so concise a history Moses is not wont to mention the same thing twice over in one half sentence: secondly, because this clause is brought in by way of antithesis (or opposition) to the preceding, "A man shall leave father and mother, can only imply the commencement of a new union, of a similar kind with, though superior to that which he had had with those near relations: and thirdly, because it was beneath the dignity and character of our Lord, and of Adam while in a state of innocency, to dwell so much as this Author would make them on the lowest part of the marriage union, and in the mean time not so much as to mention what is more noble and exalted, as well as of much greater consequence to the happiness of a married couple, which is, a *rational, pure, and constant* affection; a cleaving to each other in mind and heart, all the days of their life. Add to this, that the very same Hebrew phrase is used to signify *cleaving to the Lord*, Deut. iv. 4. and Josh. xxiii. 8. as the Greek phrase, Acts v. 36, is to express the *being joined to a leader*. It is therefore certain that our learned Gentleman's criticism is of no value, any further than as it is a curiosity, and will afford matter of entertainment for the lewd and wanton.

[To be continued.]



The True ORIGINAL of the SOUL:

CHAP. VI.

Testimonies out of the New Testament.

THIS doctrine is no less, if not more clearly revealed in the New Testament. For St. Paul saith, that all men, in their whole persons, both were in *Adam*, and sinned in him.

him. *Death*, saith he, *passed, by one man, upon all men, in whom all sinned.* Where he makes no such division of soul and body, one from one place, and another from another, as men have now invented: but says plainly, the whole man, yea all men, who consist of souls as well as bodies, were in *Adam*, yea, and sinned in him too; which is impossible to be without souls.

And yet lest any man should think the whole man may well enough be said to be in *Adam*, though not in our other parents, the Holy Ghost, to take away all exception, saith the very same concerning other Fathers also; as that *Levi*, together with all his sons, *was yet in the loins of his father* (great grand-father) *Abraham*, when *Melchisedeck* met him; and which is more, *paid tithes in him.* So that by the testimony of the Apostle, *Abraham* is to be reckoned in the number of those that did propagate the whole man, soul and body together: and for that cause paid tithes for his posterity while they were yet in his loins. And if *Isaac*, *Jacob*, and the whole tribe of *Levi*, were once in the loins of *Abraham*; we need not doubt, but we were all in like manner once wholly in *Adam*, and consequently are now wholly propagated from him.

Again, that we may not deny it, unless we will deny Christ and our own salvation, the Scriptures teach, that Jesus Christ, as concerning his humanity was the son of the virgin *Mary*, and so of *David* his father: for so said the angel *Gabriel*, being sent unto her, *Thou shalt conceive in thy womb, and bring forth a son:* and again, *the Lord shall give unto him the throne of his father David.*

Whence it necessarily follows, that the soul of our Saviour was the seed of *David*, even the fruit of his loins, as well as his body, as *St. Peter* witnesseth, *Acts* ii. 30. All other places speaking of his or our generation, comprehend both soul and body under the name of *seed*, without any exception, making
the

the soul no less seed than the body, and the body no more than the soul.

Lastly, Unless we will make God the author of sin, we must confess the truth of this doctrine, proved from those words of our Saviour, where speaking both of the natural and new birth of man, he saith, *That which is born of flesh is flesh, and that which is born of the Spirit is Spirit.* Whence I reason thus: if the soul were immediately created by God, it would not be flesh, that is corrupt and sinful; but spirit, that is, pure and holy. For whatsoever comes immediately from God, he makes it pure and good, yea, all things *very good*. But man from his very beginning is corrupt and sinful, because he is born of flesh; for saith our Saviour of the whole man that is born of the flesh, he is *flesh*; and therefore the whole man hath need of a second birth, that he may be born of the Spirit. Either therefore we must deny Original Sin, or else make God the author of evil, if the soul be immediately created by him. But seeing it is manifest we are born of flesh, and are by nature children of wrath; and it is impious to imagine that God is the author of sin; I conclude that the soul is not born of the Spirit, I mean created by God, but of the flesh, that is, propagated by man.

[*To be continued.*]

An Extract from Mr. BAXTER'S Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, &c.

[*Continued from page 326.*]

From the Duke of LAUDERDALE.

ABOUT thirty years ago, when I was a boy at school, there was a poor woman who lived near the town of *Duns* in the *Mers*; and Mr. *John Weems*, then Minister of

the place, was persuaded she was possessed. I have heard him many times speak with my father about it, and both of them concluded it a real possession. Mr. *Weems* visited her often, and being convinced of the truth of the thing, he, with some other Ministers, applied to the King's Privy Council for a warrant to keep days of humiliation for her. But the Bishops being then in power, would not allow any fasts to be kept. I will not trouble you with many circumstances: I shall only mention one, which I think will evince a real possession. The report being spread in the country, a Knight of the name of *Forbes*, who lived in the North of *Scotland*, being come to *Edinburgh*, meeting there with a Minister of the North, and both of them being desirous to see the woman, the Minister invited the Knight to my father's house (which is within ten or twelve miles of *Duns*) from whence they went to see the woman. They found her a poor ignorant creature; and seeing nothing extraordinary, the Minister said to the Knight, *Nondum audivimus spiritum loquentem*; presently a voice came out of the woman's mouth, *Audis loquentem, audis loquentem*: this put the Minister into some amazement. He took off his hat, and said, *Misereatur Deus peccatoris*: the voice, presently out of the woman's mouth said, *Dic peccatricis, dic peccatricis*; whereupon they both came out of the house fully satisfied, took horse immediately and returned to my father's house, where they related the affair. Many more particulars might be ascertained, but the above Latin criticism in a most illiterate, ignorant woman, where there was no pretence to dispossessing, is evidence enough.

As to houses being disturbed by noises, I can instance one that was troubled therewith, since I was a married man.

Within four miles of *Edinburgh*, there lived an aged Minister: his son is now Pastor of the same place. Their house was troubled with noises in a very extraordinary manner, which the family, and many neighbours (who for several weeks used to watch with them) did ordinarily hear. It troubled

troubled them most on the Saturday night, and the night before their weekly lecture-day. Sometimes they heard as if all the locks in the house, on doors and chests flew open; yea, their clothes which were at night locked up in trunks and chests, they found hanging about the walls in the morning. Once they found their best linen taken out, the table covered with it, napkins as if they had been used, yea and liquor in the cups, as if company had been at meat. The rumbling was extraordinary. The good old man commonly called his family to prayer when it was most troublesome; and immediately it was converted into gentle knocking, like the modest knocking of a finger: but as soon as prayer was done, they heard such excessive knocking as if a beam had been heaved against the floor. There was never either voice heard or apparition seen; but one thing is remarkable: it is very common in *Scotland* to have a half cannon bullet in the chimney-corner, on which they break their great coals. A servant maid in the house, being accustomed to the rumblings, said, That if the Devil troubled them that night, she would brain him; so she took the half-cannon bullet into bed: the noise did not fail to awake her, nor did she fail in her design, but took up the great bullet, and with a threatening, threw it as she thought, on the floor, but the bullet was never seen any more. All these particulars I have had from the Minister. I was not in the country myself, at the time this happened, but it was confirmed to me by many other witnesses; and my father's Steward lived then in a house of mine within a mile of the place and sent his servants constantly thither; his son now serves me, who also knows it.

[*To be continued.*]

A THOUGHT on the manner of Educating Children.

1. **A** Gentleman with whom I was conversing awhile ago, was speaking largely on the manner of educating Children. He objected strongly to the bringing them up too strictly, to the giving them more of Religion than they liked; to the telling them of it too often, or pressing it upon them whether they will or no. He said, He never pressed it upon his own Children, but only spoke of it occasionally in their hearing; and if they appeared affected; then answered their questions; or perhaps spoke to them directly. He thought that the common methods that are used in those that are called religious Schools, of talking about divine things continually; and daily pressing it upon Children, did abundantly more harm than good; especially if any severity were used; and concluded with saying, that those children who had been trained up in this manner, as soon as the restraint was taken off, were commonly worse than others;

2. As all this was perfectly new to me, I made little answer for the present: but it put me upon much thought! I knew it was quite agreeable to the sentiments of Rousseau, in his *Emilius*, the most empty, silly, injudicious thing, that ever a self-conceited infidel wrote. But I knew it was quite contrary to the judgment of the wisest and best men I have known. I thought, If these things are so, how much mischief have we done unawares? How much hurt has Miss *Bosquet* (now Mrs. *Fletcher*) been doing in the world for many years? How much more have the Miss *Owens* done, spoiling twenty Children at a time? How much mischief is Miss *Bishop* likely to do? Perhaps more than even Miss *Owen*! Above all, how much mischief has been done, and is now doing at *Kingswood*? Where (if this hypothesis be true) we are continually ruining fifty children at a time!

“ But

3. "But be this as it may, I urge the matter of fact, against such an Education. The Children educated thus, are when grown up, actually worse than other men or women." I doubt the fact: nay that is not enough: I totally deny it. As frequently as this has been affirmed, it is notoriously false. Some few, and very few of those women, that were brought up by Miss *Bosanquet* or Miss *Owen*, either never were converted to God (perhaps never convinced of sin) or *have made shipwreck of the faith*, and at the same time, of its attendant *a good conscience*. And undoubtedly these would be worse than others, than those who had not so grieved the Holy Spirit of God. The same may be said of some of those men that were educated at *Kingswood School*. If they quenched the Spirit, they would be worse than those that never were partakers of it. But this proves nothing, unless it were a general case, which is not by any means true. Many both of the women who were educated by Miss *Bosanquet* or Miss *Owen*, and of the men who were educated at *Kingswood*, are holy in heart and in life, and trust they shall praise God to all eternity, that ever they saw those schools.

4. Yet I allow that what is commonly called a Religious Education, frequently does more hurt than good: and that many of the persons who were so educated, are sinners above other men, yea, and have contracted an enmity to Religion, which usually continues all their lives. And this will naturally be the case, if either the Religion wherein they are instructed, or the manner of instructing them be wrong. But in most of those that are termed Religious Schools, there is a grand error either in the former or the latter instance.

5. With regard to the former, how few are there of those that undertake the education of children, who understand the nature of Religion: who know what true Religion is? Some of them supposing it to be barely the doing no harm, the abstaining from outward sin: some, the using the means of grace, saying our prayers, reading good books, and the like: and

and others the having a train of right opinions, which is vulgarly called Faith. But all these, however common in the world, are gross and capital errors. Unless Religion be described as consisting in holy tempers, in the love of God and our neighbour, in humility, gentleness, patience, long-suffering, contentedness in every condition; to sum up all, in the image of God, in the mind that was in Christ: it is no wonder if these that are instructed therein are not better, but worse than other men. For they think they have Religion, when indeed they have none at all, and so add pride to all their other vices.

6. But suppose those that educate them judge right, with regard to the nature of Religion, they may still be mistaken with regard to the manner of instilling it into children. They may not have the spirit of government, to which some even good men are utter strangers. They may habitually lean to this or that extreme, of remissness or of severity. And if they either give children too much of their own will, or needlessly and churlishly restrain them; if they either use no punishment at all, or more than is necessary, the leaning either to one extreme or the other, may frustrate all their endeavours. In the latter case, it will not be strange, if Religion stink in the nostrils of those that were so educated. They will naturally look upon it as an austere, melancholy thing; and if they think it necessary to salvation, they will esteem it a necessary evil, and so put it off as long as possible.

7. But does it follow, that we ought not to instil true Religion into the minds of Children as early as possible? Or rather that we should do it, with all diligence, from the very time that Reason dawns? Laying line upon line, precept upon precept, as soon and as fast as they are able to bear it? By all means. Scripture, Reason and Experience jointly testify, that inasmuch as the corruption of Nature is earlier than our instructions can be, we should take all pains and care, to counter-act this corruption, as early as possible. The
bias

bias of nature is set the wrong way: Education is designed to set it right. This, by the grace of God, is to turn the bias from Self-will, Pride, Anger, Revenge, and the Love of the World, to Resignation, Lowliness, Meekness, and the Love of God. And from the moment we perceive any of those evil roots springing up, it is our business immediately to check their growth, if we cannot yet root them out. As far as this can be done by mildness, softness and gentleness, certainly it should be done. But sometimes these methods will not avail, and then we must correct with kind severity. For where tenderness will not remove the fault, *He that spareth the rod, spoileth the child.* To deny this, is to give the lie to the God of truth, and to suppose we can govern better than him. For *whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*

8. In the name of God then, and by the authority of his word, let all that have Children, from the time they begin to speak or run alone, begin to train them up in the way wherein they should go: to counter-work the corruption of their nature with all possible assiduity: to do every thing in their power to cure their self-will, pride, and every other wrong temper. Then let them be delivered to Instructors, (if such can be found) that will tread in the same steps; that will watch over them as immortal spirits, who are shortly to appear before God, and who have nothing to do in this world, but to prepare to meet him in the clouds, seeing they will be eternally happy, if they are ready; if not, eternally miserable. J. W.

A Remarkable Instance of Honesty.

WHereas *Edward Bishop** of *Great Yarmouth*, formerly a Member of the Methodist Society, is departed therefrom; it is desired of the public, that if they see any disorder in his life and conversation, they will not lay the reproach on the said Society, or rather on the Gospel of Christ.

* He caused the above to be stuck up in different parts of the Town.

LETTERS.



L E T T E R S.

L E T T E R CCCIV.

[From Miss C. M. to the Rev. Mr. Wesley.]

September 26, 1765.

Rev. and dear Sir,

I Cannot be displeas'd at your labouring to do me good. We have as much need to attend to our Shepherd's warning, as to his comfortable voice, the one prepares us to receive the other. When the Lord lovingly reproveth me for turning to the right hand or the left, I thankfully receive his kind admonitions, and I esteem it as a proof of his love, and a fresh assurance that he rejoices in my prosperity. You may see my dangers more clearly than I do myself; but if self-love and partiality do not blind my eyes, I think I am very free from enthusiasm. I am sensible of the blessing of possessing the spirit of faith, of love, and of a sound mind, and it is my desire to be sober minded, and to hope to the end, living as one that loves, and waits for the appearing of the great God our Saviour.

You quite misunderstand me, if you think I am seeking after any higher, or different Perfection, "than love filling the heart, and governing the life." This I esteem my calling's hope, and this I am persuaded you wish me to possess. O that the Lord would come suddenly to his temple, and give me to feel, "The King of Israel, the Lord of Hosts is in the midst of thee, and thou shalt see evil no more."

I find comfortable seasons. God is present with me: and I rejoice in hope of being filled with the fulness of love. I hope the time is at hand; the Lord knoweth the mind of the spirit,

spirit, and I believe he will fulfil the secret and unutterable breathings of my soul.

Mrs. C—— has received no witness that she should never *fall*. She only so lives in Jesus, as to be filled with love, prayer, and thanksgiving. It is true, that for some years she has enjoyed a great deliverance from evil, but yet has often felt things which she knew were not quite right: and though she still cries “Not as though I had already attained, or were already *perfected*,” yet she enjoys the approbation of Him, in whose favour is life. Now I really believe, though Mrs. C. Miss B. I, and most of the people in London (who received the Blessing, as it was called) were brought into a sweet liberty, yet we were not, in a scriptural sense, perfected in love. We did *not* Rejoice evermore, pray without ceasing, and in every thing give thanks. And if we weigh ourselves in the balance of your farther Thoughts on Perfection, which I believe are according to the Scriptures, we must acknowledge we were among the number of those who had received a greater degree of grace, but were not saved from sin. Yet I do not believe we were in a delusion. Names alter not the nature of things. I believe our being unskilful in the word of righteousness was a hinderance to us, as it prevented our asking that we might receive, that our joy might be full. Another thing was, our experience falling short of the scripture-evidences, threw us into endless perplexities, which were a means of weakening our faith; whereas, had we known determinately the thoughts God had of us, we should have gone on our way rejoicing, praising him for what he had done, and praying him to supply all that was lacking. I believe this was the case of not only many in London, but in many other parts, and I judge is Miss M. D——’s. I think she has been thus blest; but I believe she will go through many refining fires, before she will do the will of God on earth as it is done in heaven.

Thus, Sir, I have wrote freely the sentiments of my mind. If I judge wrong, I hope the Lord will reveal it to me. I desire to be open to conviction.

I think sometimes that I take up too much of your precious time in reading, and answering my letters; yet I thought if I was silent to your last, it would look as if I had not such a sense of my obligation to you, for your kind cautions, as I really have. I am, dear Sir, with repeated thanks for all Favours, your affectionate and obliged Servant,

C. M.

L E T T E R CCCV.

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

Shoreham, Oct. 19, 1765.

Rev. and dear Sir,

I Bless God who has returned you back to us again! May our love to him constrain us to profit more abundantly by your labours. I am so dull a disciple, that at times I am almost discouraged, because I cannot profit more. I greatly long to come forward. I want to feel my heart purified by faith: I want him to make my nature pure, and to feel his love constraining all the powers of my soul to love him again; and in consequence of that, to love all his commandments. Indeed they are, more than ever, exceeding precious to my soul; yet I sometimes find something contrary to love, and to the lowly mind that was in Jesus, arise in my heart, which exceedingly pains me, together with the remains of unbelief, which often thrusts sore at me. And yet at times I hope my soul has entered in, but I am not established, or preserved in Jesus. I find it so hard to keep a sense of the freeness of grace on my mind, that it makes me grieve; but chiefly when I am speaking of it to others. I give him all my heart and life; and my soul is greatly athirst for him: but I have
not

not the power to abide in his presence. I want to be always with him. He gives me much power and plainness of speech in speaking to others; yet, at times, I let go an opportunity of speaking, thinking they may soon fall in my way again: awhile afterwards, I see this is not the way, and fear lest God should not grant me such a gracious opportunity with them again. Upon the whole, I am thoroughly dissatisfied with myself, for want of faithfulness to God, and for want of simple faith. I should have been glad to have refreshed your soul with writing better things; but I hope you will continue to bear with me, and that you will tell me what is the word of the Lord concerning me. In so doing you will greatly oblige your Friend and Servant.

A. PERRONET.

L E T T E R CCCVI.

[From Captain Scott, to the Rev. Mr. Wesley.]

Northampton, Aug. 24, 1766.

Rev. Sir,

THE Lord has already begun to fulfil this promise here; viz. That his word shall accomplish That for which it is sent. The consciences of several begin to be alarmed; the children of God that were getting lifeless, are roused to action; and the more lively Believers, seem to exert all their faith, grace, and prayer to God, that His salvation may be known to all. And in part, we have already experienced that he is working wonderfully amongst us; for he has made our very enemies to be at peace with us: all Denominations flock to hear the word: their hearts seem united together in praising God, and all distinction and party seem forgot.

The desire of the people to hear the gospel from Mr. B. was so great, that they would not bear to part with him till

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after

after Sunday. And to the above, I must add my poor tribute of praise to God for sending him here, as the Lord has blessed him exceedingly to my soul.

The zeal you have for the cause of God, and your tender love to poor, perishing souls, will induce you to contrive that Mr. B. may return here soon, and stay some time with us; or else come again as often as he can.

I must beg, dear Sir, you will remember me always at the Throne of Grace; and as the Lord seems to be considerably at work in the Regiment to which I belong, I must intreat you and your Societies, to make mention of us in your prayers, that the Lord would call many to serve as faithful soldiers, under the banner of the Captain of our salvation.

May God be with you, to bless you! So prays, Rev. Sir, your unworthy Brother in Christ,

J. S.

L E T T E R CCCVII.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Esq;]

June 22, 1765.

I Have been most graciously visited by the Beloved all last Wednesday. He came skipping over the mountains of spices! yea, bounding like a young roe or a young hart over the pleasant plains. He brought me to his banqueting-house, and his banner over me was love! O magnify the Lord with me all ye saints, let us heartily rejoice in the strength of our salvation. O give thanks unto the God of gods, who hath pity on his poor, distressed servant, and mercifully saved the son of his hand-maid. O all ye works of the Lord, bless ye the Lord, praise him, and exalt him above all for ever!

POETRY.



P O E T R Y.

The following are taken from two pillars, which stand in the grove of a labyrinth, at a Nobleman's Seat, in Surry. On the top of each pillar is a human skull, said to belong to a former Lord and his Lady, who were the authors of the following lines, and who saw the pillars erected; and by their desire their skulls were placed there at a certain number of years after their decease.

Lines on the LORD'S Pillar.

WHY start? The case is your's, or will be soon;
Some years perhaps, perhaps another moon.

Life in its utmost span is still a breath,
And those who longest dream, must wake in death.
Like you I once thought ev'ry bliss secure;
And gold, of ev'ry ill, the certain cure.
Till sleep'd with sorrow, and besieg'd with pain,
Too late I found all earthly riches vain.
Disease, with scorn, threw back the fordid fee,
And Death still answer'd, What is gold to me?
Fame, titles, honour, next I vainly fought;
And fools obsequious, nurs'd the childish thought.
Gilded with brib'd applause, and purchas'd praise,
I built on endless grandeur, endless days:
But Death awak'd me from a dream of pride;
And laid a prouder beggar by my side.
Pleasure I counted, and oblig'd my taste;
The banquet smil'd at the gay repast.
A loathsome carcase was my chiefest care,
And worlds were ransack'd, but for me to share.
Go on, vain man! in luxury be firm,
But know thou feasted, but to feast a worm.

Already

Already sure less terrible I seem,
 And you like me can on that latter dream.
 Whether that dream may boast the longest date,
 Farewel ! remember lest you wake too late.

Lines on the LADY'S Pillar.

BLUSH not ye fair to own me, but be wise,
 Nor turn from sad Mortality your eyes.
 Fame says, and fame alone can tell how true,
 I once was lovely, and beloved like you.
 Where are my vot'ries, where my flatterers now ?
 Fled with the subject of each lovers vow.
 Adieu ! The Rose is fled, the Lilly-white ;
 Adieu those eyes ! that made the darkness light !
 No more alas ! the coral lip is seen,
 No longer breathe the fragrant gales between.
 Turn from your mirror, and behold in me,
 At once what thousands can't, nor dare not see,
 Unvarnished I the real truth impart,
 Nor here am placéd, but to direct the heart ;
 Survey me well, ye fair ones, and believe,
 The grave may terrify, but can't deceive.
 On beauty's frailties now no more depend,
 Here youth and pleasure, age and sorrow end.
 Here drops the mask ; here shuts the final scene,
 Nor differs grave threescore from gay fifteen.
 All pleased alike, to that same goal, the tomb,
 Where wrinkled Laura smiles at Chloe's bloom.
 When coxcombs flatter, and when fools adore,
 Learn hence the lesson to be vain no more.
 Yet Virtue still against decay can arm,
 And even lend Mortality a charm.

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O D E to P E A C E.

COME, peace of mind, delightful guest!
 Return, and make thy downy nest
 Once more in this sad heart :
 Nor riches I, nor power pursue,
 Nor hold forbidden joys in view ;
 We therefore need not part.

Where wilt thou dwell, if not with me ?
 From av'rice and ambition free,
 And pleasure's fatal wiles :
 For whom alas ! dost thou prepare
 The sweets that I was wont to share,
 The banquet of thy smiles ?

The great, the gay, shall they partake
 The heaven that thou alone canst make ?
 And wilt thou quit the stream
 That murmurs through the dewy mead,
 The grove and the sequester'd shade,
 To be a guest with them ?

For thee I panted, thee I priz'd,
 For thee I gladly sacrific'd
 Whate'er I lov'd before,
 And shall I see thee start away,
 And helpless, hopeless, hear thee say—
 Farewel ! we meet no more ?

 H U M A N F R A I L T Y .

WEAK and irresolute is man ;
 The purpose of to-day,
 Woven with pains into his plan,
 To-morrow sends away.

The

The bow well bent, and smart the spring,
 Vice seems already slain ;
 But passion rudely snaps the string,
 And it revives again.

Some foe to his divine intent
 Finds out his weaker part ;
 Virtue engages his assent,
 But pleasure wins his heart.

'Tis here the folly of the wise,
 Through all his art we view ;
 And while his tongue the charge denies,
 His conscience owns it true.

Bound on a voy'ge of awful length,
 And dangers little known,
 A stranger to superior strength,
 He vainly trusts his own.

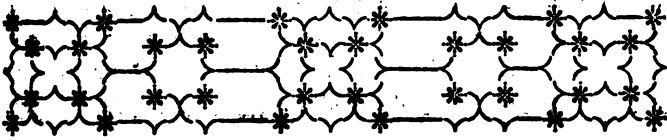
But our's alone can ne'er prevail,
 To reach the distant coast,
 The breath of heav'n must swell the sail,
 Or all the toil is lost.

On the Death of Mr. CHARLES GREENWOOD.

[By Miss T——n.]

YES, *Greenwood* go ! beloved of God and man,
 Enjoy thy sweet release from sin and pain :
 But he who gave thee fully to resign
 Thy self, thy friends, thy all, to Love divine ;
 The conquering God, who set thy spirit free,
 Hath conquer'd us, and we too give up thee ;
 But though we part awhile, we still are one,
 And all, together cry " Thy will be done !"





T H E

Arminian Magazine,

For AUGUST 1783.



The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILONUS, against a VINDICATION
of the Synod of DORT.

[Continued from page 341.]

HAVING gotten footing upon such firm ground, as he supposed, he proceeds to expostulate very magisterially, and says, "Where now is the odious error that *Tilenus* put such a face upon?" Sir, It hath a more ugly face of its own than any *Tilenus* can put upon it; and neither the Synod's mask, nor your painting can hide it, much less make it beautiful. But where is it to be seen? You ask, "Is it in the number? If he thinks a greater number are saved, or decreed to salvation, than they do, he should speak out."

I promised you already not to quarrel with you about the number. But what if *Tilenus* should speak out? I hope it is no felony, or treason. I will therefore tell you plainly, he

is so far from, thinking a greater number are absolutely decreed to salvation than they do, that he doth not think so of any single person whatsoever. But do they think that any number are absolutely decreed to salvation? Absolutely? That is, *without any regard to their Faith or Obedience whatsoever*. And are they come to this already? But perhaps, by the word absolutely, you intend absolutely in respect of motives on God's part. And what if we grant you an absolute decree, in respect of such motives? If we ascribe it wholly to God's good pleasure; will you then condescend to it, that there is any qualification at all in him, unto which the wisdom of God thought fit the decree of election should be terminated? Grant this and we shall soon agree. But what qualifies persons for their election? It can be no other than what may make us capable, in the account of the divine wisdom, of which the holy gospel is the best repository, to receive the highest act of God's dearest love towards us in Christ Jesus; and such is our election unto glory: Our Saviour's *Come ye blessed children of my Father*, at the general judgment, being nothing else, but the solemn judicial publication of it. But if so, *What manner of persons ought we to be, in all holy conversation and godliness?* For it should seem, that a holy faith and a blameless life, are made the previous dispositions to our immutable election unto glory. But this will usher in a new objection.

For if he thinks, that God foresaw they would believe and obey, before he decreed to give them faith or obedience, and consequently, that these are of themselves, and not of God, he must condemn *Austin*, as well as the Synod.

Here we have a very perverse insinuation, if I may make so bold with Mr. *Baxter*, as to use his own expression. *Believe and obey* (you mean the gospel) before a revelation of it, or a call to it? Was *Adam* obliged to do so, or could he do so in his state of innocency? And will poor, lapsed *Titus* pretend to it? No: he hath studied the mysteries of grace
 better.

better. God hath not only a foresight, which is bounded within the compass of things future, in their due time existent; which cannot be without his decree: but also a foreknowledge, which extends to all things possible, though no decree ever did, or ever shall pass for the existence of them. Thus he foreknew that the men of *Keilah* would have delivered up *David* into the hands of *Saul*, if he had staid amongst them; and thus he foreknew that *Tyre* and *Sidon* would have repented, if they had been placed under the same dispensation as *Chorazin* and *Bethsaida* were. Now suppose God to consider men under such a state of means; though he hath not as yet, (to speak after the manner of men) decreed to establish such men under it, yet he infallibly foreknows what creatures of such capacities would do, being put into such a posture. But for Faith and Obedience, these duties relating to some authority and revelation, and requiring power far above what remains in us since the fall of *Adam*, it implies a contradiction to say, man can believe and obey the gospel, before he receives, as well a competent strength, as a proper object for it. But God having put such and such capacities into us, and placed us under such and such means and dispensations; in his eternal wisdom, he foreknows what use every one will make of those capacities and dispensations; and then making a decree according to his foreknowledge, he sees who will believe and obey, not before he decrees to give them Faith, or the grace of Obedience, as *Mr. Baxter* previously insinuateth: but after it (though considering them under such an order of means, he foreknew it before his decree) and consequently, this Faith and Obedience are not of themselves, but of God: and this is consonant to the doctrine of the primitive Church, in all the purest ages of it.

Mr. Baxter says, "I wish no more in this, than may consist with rational prayers and thanksgivings."

I wish with all my heart, you would grant me so much for yourself and all your party. But the truth is, if they speak consonantly to right Reason, they must conclude; the prayers of the major part of mankind to be grossly irrational. For according to your principles, the Non-elect can never address themselves to their devotions, but they must either pray for their own damnation, which is irrational; or that the divine decree about it may be repealed; which is no less irrational. And in the use of the *Lord's Prayer*, all the Non-elect are, by unavoidable consequence, involved in offering up (as it were in one breath) cross petitions to like purpose. For according to your doctrine, all these Non-elect are left in the fall of *Adam*, under an efficacious permission to fall into actual sin: in respect whereof they are pre-damned to everlasting fire; and the end of this you say is, the advancement of God's glory, and the final execution of it, at the great day, which will be the consummation of his kingdom. Hence it follows, that in offering up those petitions, *Hallowed be thy Name; Thy kingdom come; Thy will be done*, they pray for their own damnation. And again, seeing this damnation (to which you say they are pre-ordained) is the greatest evil, to which, though they may be decreed, yet adjudged to it they cannot be without the guilt of sin; and therefore the said efficacious permission of sin, and the peremptory denial of grace necessary unto Faith and Repentance, are decreed likewise as the means of bringing that horrible decree to its final execution: hence it follows, that in offering up those other petitions, *Forgive us our trespasses; and lead us not into temptation; but deliver us from evil*, these Non-elect pray, that the said decree may be repealed.

But his question following, (Would you not have men pray for Faith that want it?) may put a man to a stand, if not to silence. The Synod itself was not resolved about it. For though it be their advice in their 16th decree upon the first chapter: yet upon second thoughts they descry it to be
against

against direct testimonies of Scripture. And *Dontslock* saith, "All study and care a man can use to promote his salvation before faith and the spirit of renovation, is not only vain but hurtful." If this be true, to what end should a man pray for faith that wants it? But I am not of Mr. *Dontslock's* opinion. I say, *Let him pray.* And he that hath it, let him pray for more continually, with thanksgiving.

[*To be continued.*]

S E R M O N XVI.

On ISAIAH ix. 11.

[*Concluded from page 348.*]

18. **M**AY we not suppose that the same leaven of pure and undefiled Religion, of experimental knowledge and love of God, of inward and outward holiness, will afterwards spread to the *Roman-Catholics*, in *Great-Britain, Ireland, Holland*; in *Germany, France, Switzerland*, and in all other countries, where *Romanists* and *Protestants* live intermixt, and familiarly converse with each other? Will it not then be easy for the Wisdom of God, to make a way for Religion, in the life and power thereof, into those countries that are merely *Popish*, as *Italy, Spain, Portugal*? And may it not be gradually diffused from thence, to all that name the name of Christ, in the various provinces of *Turkey*, in *Abyssinia*, yea and in the remotest parts, not only of *Europe*, but of *Asia, Afric* and *America*?

19. And in every nation under heaven, we may reasonably believe God will observe the same order which he hath done from the beginning of Christianity. *They shall all know me*, saith the Lord, not from the greatest to the least: (this is that wisdom of the world, which is foolishness with God!) but from the least to the greatest, that the praise may not be of men, but

of

of God. Before the end, even the rich shall enter into the kingdom of God. Together with them will enter in the great, the noble, the honourable; yea, the Rulers, the Princes, the Kings of the earth. Last of all the wise and learned, the men of Genius, the Philosophers will be convinced that they are fools, *will be converted and become as little children, and enter into the kingdom of God.*

20. Then shall be fully accomplished *to the house of Israel,* the spiritual Israel, of whatever people or nation, that gracious promise, *I will put my laws in their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* Then shall the times of universal refreshment come from the presence of the Lord. The grand Pentecost shall fully come: and devout men in every nation under heaven, however distant in place from each other, shall all be filled with the Holy Ghost. And they will continue stedfast in the Apostle's Doctrine, and in the fellowship, and in the breaking of bread, and in prayers. They will eat their meat, and do all that they have to do, *with gladness and singleness of heart. Great grace will be upon them all: and they will be all of one heart and of one soul.* The natural, necessary consequence of this will be the same as it was in the beginning of the Christian Church. *None of them will say, that ought of the things which he possesses is his own, but they will have all things common. Neither will there be any among them that want; for as many as are possessed of lands or houses will sell them, and distribution will be made to every man, according as he has need.* All their desires, mean time, and passions, and tempers will be cast in one mould, while all are doing the will of God on earth, as it is done in heaven. *All their conversation will be seasoned with salt, and will minister*

minister grace to the hearers, seeing it will not be so much they that speak, as the Spirit of their Father that speaketh in them. And there will be no root of bitterness springing up, either to defile or trouble them. There will be no Ananias or Sapphira, to bring back the cursed love of money among them. There will be no partiality; no widows neglected in the daily ministration. Consequently there will be no temptation, to any murmuring thought or unkind word of one against another, while,

“ They all are of one heart and soul,
And only Love informs the whole.”

21. The grand stumbling-block being thus happily removed out of the way, namely the Lives of the Christians, the *Mahometans* will look upon them with other eyes, and begin to give attention to their words. And as their words will be clothed with divine energy, attended with the demonstration of the Spirit and of power, those of them that fear God, will soon take knowledge of the Spirit whereby the Christians speak. They will receive with meekness the engrafed word, and will bring forth fruit with patience. From them the leaven will soon spread to those who till then had no fear of God before their eyes. Observing “ the Christian dogs,” as they used to term them, to have changed their nature, to be sober, temperate, just, benevolent, and that in spite of all provocations to the contrary, from admiring their lives, they will surely be led, to consider and embrace their Doctrine. And then the Saviour of sinners will say, “ The hour is come. I will glorify my Father. I will seek and save the sheep that were wandering on the dark mountains. Now will I avenge myself of my enemy, and pluck the prey out of the lion’s teeth. I will resume my own for ages lost: I will claim the purchase of my blood.” So he will go forth in the greatness of his strength, and all his enemies shall flee before him. All the prophets of lies shall vanish away, and all the nations that had followed them, shall acknowledge the
Great

Great Prophet of the Lord, *mighty in word and deed*: and shall honour the Son, even as they honour the Father.

22. And then the grand stumbling-block being removed from the *Heathen* nations also, the same spirit will be poured out upon them, even those that remain in the uttermost parts of the sea. The poor *American* Savage will no more ask, "What are the Christians better than us? When they see their steady practice of universal Temperance, and of Justice, Mercy and Truth. The *Malabarian* Heathen will have no more room to say, "Christian man take my wife. Christian man much drunk: Christian man kill man! *Devil-Christian!* Me no Christian." Rather, seeing how far the Christians exceed their own countrymen, in whatsoever things are lovely and of good report, they will adopt a very different language, and say, *Angel-Christian!* The holy lives of the Christians will be an argument they will not know how to resist: seeing the Christians steadily and uniformly practise what is agreeable to the law written in their own hearts, their prejudices will quickly die away, and they will gladly receive *the truth as it is in Jesus*.

23. We may reasonably believe, that the Heathen Nations which are mingled with the Christians, and those that bordering upon Christian Nations, have constant and familiar intercourse with them, will be some of the first who learn to worship God in spirit and in truth; those for instance that live on the Continent of *America*, or in the Islands that have received Colonies from *Europe*. Such are likewise all those inhabitants of the East Indies that adjoin to any of the Christian Settlements. To these may be added, numerous tribes of *Tartars*; the heathen parts of the *Russias*, and the inhabitants of *Norway*, *Finland*, and *Lapland*. Probably these will be followed, by those more distant nations with whom the Christians trade: to whom they will impart what is of infinitely more value than earthly pearls, or gold and silver. The God of love will then prepare his Messengers and
make

make a way, into the polar Regions, into the deepest recesses of *America*, and into the interior parts of *Africa*: yea, into the heart of *China* and *Japan*, with the countries adjoining to them. And *their sound* will then go forth into all lands, and *their voice* to the ends of the earth.

24. But one considerable difficulty still remains. There are very many heathen Nations in the world, that have no intercourse, either by trade or any other means with Christians of any kind. Such are the inhabitants of the numerous Islands in the South Sea, and probably in all large branches of the Ocean. Now what shall be done for these poor outcasts of men? *How shall they believe*, saith the Apostle, *in him of whom they have not heard? And how shall they hear, without a Preacher?* You may add, *And how shall they preach, unless they be sent?* Yea, but is not God able to send them? Cannot he raise them up, as it were out of the stones? And can he ever want means of sending them? No: were there no other means, he can *take them by his Spirit* (as he did *Ezekiel*,) chap. ii. 12.) or by *his Angel*, as he did *Philip*, (Acts viii.) and set them down wheresoever it pleaseth him. Yea, he can find out a thousand ways, to foolish man unknown. And he surely will: for heaven and earth may pass away; but his word shall not pass away. He will give *his Son the uttermost part of the earth for his possession*.

25. *And so all Israel too shall be saved*. For *blindness has happened to Israel*, (as the great Apostle observes, Romans xi. 25, &c.) till the fulness of the *Gentiles be come in*. Then *the Deliverer that cometh out of Sion, shall turn away iniquity from Jacob*. *God hath now concluded them all in unbelief, that he may have mercy upon all*. Yea, and he will so have mercy upon all Israel, as to give them all temporal, with all spiritual blessings. For this is the promise, *For the Lord thy God will gather thee from all nations, whither the Lord thy God hath scattered thee. And the Lord thy God will bring thee into the land, which thy fathers possessed, and thou shalt possess it. And*

the Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, Deut. xxx. 3. Again, I will gather them out of all countries, whither I have driven them: and I will bring them again to this place, and I will cause them to dwell safely. And I will give them one heart and one way, that they may fear me for ever. I will put my fear into their hearts, that they shall not depart from me. And I will plant them in this land assuredly, with all my heart and with all my soul, Jeremiah xxxii. 37, &c.

Yet again: I will take you from among the heathen; and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God, Ezekiel xxxvi. 24, &c.

26. At that time will be accomplished, all those glorious promises made to the Christian Church, which will not then be confined to this or that nation, but will include all the inhabitants of the earth. *They shall not hurt, nor destroy in all my holy mountain, Isaiah xi. 9. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates, praise. Thou shalt be encompassed on every side with salvation, and all that go through thy gates shall praise God. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but the Lord shall be unto thee an everlasting light, and thy God thy glory. The light of the sun and moon shall be swallowed up in the light of his countenance shining upon thee. Thy people also shall be righteous; the work of my hands that I may be glorified. As the earth bringeth forth her bud, and the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations, Isaiah lxii. 14, &c.*

27. This

27. This I apprehend to be the answer, yea, the only full and satisfactory answer that can be given, to the objection against the Wisdom and Goodness of God, taken from the present state of the world. It will not always be thus: these things are only permitted for a season, by the great Governor of the world, that he may draw immense, eternal Good out of this temporary evil. This is the very key which the Apostle himself gives us in the words above recited, *God hath concluded them all under sin, that he might have mercy upon all!* In view of this glorious event, how well may we cry out, *O the depth of the riches both of the wisdom and knowledge of God!* Although for a season *his judgments were unsearchable, and his ways past finding out,* Romans xi. 32, 33. It is enough, we are assured of this one point, that all these transient evils will issue well; will have a happy conclusion, and that "Mercy first and last will reign." All unprejudiced persons may see with their eyes, That he is already renewing the face of the earth. And we have strong reason to hope, that the work he hath begun, he will carry on unto the day of the Lord Jesus: that he will never intermit this blessed work of his Spirit, until he has fulfilled all his promises: until he hath put a period to sin and misery, and infirmity, and death; and re-established universal Holiness and Happiness, and caused all the inhabitants of the earth to sing together, *Hallelujah! The Lord God omnipotent reigneth! Blessing, and glory, and wisdom, and honour, and power, and might be unto our God for ever and ever!* Rev. vii. 12.

Dublin, April 22, 1783.

An Account of Mr. J. V——: in a Letter to the
Rev. Mr. WESLEY,

Rev. and dear Sir,

I Have long resisted your importunate desire, that I would give you a short Account of my Experience; being desirous to conceal my insignificant life, till I was no longer interested in the honour or dishonour that cometh of man. But your last Letter on the subject, and the Rev. Mr. *Fletcher's* opinion on the same, have satisfied me that I "owe it to God and his Church." I shall therefore humbly submit an Extract thereof to the perusal of candid people, while I implore the benediction of my God.

I was born in the year 1740. My parents were natives of *Franche Comté* near *Switzerland*, and members of the Church of *Rome*. They came to *England* a year or two before I was born, so that I was providentially born and brought up in *England*. I was (with a brother and sister) made a member of that Church, and remained so during the early part of my life. I can well remember that serious impressions were very early made upon my mind; but I had no one to guide me. When I was about nine years of age, I was sent to *France* for education. I was there boarded at a Priest's, who was a Schoolmaster. At this school I remained many months, imbibing the baneful notions of idolatry and superstition. But as the Priest half starved me, I never let my mother rest till she removed me back to *London*. Soon after I returned, I was sent to a Latin School in *Yorkshire*, and was boarded at a Clergyman's, who was Master of the school. Having had but little knowledge of Popery, I readily attended the Church of *England*, during the seven years that I was there. But as nothing was ever said to me about Religion, I remained in utter darkness, and lived without God in the world.

While

While I was here, I once met with Mr. *Hervey's* Meditations. I was very powerfully affected, and resolved to amend my life. For several days I was careful not to offend my God; but the impression was soon effaced.

At seventeen years of age I returned to *London*, and after spending a year or two at an Academy, was soon after, through the interest of a Nobleman, got into a public Office under the Government. I was appointed a Clerk at *Portsmouth*, where God was pleased to restrain me in a wonderful manner, amidst innumerable temptations. After I had been in office near three years, I was appointed to attend the Army in *Portugal*, last war, as a Clerk of the stores, &c. I found in myself a fear when I went to sea, lest the ship should be lost and my poor soul perish. I had the same fear of being killed in an engagement when I landed, and of my soul becoming a prey to the worm that never dies. While I was at *Lisbon*, I frequently visited their Churches, saw their idolatry and superstition, and rejoiced that I had escaped the Mother of Harlots.

Soon after I returned to *England*, I met with a fore trial which made me think of, and seek after God. But being amongst my gay companions, this, and some temptations that now were thrown in my way, quite overturned my resolution, and I became as vain and sinful as ever. However, I purposed, that if God should please to remove me where I was unknown, I would then give myself up to him. The desire of the *unrighteous* was granted; for the merciful God was pleased to make way for my removal in two or three months. I was then sent to the King's Magazines at *P—t*, where I was an entire stranger. In this place there was a Gentlewoman whose husband was in the King's service. She had been a member of the Methodist Society for some years, and was the only one in that neighbourhood. She invited me to her house one day, and spoke something on serious subjects. I threw in my mite, which made an impression on her mind in my favour. She now frequently

frequently invited me to her house, and lead me out of the paths of error and misery, to the fountain of life and love. She put several books into my hands which were made very useful to me. In a few weeks, painful convictions began to fasten upon my mind, and I sincerely strove to forsake all sin, and make a sacrifice of my accustomed amusements. Fear prompted me to pray, sometimes with, and sometimes without a book. Her conversation roused me: and I began in good earnest to seek after God. But being in danger of resting on my form of godliness, she, with some difficulty, beat me out of all my retreats, and convinced me that nothing would avail without Faith, and that salvation was the free, unmerited gift of God, through the redemption that is in Jesus. The books that I read bore the same testimony, which at length threw me into self-despair. Prayer became a burden, and I knew not what to do. At length I resolved to write to you, Sir, and in an anonymous letter unbosomed my heart, and sought your advice. Your letter I beg leave here to transcribe for the benefit of such as may be in the like state with me.

“ Dear Brother,

London, Jan. 31, 1764.

“ It is certainly right, with all possible care to abstain from the outward occasions of evil: but this profits only a little: the inward change is the one thing needful for *you*. You must be born again, or you will never gain an uniform and lasting liberty. Your whole soul is diseased, or rather dead, dead to God, dead in sin. Awake then and arise from the dead, and Christ shall give thee light. To seek for a particular deliverance from one sin only, is mere lost labour. If it could be attained, it would be little worth; for another would arise in its place: but indeed it cannot, before there is a general deliverance from the guilt and power of all sin. This is the thing which you want, and which you should be continually seeking for. You want to be justified freely from all things, through the redemption which is in Jesus. It might

might be of use if you were to read over the first volume of Sermons, seriously and with prayer. Indeed nothing will avail without prayer. Pray, whether you can or no; when you are cheerful, when you are heavy pray: with many or few words, or none at all; you will surely find an answer of peace. And why not now? I am, &c.

J. W."

This letter proved a blessing unto me indeed. I now gave up myself to God, and resolved to seek the general deliverance that I wanted. A few weeks after this, I was much encouraged by a child of seven years old, who came to drink tea with me. I called her once "My little Angel." The girl replied, "O, I dreamed last night that you were made an Angel, and me too, and that you flew up to the skies, and that I followed you calling upon you to stop, but you would not, but flew up till you got to heaven."

[*To be continued.*]

An Extract from the JOURNAL of Mr. G. C—.

[*Continued from page 355.*]

JANUARY 4, 1766. I am utterly at a loss for words to declare the loving kindness of God towards me. He makes his word spirit and life to me, whereby my soul partakes of the divine Nature. And it is a clear mirror, shewing me my defects, and how much I fall short, of that fidelity, watchfulness and love, which are so justly due to my ever-loving Jesus.

Jan. 27. How abundant in love is the all-gracious God to his unworthy servant? He not only gives me to rejoice in his present salvation, but has this night given me a taste of future

future glory. Soon after I went to bed, I was deeply impressed with a sense of the presence of God. This led me to pray, that he would more abundantly manifest himself to me. I had not prayed long, before I found such a manifestation, or rather impress of the divine nature, as I never felt before. It seemed as though my soul took the very impression of the divine and human nature of Jesus Christ. All my own nature was gone, and nothing remained in me that was not of the nature of God.

And I had a remarkable proof, that my will was the same with the will of God. I had a vision of the last Judgment, wherein I stood on the right hand, and one I tenderly loved on the left. Yet I had the same complacency in her condemnation, as the Judge himself had. This vision continued about three hours, in which I found such instruction as only God can give. All the time I was awake, and knew I was in the body; yet could hardly believe it was my own body. I also understood, this state could not be fully enjoyed, till I was freed from the burden of the flesh. But I had a taste of it, to encourage me in pressing forward to that holiness, which fits me as it were to drop into God.

Feb. 9. My nervous disorder is more violent than I ever felt it at this time of the year. It impairs my memory, and often unfits me for spiritual exercises. But the gracious Lord keeps my spirit undisturbed, so that the enemy gets no advantage over me. And these frequent, strong evidences of his love, have a great tendency to increase my faith.

Feb. 15. My soul is fixt in Jesus, who is in truth my God and my All. Yet I feel the want of an increase of faith, that I may have a closer fellowship with the Father and the Son.

This day I have been married five years. I bless God for giving me a woman of so sweet a disposition, and that never has strove either by word or deed, to be above what God has allotted her.

March

March 23. I feel a great desire that God should be known and loved by all: and that they which have believed may embrace all the promises, so as to find Jesus their God and their All. But I find much discouragement in the pursuit of this, both from Preachers and People. But the Lord so shines on his work in my heart, that I am enabled on every proper occasion, to bear witness, that the *blood of Christ hath cleansed me from all sin.*

May 22. God has taken from me one of the finest boys that I ever beheld. But I still say from my heart, "The Lord gave: and the Lord taketh away: blessed be the name of the Lord." I am also thankful, that my wife has so submissive a spirit, under so trying a dispensation.

August 4. How does God delight to manifest himself to his helpless creature, and to protect me from every person and thing! He keeps me in peace; yet sheweth me myself, that I may fear always. He gives me more than ever to know the nature and subtlety of my invisible enemies. And I find all things work together for good; even the exact scrutiny which some of my brethren make into all my words and actions: as it gives me an opportunity of evidencing the truth of his grace, both to myself and others.

Nov. 9. I find the word of God so sweet, that I am never tired with hearing it, or with attending his ordinances. Yet when I am providentially deprived of them, I am well satisfied; being still as happy in the enjoyment of his Love, as when in the Congregation. O the blessedness of the life of Faith! To have the Lord so nigh, so free of access, so ready to hear, and commune with the soul! Compared to this, all things are vanity! Yea, and I count them but dung, that I may be thus found in him at that day, when I am called to depart hence.

January 1, 1767. Another year is gone, and by the mercy of God, it has not been spent in vain. Yet am I greatly ashamed of my little improvement under such pe-

cular means. I have been dull of hearing, or I need not, as now I do, lament my want of love to Jesus. Yet my soul cleaves to him, as my only happiness in time and in eternity.

Jan. 15. I never fought the glory of God as I do now. Often in hearing the word, I am carried out in strong affection for those that are present, as though my soul would give itself for theirs. I find my mind in a more especial manner engaged for those that speak in his name; fearing greatly lest they should not keep themselves in the love of God, and have their hearts fully engaged in his work.

March 7. I am amazed there should be so much ignorance in me, after all that God has wrought in my soul. The love of Jesus, in his life, sufferings, and death, is still a mystery to me. The virtues also of his mind, which are to be copied in my soul, I do not fully understand. And did I not expect larger manifestations hereof, my spirit would be much dejected.

Feb. 6, 1768. About ten days after Christmas, I was seized with a cough and difficulty of breathing. After I had been ill about a month, my flesh greatly decayed, and I had all the symptoms of a confirmed Consumption. I gave myself up wholly to the Lord. At night I was convulsed from head to foot, and had so violent a fever, that I did not expect to see another day. But I could not desire to be in any other state, continually crying, "Thy will be done." The next day my wife gave me some of the Neats-foot Jelly, mentioned in the Primitive Physic. After taking it twice more, I found a sensible alteration. The next day the pain in my breast abated. And now, blessed be God, my fever is gone, my cough eased, and my mind restored to its former vigour. All this hath God wrought, which is little less than a resurrection from the dead. And he has not only restored me to this degree of health, but assured me that he will accomplish in me all his promises.

[To be continued.]

A re-

to the poor-house, which was a place where they used to confine bad women and lunatics. Into this loathsome prison she and her infants were thrust, with nothing to lie on, save a little straw, and nothing to cover them. However, after some time they all dropped asleep. Towards morning she awaked, began to bemoan her wretched condition, and calling her husband by his name, said, "To what a miserable state have you brought me and my innocent babes? We are all to perish for want."

She had scarce spoke, when there was a terrible rushing noise, as if the place was going to be unroofed, and a glimmering light with a sulphureous smell. Then appeared her husband, with fiends who formed a circle round him. He seemed in exquisite pain, and cringed and leapt while they scourged and tormented him.

He said, "Do not grieve on account of your situation, you will be soon taken out of this place. And you and your children will be taken care of, and you will never perish for want. But as for me, this is to be my condition to all eternity;" and then disappeared.*

Stockton, Feb. 25, 1783.

W. COLLINS.

An Account of ELIZABETH BOOTH.

ELIZABETH BOOTH was first stirred up to seek the Lord at a prayer-meeting, about five years ago, being then near sixteen years of age. Soon after she was more deeply awakened under the preaching. She continued seeking rest for her soul for some time, and at last found that peace which the world cannot give, while she was hearing the word. She soon after was convinced of the exceeding corruption of her nature, and prayed much that the blood of Christ might purge her entirely from dead works, that she might serve the Lord

* According to what he told her it happened. She has been a Member of our Society several years, and is a sober, sensible, steady Christian, and in much better circumstances.

without

without fear, in righteousness and true holiness. At last the favour was granted to her, so that she rejoiced fully in the God of her salvation.

Going from hence to *Rotherham* (six miles) to a Love-feast, she caught a cold, which brought on a complication of disorders. She was now called to exercise much patience, as she was grievously afflicted for many months, and could attend no public means: afterwards her hearing was taken from her; so that there was no conversing with her; nor could she hear the prayers which were offered up for her. But though she could not hear, yet she could greatly rejoice in the God of her salvation. Though she was reduced to a skeleton, and very unable to turn herself in bed; yet no complaints were heard; but lamb-like and serene, she waited till the Bridegroom should call her away. Indeed the Lord was very gracious to her in restraining Satan, and in causing the light of his glorious countenance almost uninterruptedly to shine upon her: so that she could say,

“ Thy power in human weakness shown,
 Shall make me all entire;
 I now thy guardian presence own,
 And walk unburnt in fire.”

Nevertheless, the captive exile longed for her release: and now the day of liberty arrived. A few hours before her death she was taken with a violent bleeding at her nose and mouth. “ Now, said she, my Jesus is going to fetch me away! Now I shall be released! He is coming! He is coming!” To a neighbour that came in, she said, “ I am going to Jesus! I am glad to see you! O, how I love you! and I hope to meet you in the kingdom of my dear Redeemer!” On giving her a little milk and water, she said, “ Lay me down, and I will rise no more till my Lord takes me away:” and in a few minutes she departed, uttering the name of Jesus!

Sheffield, March 11, 1783.

A Short



A Short Account of BENJAMIN WOOD, of Sheffield.

BENJAMIN WOOD was naturally of a chearful temper, and sustained a good character in the world. He was of the fraternity of Free Mafons, and looked upon the Methodists as a very contemptible people. But being invited to hear preaching, in January 1780, he was much pleased with what he heard, and continued a hearer, till at length the word made a deep impresson upon his mind.

He then desired to be admitted into the Society. This was a means of deepening his conviction, so that he now saw himself a lost sinner, wretched and miserable. He continued thus until the month of September, in the same year, when one morning, at the preaching, God set his soul at liberty. He then cried out, *O Lord, I will praise thee, for though thou wast angry with me, thine anger is turned away, and thou comfortest me.* From this time he was remarkably zealous for God, reprovng sin wherever he came, and warning all among whom he was, to flee from the wrath to come.

As the preaching had been much blessed to him, he was exceeding ardent in persuading others to hear; always answering their objection with, "Come and hear for yourselves; how can you judge before you hear?" His labour in reprovng sin, and in bringing others to the preaching, was not in vain. He was also very free in telling of the loving-kindness of the Lord, wherever there was a probability of doing good. He had a peculiar love to his Class, and to his Leader, and went on steadily in the path of holiness. It does not appear that he ever lost his first love, but held his confidence stedfast to the end.

- He had many and great trials in the world, but was more than conqueror through him that loved him. He had much concern for the welfare of his family, and the last time he was at his

his Class (the Tuesday before his death) he prayed earnestly for them with many tears; and added, Lord, "If my death will contribute any thing to their salvation, thy will be done!"*

On January 24, he was attacked in his head, back, bowels and stomach; it affected his speech also. He made no complaint, though his pain was great; but was quite resigned to live or die. Being asked, On what is your dependence for salvation grounded? He answered, "On the death of Christ: I believe, that for his sake my sins are forgiven, and I am accepted with God." It was then asked, Are you afraid to die? He answered, "No: I believe I shall be eternally happy." He then sung that hymn, "My God I am thine," &c. quite through. Being asked, on the day of his death, if he was happy? he blessed God, and said, "I am." About four o'clock, on January 28, without a struggle, he resigned his soul into the hands of his Redeemer.

February 18, 1783.



*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

Of W H A L E S.

WHALES are as many degrees raised above other fishes in their nature, as they are in their size. They resemble beasts in their internal structure, and in some of their appetites and affections. They have lungs, a midriff, a stomach, intestines, liver, spleen, bladder, and parts of generation like beasts. Their heart also resembles that of beasts, driving red and warm blood in circulation through the body.

As these animals breathe the air, they cannot bear to be long under water. They are constrained, every two or three minutes, to come up to the surface to take breath, as well as to spout out through their nostril (for they have but one) the water which they sucked in while gaping for their prey.

* He was then in perfect health.

The senses of these animals seem also superior to those of other fishes. The eyes of other fishes are covered only with that transparent skin that covers the rest of the head; but in all the cetaceous kinds, they are covered by eye-lids, as in man. This keeps that organ in a more perfect state, by giving it intervals of relaxation. The other fishes, that are ever staring, must see, if for no other reason, more feebly, as their organs of sight are always exerted.

As for hearing, they are furnished with the internal instruments of the ear, although the external orifice no where appears. It is probable, this orifice may open by some canal into the mouth; but this has not as yet been discovered.

It is likely, that all animals of this kind can hear, as they certainly utter sounds to each other. This vocal power would be as needless to animals naturally deaf, as glasses to a man that was blind.

But it is in the circumstances in which they continue their kind, that these animals shew an eminent superiority. Other fish deposit their spawn, and leave the success to accident: these never produce above one young, or two at the most; and this the female suckles entirely in the manner of quadrupeds, her breasts being placed as in the human-kind.

In fishes of the Whale-kind, the tail has a different position from what it has in all other fishes. For whereas in these it is erected perpendicular to the horizon, in them it lies parallel thereto; partly to supply the use of the hinder pair of fins, which these creatures have not, and partly that they may be able to raise or depress their body at pleasure. For it being necessary they should frequently come to the top of the water, to take in, or let out the air, they are provided with an organ to facilitate their ascent and descent as they have occasion. And as for turning their bodies in the water, they perform that as birds do; by strongly moving one of their fins, while the other is quiescent.

The

The Norway Whale is frequently sixty or seventy foot long. His shape pretty much resembles that of a Cod: he has a large head, and small eyes in proportion. On the top of the head are two openings, through which he spouts out the water (which he takes in, as he breathes) like a large fountain which makes a violent noise.

His skin is smooth and not very thick. The colour of his back is dark and marbled. His belly is white. His throat is very narrow, in proportion to his size. Under his backbone lies a long bladder, which he dilates or contracts as he pleases. He rows himself with his tail. They copulate after the manner of land animals.

The female brings forth but one or two at a birth, at which time they are nine or ten foot long. They suck for some time: when they are tired with swimming, she carries them between her great fins. Under the skin lies the blubber or fat. Its usual thickness is about six inches: but about the under lip it is found two or three feet thick. Out of this the oil is extracted. One Whale ordinarily yields forty or fifty, sometimes eighty or ninety hundred weight.

The use of blubber seems to be, partly to poise the body and make it equiponderant to the water; partly to keep the water at a distance from the blood, lest it should be chilled by its immediate contact; and partly to keep the fish warm, by reflecting the hot steams of the body, and so redoubling the heat.

Under the fat is the flesh of a reddish colour. Their general food is certain small insects, which float upon the water, in great heaps, and are no larger than flies. But they likewise eat various sorts of small fish, particularly herrings, which they drive together in large shoals, and then swallow vast quantities at a time. The Whale commonly goes under the shoal; then opens his mouth and sucks in all he can. Sometimes he swallows so many, that he is ready to burst, and sets up a hideous roar.

But he is far more troubled by a slender fish about four feet long, which tears great pieces of flesh out of him. The Whale then not only makes a frightful noise, but often leaps a considerable height. In these leaps he sometimes raises himself perpendicular above the surface of the water, and then plunges himself down with such violence, that if his head strikes against any of the hidden rocks that are in the shallows, he fractures his skull, and comes instantly floating up dead. So there is no creature in the world so great or strong as to be exempt from calamities!

[*To be continued.*]

EXTRACTS *from* LOCKE on HUMAN UNDERSTANDING ;
with *short* REMARKS.

Of our complex IDEAS of SUBSTANCES.

[*Continued from page 312.*]

“Sect. 22. **L**ET us compare our complex Idea of an immaterial Spirit, with our complex Idea of Body, and see whether there be any more obscurity in one, than in the other, and in which most. Our Idea of Body, as I think, is an extended solid substance, capable of communicating motion by impulse: and our Idea of our Soul, an immaterial Spirit, is of a Substance that thinks, and has a power of exciting motion in Body, by Will, or Thought. These, I think, are *our complex Ideas of soul and body, as contra-distinguished*; and now let us examine which has most obscurity in it, and difficulty to be apprehended. I know that people, whose thoughts are immersed in matter, and who have so subjected their minds to their senses, that they seldom reflect on any thing beyond them, are apt to say they cannot
com-

comprehend a thinking thing, which perhaps, is true: but I affirm, when they consider it well, they can no more comprehend an extended thing.

“ Sect. 23. If any one say, he knows not what it is that thinks in him; he means, the substance of that thinking thing: no more, say I, knows he what the substance is of that solid thing. Farther, if he says, I know not how he thinks; I answer, Neither knows he how he is extended; how the solid parts of Body are united, or cohere together to make extension. For though the pressure of the particles of air may account for the *cohesion of several parts of matter*, that are grosser than the particles of air, and have pores less than the corpuscles of air; yet the weight, or pressure of the Air, will not explain, nor can be a cause of the coherence of the particles of Air themselves. And if the pressure of the *Æther*, or any subtiler matter than the Air, may unite, and hold fast together, the parts of a particle of Air, as well as other Bodies; yet it cannot make bonds for itself, and hold together the parts that make up every the least corpuscle of that *Materia subtilis*. So that that hypothesis, how ingeniously soever explained, by shewing, that the parts of sensible bodies are held together by the pressure of other external insensible bodies, reaches not the parts of the *Æther* itself; and the more evidently it proves, that the parts of other bodies are held together, by the external pressure of the *Æther*, and can have no other conceivable cause of their cohesion and union, the more it leaves us in the dark concerning the cohesion of the parts of the corpuscles of the *Æther* itself; which we can neither conceive without parts, they being bodies, and divisible; nor yet how their parts cohere, they wanting the cause of cohesion, which is given of the cohesion of the parts of all other Bodies.

“ Sect. 24. But in truth, *the pressure of any ambient fluid, how great soever, can be no intelligible cause of the cohesion of the solid parts of Matter.* For though such a pressure may hinder the avulsion of two polished superficies one from another, in a line perpendicular to them, as in the experiment of two polished marbles; yet it can never, in the least, hinder the separation by a motion, in a line parallel to those surfaces. Because the ambient fluid, having a full liberty to succeed in each point of space, deserted by a lateral motion, resists such a motion of bodies so joined, no more than it would resist the motion of the body, were it on all sides environed by that fluid, and touched no other body: and therefore, if there were no other cause of cohesion, all parts of bodies must be easily separable by such a lateral sliding motion. For if the pressure of the *Æther* be the adequate cause of cohesion, wherever that cause operates not, there can be no cohesion. And since it cannot operate against such a lateral separation, (as has been shewed,) therefore in every imaginary plain, intersecting any mass of matter, there could be no more cohesion, than of two polished surfaces, which will always, notwithstanding any imaginable pressure of a fluid, easily slide one from another. So that perhaps, how clear an idea soever we think we have of the extension of body, which is nothing but the cohesion of solid parts, he that shall well consider it in his mind, may have reason to conclude, That it is *as easy for him to have a clear Idea, how the soul thinks, as how the body is extended.* For since body is no farther, nor otherwise extended, than by the union and cohesion of its solid parts, we shall very ill comprehend the extension of body, without understanding wherein consists the union and cohesion of its parts; which seems to me as incomprehensible, as the manner of thinking, and how it is performed.

[To be continued.]

Extracts

Extracts from Mr. Bryant's Analysis of Ancient Mythology.

[Continued from page 369.]

Of ANCIENT WORSHIP.

THE Cuthites, the Persians, and afterwards the inhabitants of Greece, Italy, and all Europe had a great veneration for fountains. One of these, named Pyrene, gave name to the Pyrenean Mountains. It is undoubtedly a compound of Pur-Ain, that is, a fountain of fire. *Ætna* is derived from *Aituna*, a furnace.

Cuma in Campania, famous for its hot waters, was doubtless so named from Chum, Heat. *Salentum*, is a compound of Sal-En, the fountain of the Sun. The people were *Amonians*, who came last from Crete.

In Lycia was a burning mountain named *Chimara*, from Cham-Ur, the name of the deity worshipped there.

There were many people termed *Hyrcaui*, in the history of whom there will always be found some reference to fire. They are named from *Ur-chane*, the god of fire, worshipped particularly at Ur in Chaldea.

Probably the *Hercynian* forest in Germany was no other than the *Hurcanian*, named from the god *Urchan*, who was worshipped here as well as in the East. Where this forest commences, there is a mountain that once flamed.

Of the Worship paid at Caverns.

As Religion lost its purity, a pleasing sense of duty was succeeded by a fearful gloom inducing men to think, that the gods resided on the lonely tops of mountains, or in caves of the earth. At the entrance of these they raised their altars.

Parnassus

Parnassus was esteemed holy, chiefly for its many caverns. The situation of Delphi seems to have been chosen, on account of a mighty chafin in the hill. Here also was the temple of the Muses, which stood close upon a reeking stream. What recommended Delphi still more was the Corycian Cave, which lay between that hill and Parnassus.

Atlas is said to support heaven: because upon it was a temple to *Cœlus*. It was a vast hollow in the side of the mountain, and had neither image, stone, nor any material object of adoration. This cave was doubtless termed *Coel*, the house of God. And this was the heaven which *Atlas* supported.

Among the Persians most of the temples were caverns in rocks, either formed by nature, or artificially produced. Nothing was more common among them, than to have their temples formed out of rocks. Indeed wherever the name of *Mithras* was named, the people paid worship in a cavern.

Of the Omphi, and of Worship upon High Places.

The term *Omphi* is very ancient, and denotes an oracular influence, by which men attained a knowledge of futurity. Many to attain this, worshipped on high mountains, even as early as the time of *Moses*. And when other abuses of the *Israelites* were reformed, it is often observed by the sacred writer, *The high places were not taken away: the people still burnt incense in high places.*

This custom obtained in many countries: and most of the temples in *Japan* are built upon eminences at this day. In early times the practice was almost universal. In these places more especially God was supposed to deliver his oracles.

Omphi or *Amphi* is properly the oracle of *Ham*, the same with the Sun, the chief deity of the Eastern Nations. Hence the mountains where they were supposed to be delivered were named *Har-al-ompi*; the Greeks changed *Al-ompi* into *Olympus*: and there were many mountains of this name.

They

They were all esteemed oracular: particularly that at Delphi: called Omphi-el, or the Oracle of the Sun. But the Greeks, who changed Al-Omphi to Olympus, made a still stranger perversion. Finding a word in their own language which sounded like it, *ομφαλος*, a navel, they fancied Delphi to be the navel, or central point of the earth. What the Greeks stiled Omphalus was certainly Ompha-El, the same as Al-Ompha, and related to the oracle of Ham or the Sun. And accordingly most of the places stiled Olympian or Omphalian, will be found to have reference to an Oracle.

Q. Curtius tells us, There was an omphalus or navel in the temple of Jupiter Ammon. He mistakes the meaning of the term. It was Omphi-El, the oracle of the Sun.

This image he says, was carried in a boat by his priests. The custom of carrying the deity in a shrine placed in a boat, was exceeding ancient. The person in the shrine was their chief Ancestor; and the whole process was a memorial of the deluge.

Besides Temples, it was a very ancient custom, to build Pillars in honour of their Deities: particularly on Straits: and every pillar served for a light-house. The Pillars of *Hercules* were of this sort. Indeed they were not built by him; but built to his honour. That in *Afric* was called *Abyla*, from *Ab-El*, Father Sun; the opposite, *Calpe*, i. e. *Ca-Alpe*, the house of the same deity.

: Sacred Fountains the Amonians stiled Ain-Omphe, fontes oraculi; which the Greeks contracted to *νύμφη*, a Nymph, and supposed such a person to preside over the waters. Another name, for these was Ain-Ades, the fountain of Ades or the Sun, which they changed to Naiades, deities of the same class.

[To be continued.]

An

25. What rhapsody is here! Can there be a more lively picture of a puzzled imagination, terrified with spectres of its own creating? If the premises be just, the conclusion must be so too; they must stand or fall together: if the evidence be strong for the immateriality of brute-souls, their immortality must be the natural consequence. And how are we concerned to enquire what shall become of them in their separate state? What is it to us to know how they shall be disposed of after the dissolution of their bodies? Cannot infinite Power, which formed them without our advice and assistance, dispose of them in the same manner? This I think is certain, that if they are immaterial, and consequently immortal, if their souls animated certain bodies in this life, they cannot cease to be active after they are in a separate state, and must have a peculiar sphere of life and action without their bodies, as well as they had in them.

26. But can you conceive what would have become of the numerous descendants of the several species of beings, (whose peculiar blessing from God was to *increase and multiply*) if Adam had not sinned, nor by consequence, Sin and Death entered into the world? Can we suppose that he who made them to increase and multiply, had not made a proper provision for their reception? And will not the same Wisdom and Power continue the same provision for them still? Can any man pretend to tell me what is the state of separate souls? Where, or what, or how many are the different mansions and receptacles of the dead? These are idle enquiries, unanswerable questions; yet does any reasonable man doubt whether there are such mansions, such proper habitations for separate spirits, and if for one rank of beings, why not for all? And is it not a monstrous presumption in us, *Who are ignorant of the plainest things, and can hardly judge aright of the commonest things that are upon earth, and find, not without great labour, the things that are before us*, *Wisd. ix. 16.* to be pre-

VOL. VI. 3 F scribing

cribing bounds to omnipotent Wisdom, directing the exercise of infinite Power, by our narrow apprehensions of the nature of things, and the power of God?

27. His objection against the *same immortality*, allotted to different species of beings, is very crudely and obscurely expressed. *Immortality*, or a perpetuity of existence, to whatever species of beings it is applied, must be one and the same, however different their condition may be. As for the Brute-fouls being sensible of happiness or misery in their separate state, Why not? As well as in their present natural state? If they are capable of happiness or misery here, if they are the objects of divine as well as human compassion in their present state, what should hinder their being capable of higher degrees of happiness in their separate state, as well as they were in their first situation in Paradise, before Sin and Death entered into the world, and they sunk with us under the *bondage of corruption*? But to say (as our Author does) that it will thence follow they are *liable to rewards and punishments*, requires proof. They were not moral Agents, nor their present unhappiness the proper punishment of any abuse of their free-will, the transgression of any command, or disobedience to the will of their Maker. This the Apostle expressly declares, Romans viii. 20, *They were made subject to vanity, not willingly, not by any fault of their own; but by reason of him who subjected them to it: yet in hope*, in certain hope of being delivered from a misery they have not deserved, from a bondage which they have not brought upon themselves, but were necessarily involved in it by the relation they stood in to our first Parent.

28. And why does he say, it heightens the absurdity of this way of thinking, that we shall be obliged to distinguish a great variety of souls, both in nature and degree, for the great variety of beings? Why is it a greater absurdity to suppose different species of immaterial souls, than different species

species of material bodies? If (as the Apostle reasons, 1 Cor. xv. 39.) *All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds:* where would be the absurdity of saying, all souls, or spirits, or immaterial beings, are not specifically the same; but there is one kind of soul of men, another kind of beasts, another of fishes, and another of birds, and another of insects, and perhaps another of the various tribes and families of each? It is at least highly probable that it is so, and the appearance of absurdity arises from nothing but our ignorance of the ways of God, and his mysterious operations in the frame and course of nature, and a vain presumption that we are competent judges of both. This it is that tempts us to prescribe limits, and direct the exercise of infinite Power; this tempts us to lay schemes for the operations of Omnipotence, and charge every deviation from them as absurd and unreasonable. And by the same method of reasoning, we might (if experience did not convince us) as wisely infer that the almost infinite variety of material bodies were absurd and impossible.

[*To be continued.*]

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley: by J. Benson.

[*Continued from page 374.*]

24. **B**UT it is no wonder that Mr. *Madan* should make "the whole business of marriage" to consist in what is merely carnal; for as to any thing *rational* and *spiritual*, any union of hearts and interests (which is the soul of marriage, without which it differs from itself, as a dead corpse differs from a living man) *that* is entirely precluded by his

scheme of Polygamy, which, wherever it takes place, must render every expectation of any thing of that kind absurd and preposterous.*

But that he should press our first parent, Adam, while yet in a state of innocency, and the holy and blessed Jesus into his party, and bring them in as countenancing the same beastly doctrine, is indeed to be wondered at. However, I think any man who knows any thing of conjugal love, whose heart is knit, by an indissoluble tie of strong affection, to the object of his choice, the woman, he prefers to all others in the world, will bear these words of Adam and of Christ, with very different emotions from those felt by this Author, and when it is pronounced, "*For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh,*" he will do more understand merely an *union of bodies* by the expression, "He shall cleave to his wife," than he will understand a *separation of bodies* by the former expression, "He shall leave father and mother," or than he will infer the *lawfulness of Polygamy* from the last clause, "*they twain shall be one flesh.*" Such was marriage at its first institution, the most perfect friendship, the most intimate union, an union not of bodies merely, but of souls also and of interests. And so far as marriage, in this fallen state, is still calculated to add to the happiness of mankind, it must partake of its original nature, and retain so much of what is rational and spiritual, as not to degenerate into a mere carnal affair; unless it be supposed that the pleasures of the body exceed those of the soul, and that the brute creatures are more happily married, than the human race. *Married*, I say; for if, (as he says, p. 21.)

* I am told the following lines were spoken extempore, by a mad woman in Bedlam, upon hearing of Mr. Madan's scheme of Polygamy,

"If John marry Mary and Mary alone,
It is a good *match* between Mary and John;
But if John marry more wives, what blows and what scratches?
'Tis no longer a *match*, but a *bundle of matches*."

"Marriage

“ Marriage, as instituted by God, simply consists in the union of the man and woman in one body ;” if this alone constitutes a *proper marriage* ; if no mutual choice, no previous *consent* or *contract* between the parties be at all necessary, I see no reason why *brute beasts* may not with as much propriety be said to be *married* as men and women. And then as Polygamy is practised among them, an additional argument might be drawn from hence, to prove that it may also be practised among us. This certainly follows upon his scheme, which in this respect verifies the words of Solomon, and leaves a man no pre-eminence above a beast.

Upon the whole it manifestly appears, that the personal union of the male and female, in carnal knowledge of each other, does not constitute a proper marriage ; but that there must be a previous contract entered into between the parties, and signified before witnesses who can attest it to the world. Accordingly Mal. ii. 14, a man’s wife is termed his companion (הַכַּרְתָּהּ *sofia*) and the wife of *his covenant* ; plainly implying a covenant or contract to have taken place between them. As to the particular *mode* or *form* whereby this is done, I apprehend That is of little signification : but some kind of form has been deemed necessary for the preservation of decency and order in all nations and ages, and has accordingly been established by law, among all who have pretended to any degree of civilization. Under the Old Testament, some forms were judged essential to an honourable alliance, by the Patriarchs and Saints, as appears from Ruth iv. 10—13, compared with Tobit vii. 13, 14, and some other passages. Indeed Mr. *Madan* cannot help allowing that human ordinances have excellent use, and in this mixed state of things, are necessary to maintain order and decency (p. 40.) Hence it will follow, that all marriages which are made without some form or other, in this mixed state of things, are made without decency and order, and of consequence without God,

to

to whom decency and order belong, and not brutality and confusion.

I am, Rev. and dear Sir, your Servant in Christ,

J. B.

L E T T E R II.

Reverend Sir,

1. **H**AVING considered the former part of Mr. *Madan's* Treatise, concerning Marriage, I proceed to the other, respecting Polygamy.

2. "By Polygamy (page 75) our Author means, what he says; the word literally imports, *the having and cohabiting* with more than one wife at a time; whether taken together, or first one and then another." It is true, in a note he says, "Polygamy, strictly speaking, is of two sorts; either when one woman promiscuously admits of more husbands than one, or when one man is at the same time joined in marriage to more than one woman." But the former of these (he says) is too abhorrent from reason and scripture, to admit of a single argument in its favour. Yet it will not be easy to persuade women that they have not as good a right to have a plurality of husbands, as men have to marry a plurality of wives. And were these also allowed, all order and decency would vanish from among men, and a promiscuous intercourse of the sexes take place, in as great a degree as among the beasts that perish.

3. But supposing this mutual breach of the conjugal tie not to take place; yet the system of our Author manifestly tends to break the peace of families, to destroy all harmony between (not only the husband and his first wife; but also) all the different members of a household, and to introduce anarchy and confusion wherever it is adopted. This was certainly the case

case of old in all the families where polygamy was practised. The most perfect harmony subsisted between the members of Abraham's family, till through an over eagerness for a child, he was induced to take another wife, and then jealousy, strife, and contention took place. Jacob, who seems to have had no intention to have married more than one wife, being beguiled by Laban into polygamy, was a daily witness of the discord which the jealousy and envy of his wives and children occasioned. The same may be affirmed concerning Elkanah, David, Solomon, and perhaps every polygamist mentioned in the Scriptures; they all suffered severely for their folly, in not adhering to the simplicity of the divine ordinance. And I doubt, whoever shall be disposed, in consequence of our Author's arguments, to imitate their example, will have no cause to thank him for his doctrine.

[*To be continued.*]

*****:*****

The True ORIGINAL of the SOUL.

C H A P. VII.

The propagation proved from the Doctrine of Original Sin.

BESIDES the testimonies of Scripture, this mediate manner of the soul's propagation, may be demonstrated by reasons drawn from them; whereof two are most material; the one, concerning the doctrine of Original Sin, and the other, touching the Incarnation of our Saviour.

And for the better clearing the first reason, I will make way to it by a general description of these three things: first, Original Sin: secondly, Creation: thirdly, Propagation: and then apply it particularly to the point in hand.

1. From

1. From the nature of the sin descending. 2. From the goodness of God in creating. 3. From the course of nature in propagating.

Of all which, I will speak as briefly and plainly as I can.

First it must be shewed, whether there be any original sin or no, and what it is. For the first, that the stream of man's being, first poisoned in Adam, hath infected every man that comes into the world, is manifest through the scripture. *By one man sin entered into the world, and death by sin: in the day that he ate of the forbidden fruit, we began to die the death: yea, even infants that had not actually sinned, yet were tainted with original sin: so that in Adam all died, because in Adam all sinned: hence it was, that by and by all the imaginations of the thoughts of his heart were only evil continually: yea, evil even from his youth: and now who can bring a clean thing out of an unclean: and what is man that he should be clean, and he that is born of a woman, that he should be righteous, saith Job. Hence David confesseth of himself, I was born in iniquity, and in sin did my mother conceive me: and of others, he saith, the wicked are estranged from the womb, they go astray as soon as they are born. Isaiah also calleth man a transgressor from the womb: and Jeremiah saith, The heart of man is deceitful above all things, and desperately wicked: hence also it is that the Apostle saith, We are by nature children of wrath; and by the offence of one, the fault came upon all men to condemnation. And to conclude, our Saviour saith plainly, That which is born of the flesh is flesh; and except a man be regenerate and born again, he cannot see the kingdom of God.*

Besides, Reason teacheth, that like begets like. Beasts bring forth beasts; Serpents, serpents; and sinful Man, a sinful offspring: *We cannot gather grapes of thorns, nor figs of thistles; but an evil tree bringeth forth evil fruit; and corrupt Adam, sinful men. Otherwise how could infants justly be punished with death, seeing death is the wages of sin.*
Again,

Again, Experience shews the fruit of this bitter root to bud forth in children, even from their very cradles; and that by inclination, before they can learn by imitation: The necessity also of our regeneration proves it; for if by our first birth we were not corrupt, then would not the second be necessary to salvation. Lastly, the double grace which we receive from the second Adam, Christ Jesus, namely, Justification and Regeneration, shews that there floweth a double evil from the first Adam, namely, the guilt and corruption of nature. If we had not this double sin, we should not need this double remedy.

And now that we see we are thus infected, let us enquire into the nature of it. All men are become sinful thro' Adam's sin, having lost those gifts, wherewith he, and we with him, were at first endued; and instead thereof, are all over infected with inclinations to all manner of evil, causing ignorance and blindness in the mind, stubbornness and rebellion in the will, disorder in the affections, making the senses sensual and beast-like; all the members of the body, instruments of unrighteousness, and the whole man a slave to the devil; and that from our first being, even so far as nature can reach, ever since Adam's sin, which groweth up with us from the womb, and in time, (if we live) brings forth the fruits of unrighteousness, in our thoughts, words, and actions; by reason whereof we are not only corrupt, but liable to God's wrath, and eternal damnation, from our first being. Now it is called Original Sin, first, because it was from the beginning, even as soon as ever Adam sinned: secondly, because it is with us from the beginning, even in conception, as soon as we do actually begin to be: and thirdly, because it is the beginning of all actual sin whatsoever. Howbeit, in the Scripture it is called by other names, as, *The old man; the body of sin; the sin that dwells in us; the law of our members*, and the like. And as we use the word, it is sometimes taken more largely for the sin of Adam, together with the guilt and corruption

following it: but usually, more strictly for the corruption of nature only: consisting of the privation of goodness, and inclination to evil. These grounds being laid down, we may make a full definition of it.

Original sin is the depravation of the whole nature of man, consisting of the privation of original righteousness, and an inclination to all manner of evil; derived from Adam to all his posterity by natural generation, whereby they stand guilty of eternal death.

Original sin is by some defined to be, The depravation of righteousness, and inclination to evil, contracted from the generation itself, and derived from Adam to all his posterity. For as sickness is not only a privation of health, but also an evil affection of the body; so original sin is not only the want of righteousness, but also a proneness to unrighteousness, arising from the sin of Adam, and conveyed unto us by natural propagation.

As to the second, Creation, we shall not need many words. It properly signifieth to make something of nothing, or else to give forms to matter, unto which it hath no natural power of itself. And for that cause requires an omnipotent hand to effect it; so that creation, properly taken, belongs to God only. So that in the most proper sense, a thing cannot be said to be created, unless the whole substance be produced by the omnipotent power of God out of nothing; and not at all, unless at least he hath an immediate hand in the forming of it.

Lastly, for Propagation, it is that natural faculty, whereby a living creature begets his like, for the continuance of the kind, being ingrafted into nature with a special charge and blessing from God in the creation, and is therefore natural to all creatures that have life; whereby like begets like.

Observe the differences between natural generation, and immediate creation; the chief whereof are these:

First, Creation is the work of God by himself; generation is the work of nature from God. Secondly, Creation is wrought

wrought only by the word of God, by his only will; generation is performed in a natural order, pre-ordained of God. Thirdly, Creation is merely of nothing, not of any matter or substance; generation is of matter pre-existing: old matter putting on new forms. Fourthly, Creation is done in a moment, without any time, being by an infinite virtue, which is not capable of any time; generation cannot be but in time, being perfected by degrees. Fifthly, In creation, things are not made of the same substance with the Creator; but in generation, that which is generated, hath the same substance with the generator.

[*To be continued.*]



An Extract from Mr. BAXTER's Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, &c.

[*Continued from page 379.*]

The Rev. Mr. Davis's Account of Corpse-Candles in Wales.

THESE in our language, we call *Canhyollau Cyrrh*, Corpse-candles. We call them candles, because that light doth much resemble a material candle-light: saving, that when one comes near them, they vanish; but presently appear again. If it be a little candle, pale or blewish, then follows the corpse either of an abortive, or some infant; if a big one, then the corpse of some one come of age; if there be seen two or three, or more, some big, some small together, then so many, and such corpses together. If two candles come from diverse places, and be seen to meet, the corpses will do the like; if any of these candles be seen to turn some times a little out of the way that leadeth unto the church, the following corpse will be

found to turn in that very place, for the avoiding of some dirty lane, &c. When I was about fifteen years of age, dwelling at *Lanylar*, late at night, some neighbours saw one of these candles hovering up and down along the bank of the river, until they were weary in beholding; at last they left it so, and went to bed. A few weeks after a damsel from *Montgomeryshire*, came to see her friends, who dwelt on the other side of the river *Istwyth*, and thought to ford it at the place where the light was seen; but being dissuaded by some lookers on, (by reason of a flood) she walked up and down along the bank, where the foresaid candle did, waiting for the falling of the water: which at last she took; and was drowned therein.

Of late, my Sexton's wife, an aged, understanding woman, saw from her bed, a little blewish candle upon her table-end: within two or three days after, comes a fellow in, enquiring for her husband, and taking something from under his cloak, clapt it down directly upon the table-end, where she had seen the candle, and what was it, but a dead-born child? Another time, the same woman saw such another candle upon the other end of the same table, within a few days after, a weak child, by myself newly christened, was brought into the Sexton's house, where presently he died: and when the Sexton's wife, who was then abroad, came home, she found the woman shrouding the child, on that other end of the table, where she had seen the candle. On a time, myself and a kinsman coming from our school in *England*, and being three or four hours benighted, ere we could reach home, saw such a light, which coming from a house we well knew, held its course (but not directly) in the highway to church; shortly after, the eldest son in that house died, and steered the same course. Myself, and my wife one evening saw such a light, coming to the church, from her midwife's house, and within a month, she herself did follow; at which time, my wife told me a story of her own mother, *Mrs. Catharine Wyat*,

an eminent woman in the town of *Tenby*, that one evening, being in her bed-chamber, she saw two little lights just upon her belly, which she assayed to strike off with her hand, but could not; within awhile they vanished of themselves. Not long after, she was delivered of two dead-born children: long since, there happened the like in my own house, to a neighbour's wife. And not long since, a neighbour's wife of mine, being great with child, and coming in at her own door, met two candles, a little and a big one; and a little after, falling in labour, she and her child both died.

About thirty four, or thirty five years since, one *Jane Wyat*, my wife's sister, being nurse to Baronet *Rudd's* three eldest children, and (the Lady being deceased) the Lady-controller of that house, going late into a chamber where the maid-servants lay, saw there no less than five of these lights together. It happened awhile after, the chamber being newly plastered, and a great grate of coal-fire therein kindled to hasten the drying up of the plastering, that five of the maid-servants went there to bed, as they were wont; but in the morning, they were all dead, being suffocated in their sleep with the steam of the new-tempered lime and coal. This was at *Llangathen* in *Carmarthenshire*.

[*To be continued.*]



THOUGHTS on the Writings of Baron SWEDENBORG.

1. " I Was born, says the Baron, in the year 1689. My Father, *Jasper Swedenborg*, was Bishop of *Westrogothia*. King *Charles the Twelfth* appointed me Assessor in the *Metallic College*, in which office I continued till the year 1747, when I quitted the office, to give myself wholly to the new function, which the Lord had called me to. In 1719, I was ennobled by *Queen Ulrica Eleonora*, and named *Swedenborg*. I am a Fellow of the *Royal Academy of Sciences*,

Sciences, at Stockholm. In the year 1734, I published the *Regnum Minerale*, in three volumes folio: and in 1738, I took a journey into Italy, and stayed a year at Venice and Rome.

"In the year 1743, the Lord was pleased to manifest himself to me, in a personal appearance, to open in me a sight of the Spiritual World, and to enable me to converse with Spirits, and Angels: and this privilege I have enjoyed ever since. From that time I began to publish various unknown *Arcana*, that have been either seen by me, or revealed to me, concerning God, the spiritual sense of Scripture, the State of Man after Death, Heaven and Hell, and many important truths." This is dated, "London, 1769." I think he lived nine or ten years longer.

2. Many years ago the Baron came over to England, and lodged at one Mr. *Brockmer's*: who informed me, (and the same information was given me by Mr. *Mathefius*, a very serious Swedish Clergyman, both of whom were alive when I left London, and, I suppose, are so still,) that while he was in his house he had a violent fever; in the height of which, being totally delirious, he broke from Mr. *Brockmer*, ran into the street stark naked, proclaimed himself the Messiah, and rolled himself in the mire. I suppose he dates from this time his admission into the Society of Angels. From this time we are undoubtedly to date that peculiar species of insanity which attended him, with scarce any intermission, to the day of his death.

3. In all History I find but one instance of an Insanity parallel to this: I mean, that related by the Roman Poet, of the Gentleman at Argos, in other respects a sensible man.

*Qui se credebat miras audire tragædos,
In vacuo lætus sessor. plausoreq; theatro.*

Who imagined himself to hear admirable Tragedies, and undoubtedly saw as well as heard the actors, while he was sitting alone,

alone, and clapping them in the empty theatre. This seems to have been a purely, natural disorder, although not easy to account for. Whether any thing preternatural was added in the case of the Baron, I do not undertake to determine.

4. The accounts of those "admirable tragedies" which he has published, take up many quarto volumes. I have read little more of them than what we have in English, except his inimitable piece, "*De nuptiis caelestibus*; of the Marriages in heaven." To the reading of this I acknowledge I was invited by the Newness of the subject. And I cannot doubt, but the same circumstance (though they were not sensible of it) contributed much to the pleasure, which those pious men, Mr. *Cl.* Mr. *Ha.* and Mr. *Cl—s* have received from his writings. The same pleasure they naturally desired to impart to their countrymen, by translating, publishing, recommending, and propagating them with their might. They doubtless found an additional pleasure, from the huge admiration wherewith many received them. And I should not wonder if some of these should be adopted into the Society of Angels, just as the Baron himself was: nay, I cannot but apprehend, that they have already attained to a degree of the same *Illumination*.

5. Desiring to be thoroughly master of the subject, I procured the translation of the first volume, of his last and largest theological work, entitled, "True Christian Religion." (The original the Baron himself presented me with, a little before he died.) I took an extract thereof from the beginning to the end, that I might be able to form a more accurate judgment. And one may trace through the whole, remains of a fine genius, "Majestic, though in ruins!" From the whole I remark, That what Mr. *Law* oddly imputes to Sir *Isaac Newton*, is truly imputable to the Baron. He "ploughed with Jacob Behmen's heifer," and that both in Philosophy and Divinity. But he far exceeded his master: his dreams are more extraordinary than those of Jacob himself.

6. Nothing

6. Nothing can be more extraordinary than his manner of expounding the Holy Scriptures : a specimen of which he has given in his Exposition of the Decalogue : in which he undertakes to shew, not only the literal and spiritual, but even the celestial meaning of each commandment. For example.

“ By the fourth Commandment, in the spiritual sense is meant, the Regeneration and Reformation of man ! The work of Regeneration is successive. (This is borrowed from Jacob Behmen) “ Answering in its several stages to man’s conception, formation in the womb, his *Birth*, and his Education. The first *act* of the New Birth is Reformation ; the *second act* of it is Regeneration.” That is, in plain English, The second Act of the New Birth is the New Birth !

“ In a spiritual sense, by *honouring Father and Mother*, is meant, revering and loving God and the Church ! In a celestial sense by Father is meant, revering and loving God and the Church. In a celestial sense by Father is meant God, by Mother, the Communion of Saints.”

“ The celestial meaning of the sixth Commandment is, Thou shalt not hate God.”

“ *Committing adultery* in a spiritual sense is adulterating the word of God.”

“ *Stealing* in the celestial sense is, the taking away divine power from the Lord.”

7. I will oblige the Reader with a few more of his extraordinary Expositions.

“ In Scripture, by a garden, a grove, woods, are meant Wisdom, Intelligence, Science ; by the olive, the vine, the cedar, the poplar and the oak, are meant the Good and Truth of the Church, under the different characters of celestial, spiritual, rational, natural, and sensual. By a lamb, an ox, a sheep, a calf, a goat, are meant Innocence, Charity, and natural Affection. By Egypt is signified what is scientific, by Ashur what is rational, by Edom what is natural, by Moab, the

the

the adulteration of Good, by Ammon the adulteration of Truth. By Jacob is meant the Church Natural, by Israel the Church Spiritual, and by Judah, the Church celestial.

Can any person of Common Understanding defend any of these expositions? Are they not so utterly absurd, so far removed from all shadow of Reason, that instead of pronouncing them the dictates of the Holy Ghost, we cannot but judge them to be whims of a distempered imagination? A thousand more, equally absurd, are to be found in all his writings. But I believe these are abundantly sufficient to shew the man.

[To be continued.]



L E T T E R S.

L E T T E R CCCVIII.

[From Capt. S——, to the Rev. Mr. Wesley.]

Leicester, Oct. 15, 1766.

Rev. Sir,

MR. B. came to Northampton on Friday the third instant, and was affectionately received. Each time he preached he had many to hear him. On Sunday evening he changed with Mr. G. who had near two thousand hearers. There was each time the greatest decency and respect shewn: every body listening as if they came with a view to benefit their souls.

On Monday I was ordered to this place with part of the Regiment. As soon as it was known at Northampton, some persons came to me under great concern, fearing it would cause the Preacher to go away, for want of a place to preach in. They added, rather than that should be the case, they were willing to contribute something towards getting one.

VOL. VI.

3 H

But

But as long as our Regiment stays at Northampton, this will be unnecessary; as we can contrive to let them have our Riding-house. The persons that came to me, hope you will continue to send them a Preacher. Indeed, from the great eagerness of the people to hear, and their earnestness to have a Preacher come amongst them, there seems to be a prospect of much good being done. The harvest seems to be truly plenteous; and many souls are praying for Labourers to be sent amongst them.

I therefore trust you will take this affair into serious consideration, and send another Preacher into the Bedford Circuit, who can take Northampton and two or three other villages in, that I know would receive you.

I feel a very earnest desire that you may contrive to do this. The Lord has opened you a door in Northampton at last, and will perhaps condescend to make us, unworthy creatures, Instruments of assisting you. I therefore wish you were well-established there before we leave the place.

As persons of all ranks go to hear, I hope you will send a Preacher that will be acceptable to them. As the work is in its infancy, were they to have one they did not like, perhaps it might cool that ardent desire that seems to be amongst them. Mr. B. has found great favour with all. But I humbly submit this to your better judgment, and pray that the Lord may direct you, both in this, and all other things, to act as is most consistent with His own glory, and the good of immortal souls.

May grace and peace be multiplied unto you! So prays,

Reverend Sir,

Your affectionate, though unworthy Brother,

J. S.

LETTER

L E T T E R C C C I X .

[From Mr. T. J. to the Rev. Mr. Wesley.]

London, Oct. 26, 1766.

Rev. Sir,

I Hope you will have patience with me, while I relate my sense of the immense treasures of God's love to his unworthy creature. I am at a loss how to begin; my soul being so big with matter. O his goodness is unsearchable! I call aloud on heaven and earth; things animate and inanimate to praise Him: and with the Psalmist, I stir up all *within me to bless his holy Name.*

He has lately raised me from a bed of sickness. He corrected me in judgment. But the grace that kept me in prosperity, was sufficient in adversity. I found the promise true, *As thy day is, so shall thy strength be.* My heavenly Father gave me entire patience: so that, though I was conscious, *It was better to depart and be with Christ,* yet I was content to live as long as he pleased. After God had brought me even to the portals of eternity, it was his good pleasure to lead me back to health again. Was it not trying, dear Sir, to be in view of supreme felicity; to get a glimpse of glory; to find myself prepared to go to the bosom of Jesus, and not be able to enjoy? Was not this trying to ardent love? But my soul can only breathe, "Thy will be done, O God my Saviour."

My soul at present, amidst noise and tumult, sweetly rests in Jesus. All my delight is in God. Christ *within me* is my glory, and of this I will make my boast all the day long. The view of Christ, as my *All in All*, makes me desirous of the strictest devotion to him; and that his free grace may be more abundantly magnified in me. O may God establish in my soul the sweet reign of divine love! I want to be all love; even as God is love. This is the pure fire that

3 H 2

burns

burns, melts, and reduces the natural man to *nothing*. I thank you for teaching me, that Faith is the *golden mean* which communicates the life of God to the soul of man. O Lord, increase my faith! That God may bless you, Rev. Sir, is the earnest prayer of,

T. J.

L E T T E R CCCX.

[From Mr. A. M. to the Rev. Mr. Wesley.]

Sligo, April 14, 1767.

Rev. Sir,

I Am glad to hear that the Gospel is attended with so great success, particularly in the North, where they have been scripture-proof for a considerable time. Brother Levick has been in this Circuit for half a year, and the blessing of God seems to attend his labours. Several of the army here, and a few of the town's people are awakened; some of whom are lately come to the experimental knowledge of the Truth. As for my part, "I am not ashamed of the gospel of Christ; for I know it is the power of God to salvation, to every one that believeth." Yet I labour under some inward difficulties with respect to my conduct. In a conflict some time ago, those words, "There is none pleadeth for the truth," laid hold on me as I was reading them, as if they had been applied to Sligo. Notwithstanding Providence smiles on me, with regard to the world, yet God determines my choice, "Rather to be a door-keeper in his house, than to dwell in the tents of sin; for I dare not once think of turning his benefits into weapons of rebellion against himself. The hearts of my Wife, little Nelly, and myself, are open for you, as well as our house, and I believe that the hearts of the whole Society are glad to hear of your coming. It is near a twelvemonth since I joined it.

I am, Rev. Sir, your unworthy, but affectionate Brother,

A. M.

LETTER

L E T T E R C C C X I.

[An Extract from one of Admiral T——ll's Letters, to
Nathaniel Gilbert, Esq;]

June 25, 1765.

SINCE Wednesday I have been deeply sensible of the divine presence; and if I am not deceived, have met you in spirit, each morning since Tuesday, between the hours of five and six, in prayer. Such spiritual communications among Christ's flock, I am informed are not unfrequent. May the divine bounty vouchsafe to communicate such a communion to us, as is most conducive to his honour and glory, and the restoration of his holy Spirit to our lapsed souls, through the inestimable merits of our Redeemer, Jesus Christ! Amen.



P O E T R Y.

*On the Death of Dr. MIDDLETON, an eminent Physician in
Bristol, who died Dec. 16, 1760.*

GLORY to the Redeemer give,
The glory of a soul brought home!
Our friend, for whom we joy and grieve,
Is to the eternal garner come:
Like a ripe shock of corn laid up,
In season due, for God mature;
He kept the Faith, held fast his Hope,
And made his crown through sufferings sure.
Let infidels and heathens mourn,
Hopeless to see their dead restored;
We feel him from our bosom torn,
But calmly say,—It is the Lord!
In pity of his creatures pain,
Whom God had to the afflicted given;
He justly asks his own again,
And takes to his reward in heav'n.

Let

Let us the shining path pursue,
 And, following him to God ascend,
 His bright example keep in view,
 His useful life, and blessed end :
 He livéd a life of Faith unfeignéd,
 His rigid virtue unsubduéd ;
 His strict integrity maintainéd,
 And boldly ownéd he fearéd a God.

O where shall we his equal find !
 To all so just, to all so dear ;
 The pious son, the husband kind,
 The father good, the friend sincere :
 Not *David* lovéd his friend so well,
 Loth from his *Jonathan* to part ;
 Or servéd him with so warm a zeal,
 Or held him in so fond a heart.

Yet in no narrow bounds confinéd,
 His undisguiséd affection flowéd ;
 His heart, enlargéd to all mankind,
 Renderéd to all the love it owéd :
 But chiefly those who lovéd his Lord,
 Who most of *Jesu's* mind exprest,
 Won by their lives, without the word,
 He cherishéd in his genérous breast.

Coveréd with honourable shame,
 He markéd the poor afflicted FEW,
 The faithful followers of the Lamb,
 In life and death to *Jesus* true :
 Rejected and despiséd of men,
 He heard the saints departing sing ;
 He saw them smile in mortal pain,
 And trample on the grizzly king.

Not biass'd by a party-zeal, :
 Their unsought advocate he stood :
 " The men, who live and die so well,
 Howe'er decri'd, they must be good."
 Happy his tendèrest help to afford,
 A servant of salvation's heirs,
 He look'd on earth for no reward,
 He ask'd no payment—but their prayers.

In part, before he reach'd the sky,
 " He found his loving labours *paid* ;"
 He found their prayers return from high,
 In blessings on his hoary head :
 Warn'd of his dissolution near,
 He miss'd that witness from above ;
 Or felt him in distressing fear,
 And not in sweet forgiving love.

The God unknown his servant knew,
 Long in the school of *Moses* tri'd ;
 The sin-convincing Spirit blew,
 And wither'd all his virtuous pride :
 With publicans and harlots now
 He comes the sinner's Friend to meet ;
 By *Grace* subdu'd, and taught to bow,
 " A leper poor at Jesu's feet."

While weeping there the sinner lay,
 A sunder fawn with hopes and fears,
 He cast his filthy rags away,
 The rightéousness of seventy years !
 Loathsome, and foul, and self-abhorred,
 Full of all sin, void of all good,
 His soul, at the last gasp, implor'd
 " One drop of that atoning blood."

Nor

Nor yet the peaceful answer came ;
 His spirit to the utmost tried,
 Must suffer all its guilty shame,
 Condemnéd, and scourgéd, and crucifiéd,
 Must all his Saviour's sorrows share,
 And cry, as bleeding on the tree,
 As in the depth of self-despair——
 " My God hath quite forsaken ME."

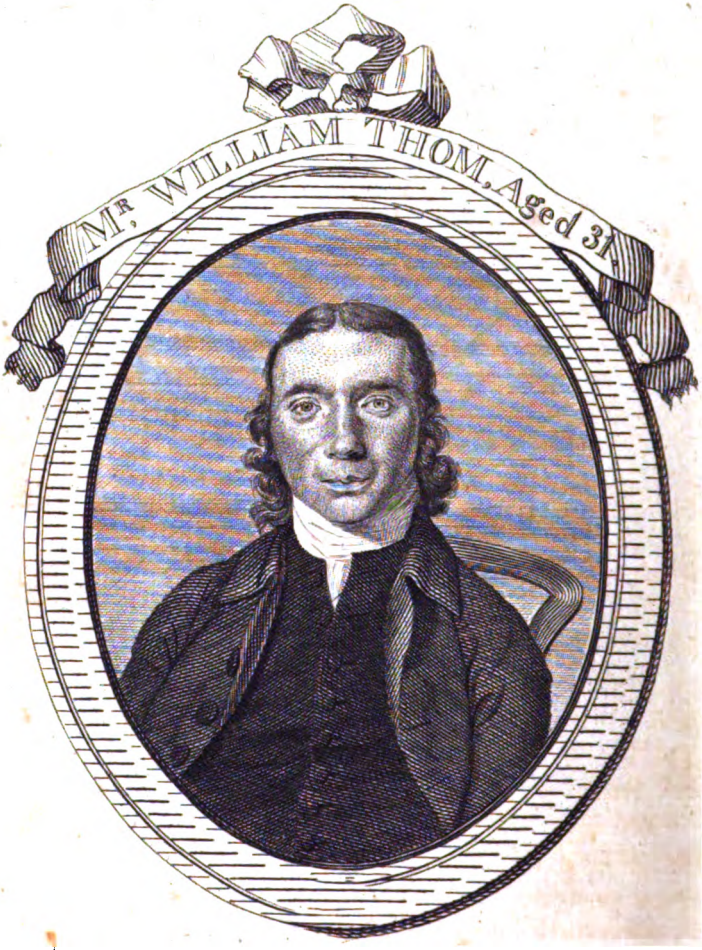
Not so, repliéd the Father's love,
 And *Jesus* in his heart revealéd ;
 He felt the comfort from above,
 The gospel-grace, the pardon sealéd.
 How strange that instantaneous blis !
 While to the brink of *Tophet* driven,
 Caught up, as from the dark abyssa,
 He mounted to the highest heavén.

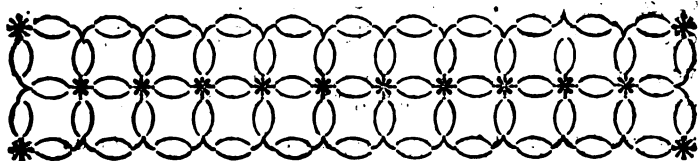
Dr. ARBUTHNOT'S Character versified.

OUR praise, thy wit and learning justly claim ;
 But more important worth endears thy name,
 O Arbuthnot: such excellence of heart
 Surpasses genius, though combinéd with art.
 In thy bright age how few could make pretence
 To livelier humour, more judicious sense !
 None to more real, large benevolence !

You cautionéd Pope against the wiles of man——
 " Beware of Sheffield's interested plan.
 Let not the Christian's steps be led astray,
 By Bolingbroke's resplendent, treacherous ray."

That Creed (a stranger to ignoble fear)
 You ownéd, though Chesterfield stood by to sneer ;
 That Faith with steady meekness you profess,
 When from brief troubles to eternal rest
 Passing, you gave your God the breath he lent,
 In blest remembrance of a life well spent.





T H E

Arminian Magazine,

For SEPTEMBER 1783.



The CALVINIST-CABINET UNLOCKED:
in an APOLOGY for TILenus, against a VINDICATION
of the Synod of DORT.

[Continued from page 397.]

BUT let us attend to the case which Mr. *Baxter* puts for *Tilenus* to answer, which is as follows:

“*If his offence be at God’s preterition of men, without a foresight of their demerit, as taught by the Synod*”—To interrupt your period, I suppose this is a matter to take offence at, and to carry a just indignation against too. For *Dontcløck* and *Molineus* say, it charges God with injustice; for it cannot consist with God’s justice, if an innocent man should be destined to desertion, from whence of necessity his eternal perdition follows.

“*If his offence be, that they think, that God doth not effectually convert and save all the rest of the world if he be a Christian, he believes the same himself.*” *Tilenus* will take no

offence at this; neither is he offended, that God doth not effectually convert and save all the rest of the world; no nor yet, that he doth not give to *all*, grace that is *immediately* sufficient to faith in Christ and to salvation. But his offence is, that you teach, God hath rejected far the greater part of mankind, not willing to save them, nor to give Christ to die for them, nor to confer any saving benefit upon them, by the help whereof they might convert themselves, no not when he doth seriously and with open arms invite, and even with prayers and supplications exhort them to be converted and save themselves from perdition; but to have decreed, that infinite myriads of men, should without any mercy be born under a designation to the most exquisite torments of hell-fire; and which is more, that when the promises are held forth to allure them to an expectation of a better condition, they should be decoyed into a state of infidelity, and new contumacy, whereby they may be involved in a more heinous guilt, and so a far more intolerable condemnation, for the rejection of that grace which was never intended to be of advantage to them; and all this to no other end, but that by this means, the most gracious and merciful God might procure the glory of his absolute dominion, in saving and damning his poor creatures at his pleasure.

But here Mr. *Baxter* falls upon us again. "*If he be offended, that they teach, that God doth not give sufficient grace to the rest*"—I answer, *That which he calls sufficient grace, they confess God gives to other men as well as to the elect.*

Do the Divines of the Synod say, "That God giveth sufficient grace to other men as well as to the Elect?" I pray point us to the place. I am sure *Martinus* saith otherwise, and yet he was the most likely to use the fullest expressions to this purpose. But when he had cut some fair trenches, as if he would bring the water of life into the dwelling of the Reprobate, on a sudden he opens a sluice that carries all from them again.

" All

"All common benefits which spring from the fountain of God's common love, they slide by, and make no stay in unbelievers: but they flow into the elect, and become beneficial to them alone, to whom faith is effectually communicated." By this it is evident, that *Martinius* did not give sufficient grace to others, *as well* as to the Elect.

I wish *Mr. Baxter* had dealt ingenuously and freely with us. He might have told us positively, that the Synod confess, God giveth sufficient grace to the Non-elect: but he knew very well this is inconsistent with their doctrine.

By sufficient grace, when the equivocation of the phrase is laid aside, they mean sufficient, not unto salvation, that is far from their thoughts, but to these four ends:

1. To convince them of their contempt, or at least, neglect of that great benefit, which elsewhere they say was never intended for them.

2. To render them *inexcusable*. So *Gomarus* and the *Belgick* Professors: "All that are within the pale of the Church are bound to believe the Gospel; that they are redeemed by Christ; every one, as well Reprobate as Elect, but for different reasons. The Elect is bound to believe, that by believing he may be a partaker of the fruits of Election: the Reprobate, that by not believing, he may be made inexcusable."

3. To improve their induration and blindness. So *Calvin*: "Those whom he hath created to dishonour and destruction, that they might become instruments of his wrath; that he may bring them to their end, one while he deprives them of power to hear the word, another while he doth more blind and harden them by the preaching of it. Behold, he directs his word to them, to make them the more deaf: he sets up his light amongst them, to make them more blind: he affords them his doctrine, to the end they may be more hardened by it: he applies the remedy, but that they may not be healed."

4. To augment their condemnation and torments. So *Beza*: "Most miserable wretches. They are advanced higher

by these gifts of grace, that their fall may be the greater. And *Dante* saith that Christ is preached to the Reprobate, that by this means their condemnation may be the greater.

These are the *only* ends for which *common* grace is acknowledged by those Divines to be sufficient.

[*To be continued.*]

S E R M O N XVII.

On JOSHUA xxiv. 15.

As for me and my house, we will serve the Lord.

1. **I**N the foregoing verses we read, That *Joshua*, now grown old, gathered the tribes of *Israel* to *Shechem*, and called for the elders of *Israel*, for their heads, for their judges and officers, and they presented themselves before the Lord, ver. 1. And *Joshua* rehearsed to them the great things which God had done for their fathers, ver. 2—13, concluding with the strong exhortation, *Now therefore fear the Lord and serve him in sincerity and truth; and put away the gods which your fathers served on the other side the flood Jordan, and in Egypt*, ver. 14. Can any thing be more astonishing than this! That even in *Egypt*, yea, and in the wilderness, where they were daily fed, and both day and night guided by miracle, the *Israelites* in general should worship idols, in flat defiance of the Lord their God! He proceeds; *If it seemeth evil to you to serve the Lord, chuse ye this day whom ye will serve: whether the gods your fathers served on the other side the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord.*

2. A resolution this worthy of a hoary-headed saint, who had had large experience, from his youth up, of the goodness of

of the Master to whom he had devoted himself, and the advantages of his service. How much is it to be wished, that all who have tasted that the Lord is gracious, all whom he has brought out of the land of *Egypt*, out of the bondage of sin; those especially who are united together in christian fellowship, would adopt this wise resolution! Then would the work of the Lord prosper in our land; then would his word run and be glorified. Then would multitudes of sinners in every place stretch out their hands unto God, until *the glory of the Lord covered the land, as the waters cover the sea.*

3. On the contrary, what will the consequence be, if they do not adopt this resolution? If Family Religion be neglected? If care be not taken of the rising generation? Will not the present revival of Religion, in a short time die away? Will it not be, as the Historian speaks of the Roman State in its infancy, *Refunius atatis*? An event that has its beginning and end, within the space of one generation? Will it not be a confirmation of that melancholy remark of *Luther's*, That "a revival of Religion never lasts longer than one generation?" By a generation (as he explains himself) he means thirty years. But blessed be God, this remark does not hold, with regard to the present instance: seeing this revival from its rise in the year 1729, has already lasted above fifty years.

4. Have we not already seen some of the unhappy consequences of good men's not adopting this resolution? Is there not a generation arisen, even within this period, yea, and from pious parents, that know not the Lord? That have neither his love in their hearts, nor his fear before their eyes? How many of them already *despise their fathers, and mock at the counsel of their mothers*? How many are utter strangers to real Religion, to the life and power of it? And not a few have shaken off all Religion, and abandoned themselves to all manner of wickedness? Now although this may sometimes be the case, even of children educated in a pious manner,

ner, yet this case is very rare: I have met with some, but not many instances of it: the wickedness of the children is generally owing to the fault or neglect of their parents. For it is a general, though not universal Rule, though it admits of some exceptions, *Train up a child in the way he should go, and when he is old he will not depart from it.*

5. But what is the purport of this resolution, *I and my house will serve the Lord?* In order to understand and practise this, let us first enquire, what it is to *serve the Lord?* Secondly, who are included in that expression, *my house?* and Thirdly, What can we do, that *we and our house* may *serve the Lord?*

I. 1. We may enquire, first, What it is to *serve the Lord*, not as a Jew, but as a Christian? Not only with outward service (though some of the Jews undoubtedly went farther than this) but with inward; with the service of the heart, *worshipping him in spirit and in truth.* The first thing implied in this service is Faith; believing in the name of the Son of God. We cannot perform an acceptable service to God, till we believe on Jesus Christ whom he hath sent. Here the spiritual worship of God begins. As soon as any one has the witness in himself, as soon as he can say, *The life that I now live, I live by faith in the Son of God, who loved me and gave himself for me,* he is able truly to *serve the Lord.*

2. As soon as he believes, he loves God, which is another thing implied in *serving the Lord.* *We love Him, because he first loved us,* of which Faith is the evidence. The love of a pardoning God is *shed abroad in our hearts, by the Holy Ghost which is given unto us.* Indeed this love may admit of a thousand degrees: but still every one as long as he believes, may truly declare before God, *Lord, thou knowest that I love thee.* Thou knowest that *my desire is unto thee and unto the remembrance of thy name.*

3. And if any man truly love God, he cannot but love his brother also. Gratitude to our Creator will surely produce
Benevolence

Benevolence to our fellow-creatures. If we love Him, we cannot but love one another, as Christ loved us. We feel our souls enlarged in love toward every child of man. And toward all the children of God we put on *Bowels of kindness, gentleness, long-suffering, forgiving one another*, if we have a complaint against any, *even as God for Christ's sake hath forgiven us.*

4. One thing more is implied in *servicing the Lord*, namely, the obeying him; the steadily walking in all his ways, the doing his will from the heart. Like those *his servants* above, *who do his pleasure, who keep his commandments and hearken unto the voice of his words*, these his servants below hearken unto his voice, diligently keep his commandments, carefully avoid whatever he has forbidden, and zealously do whatever he has enjoined: studying always to have a conscience void of offence, toward God and toward man.

II. *I and my house will serve the Lord*, will every real Christian say. But who are included in that expression, *My house*? This is the next point to be considered.

1. The person in your house that claims your first and nearest attention, is undoubtedly your Wife: seeing you are to love her, even as Christ hath loved the Church, when he laid down his life for it, that he might *purify it unto himself, not having spot or wrinkle or any such thing*. The same end is every husband to pursue, in all his intercourse with his wife: to use every possible means, that she may be freed from every spot, and may walk unblamable in love.

2. Next to your Wife are your Children; immortal Spirits whom God hath for a time entrusted to your care, that you may train them up in all holiness, and fit them for the enjoyment of God in eternity. This is a glorious and important trust; seeing one soul is of more value than all the world beside. Every Child therefore you are to watch over with the utmost care, that when you are called to give an account

account of each, to the Father of Spirits, you may give your accounts with joy and not with grief.

3. Your Servants of whatever kind, you are to look upon as a kind of *secondary Children*: these likewise God has committed to your charge, as one that must give account: for every one under your roof that has a soul to be saved, is under your care: not only indented servants, who are legally engaged to remain with you for a term of years: not only hired Servants, whether they voluntarily contract for a longer or shorter time: but also those who serve you by the week or day; for these too are in a measure delivered into your hands. And it is not the will of *your Master* who is in heaven, that any of these should go out of your hands, before they have received from you something more valuable than gold or silver. Yea, and you are in a degree accountable, even for *the stranger that is within your gates*. As you are particularly required, to see that he does *no manner of work* on the Lord's-day, while he is within your gates: so, by parity of reason, you are required, to do all that is in your power, to prevent his sinning against God in any other instance.

III. Let us enquire, in the third place, What can we do, that all these may *serve the Lord*?

1. May we not endeavour, First, To *restrain* them from all outward sin? From profane swearing, from taking the name of God in vain; from doing any needless work, or taking any pastime on the Lord's-day. This labour of love you owe even to your visitants; much more to your Wife, Children and Servants. The former, over whom you have the least influence, you may restrain by argument or mild persuasion. If you find, that after repeated trials, they will not yield either to one or the other, it is your bounden duty, to set ceremony aside, and to dismiss them from your house. Servants also, whether by the day, or for a longer space, if you
cannot

cannot reclaim, either by reasoning, added to your Example, or by gentle or severe reproofs, though frequently repeated, you must in anywise dismiss from your family, though it should be ever so inconvenient.

2. But you cannot dismiss your Wife, unless for the cause of fornication, that is, Adultery. What then can be done, if she is habituated to any other open sin? I cannot find in the Bible, that a husband has authority to strike his wife on any account: even suppose she struck him first; unless his life were in imminent danger. I never have known one instance yet of a wife that was mended thereby. I have heard indeed of some such instances; but as I did not see them, I do not believe them. It seems to me, all that can be done in this case, is to be done partly by example, partly by argument or persuasion, each applied in such a manner as is dictated by christian prudence. If evil can ever be overcome, it must be *overcome by good*. It cannot be overcome by evil: we cannot beat the devil with his own weapons. Therefore if this evil cannot be overcome by good, we are called to suffer it. We are then called to say, "This is the cross which God has chosen for me. He surely permits it for wise ends: *let him do what seemeth him good*." Whenever he sees it to be best, he will remove this cup from me." Mean time continue in earnest prayer, knowing that with God no word is impossible: and that he will either in due time take the temptation away, or make it a blessing to your soul.

3. Your Children while they are young you may restrain from evil, not only by advice, persuasion and reproof, but also by correction; only remembering, that this means is to be used last; not till all other have been tried, and found to be ineffectual. And even then you should take the utmost care, to avoid the very appearance of Passion. Whatever is done should be done with Mildness; nay indeed with Kindness too. Otherwise your own spirit will suffer loss; and the child will reap little advantage.

4. But some will tell you, "All this is lost labour; a child need not be corrected at all. Instruction, Persuasion and Advice will be sufficient for any child without Correction; especially if gentle Reproof be added, as occasion may require." I answer, there may be particular instances, wherein this method may be successful. But you must not in anywise lay this down as an universal rule: unless you suppose yourself wiser than Solomon, or, to speak more properly, wiser than God. For it is God himself, who best knoweth his own creatures, that has told us expressly, *He that spareth the rod hateth the child; but he that loveth him chasteneth him betimes*, Prov. xiii. 24. And upon this is grounded that plain commandment, directed to all that fear God, *Chasten thy son while there is hope; and let not thy soul spare for his crying*, chap. xix. 18.

5. May we not endeavour, Secondly, to *instruct* them? To take care that every person who is under our roof, have all such knowledge as is necessary to salvation? To see that our Wife, Servants and Children be taught all those things which belong to their eternal peace? In order to this, you should provide that not only your Wife, but your Servants also may enjoy all the public means of instruction. On the Lord's-day in particular, you should so fore-cast what is necessary to be done at home, that they may have an opportunity of attending all the Ordinances of God. Yea, and you should take care that they have some time every day, for reading, meditation and prayer. And you should enquire whether they do actually employ that time, in the exercises for which it is allowed. Neither should any day pass, without Family Prayer, seriously and solemnly performed.

[To be continued.]

*An Account of Mr. J. V——: in a Letter to the
Rev. Mr. WESLEY.*

[Continued from page 407.]

ABOUT this time my scepticism appeared. I was tempted to question the being of a God; whether he could hear my prayers, especially as there might be many praying at the same time. I doubted of the divinity of the Scriptures, and the purity of the Lord Jesus Christ, being born of a woman. My prayers now were very dry and formal. I quarrelled with all the books I read, as they appeared dark and mysterious: the Scriptures doubtful and unintelligible; thought God had nothing to do with me, nor ever regarded my prayers. However I continued to pray several times a day. Satan now set upon me with great power. He represented the many stages I had to go through before I got to heaven: 1. Deeper conviction; 2. Justification; and then through many tedious steps to Sanctification; after that, through many more to glory. He suggested to me, That I had better postpone the work, till by marriage, I had acquired a fortune, and then I might retire and wholly give myself up to God.

I had also grievous assaults from fear and shame, and felt at times my heart as hard as adamant. Yet I had now and then wonderful tokens of the divine goodness, and have risen up in the middle of the night to pray and praise the Lord. One day I uttered my soul in these words, "This afternoon I found the river of joy swelling in my breast, through the influence of the sweet, heavenly shower; and the Sun of Righteousness arose upon me, and gave me a warmth to my heart, and called forth the enlivened seeds of gratitude."

About this time I had a remarkable dream. I thought that I was in a very large house, which was then building at the

place where I lived. I thought I went up stairs into the garret, where I saw the devil in bed. I went up to his bed's feet, got hold of his clothes and stript him naked. This enraged him so, that I thought he got up and pursued me. In my flight I met my Redeemer, who told me, "if he touches thee, he will have thee." I replied, Lord how is it possible that I should escape touching him? I thought he made signs to me to get behind him, and lay hold of the hem of his garment, by which I escaped the grand Adversary. I knew not the purport of my dream till I was about to strip the devil of his subjects.

I generally found that the drawings of the Father were followed with painful discoveries of my evil nature. My heart now appeared to me like the Ethiopian's skin, and I had no ease in my bones by reason of my sin. I said in my haste, all Comforters are liars, and I was sorely tempted to give all up. In the agony of my soul I one day swore that I would give up Religion. I was so stung with remorse for what I had done, that I raved like a madman, bit myself and became fit only to dwell among the tombs. Who but those who have felt the like, can conceive the horrors of my soul? I fell on my face, but durst not lie there, expecting to be hurried into everlasting burnings. The sun, and the light were a pain to me. The condemned hole in Newgate would have best suited the gloomy horrors of my soul. I charged my God most foolishly, and uttered expressions only befitting the mouth of a devil. After this I went upon a visit to *London*, and being at Mr. *Windsor's*, Mr. *Mark Davis* came there to drink tea. I accompanied him to *Wapping*, where he preached, and found the word made a blessing to my soul. This was the first time of my hearing a Methodist Preacher.

After this, the trials and temptations that I endured were so various, that I cannot, Sir, consistent with your plan, recount them, and therefore must pass to the eve of my deliverance.

The

The Enemy of souls had for some weeks stirred up the husband of my mother in the gospel, who was determined that I should not be permitted to see her. To effect this, he both secretly, and openly defamed me, and made me out such a monster that I became universally despised by the Gentlemen in the Office, and the country round about. On the third of May things were come to the height. I had the severest trial that I ever felt. But an invisible hand supported me and enabled me to bear the indignation of man. I went into my room, with a variety of suggestions to put an end to my life; but by the grace of God I was preserved. I prayed with great violence, till nature was exhausted; I then stripped off my coat and wrestled upon the floor in great agony. In this posture I continued all the night, groaning to be delivered, and in the greatest torment. In the morning nature failed, and I was so ill that I was obliged to go to bed. But alas! I could not rest! I got upon my knees again and began crying to God for mercy. I had such a sense of the wrath of God due to my sins, that I expected the pit to open its mouth and swallow me up quick. While I was praying, suddenly I was wrapt up in the visions of the Almighty. I saw the holy God with vengeance in his countenance, and thunder in his hand. He seemed determined to deal the vindictive blow. At the same time I saw the great Priest of God, standing in his seamless garment, interceding for me. For a time, the Almighty seemed inexorable. At last he looked with a placid smile upon his Son, and then upon the malefactor, and it seemed as though he had said,

My Son is in my servant's prayer,
And Jesus forces me to spare. *

My burthen was gone, and my soul became calm and serene, and I laid me down in peace and took my rest. This sight I had for several days, and yet I knew not clearly the purport of it for some months, not having an Interpreter with me, one among a thousand.

After

After I had had a little breathing time, my soul was tried to the very uttermost. A dangerous plot was laid for me by the implacable husband of my friend; but God wonderfully delivered me. The sins also that I had been guilty of before my conversion were brought to my view. A light from hell gleamed upon me! Despair seized me, and I had not a shadow of hope. My body was so chastised at the same time, that I had well nigh lost my senses. O how my soul mourned and prayed! Notwithstanding all this weight of affliction, I began now to warn and woo the sinners that came in my way, to flee from the wrath to come. I felt a very earnest desire for the salvation of all mankind, and could not help throwing in my mite for this purpose.

About this time my relations began to be very uneasy about me. They thought that all the hope of my gain would be gone, and I should lose the favour of my noble Patron, which would entirely prevent my promotion. In answer to this the reply of my soul was, "Come Lord Jesus, and then adieu to friends, the world and all its delusions." The loss of these was nothing to me, while a sight of my evil nature absorbed my spirits, and reduced me to the very depths of misery. O how bitterly did I lament the force of my passions from day to day! In what agonies did I bewail my nativity, and how often have I cursed the hour that gave me to the light? I have over and over gnashed my teeth, and could have tore myself to pieces. The fear of instant damnation prevented me from giving utterance to the horrible blasphemies that passed through my mind. Pride haunted me like a shadow. I have been frequently upon the point of cursing my God and all around me.

O what a loathsome hypocrite
 Am I? a child of wrath and sin,
 An heir of hell, a son of night,
 An outward saint, a fiend within:
 A painted tomb! a whited wall!
 A worm! a sinner stript of all!

It

It was about this time that Predestination presented its Medusa's head to my mind, and the old Murderer at times persuaded me that God had ordained me, in free wrath, to the worm that never dies, and to the fire that never is quenched. This suggestion has often thrilled through my soul with horror. When I have been in the extremity of suffering from self and Satan, I have had this thought strongly suggested, "That I was so tried more than many others, because God had intended me to preach the gospel, that by the experience of temptations, I might know how to succour others. In spite of all my sufferings, I continued in much prayer. Indeed most of my time was spent in this exercise, as I had very little business in the Office. Sometimes I have had great power in prayer, and my soul has been raised into an extasy; but like *Samuel*, I knew not the voice of the Lord. One night I dreamed twice that God had pardoned my sins. In the first dream, I thought I told a friend that the Lord had forgiven me my sins, and that the witness of the Spirit came into my soul like the "rushing of mighty waters." I then awoke, and prayed to God that if he had forgiven me, He would then give me the assurance of it. I dreamed the same again, but thought then that the witness "came as a rushing, mighty wind." Notwithstanding this, I kept praying,

Send forth the witness of thy Son,
 O God, into my panting heart:
 That governed by thy blood alone,
 From thee I never may depart;
 But following my celestial Guide,
 Be numbered with the glorified.

One day being in an agony of grief and temptation, I fell on my knees, but could not pray. I then came to a resolution to give up all. I said in a deluge of tears, "Lord I do not wonder at my wicked thoughts and desires, for how should it be otherwise? Can clean water flow from a foul spring, or good fruit grow upon a bad tree? Lord let me now fall into thy

thy hands, do with me as seemeth thee good. I have given up all, and must quit the field. I see I can do nothing till thou hast changed my nature." Scarce had I pronounced these words, but I found something inwardly concurring with my resolution, and saying, "Why, that is the thing thou shouldst do." I was suddenly comforted. I now saw that God permitted me thus to suffer in order to divorce me from the law, and to bring me to Christ. I walked in sweet freedom and was happy, having as it were shook off my chains. I leaned upon Jesus and was truly supported. He was my wisdom and righteousness, and I could praise my God with joyful lips. But O! how short-lived was my liberty! The next day I was reduced to the utmost misery. Hell rose up against me. I felt hatred to God and longed to curse him. I gnashed my teeth, stamp'd round the room like a Demoniack, and wanted only fire to compleat my hell. This scene was introduced by the Tempter. He suggested to my timorous heart, "Aye, thou art now become quite light and trifling, instead of mourning for thy sins." I believed him and fell into bondage. Under my sufferings I still endeavoured to win souls for God. I met and prayed with four or five persons once a week, and read to them, and occasionally spoke to those that came in my way.

[*To be continued.*]



An Extract from the JOURNAL of Mr. G. C.—.

[*Concluded from page 410.*]

SEPTEMBER 17. The Lord has again laid his hand upon me. My nervous disorder has lately so weakened me, as to deprive me of my strength for business. It is often accompanied with a very distressing fever; sometimes with strong convulsions. I never found the necessity and the benefit

benefit of Faith in Jesus more than at present ; both to give a confidence of eternal life, and quietness in this time of affliction. The Enemy endeavours to present many things to my mind, to hinder its attention to God. But hitherto the Lord hath saved me, by an exertion of his almighty power. This day I have had such a measure of love, as I never felt before. And I never felt myself so debased and brought to nothing before the Lord. I knew not where to hide myself ; such was the sense of my vileness in his presence. My heart was ready to break, and tears flowed plentifully, all the time his love thus overpowered me.

Nov. 26. Within these few days my nervous disorder returned so violently as to threaten a speedy dissolution. It began at the sole of my left foot and proceeded upward, so as to cause strong convulsions within and without in every part. I was pained because I found not the presence of my Beloved, who then set before me my sins of omission. I received the conviction and acknowledged my guiltiness. At that instant I found none to help but Jesus alone. I could only say, "Thy will be done." But I know not how to utter what succeeded : such love, accompanied with heavenly wisdom, my soul never knew. I was abundantly convinced of the goodness of God, in taking the above method of conviction. It not only shewed me my want of the blood of atonement, but much more of the union of my soul with Christ ; that he might be All in All to me, the effect of which I soon found in the work of the Spirit. To say I was humbled to the dust is nothing ; for it is a natural consequence of the preceding work. But my love to Jesus was such, I would not in the least have diminished his glory, to have had the place of the first Archangel. My sense of myself was in proportion : I could not bear to think any thing of self. The name of Jesus was very delightful to my soul : I could not think of being any thing in his presence. To be as it were reduced to nothing, and for Jesus to be all, was the very life of my soul. I

was ashamed to look up, and had no need to be convinced of particular sins: as a sinner I fell at the feet of Jesus, to hide myself, as it were, in his name. I was greatly debased at the thought of God's taking me from my family and sinful acquaintance, and making me the subject of such a work. I praised God for his holiness, and was thankful he required holy souls to worship him. I also praised him for casting my lot with his people, and under those Ministers, who of all others insist on holiness of heart and life, as the only evidence of true Faith. As to the world, I had such an utter contempt of it, that if I could have grasped two, one in each hand, I would have dashed one against the other, till they became dust, and the wind carried them away. After this, the Lord shewed me what it was, to lose myself in him. The manner of shewing me this was with inexpressible sweetness: I was as a little child at the feet of a tender parent; whose powerful teaching sunk into my heart, and seemed to make me what it represented. Mean time my conscience was so tender, that I would rather have endured the pains of death, than have turned from the least of his commandments, either in act or thought.

Feb. 10, 1770. When the nervous fever is upon me, my heart seems tost from side to side, mostly when I endeavour to sleep. Often I find sudden startings, and frequently when asleep, jump up in the bed. But I quickly lay me down again, without any distracting thought. Indeed this degree of salvation I did not enjoy, till God spake the second time, "Be clean!"

March 21, 1773. To this day I have been enabled to hold fast the grace which God has given me, and to overcome all that has opposed his work either from within or without. I have found an increase of wisdom, power and love, together with a continual watchfulness, and a constant sense of my utter inability to do any thing well without his Spirit. Last night it pleased the Lord to lay me more open to myself than ever. He first let me know, that he did not condemn me
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for any thing that was past; and that he had really saved me from inbred sin. Then he made me as it were, only glance over a few of my imperfections, and omissions in taking up the cross. Hence he totally stript me of all dependance on any former work of grace. I was then led to look forward, even to the end of time, to see what I could hope for, from any thing I was able to do. But I saw it was absolutely nothing: I was convinced it was utterly impossible, for me to go a step forward in the ways of God, without his Spirit continually working in and with me. In this state the soul feels emphatically the force of those words, *By grace ye are saved through faith.*

And here I may well cry out with the Apostle, *O the depth, both of the wisdom and goodness of God!* What a wretch has he saved! And what pains does he take, to make me sensible of the fulness of his salvation!

June 29, 1775. On the 20th, we had an account of Mr. Wesley's being ill of a fever in the North of Ireland. On the 24th a letter arrived, which expressed his being given over. That night I had great trouble of mind, from an apprehension of the consequences likely to follow among the Preachers and people under his direction. My reflections hereon would have deprived me of life, had they not been restrained. But I found the Lord very present in prayer, and I pleaded with him as long as I had any strength of body or spirit. I did in the most solemn manner, and with all the affection of my soul, offer my life for the life of his Servant: and that without any view to myself: my sole motive was the glory of God in the advancement of his kingdom among men.

December 1781. To this time I have not turned aside, or ceased from following the Captain of my salvation, who has led me from grace to grace, and from strength to strength, so as to go more and more out of myself, and to be fixt, for all wisdom, power and holiness, and all temporal and eternal good, on him alone. I feel the witness and the happy

necessity of this every day; every fresh discovery of which unites me more unto Jesus.

The preceding Extract may be useful to serious Readers, chiefly in these three respects. It gives, 1. A most distinct account of the struggle between the flesh and the spirit, Nature and Grace in a true Believer: 2. Of the change wrought in the soul, when it is made partaker of the *Great Salvation*, when it is saved from inbred sin: and, 3. Of the Experience of one that is so saved, and that loves God with his whole heart.



A Short Account of MARTHA THOMPSON, near York.

I Was born in the year 1702, at *Rufford*, a village near the city of *York*, of religious parents, who endeavoured to bring up their children in the fear of God, and diligently taught them to escape the pollutions of the world. Having no sister, I made choice of a serious young woman, who lived in the neighbourhood, for a companion. We constantly laboured to flee from every thing which appeared sinful; and embraced what we thought amiable and praiseworthy. But all this did not satisfy my mind: for I still felt an empty void, and knew not what was to fill it. I frequently cried out to my friend, "For what purpose are we created? Surely for something more than to perform the common affairs of this life." For, notwithstanding the grace of God wrought in us a fear of offending, yet were we entire strangers to his pardoning love, and unacquainted with the work of heart-conversion.

When I was about twenty-five years of age, God was pleased to visit my friend with a fever, in the beginning of which she had a strong persuasion it would prove mortal. In it the Lord revealed his pardoning love to her soul; and she declared

declared she would not part with her interest in Christ for a thousand worlds. I waited on her, till her decease, with great composure; but when she was gone, I was inconsolable: like *Rachel*, I refused to be comforted. I murmured against God, and like *Jonah*, thought I did well to be angry. Only I knew self-murder was a sin, or I would not have lived. The spirit of despair took such possession of me, that I could neither see, nor enjoy, any of the mercies of God.

After several months spent in this misery, I began to read *Dr. Watts's* hymns, which gave me some consolation. At length the Lord discovered to me in a dream, the utter insufficiency of all things under the sun to make the soul happy. From that time I began to see my sin and folly. I saw I loved the creature more than God. I was humbled under his mighty hand, and with a calm resignation looked unto him for mercy. He was then pleased to give me that peace which passeth all understanding. The world and all its allurements were put under my feet, and as far as I know, have never been able since to draw away my affections from God. I now became conversable, and attended upon the necessary affairs of life without reluctance.

Soon after my justification I discovered the evils of my heart. I enquired of several of my acquaintance, "Why cannot we keep our hearts from rising against persons whose behaviour is provoking and unreasonable?" Alas, I met with miserable comforters! They told me those evils were natural, and that it was impossible to be delivered from them in this world. However the Lord was pleased to teach me the method of overcoming these unholy tempers: he strongly impressed on my mind, to keep silence whenever I found the least degree of resentment kindling against any one; and when my mind regained its wonted serenity, I was then at leisure to reprove as the case required. By being obedient to this conviction, these happy effects followed: it brought peace into my own soul, and made the reproof, when necessary,
more

more cordially received; so that those I was daily conversant with, both loved and feared me. From many years experience, and in different stations of life, I most earnestly recommend this method to all who are exercised with the remains of their inward corruptions.

About a year and a half after the death of my friend, I entered into the marriage state with one of her brothers. He was an affectionate husband, a tender parent, and a good master. I had seven children, five of whom survived their father. Twelve years we lived very comfortably together. The Lord was then pleased to take my husband to himself. This was a severe trial, to lose such a partner, who was more dear to me than she had been, and with whom I lived as happy as most that ever entered into that connection. But the Lord so far subdued my mind, that though I deeply mourned, yet I durst not murmur against him. I had a large farm to manage, in order to bring up my children; and was obliged to keep five servants. But all these concerns the Lord enabled me to go through with far less difficulty than could be expected.

In a few years after the death of my husband, the Methodist Preachers visited these parts, and testified openly, that we were to receive in this life, the knowledge of salvation by the remission of our sins. This greatly alarmed the whole country. The first Preacher I heard, I did not rightly comprehend his doctrine, but his deportment much affected me; there appeared such a solemn reverence of God in his very looks as I had never seen in any person before. Mr. *Shent*, of *Leeds*, was the next Preacher who came this way: I was so astonished with the heavenly truths he unfolded, that I was almost lost in wonder, love and praise. I invited them to my house, and the Lord opened my understanding to know what he had formerly wrought in my heart: I was kept in wonderful peace, and refreshed with the comforts of his Spirit.

They not only preached justification by faith in Christ Jesus, but sanctification through the influence of his spirit.

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This was an additional blessing to me, who had been so long complaining of the remains of sin.

I was greatly animated with love and zeal for God's glory, and the salvation of souls, and procured the Preachers to visit every place where my friends lived, that would receive them; and praised be the Lord, the word proved to be the favour of life to many souls. Several years we were thus employed, and the preaching was established in the city of *York*, though not without difficulty. I went forward in the ways of the Lord without regarding either the smiles or the frowns of men.

At first when I met with persons who opposed the truth, I found a warmth that did not spring from love, and for which I was reprov'd in this manner, "If thou woudest to do my work, thou must do it in my spirit; for the wrath of man worketh not the righteousness of God." This gave me more and more to see, that the remains of evil often rendered my best performances unacceptable in the sight of God; but the possibility of an entire freedom afforded me great satisfaction.

One day being in company, where I was not so watchful as I ought to have been, and afterwards meeting with a few who were singing hymns, I found my spirit did not join them with its wonted love and zeal. I was surpris'd; but the Lord made me sensible I had been off my guard, and from that time he bestow'd on me such a power of watchfulness, as I shall praise him for while I have a being. One great reason why many converted persons advance but slowly in the divine life, is unwatchfulness. If we earnestly prayed for a watchful spirit, and believed the Lord would enable us to be faithful, our souls would prosper daily; we should make a swift progress in holiness.

[*To be continued.*]

Mr.

Mr. Boardman's Account of the Death of his Wife.

ON January 23, 1769, my poor, dear Wife was taken exceeding ill: but she said, "I have no desire to live; nor am I afraid to die." That morning the Lord graciously visited her soul. On which she cried out, "Christ is mine and I am his." On the 24th, the marks of her dissolution appeared more plain. This was to her the hour and power of darkness. She had now to grapple with principalities and powers. The Enemy was suffered to buffet her grievously, by which her confidence was greatly shaken. At which she began to question the reality of her grace. Satan tempted her, she had never been justified—God had never done any thing for her. This occasioned her great distress; and from the bitterness of her soul she cried out, "O for an assurance of God's favour! it is hard dying without a sense of His love." I reminded her of the many kind visits she had been favoured with from Christ the day before. She replied, with some warmth, "You know nothing about dying; it is a harder thing to die than you imagine! O, I find it a hard thing to die!" She continued much the same till the 27th. That morning she began to recollect what she looked upon as a peculiar instance of the divine mercy, viz. the death of her little child. Well, said she, The Lord has heard my prayers; I know he has. Many times have I prayed, and wept before the Lord; that he would be pleased to take to himself my child. He has granted me my request; it is gone before. She saw the hand of God in this and rejoiced, but she soon relapsed into her former doubts, and continued so till towards the evening. She then began to cry mightily to Him who only could save. Lord, said she, If I am in thy favour, and if this sickness be unto death: Oh! shew me a token for
good.

good. She lay composed for a little time, and suddenly started up and said, "Give me the Bible." I did so. But I imagined she could not see to read. She kept it in her hand for some little time; and lifting up her eyes said, "O Lord, I will now open this thy book. Shew me, O shew me; the true state of my soul in thy word! Lord I will take the fifth verse of the first chapter I open to. She composed herself for some time; and then opened on Jeremiah iii. 4. *But thou shalt die in peace.* This was a word in season. God immediately applied it to her heart. Instantly the cloud burst; the darkness fled; the light of eternity broke in upon her soul; and from that moment she had neither doubt nor fear. I am now, said she, satisfied; I shall die and be happy for ever. The Physician now ordered her a sleeping draught, and she soon began to sleep. When she awoke, I said, my dear, thou hast slept a little: yes said she, but it does not appear to be natural; but no matter, I have no doubt or fear. She began to dose again: when she awoke, I asked her how she found herself now? She replied, "I am happy! O I am happy! but do leave me a little while: I want time to lift up my heart to the Lord; she did so, but was soon asleep again; when she awoke the third time, her voice and strength were almost gone; and she faintly said, I with—but her strength failed her; so that for some time she could say no more. At length she said, I wish I could speak for God. One asked, Do you now find Christ with you? She said, O yes! and would gladly have said something more, but could not. The next time she awoke, she bid a final adieu to every thing that was mortal, and without a struggle fell asleep in the arms of her Beloved.

R. BOARDMAN.

Barnard-Castle, Feb. 1, 1769.

The Death of C Y R U S.

I Know nothing more affecting in all heathen Antiquity, than *Xenophan's* Account of the death of *Cyrus*. The following is translated from Dr. *Hutchinson's* octavo edition of the *Cyropædia*, page 499, &c.

Cyrus, now very old, came into *Persia*; and being asleep in the palace, he dreamed, that one who seemed to be more than man, came to him, and said, "*Cyrus*, prepare! Thou art going to the gods." He awoke and was assured that his end was at hand. Immediately he offered sacrifices and prayed, "O Jupiter,—accept these, as the completion of many honourable actions, and as grateful acknowledgments for having signified to me, both by victims, by signs from heaven, by birds, and by omens, what things I ought not to do. I return thee thanks, that I have been sensible of thy care over me, and that in my prosperity, I was never exalted above a man! I beseech thee, now also give happiness to my Children, and Wife, my Friends, and Country: and give me, to die as I have lived."

When he came home, being inclined to rest, he lay down. At the usual time, his attendants came to lead him to the bath. But he said, "I had rather rest." When the hour was come, they brought him his supper. He would not eat, but seemed thirsty, and drank willingly. After just the same things had occurred the second and third day, he sent for his sons, his friends, and the magistrates, and said, "My children, and all you, my friends, the end of my life is at hand. When I am dead, speak of me as a happy man. For when I was a child, I attained what is accounted excellent in children; when I was young, what is accounted excellent in youth; and when I was a man, what is thought excellent in men. And I always seemed to find my strength increasing with my years: inſomuch

infomuch that I never felt my old age, any weaker than my youth. Neither do I know, that I have either attempted or desired any thing, wherein I did not succeed. I have seen my friends made happy by me, and my enemies subdued. And my country, before of no note in *Asia*, I leave in the highest honour. And of all that I have gained, I have lost nothing. But although I have hitherto had all things according to my wish, yet I was still attended with a fear, lest in after-times I might see, or hear, or suffer something grievous, which has not suffered me to rejoice profusedly. But if I die now, I leave my children whom God hath given me, alive: I leave my friends and my children in prosperity. Shall I not then be remembered to all ages, as a happy man?

I conjure you, my Children, to honour each other, if you have any care to please me. For you do not know that I shall exist after I die. You will not see me indeed: but neither do you see my soul now; yet from its actions you infer its existence. I never, my children, could be persuaded that the soul lives while it is in this mortal body, and dies when it is delivered from it. For I see the soul imparts life even to mortal bodies, as long as it remains therein. Neither can I think, that the soul will be insensible, when it is separate from this senseless body: but probably when it is pure and simple, then it will be most sensible. When man is dissolved, all his parts return to their kindred elements, except the soul: and this alone is not seen, either while it is present, nor when it goes away. You have observed, that nothing comes nearer to Death than Sleep. But it is then the soul of man appears most divine; then it sees something of the future state; then, it seems, it is most free. If these things therefore are thus, as I suppose, if the soul survives the body, then out of reverence to my soul, do the things which I desire. But if they are not so, if the soul dies with the body, fear the gods, that are eternal, and see all things, and can do all things, and who preserve this order of the universe, free from error, defect or

decay, in its inexplicable beauty and magnitude; I say, fear them, and neither do, no nor design any thing impious, or unholy.

When I am dead, Children, do not enshrine my body in gold or silver, or any thing else; but restore it to the earth as soon as possible. For what is more desirable, than to mingle with the earth, which brings forth and nourishes all good things. I was always a lover of mankind, and am now glad to join with that which does good to men. But it seems, my soul is beginning to leave me. If therefore any of you desires to touch my hand, or to look upon my face while I am alive, let him draw near. But I intreat you, Children, let no man look upon my body, no, not you yourselves, after I am covered. Summon all the Persians and their Allies to my tomb, to rejoice with me, that I shall now be in safety, incapable of suffering any evil, whether I shall be with God, or whether I shall be nothing! And remember my last word, "Do good to your friends, and you will be able to punish your enemies. Farewel, dear Children! Tell your Mother the same from me: all my present and absent Friends, farewell!" Having said this, and given them all his hand, he covered himself and died.

Upon this, I cannot but observe, 1. This is he, of whom *Isaiah* spake by name, above two hundred years before he was born (ch. xliv. ver. 28.) *Thus saith the Lord concerning Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, thy foundation shall be laid:* 2. That *Xenophan* has unjustly ascribed to him his own Polytheism. For that *Cyrus* worshipped the one God, is clear from the words of *Ezra*, (chap. i. ver. 1, 2, 3.) *In the first year of Cyrus king of Persia (A. M. 3468: whereas the prophesy of Isaiah was uttered about 3260,) the Lord stirred up the spirit of Cyrus, that he made a proclamation, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth (an Eastern Hyper-*

Hyperbole) and hath charged me to build him a house at Jerusalem. Who is there among you of all his people? His God be with him; and let him go and build the house of the Lord God of Israel. He is the God. And was he not the God whom Cyrus worshipped? Who can reasonably doubt of it? By this we may judge of several Expressions, which occur in the preceding account.

*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

[Continued from page 418.]

Of the HIPPOPOTAMOS, or RIVER-HORSE.

THE Hippopotamos, or River-Horse, is above seventeen feet long from the snout, to the insertion of the tail; above sixteen feet in circumference round the body, and above seven feet high: the head is near four feet long, and above nine feet in circumference. The jaws open about two feet wide, and the cutting teeth, of which it hath four in each jaw, are above a foot long.

Its feet resemble those of the elephant, and are divided into four parts. The tail is short, flat, and pointed; the hide is impenetrable to the blow of a sabre; the body is covered over with a few scattered hairs of a whitish colour. The figure of the animal is between that of an ox and a hog, and its cry between the bellowing of one, and the grunting of the other.

It chiefly resides at the bottom of the great rivers and lakes of Africa; the Nile, the Niger, and the Zara. There it leads an indolent life, seldom disposed for action, except when excited by the calls of hunger. Upon such occasions, three or four of them are often seen at the bottom of a river, forming

forming a kind of line, and seizing upon such fish as are forced down by the violence of the stream. It possesses the same inoffensive disposition in its favourite element, that it is found to have upon land; it never attacks the mariners in their boats, as they go up or down the stream; but should they inadvertently strike against it, there is much danger of its sending them, at once, to the bottom. "I have seen, says a mariner, one of these animals open its jaws, and seizing a boat between his teeth, at once, bite and sink it to the bottom. I have seen it upon another occasion, place itself under one of our boats, and rising under it, upset it with six men which were in it; who, however, happily received no other injury." Such is the great strength of this animal; and from hence, probably, the imagination has been willing to match it in combat against others more fierce and equally formidable. The crocodile and shark have been seen to engage with it, and yield an easy victory; but as the shark is only found at sea, and the Hippopotamos never ventures beyond the mouth of fresh water rivers, it is most probable that these engagements never occurred; it sometimes happens, indeed, that the princes of Africa amuse themselves with combats, on their fresh-water lakes, between this and other formidable animals; but whether the rhinoceros or the crocodile are of this number, we have not been particularly informed. If this animal be attacked at land, and finds itself incapable of vengeance from the swiftness of its enemy, it immediately returns to the river, where it plunges in head foremost, and after a short time rises to the surface, loudly bellowing, either to invite or intimidate the enemy; but though the negroes will venture to attack the shark, or the crocodile, in their natural element, and there destroy them, they are too well apprized of the force of the Hippopotamos to engage it; this animal, therefore, continues the uncontrolled master of the river, and all others fly from its approach or become an easy prey.

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The female always comes upon land to bring forth, and it is supposed that she seldom produces above one at a time; upon this occasion, these animals are particularly timorous, and dread the approach of a terrestrial enemy; the instant the parent hears the slightest noise, it dashes into the stream, and the young one is seen to follow it with equal alacrity.

The young ones are said to be excellent eating; but the negroes, to whom nothing that has life, comes amiss, find an equal delicacy in the old. Dr. Pocock has seen their flesh sold in the shambles, like beef; and it is said, that their breast, in particular, is as delicate eating as veal. As for the rest, these animals are found in great number, and as they produce very fast, their flesh might supply the countries where they are found, could those barbarous regions produce more expert hunters. But this creature, which once was in such plenty at the mouth of the Nile, is now wholly unknown in Lower Egypt, and is no where to be found in that river, except above the cataracts.

One can hardly tell whether to rank him among land or water animals. He sleeps on land, but passes all the rest of his time under water. But in one respect he is different from all other creatures that live partly on land, and partly in the water. All other sorts of amphibious animals have the faculty of swimming; but this has not. He has to feed under water, yet is the most unwieldy of all creatures, and cannot swim at all. He comes out of the water in an evening to sleep: and when he goes in again, he walks very deliberately in overhead, and pursues his course along the bottom, as easy and unconcerned as if it were in the open air. The rivers he most frequents are very deep, and where they are clear, this affords an astonishing sight.

An animal of this size and make, must be one of the strongest in the world. It therefore required from nature no swiftness, either to avoid pursuit, or to overtake its prey, as it was designed to feed chiefly on vegetables. The manner of its feeding is this. When he walks into a river, he seldom
looks

looks about till he is near the middle. Here he seeks for the larger water-herbs, particularly for the root of a large water-lilly. People from a boat on the surface frequently see this. He roots up these with his nose, like a hog, and his mouth and throat being very wide, swallows them up in vast morsels half chewed.

But he has frequently occasion to breathe: in order to which, when feeding at his ease, his custom is, every thirty or forty minutes to rise to the surface of the water. This he does, by a spring from the bottom, made with all his feet at once. Having taken a little fresh air, and looked about him, he drops to the bottom again.

[*To be continued.*]

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EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with short REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page 420.*]

“ Sect. 25. **I** Allow it is usual for most people to wonder, how any one should find a difficulty in what they think they every day observe. Do we not see, will they be ready to say, the parts of bodies stick firmly together? Is there any thing more common? And what doubt can there be made of it? And the like, I say, concerning *Thinking*, and *voluntary Motion*: do we not every moment experience it in ourselves; and therefore can it be doubted? The matter of fact is clear, I confess; but when we would look a little nearer into it, and consider how it is done, there, I think, we are at a loss, both in the one and the other; and can as little understand how the parts of body cohere, as how we ourselves perceive, or move. I would have any one intelligibly explain to me, how the parts of gold, or brass, (that
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but now in fusion were as loose from one another, as the particles of water, or the sands of an hour-glass,) come in few moments to be so united, and adhere so strongly one to another, that the utmost force of mens arms cannot separate them: a considering man will, I suppose, be here at a loss, to satisfy his own, or another man's understanding.

“ Sect. 26. The little bodies that compose that fluid, we call Water, are so extremely small, that I have never heard of any one, who by a Microscope, (and yet I have heard of some, that have magnified to one thousand; nay, to much above one hundred thousand times,) pretended to perceive their distinct bulk, figure, or motion: and the particles of water are also so perfectly loose one from another, that the least force sensibly separates them, nay, if we consider their perpetual motion, we must allow them to have no cohesion one with another; and yet let but a sharp cold come, and they unite, they consolidate, these little atoms cohere, and are not, without great force, separable. He that could find the bonds that tie these heaps of loose, little bodies together so firmly; he that could make known the cement that makes them stick so fast one to another, would discover a great, and yet unknown secret: and yet when that was done, would he be far enough from making the extension of body (which is the cohesion of solid parts) intelligible, till he could shew wherein consisted the union, or consolidation of the parts of those bonds, or of that cement, or of the least particle of the matter that exists. Whereby it appears, that this primary and supposed obvious quality of body, will be found, when examined, to be as incomprehensible, as any thing belonging to our minds, and a *solid, extended substance, as hard to be conceived, as a thinking, immaterial one*, whatever difficulties some would raise against it.

“ Sect. 27. For to extend our Thoughts a little farther, that pressure, which is brought to explain the cohesion of bodies, is as unintelligible as the cohesion itself. For if matter be considered, as no doubt it is, finite, let any one send his con-

temptation to the extremities of the universe, and there see what conceivable hoops, what bond he can imagine to hold this mass of matter in so close a pressure together, from whence steel has its firmness, and the parts of a diamond their hardness and indissolubility. If matter be finite, it must have its extremes; and there must be something to hinder it from scattering asunder. If, to avoid this difficulty, any one will throw himself into the supposition and abyss of infinite matter, let him consider what light he thereby brings to the cohesion of body; and whether he be ever the nearer making it intelligible, by resolving it into a supposition, the most absurd and most incomprehensible of all other: so far is our extension of body (which is nothing but the cohesion of solid parts,) from being clearer, or more distinct, when we would enquire into the nature, cause, or manner of it, than the idea of thinking.

“ Sect. 28. Another idea we have of body, is the power of *communication of motion by impulse*; and of our souls, the power of *exciting of motion by thought*. These ideas, the one of the body, the other of our minds, every day's experience clearly furnishes us with: but if here again we enquire how this is done, we are equally in the dark. For in the communication of motion by impulse, wherein as much motion is lost to one body, as is got to the other, which is the ordinary case, we can have no other conception, but of the passing of motion out of one body into another; which, I think, is as obscure and unconceivable, as how our minds move or stop our bodies by thought; which we every moment find they do. The increase of motion by impulse, which is observed or believed sometimes to happen, is yet harder to be understood. We have by daily experience, clear evidence of motion produced both by impulse, and by thought; but the manner how, hardly comes within our comprehension; we are equally at a loss in both. So that however we consider motion, and its communication either
from

from body or spirit, *the idea which belongs to spirit, is at least as clear as that that belongs to body.* And if we consider the active power of moving, or, as I may call it motivity, it is much clearer in spirit, than body, since two bodies, placed by one another at rest, will never afford us the idea of a power in the one to move the other, but by a borrowed motion: whereas the mind, every day, affords ideas of an active power of moving of bodies; and therefore it is worth our consideration, whether active power be not the proper attribute of spirits, and passive power of matter. Hence may be conjectured, that created spirits are not totally separate from matter, because they are both active and passive. Pure Spirit, viz. God, is only active; pure matter is only passive; those beings that are both active and passive, we may judge to partake of both. But be that as it will, I think we have as many and as clear ideas belonging to spirit, as we have belonging to body, the substance of each being equally unknown to us; and the idea of thinking in spirit, as clear as of extension in body; and the communication of motion by thought, which we attribute to spirit, is as evident as that by impulse, which we ascribe to body. Constant experience makes us sensible of both of these, though our narrow understandings can comprehend neither. For when the mind would look beyond those original ideas we have from sensation or reflection, and penetrate into their cause, and manner of production, we find still it discovers nothing but its own short-sightedness.

“Sect. 29. To conclude, sensation convinces us, that there are solid extended substances; and reflection, that there are thinking ones: experience assures us of the existence of such beings; and that the one hath a power to move body by impulse, the other by thought; this we cannot doubt of. Experience, I say, every moment furnishes us with the clear ideas, both of the one and the other. But beyond these ideas, as received from their proper sources, our faculties will not reach. If we would enquire farther into their nature, causes, and man-

ner, we perceive not the nature of extension clearer than we do of thinking. If we would explain them any farther, one is as easy as the other; and there is no more difficulty to conceive how a substance we know not, should by thought set body into motion, than how a substance we know not, should by impulse set body into motion. So that we are no more able to discover wherein the ideas belonging to body consist, than those belonging to spirit. From whence it seems probable to me, that the simple ideas we receive from sensation and reflection, are the boundaries of our thoughts; beyond which, the mind, whatever efforts it would make, is not able to advance one jot; nor can it make any discoveries, when it would pry into the nature and hidden causes of those ideas.

[To be continued.]

Extracts from Mr. Bryant's Analysis of Ancient Mythology.

[Continued from page 423.]

Of the GODS of GREECE.

THE Eastern Idolaters at first worshipped only the Sun; but in process of time, the heads of their family likewise. The *Egyptians* afterwards particularized each by some title, which gave rise to a multiplicity of gods. The *Grecians* adopted their deities, to whose attributes they were total strangers, and whose names they could not even spell. Hence their endless Polytheism. They made a god out of every title; yet they are all resolvable into one, the Sun. The same may be observed of the gods of the *Romans*. *Apollo*, *Bacchus*, *Ceres*, are the same; each of them the Sun. *Jupiter*, *Mars*, *Venus*, *Diana*, are still the same: so are *Neptune*, *Pluto*, *Hermes*, and all the rest. So are *Osiris*, *Hercules*, *Saturn*, *Dionusus*, *Adonis*, and all the others that can be named.

PHENIX

PHŒNIZ and PHŒNICES.

This was not a Provincial name, but an Egyptian and Cananitish term of honour, compounded of *Anac*, with the Egyptian Prefix, and rendered Phœnic, or Poinic; afterward Phœnix. It signified a Lord or Prince, and was particularly assumed by the sons of Chus and Canaan. Hence the Palm-tree was termed Phœnic, as being a stately and noble tree; and Hermes was represented with a Palm-branch in his hand. And his Priests used to have them stuck in their sandals on the outside. Hermes himself had the same; which the Greeks mistaking for feathers, added wings to his feet.

What the Greeks called Phœnicia was a slip of sea-coast between Tyre and Sidon: but it was never called so by the people of the country.

Neither was Phœnix the name of a man: (such a man never existed:) but barely a title of honour.

Of the term CAHEN, or COHEN.

CAHEN denotes a priest or president, and was often applied to princes, kings, gods, and their attendants, yea to all persons of a sacred character. But because it sounded something like *κυν* or *canis*, the Greeks continually misconstrued it a dog. Hence they tell us of dogs maintained in many temples in Egypt, and that the Ethiopians had a dog for their king.

The name of the deity *Canouphis* or *Canuphis* was compounded with this term. He was represented by the Egyptians as a princely person, girded round with a serpent. *Oph* and *ouph* signifying a serpent in the Amonian language. He was sometimes termed *Anuphis* or *Anubis*, and was by the Greeks and Romans continually spoken of as a dog, being misled by the title which they did not understand.

But what are the *Κυνκεφαλος* or Dog-headed Idols in Egypt? The Egyptians built most of their temples and colleges

leges on hills, called by them *Caph*: and these being sacred to the Sun, they called *Caph-El*, *Caph-Aur*, and *Caph-Arez*. The term *Caph-El*, the Greeks uniformly changed to *Κεφαλη*; and so from *Cahen-Caph-El*, the sacred rock of *Orus*, they formed *Κυνοκεφαλος*, which they supposed to relate to an animal with the head of a dog: whereas it was a feminary where novices were bred up to supply their colleges and temples.

It is said of the *Cunocephali*, that when one part was dead, the other remained alive. The meaning is, there was a constant succession in the Priesthood; when some died others succeeded.

Herodotus tells you of *Cunocephali*, likewise Dog-headed men in *Lybia*; nay and of *Ακεφαλοι*, men that had no heads at all! Both of these were in truth denominated from their place of residence; yet one from *Cahen-Caph-El*; the other from *Ac-Caph-El*; both denoting the sacred rock of the Sun.

By a similar blunder the Greeks often represented *Apollo* and *Bacchus* gaping. The mistake arose hence: both these being the same with *Orus*, were stiled in *Egypt*, *Cahen-On*; *Rex*, *Sol*, out of which the Greeks made the word *χων*, gaping. In short, the *Cahen*, of *Egypt*, were no more dogs, than the *Pateræ* of *Amon*, were basons. Abundance of odd stories that occur in the ancient writers may be explained hereby.

But whence came the fable of *Cerberus*, the dog of hell? Probably hence. Many of the ancient temples were situated near vast caverns. These temples were often called *Kir-Abor*, and the deity *Chan-Ades*, out of which the Greeks formed *Κεβερου κρη αδε*, thus degrading *Kun-Ades*, or *Apollo*, the god of light, to the regions of darkness.

Among the different branches of the *Amonian* family which spread themselves abroad, the sons of *Chus* were most considerable. These spread far and wide into many countries. But in the histories of them, the Greeks have constantly changed *Chusos* into *Chrusos*, and *Chus-Or*, into *Chusorus*: and in

in consequence, they introduce in their account of those places, some legend about gold. Hence it is that they call his substitute *Apollo*, the god of the golden sword, or of the golden harp. Hence the river *Pactolus*, dedicated to him, was said to have golden sands: although there never was a grain of gold there yet.

[*To be continued.*]



An Extract from a Book entitled, FREE THOUGHTS on the BRUTE-CREATION: by John Hilldrop, D. D.

[*Continued from page 427.*]

29. **A**FTER all this appearance of absurdity, it is more than probable that this great variety of *immaterial souls*, both in nature and degree, for *insects, fishes, birds, and beasts*, ought to be regarded as a singular article in the harmony and beauty of the creation, in the rising scale of immaterial beings. When we observe such a wonderful gradation of beauty, form, perfection and proportion, in the several parts of matter, through the animal, vegetable, and mineral kingdoms, through all the species of fossils, plants, and animals, up to the human body, it must appear to a rational mind, to be a wide and unnatural chasm in the nature of things, if there were nothing between dead matter and the human soul. Let us not then embarrass ourselves with doubts and enquiries about the purposes of infinite Wisdom, in the creation of such a wonderful and beautiful variety of animals, through all the regions of Nature; but satisfy ourselves, that as nothing less than infinite Power could produce the least and most contemptible into being, so nothing less than infinite Wisdom has formed and directed them to answer the several purposes of their creation, and fill their different ranks in the scale of being; and that

that the same infinite Wisdom will not fail to dispose of them hereafter in the most proper manner, to answer the original purposes of their creation.

30. Thus much we may pronounce, it is by no means inconsistent with Reason, that there may be several degrees and orders of immaterial beings, with different powers and faculties, according to their different ends: and that such of these as are capable of actuating bodies, may be disposed of in different bodies, according to their different capacities: and when the immaterial beings are separated from these bodies, no man can presume to say that it is impossible for omnipotent Wisdom to continue them in being, and dispose of them in such a state as he shall see fit. And if partial human Benevolence, if limited human Understanding, could conceive any possible reason, or contrive any possible means to continue their being, and their happiness in a state of separation, then it is neither an absurd thought, nor impious hope, that the Almighty and most merciful Creator, whose compassions are over all his works, may effect both; since nothing less than both could at first move him to bring them into being, in such a state as the harmony of Nature required, and infinite Wisdom saw fit for them.

31. And now, I appeal to every impartial Reader, what possible ill consequence can be drawn from the supposition of their Immortality; or what possible advantage to Religion can arise from denying it? The infidel will be pleased to hear of the possibility of a material soul and comfort himself with the hope that he with the rest of his reasoning fellow-animals may be of the same make, have nothing in them superior to Matter, no Principle of Immortality, nothing capable of eternal Rewards and Punishments. On the other hand, if we could prove to his satisfaction, that every kind of life through the universal System, must necessarily be immortal, it would prove strongly upon him the necessity of his own immortality, and quite destroy the feeble, the terrible hope of annihilation,

lation, or utter extinction of his being. It would show him in a strong and amazing light, the absolute impossibility of evading the punishment of a wicked life, the unavoidable consequences of brutish and vicious habits, debasing the soul, degrading it from its proper rank, corrupting all its faculties, and rendering it incapable of those divine communications which are the only real felicity of human souls.

[*To be continued.*]

An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley: by J. Benson.

[*Continued from page 431.*]

4. **I** Do not mean to rest the weight of my arguments against Polygamy on the representations above given of its consequences, though I believe them perfectly just. But they are a sufficient answer to the display which Mr. *Madan* gives of the advantages of his scheme. There is a passage of scripture which intimates the same mischievous effects of Polygamy, and seems to ground a prohibition of this practice on one of those effects. The marginal reading of Lev. xviii. 18, is, *Thou shalt not take one wife to another, to vex her in her life-time.* This translation is quite as proper as that which our translators have put into the text, *Thou shalt not take a wife to her sister*—as the learned reader may see by consulting the following passages in the original, Gen. xxvi. 31. Exod. xxvi. 3. Ezek. i. 9, and iii. 13, and Joel ii. 8. And the reason of the prohibition holds equally good in both cases, or rather it concludes more strongly in the former than in the latter; as it is probable two sisters would live together upon better terms than two entire strangers. This sense of the passage seems to be confirmed by the Chaldee Paraphrast, who comments as follows on Ruth iv. 6. "It is out of my power to redeem it,

because I have a wife already, nor is it lawful for me to marry another, lest *strife* should arise in my family, and my possessions be injured. Do thou therefore redeem it since thou hast no wife. I am unable to redeem it."—*Selden's Uxor. Heb.*

5. As to what Mr. *Madan* says, that to render the passage thus "would entirely disunite the eighteenth verse from the preceding to which it belongs," it is a mere begging of the question, because he cannot shew that this verse belongs to the preceding, without first establishing the meaning of the original to be as it is rendered by our translators. For any thing that he can shew to the contrary, the subject respecting the unlawfulness of marrying within certain degrees of consanguinity, may be quite finished at the 17th verse, and the 18th may treat of another matter, as the marginal reading supposes, and as it is certain all the following verses do, to the end of the chapter. If it be objected, that it is hardly to be supposed so expressly a prohibition of Polygamy, should be given in the books of Moses, which in many places seem to allow it; I answer, Moses as a faithful historian has not only recorded many things concerning the ancient Patriarchs which are worthy of praise, but also many that deserve blame, and Polygamy among the rest. And I will venture to affirm, there is not in the whole law of Moses any one expressly allowance of it.

6. Yes (says Mr. *Madan*) Deut. xxi. 15, &c. is an express demonstration of God's allowance of Polygamy, *If a man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated.*—In answer to this, permit me to ask Mr. *Madan* whether he does not think that Deut. xxiv. 1, contains an express allowance of divorce for every cause? *When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, then let him write her a bill of divorcement and put it into her hand, and send her out of his house.* He will say, "No: the

the passage is wrong translated, it is hypothetical only, and introductory to that law, mentioned ver. 4. It should be rendered thus, *If a man hath taken a wife, or a woman, and married her; and if he write her a bill of divorce, &c.*" Just so, I say, *this passage* is hypothetical, and only introductory to the positive law contained in the 16th and 17th verses. It only supposes such a custom might exist among so hard-hearted and fickle a people as the Jews: and in case it should, it provides against some of its pernicious consequences.

7. Besides, let me ask Mr. *Madan* how he will prove that the hated wife was not dismissed by a bill of divorcement, but still cohabited with the husband that hated her? It seems far more likely that he had sent her away, especially as he might do it very easily; or she, or both of them might be dead, and perhaps never lived together with the same husband, but were taken, first one and then the other, after her death or dismissal. For the passage may be translated, as it is by Montanus, "If there should have been to a man two wives, one beloved, and the other hated"—So that this passage does not contain any proof at all of God's allowance of Polygamy; and inasmuch as, by Mr. *Madan's* own confession, it is the strongest passage for the purpose to be found in the Old Testament, if this does not amount to a proof of it, we may be sure none does.

8. But supposing Mr. *Madan* could prove that Polygamy was expressly allowed in the law of Moses, as well as practised by some great and good men under that dispensation; yet can he be ignorant that it is every where supposed throughout the Scriptures, that this dispensation was imperfect and therefore temporary? For *if it had been faultless, no place* (as the Apostle argues) *would have been found for another.* I shall not therefore lose any time in examining the various passages he has quoted from the Old Testament in favour of his doctrine, though it might be easily shewn that most of them are little to his purpose; but I shall set aside the whole by

shewing, in opposition to what he has asserted a hundred times over, that the Lord Jesus is the author of a new law, and has brought in another and more perfect dispensation; and thus I shall undermine his whole fabric, and lay it level with the ground. Mr. Madan seems to have been very apprehensive of an attack on this quarter, and conscious that it is his weak side, he has taken infinite pains to strengthen it by arguments fetched from all parts. But alas! to how little purpose, as I shall soon make appear.

[To be continued.]



The True ORIGINAL of the SOUL.

[Continued from page 435.]

C H A P. VIII.

How the nature of sin descending, confirms the soul's propagation.

IT appears by the former description of original sin, proved by scripture, and confessed by all, that it is not only a loss of original righteousness, but a hereditary infection or spiritual corruption, which hath overspread the whole nature of man: which two, as they are the main things in original sin, so the one necessarily follows the other. For the soul ceasing to be good, it must needs become evil; being deprived of goodness, corruption follows as darkness succeed in the place of light.

Whereas therefore some make original sin to consist of guiltiness and corruption, and to be derived from Adam by imputation and propagation. It appears that guiltiness is no part of original sin, but an effect of it; and consequently that imputation is not properly the means of conveying it to us, but an effect of the other. And as that depravation only is properly original sin, and guiltiness comes only by reason
of

of it; so propagation only is properly the means whereby it is derived unto us, and imputation is only in regard of propagation. I conclude therefore, that the nature of this sin consists in the corruption of nature, and the stream thereof runs in natural propagation.

It is commonly seen, that children are like their parents also in the faculties of the mind, as in acuteness of understanding, firmness of memory, and soundness of judgment.

It is likewise well known that the affections of the soul, which are yet nearer to the nature of sin, are very commonly communicated to posterity, as covetousness, wrathfulness, mirth, sadness, fear, boldness and the like.

And it is manifest, that sin cleaves to the will itself, which is the fountain of the affections. There are certain natural inclinations in the will, as of love and hatred, which at first were carried to their proper objects, and so were created good: but now, through man's failing and God's curse upon it, they are carried a contrary way, by means whereof we are corrupt and sinful.

Yet is not sin so seated in the soul, as that it should not infect the body also. For though it cannot dwell in the body alone, nor be propagated by it, yet together with the soul the body is infected, and by them both, sin is propagated.

Which may further appear, First, if we consider, that not the soul or body alone, but the whole man or person is the subject of this sin especially; for not parts but persons sinned, and so were corrupted with sin in Adam: and thus the body is sinful not of itself, but as a part of the person of man.

Secondly, being a corrupt quality of the body, though not ingrafted into nature at the first; yet why may it not be propagated as well as the gout and leprosy, (whereunto sin is resembled in the scripture) especially considering these are no less accidental, unnatural, yea, and contrary to created nature at the first, and are not now common to all mankind as sin is,

Lastly,

Lastly, Sin is now no less ingrafted into our nature (I mean the whole nature of man, consisting of soul and body) than if we had been created sinful at the first; and yet without fault in God. Which that I may plainly manifest, I would know of the adversaries of this doctrine, whether or no that wisdom and holiness, which was at first in Adam, was such as would have been communicated to his posterity, if he had not sinned? If this is allowed, then it must follow, so must sin and corruption since the fall.

[*To be continued.*]



An Extract from Mr. BAXTER'S Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, &c.

[*Continued, from page 437.*]

Of CORPSE-CANDLES in Wales.

ABOUT thirty-three or thirty-four years since, returning home (on a Tuesday) from *Cardigan*, where I had been to preach the session sermon, it being as light as noon, there seemed twice or thrice from behind me, on my right side between my shoulder and my hat, to fly a little whitish thing, about the bigness of a walnut, and that once in seventy or eighty paces. At first I took no notice of it. By degrees it waxed reddish, and as the night came on, appeared like pure fire both for light and colour. I turned about to see from whence it came, and whether it would flash in my face, but I could see nothing; yet when I turned homewards it flashed as before, till I came to a village called *Llanrhyd*, where as yet I did not intend to lodge. In passing by a house the fire flashed upon or very near the threshold, and there I think it lodged, for I saw it no more. I still thought of going

ing home; but on reflecting that hereby I might tempt God, I returned to the farthest lodging in the town; and after a little rest, I told my host of the vision. The next day he communicated the same to some persons who were going to the sessions, by which means the Judge became acquainted with it. At which sessions one *John William Lloyd*, Gentleman, who lived near *Glasterig* fell sick, and in going home was taken with such a violent paroxysm, that he could ride no farther than the house where I left the fire, and he died about four days after. Some candles have been seen to come to my church, within these three weeks, and the corpse not long after.

J. D.

[To be continued.]



THOUGHTS on the Writings of Baron SWEDENBORG.

[Continued from page 441.]

8. **E**QUALLY extraordinary is the account which the Baron gives of Charity and Faith.

“When a man keeps the ten commandments, Charity follows of course.”

“Charity consists in *living well*.”

“Charity consists in *willing what is good*.”

That both these accounts are wrong is certain; but who can reconcile one with the other?

“There can be no faith in an invisible God.”

This is bold indeed! Was it intended to confute St. Paul, making use of that very expression in describing the faith of Moses, *He endured as seeing him that was invisible*?

“Faith in general is a belief that whoever lives well, and believes right shall be saved.”

This definition is quite ambiguous: *believing right* may have a hundred different meanings. And it is utterly false, if that expression means any more than “A belief that God is, and that he is a rewarder of them that diligently seek him.”

Rather,

Rather, Faith in general is, "A divine evidence of things unseen."

"The Lord is Charity and Faith in man, and man is Charity and Faith in the Lord."

I make no scruple to affirm, this is as errant nonsense as was ever pronounced by any man in Bedlam.

9. Be this a specimen of the Baron's skill in expounding the Scriptures. Come we now to his memorable Visions and Revelations.

Any serious man may observe, that many of these are silly and childish to the last degree: that many others are amazingly odd and whimsical; many palpably absurd, contrary to all sound Reason: and many more, contrary not only to particular texts, but to the whole tenor of Scripture.

These are interspersed with all the doctrines which he delivers, in order to put them beyond all doubt. The grand error which we learn from his whole work is, That there are not three persons in One God. This stares you in the face, almost in every page, from the beginning to the end of his book. So in the very first chapter

Of GOD the CREATOR,

we read, "God is one, in *essence and person*, and Jesus Christ is He."

"Jesus Christ is *Father, Son, and Holy Ghost*."

"Before the creation of the world, *there was no Trinity*, but it was *provided and made*, when God was manifested in the flesh, and then existed in the Lord Jesus Christ."

"A Trinity of divine Persons existing before the creation of the world, is a Trinity of Gods."

10. But he is not content with denying the Trinity. He goes much farther than this. He excludes all that believe it from salvation, and counts it the most damnable of all heresies.

"The Church is now in so ruinous a state, that there are scarce any traces left of its ancient glory. And this has come

to pass, in consequence of their dividing the divine Trinity into three persons, each of which is declared to be God and Lord. This is the true source of all the Atheism in the world."

I believe no Arian, Socinian, or Mahometan ever affirmed this before.

Again, "The Nicene and Athanasian Doctrine concerning a Trinity, have given birth to a faith which *has entirely overturned the Christian Church.*"

Nay, Bishop Bull has indisputably proved, that this Faith was *delivered to the saints*, long before the Nicene council sat, and before *Athanasius* was born.

Yet again. "He that confirmeth himself in a plurality of Gods, by a plurality of Persons, becomes like a statue formed with moveable joints, in the midst of which Satan stands and speaks through its mouth."

So all that believe the Trinity are, according to his charitable sentence, possessed by the devil!

11. To confound all the Trinitarians at a stroke, he adds this *memorable* relation.

"In the Spiritual World, (which lies in the midst between Heaven and Hell, having Heaven above and Hell below) are Climates and Zones as in the Natural. The Frigid Zones are the habitation of those first spirits, who while on Earth, were lazy and indolent. Having once a desire to visit them, I was carried in the spirit to a region covered with snow; (Remember! This region was in the other world.) It was on the sabbath-day. And I saw a number of men, that is, human spirits, who had their heads covered with lion's skins, by reason of the cold;" (or who knows, but the poor spirits might have been frozen to death!) "their bodies with the skins of leopards, and their legs and feet with bear-skins. I also observed several riding in chariots, made in the shape of dragons with horns. They were drawn by small horses without tails, which ran with the impetuosity of terrible, fierce beasts. They were all flocking towards a Church, in which

hung a tablet inscribed, "A Divinae Being, consisting of Father, Son, and Holy Ghost, in essence One, but in Persons Three."

He has abundance of relations to the same purpose. I will add but one more.

"I once saw a spirit as lightning falling from heaven. I asked him the reason of it. He replied I was cast down, because I believed, that God the Father and God the Son are two Persons. All the Angels believe they are but one Person. And every word that contradicts this, causeth in them the same pain as if they should snuff up some pungent powder into their nostrils, or as if one should bore their ears through with an awl. And every one has a place in heaven, according to *his idea of God.*"

O no! This is a deadly mistake! Every one has a place in heaven, not *according to his ideas*, but *according to his works*.

But notwithstanding all his new revelations, I believe, according to the old one, *There are three that bear record in heaven, the Father, the Word and the Spirit: and these three are One.*

For the term *person* I contend not. I know no better. If any does, let him use it.

[To be continued.]



L E T T E R S.

L E T T E R CCCXII.

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

March 27, 1764.

Dear Sir,

YOUR book on the Millennium and the Mystic Writers, was lately put into my hands. I cannot but thank you for your strong and seasonable confirmation of that comfortable doctrine: of which I cannot entertain the least doubt, as
long

long as I believe the Bible. I thank you likewise for your Remarks on that bad performance of the Bishop of G—, which undoubtedly tears up by the roots, all real, internal Religion. Yet at the same time I cannot but bewail, your vehement attachment to the Mystic Writers: with whom I conversed much for several years, and whom I then admired, perhaps more than you do now. But I found at length an absolute necessity, of giving up either them, or the Bible. So after sometime, I fixt my choice, to which I hope to adhere to my life's end. 'Tis only the extreme attachment to these, which can account for the following words. "Mr. W. does in several parts of his Journals, lay down some marks of the New-Birth, not only doubtful, but exceptionable: as particularly where persons appeared agitated or convulsed, under the ministry: which might be owing to other causes rather than any regenerating work of God's Spirit." p. 385.

Is this *true*? In what *one* part of my Journals do I lay down any doubtful, much less, exceptionable marks of the New-Birth? In *no* part do I lay down those agitations or convulsions as any marks of it at all. Nay, I *expressly* declare the contrary, in those very words which the Bishop himself cites from my Journal. I declare, "These are of a disputable nature: they may be from God: they may be from Nature; they may be from the Devil." How is it then that you tell all the world, "Mr. W. lays them down in his Journals, as marks of the New-Birth?"

Is it *kind*? Would it not have been far more kind, suppose I had spoken wrong, to tell me of it in a *private* manner? How much more unkind was it, to accuse me to all the world, of a fault which I never committed?

Is it *wise* thus to put a sword into the hands of our common Enemy? Are we not both fighting the battle of our Lord, against the World, as well as the Flesh and the Devil? And shall I furnish them with weapons against *you*, or you against *me*? Fine diversion for the children of the Devil! And how

much more would they be diverted, if *I* would furnish my quota of the entertainment; by falling upon *you* in return? But I bewail the change in your spirit: you have not gained *more* lowliness or meekness since I knew you! O beware! You did not use to *despise* any one. This you have *gained*, from the Authors you admire. They do not express *Anger* toward their opponents, but *Contempt* in the highest degree. And this I am afraid is far more antichristian, more diabolical than the other. The God of love deliver you and me from this spirit, and fill us with the mind that was in Christ. So prays,

Dear Sir, your still affectionate Brother,

J. WESLEY.

L E T T E R CCCXIII.

[From Mr. Cornelias Bastable, to the Rev. Mr. Wesley.]

February 10, 1767.

Rev. and dear Sir,

I Still grow worse and worse in body; but glory be to God! I feel it is all in love: therefore my soul delights in him all the day long. I use all the means I can; finding it of use to retain the little strength I have. I read the Scriptures as constantly, and as long at a time, as my voice and spirits will permit. If I could desire life, it should be, that I might the residue thereof, live and preach more to the glory of God than I have done: for though I have aimed at his glory and the good of souls, yet I still long to be more perfect therein. I now live by faith, but I want to live more so.

I feel a pleasing fear lest I should offend either God or man; and I lie at the feet of all the saints, as the least of them all.

I am, Rev. Sir, your Son in the Gospel,

C. BASTABLE.

LETTER

L E T T E R CCCXIV.

[From the same.]

June 20, 1767.

Rev. and dear Sir,

A LAS! to what a poor end have I lived to this day? I am ashamed both before God and man. And yet, with astonishment I live and wonder before him, who does not suffer me to live one moment without a ravishing and increasing sense of his glorious presence. By this I live: by this I am supported. O pray for me that I may be ever before him, as one in whom he delighteth.

I am, yours, &c.

C. B.

L E T T E R CCCXV.

[An Extract from one of Admiral T——ll's Letters, to Nathaniel Gilbert, Esq;]

July 1, 1765.

SINCE Wednesday the 19th ult. I have had strong impressions that my sins were forgiven. I pray God it may not be a delusion: Yesterday I sweetly conversed with my Beloved, who drew me out into solitude and spoke peace to my soul. This morning I am under grievous temptations, but find my Beloved has not entirely hid himself from me. Truly I find a law, that when I would do good, evil is present with me, and I find myself so weak that I am ready to fall. I cry unto the Lord, and have confidence that he will relieve me. I hunger and thirst after righteousness, and my heart panteth after the living God. I would rather chuse to be a poor despised Lazarus; tormented with all the afflictions of Job; contemned and despised by men and devils; sitting upon a dunghil to be trod under-foot by the meanest creatures; than fall into sin, and sit in the throne of the Sun, giving laws to
the

the solar System. And yet, O my God! if thou shouldst withdraw thyself from me but one moment, there is no baseness but what my corrupt heart would be guilty of. O that the Lord would purify me, and take me out of this wretched world! But I must have patience, and wait the Lord's own time, and with humble resignation bear my cross. The cup is very bitter, and the inward martyrdom most sharp. But, O my Saviour, I remember thy agonizing pains in the garden, and I call to mind thy cruel torments on the cross: when thou didst cry out, *Eli, Eli, lama sabachthani*, to save wretched me from the pains of eternal death. O Lamb of God, save me in the hour of temptation, trial, tribulation and sorrow!

O ye congregation of the righteous, offer up your prayers in behalf of a poor, weak brother, combating with the powers of darkness, that he may come off victorious. A flood of tears offered up, has through divine mercy, this instant found grace for me. Bless the Lord, O my soul, and all that is within me bless his holy name!—



P O E T R Y.

On the Death of Dr. MIDDLETON.

P A R T II.

HE's come, he's come, in peace and power!
 The agony (he cries) is past;
 Call'd at my life's eleventh hour,
 But call'd I surely am at last!
 I now in Christ Redemption have;
 I feel it, through his sprinkled blood;
 And testify his will to save,
 And claim him for my Lord and God.

My

My God to me his grace hath givén,
 Hath with the sense of pardon blest;
 I taste anticipated heavén,
 And happy in his favour rest.
 No evil now, but sin I fear;
 For God in Christ is reconciléd:
 My heart is fixéd—I find him *here*,
 The witness that I am his child.

What is Redemption unpossessed?—
 Poor reasoning soul to Jesus bow;
 Thy pardon seek, like me distressed,
 And find it, a *mere sinner*, now.
 Ah, who the blessing will embrace,
 The tidings of great joy believe;
 Or urgéd, accept the profferéd grace,
 As *freely* as my Lord would give?

To-day, while it is calléd to-day,
 Ye all my happiness may prove;
 Dischargéd when I had nought to pay,
 I go to thank my Lord above:
 Through the dark vale of death I go,
 Whom Jesus to himself doth bring;—
 And triumph o'er my vanquishéd foe—
 A feeble foe!—without a sting!

'Twas thus the dying Christian spoke,
 Conqueror of death, and hell, and sin,
 While evéry accent, evéry look,
 Confesséd the heavenly change within:
 How patient now, and meek, and mild,
 That spirit, which could never tame;
 As loving as a little child,
 As gentle as a harmless lamb.

That

That all might Jesu's witness hear,
 Might own his Lord in him reveal'd,
 His reason, as his conscience clear,
 Its office to the last fulfill'd.—
 But what are Nature's gifts, (he cried)
 If Jesus were not pleas'd to' impart,
 To a poor sinner justifi'd,
 The comfort of a praying heart ?

Just ready to depart in peace,
 He must a farther test sustain,
 The last good fight of great distress,
 And suffer more with Christ to reign;
 Rouz'd by his Spirit's new-born cry,
 Satan and all his hosts assail,
 In vain to shake his faith they try,
 The Rock 'tis built on cannot fail.

VERSES *wrote by Mrs. D. K—, of Dublin.*

THE morning breaks, my soul awake
 To sing new songs of praise;
 My joyful theme of him I make,
 Who lengthens out my days.

In gentle slumbers pass'd the night,
 In joyful hope the day,
 In praising him, with great delight,
 Who keeps me in his way.

While here a stranger far from home,
 O keep my heart above!
 Till brighter views of Jesus come,
 And all my soul is love.





T H E

Arminian Magazine,

For OCTOBER 1783.



*The CALVINIST-CABINET UNLOCKED : in an Apology
for TILENUS, against a Vindication of the Synod of Dort.*

[Continued from page 452.]

WE may set forth the sufficiency of this grace, for cure of the sin-sick soul, by a comparison of the like made to the body. Suppose Mr. *Baxter*, in the company of an eminent Physician, should thus address himself, to a man desperately sick: Sir, you are in a very sad condition, and nothing is to be expected but sudden death, unless you will submit to our directions and prescriptions to prevent it. I see, God be thanked, you have all your natural faculties; your mouth and your stomach: and here I offer you an excellent Physician, and intreat you heartily to be advised by him; he will give you physic that will be wholesome, and that will work very gently; it may stir the humour a little, but there is no danger of working too much, for indeed it is ineffectual.

VOL. VI.

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Let

Let the reader judge whether Mr. *Baxter* does not deserve a fee of such a sick person, for affording him such a sufficient means of cure.

But I must not take leave of this passage, till I have taken notice of Mr. *Baxter's* words, *Leaving the matter to the sinner's choice*. What, as if a man should bring food, or physic, or cordials, to the door of a sick, bed-rid person, under a pretence to relieve him, and leave it there (for Him to take in, who is not able to stir out of his bed) and depart, taking no further care! This is none of the Remonstrant's doctrine. God doth not leave the matter to man's choice in this sense. He continues his solicitations, till he hath been very frequently and very shamefully repulsed. He stands at the door (which is within our sick-man's reach, and is, by God's knocking, made in his power to open) and knocks still for admission; but it being man's duty, and therefore a matter of choice, not of necessity, (wherein, as the common saying is, he can neither will nor choose) it must be his own free act to open the door, else Christ will not *enter in and sup with him*. And this is evinced, 1. From God's command, Deut. xxx. 19, *Therefore choose life*. 2. From Christ's commendation, Luke x. 42, *Mary hath chosen that good part*. 3. From that commination, Prov. i. 29, *For that they did not choose the fear of the Lord*.

That God worketh to will and to do, others acknowledge with no less thankfulness than yourselves, if you mean a power and ability in us to will and to do, that is, a power to do it; yet so as the will is left more free, rather than determined under an irresistible necessity; and consequently man may abuse his liberty, and be wanting to the grace of God, and so his will may remain undetermined, and the work to which he was enabled, be left undone.

But if you think, when God works to will and to do, it is not in man's power to bury his talent, and contradict God's motion, I must reject that comment as a corruption of the
text,

text, and a subversion of the Apostle's argument to enforce his exhortation; *With all humility, solicitude, fear and diligence, lest God be offended and you miscarry; all difficulties and oppositions being subdued, work out, and make your salvation sure; for it is God that works ability, not of necessity, but of his mere grace and good pleasure, which he may be provoked to withdraw.* This sense gives a huge enforcement to the exhortation. But according to your interpretation, the Apostle should argue thus: My beloved, it is God that worketh in you to will and to do, determining your wills to the very act of duty, insuperably and irresistibly, so that it is not in your choice to do otherwise; and this he does because it is his good pleasure: therefore *work out your salvation with fear and trembling.* Would such exhortations tend to the quickening of your audience, or rather make them careless? Or can it consist with the holy Spirit of wisdom and discipline to use such a vehement exhortation, and then back it with such a reason, as if granted, would render that exhortation insignificant and to no purpose? For what diligence is to be used out of a fear of miscarriage, if the effect be irresistibly determined?

The second Article was, *They hold (saith Tilenus) that Christ Jesus hath not suffered death for any other but for those Elect only: having never had any intent nor commandment of his Father to make satisfaction for the sins of the whole world.* Here Mr. Baxter says, A most shameless falsehood, made, as they say, of his fingers ends. There is not a word of the decrees of the Synod that hath any such importance. I answer, the Synod, (in Chap. 2. Art. 8.) declare their doctrine in these words, "For this was the most free counsel, gracious will, and intention of God the Father, that the lively and saving efficacy of the most precious death of his Son should manifest itself in all the Elect, for the bestowing upon them *only*, justifying faith, and bringing them infallibly by it unto eternal life; that is, God willed, that Christ by the blood of

his cross (whereby he was to establish a new covenant) should effectually redeem, out of every people, tribe, nation, and language, *all them, and only them*, who from eternity were elected to salvation, and given to him of his Father, that he should bestow faith on them (which, as also the other saving gifts of the holy Spirit, he purchased for them by his death) that by his blood he should cleanse them from all sins, both original and actual, as well committed after, as before they believed, and finally should present them before him in glory *without all spot, or blemish.*" Here we see the saving efficacy of Christ's death for their redemption, restrained to the Elect *only*, and that according to the counsel, will and intention of the Father; and this Mr. *Baxter* had under his view, when he confutes himself with this confession, "They do indeed assert, Art. 2. Sect. 8, That it was only the Elect that God the Father intended, by the death of Christ, effectually to bring to faith, justification and salvation.

[*To be continued.*]

S E R M O N XVII.

On JOSHUA XXIV. 15.

[*Concluded from page 438.*]

6. **Y**OU should particularly endeavour to instruct your Children, early, plainly, frequently and patiently. Instruct them *early* from the first hour that you perceive Reason begins to dawn. Truth may then begin to shine upon the mind far earlier than we are apt to suppose. And whoever watches the first openings of the understanding, may by little and little supply fit matter for it to work upon, and may turn the eye of the soul toward good things, as well as toward bad or trifling ones. Whenever a child begins to speak you may

may be assured Reason begins to work. I know no cause why a parent should not just then begin to speak of the best things, the things of God. And from that time no opportunity should be lost, of infilling all truths as they are capable of receiving.

7. But the speaking to them early will not avail, unless you likewise speak to them *plainly*. Use such words as little children may understand, just such as they use themselves. Carefully observe the few ideas which they have already, and endeavour to graft what you say upon them. To take a little example: bid the child look up; and ask, "What do you see there?" "The Sun." "See, how bright it is? Feel, how warm it shines upon your hand? Look, how it makes the grafs and the flowers grow, and the trees and every thing look green! But God (though you cannot see him) is above the sky, and is a deal brighter than the Sun! It is He, it is God that made the Sun, and you and me, and every thing. It is He that makes the grafs and the flowers grow; that makes the trees green, and the fruit to come upon them! Think what he can do! He can do whatever he pleases. He can strike me or you dead in a moment. But he loves you: he loves to do you good. He loves to make you happy. Should not you then love *Him*! You love *me*, because I love you and do you good. But it is God that makes me love you. Therefore you should love him. And he will teach you, how to love him."

8. While you are speaking in this, or some such manner, you should be continually lifting up your heart to God, beseeching him to open the eyes of their understanding, and to pour his light upon them. He, and he alone, can make them to differ herein from the beasts that perish. He alone can apply your words to their hearts: without which all your labour will be in vain. But whenever the Holy Ghost teaches, there is no delay in learning.

9. But

9. But if you would see the fruit of your labour, you must teach them not only early and plainly but *frequently* too. It would be of little or no service to do it, only once or twice a week. How often do you feed their bodies? Not less than three times in a day. And is the soul of less value than the body? Will you not then feed this as often? If you find this a tiresome task, there is certainly something wrong in your own mind. You do not love them enough: or you do not love him, who is your Father and their Father. Humble yourself before him! Beg that he would give you more love; and love will make the labour light.

10. But it will not avail to teach them both early, plainly and frequently, unless you *persevere* therein. Never leave off, never intermit your labour of love, till you see the fruit of it. But in order to this, you will find the absolute need of being endued with power from on high: without which, I am persuaded, none ever had, or will have patience sufficient for the work. Otherwise the inconceivable dulness of some children, and the giddiness or perverseness of others, would induce them to give up the irksome task, and let them follow their own imaginations.

11. And suppose after you have done this, after you have taught your children from their early infancy, in the plainest manner you could, omitting no opportunity, and persevering therein: you did not presently see any fruit of your labour, you must not conclude that there will be none. Possibly the *bread which you have cast upon the waters may be found again after many days*. The seed which has long remained in the ground, may at length spring up into a plentiful harvest. Especially if you do not restrain prayer before God, if you continue instant herein with all supplication. Mean time whatever the effect of this be upon others, your reward is with the most High.

12. Many parents, on the other hand, presently see the fruit of the seed they have sown, and have the comfort of observing,

observing, that their children grow in grace in the same proportion as they grow in years. Yet they have not done all. They have still upon their hands another task, sometimes of no small difficulty. Their children are now old enough to go to school. But to what school is it adviseable to send them?

13. Let it be remembered, that I do not speak to the wild, giddy, thoughtless world, but to those that fear God. I ask then, "For what end do you send your children to school?" "Why, that they may be fit to live in the world." In which world do you mean? This or the next? Perhaps you thought of this world only: and had forgot that there is a world to come: yea, and one that will last for ever! Pray take this into your account, and send them only to such masters, as will keep it always before their eyes. Otherwise to send them to school, (permit me to speak plainly,) is little better than sending them to the devil. At all events then send your boys, if you have any concern for their souls, not to any of the large, public Schools, (for they are nurseries of all manner of wickedness,) but a private school, kept by some pious man, who endeavours to instruct a small number of children in Religion and learning together.

14. But what shall I do with my girls? By no means send them to a large boarding-school. In these seminaries too the children teach one another, Pride, Vanity, Affectation, Intrigue, Artifice, and in short, every thing which a Christian woman ought not to learn. Suppose a girl were well inclined, yet what would she do in a croud of children, not one of whom has any thought of God, or the least concern for her soul? Is it likely, is it possible, she should retain any fear of God, or any thought of saving her soul in such company? Especially as their whole conversation points another way, and turns upon things which one would wish she should never think of. I never yet knew a pious, sensible woman that had been bred at a large Boarding-school, who did not aver, one might as well send a young maid to be bred in *Drury-lane*.

15. "But

15. "But where then shall I send my girls?"—If you cannot breed them up yourself, (as my mother did, who bred up seven daughters, to years of maturity,) send them to some mistress that truly fears God, one whose life is a pattern to her scholars, and who has only so many, that she can watch over each, as one that must give account to God. Forty years ago I did not know such a mistress in *England*: but you may now find several: you may find such a mistress, and such a school at *Highgate*, at *Deptford*, near *Bristol*, in *Chester*, or near *Leeds*.

16. We may suppose your sons have now been long enough at school, and you are thinking of some business for them. Before you determine any thing on this head, see that your eye be single. Is it so? Is it your view, to please God herein? It is well, if you take him into your account. But surely if you love or fear God yourself, this will be your first consideration. In what business will your son be most likely to love and serve God? In what employment will he have the greatest advantage, for laying up treasure in heaven? I have been shocked above measure, in observing how little this is attended to, even by pious parents! Even these consider only how he may get most money: not how he may get most holiness! Even these, upon this glorious motive, send him to a Heathen master, and into a family, where there is not the very form, much less the power of Religion! Upon this motive, they fix him in a business, which will necessarily expose him to such temptations, as will leave him not a probability, if a possibility, of serving God. O savage parents! Unnatural, diabolical cruelty!—If you believe there is another world.

"But what shall I do?" Set God before your eyes, and do all things with a view to please him. Then you will find a master, of whatever profession, that loves, or at least fears God; and you will find a family, wherein is the form of Religion, if not the power also. Your son may nevertheless
serve

serve the devil if he will : but it is probable, he will not. And do not regard, if he get less money, provided he get more holiness. It is enough, though he have less of earthly goods, if he secure the possession of heaven.

17. There is one circumstance more wherein you will have great need of the wisdom from above. Your son or your daughter is now of age to marry, and desires your advice relative to it. Now you know what the world calls a *good match*, one whereby much money is gained. Undoubtedly it is so, if it be true, that money always brings happiness. But I doubt it is not true: money seldom brings happiness, either in this world or the world to come. Then let no man deceive you with vain words: riches and happiness seldom dwell together. Therefore if you are wise, you will not seek riches for your children, by their marriage. See that your eye be single in this also: aim simply at the glory of God, and the real happiness of your children, both in time and in eternity. It is a melancholy thing, to see how christian parents rejoice, in selling their son or their daughter to a wealthy heathen! And do you seriously call this "*A good match!*" Thou fool, by a parity of reason, thou mayst call hell *a good lodging* and the devil *a good master*. O learn a better lesson from a better master. *Seek ye first the kingdom of God and his righteousness, both for thyself and thy children, and all other things shall be added unto you.*

18. It is undoubtedly true, that if you are steadily determined to walk in this path; to endeavour by every possible means, that you and your house may thus serve the Lord; that every member of your family may worship him, not only in form, but in spirit, and in truth: you will have need to use all the grace, all the courage, all the wisdom which God has given you. For you will find such hinderances in the way, as only the mighty power of God can enable you to break through. You will have all the "*Saints of the world*" to grapple with, who will think, you carry things too far.

You will have all the powers of darkness against you, employing both force and fraud: and above all, the deceitfulness of your own heart, which if you will hearken to it, will supply you with many reasons why you should be a *little more* conformable to the world. But as you have begun, go on in the name of the Lord, and in the power of his might! Set the smiling and the frowning world, with the prince thereof, at defiance. Follow Reason and the oracles of God; not the fashions and customs of men. *Keep thyself pure.* Whatever others do, let you and your house *adorn the doctrine of God our Saviour.* Let you, your yoke-fellow, your children and your servants be all on the Lord's side; sweetly drawing together in one yoke, walking in all his commandments and ordinances, till every one of you *shall receive his own reward, according to his own labour.*

Nottingham, May 26, 1783.

*An Account of Mr. J. V. —: in a Letter to the
Rev. Mr. WESLEY.*

[Continued from page 464.]

ABOUT the beginning of September I was taken by a friend to Miss *March's*. A few select friends were met together, to whom I freely unboomed myself. They greatly comforted me, when they told me that it was clear to them that God had forgiven me all my sins. I think when they went to prayer God gave me the witness of his Spirit and I could truly praise him. About this time I was seized with a long and dangerous intermitting fever, but my temptations were then suspended. I had a longing desire to depart, that I might be with Christ, for I had no doubt but that I should see and enjoy my God for ever. But in the midst of my consolations,

lations, I had many hours of long interruption by temptations. Once, for near eight hours together, I had such horrible views of the mansions of eternal misery, that the sweat ran down me, like tears. But I was heard in that which I feared, and the Lord, one day, in the midst of my sufferings, applied these words, "I will do thee good in thy latter days." I believed although I knew not the import of the words. I concluded this first year with some days of sun-shine; a sweet promise was applied to me, and I was enabled to receive it. I felt my bosom glow with love, and was overwhelmed with a sense of his abundant goodness.—Here ends a small part of my experience in the year 1764.

In the beginning of the second year of my pilgrimage, the language of my soul was, "I find my evil nature thrust fore at me. O God, if thou art not on my side, I shall be ruined. O Lord, arise and fight for me: for Christ's sake deliver me. What avails it Lord that thou hast pardoned me, if thou dost not also give me the mind that was in Christ Jesus? O come Lord and fix thy throne in my heart, and rule in me without control. Bring me to the perfect day, when I shall love thee with all my heart and soul, and all I do be a holy and acceptable sacrifice to thee, through Jesus Christ my great High Priest. It seemed to me at times that the Lord wanted to keep me in close communion with himself, and to sequester me from every thing worldly: and indeed the language of my soul was,

Thy only love do I require,
 Nothing on earth beneath desire,
 Nothing in heaven above:
 Let earth and heaven and all things go,
 Give me thy only love to know,
 Give me thy only love.

In March I received the abiding witness of the Spirit, and was truly happy. In a deluge of delight, I gratefully acknow-

ledged the goodness of my God. But this only prepared me for deeper discoveries of my evil nature, and forer conflicts. Awhile ago the battles of the warrior were as a confused noise; but these as with garments rolled in blood. My consolations were of short duration, and as it were, given me like cordials to men under the Surgeon's knife, to prevent my fainting. I have had such horrid blasphemies injected, that I have been forced to put my handkerchief in my mouth to prevent my bringing forth monstrous births. At times I have raved, bit and tore myself like a madman, and have cried out, Lord I cannot drink this bitter cup: O remove it from me. I have been near to curse my God, Religion and my natal day. Sometimes I have, in the most moving, piercing, lamentable cries, called the Redeemer to my help. My arms and heart were open to embrace, and welcome the Desire of Nations, and in the extremity of grief, I have rolled, and twined like a worm upon the floor. The following is a small specimen of the sufferings of my crucified heart.

Nov. 11. Miserable, miserable, miserable! Not less than hell. I cried bitterly unto the Lord, but in vain. All my faith, hope, and most of my love gone! I cannot conceive how peace should still remain? I was on the border of blaspheming; full of enmity, nearly giving up all. I cried, O why was I born! O ye parents, what misery have you occasioned! My agony is insupportable! Lord, thou layest upon me more than I can bear, and yet I must bear it, for I cannot avoid it. Lord, give me no comfort; I do not want it; I regard it not. If thou wilt do any thing for me, deliver me from sin, and perfect my soul in love.

O what dreadful prospects I have before me! I fear, that in spite of all my endeavours I shall be damned. When I earnestly pray for holiness, hell seems to be in an uproar. What will be my fate I know not. I am truly miserable: Lord save me. Sometimes I have not only been tempted to blaspheme, but have felt hatred to God and could hardly bear

to

to hear his name mentioned. Satan has not been content with his inward assaults, but terrified me in other respects. One night I was awakened in a most uncommon manner. I thought something turned my head upon the pillow with great force, which awoke me. Another night, while I was in great horror of mind, I kneeled down to prayer, and as I prayed, I thought the devil forced a fist into my side. I gave a spring across my bed and screamed out; but the Lord directly strengthened me. Another time I was pestered with him all night. Towards morning I dreamed that I was at prayer in my room, and the evil spirit suggested he would appear: I did not mind that, then I thought he gave me a push to throw me upon my face: I still prayed on. He then gave me such a twist in my neck as awoke me. During this year I generally arose between four and five in the morning. My hours of prayer were, five, seven, nine; and one, six, nine; besides short prayers between, and the rest of the day was mostly spent in reading and singing. Twice a week I observed as solemn fasts, as also some particular days. Sometimes I extended my fasts to near six in the evening, by which I nearly ruined my constitution.

I frequently suffered much in my mind, through coldness, dryness and heaviness in my devotion, although the very language of my heart was,

Father I long my soul to raise,
 And dwell for ever on thy praise:
 Thy praise with glorious joy to tell,
 In extasies unspeakable:
 While the full power of faith I know,
 And reign triumphant here below.

Now and then I had very precious seasons in prayer; it was after one of these that I said, "This morning I had a very close conference with my God. The Lord gave me whatever I asked.

I asked. O what sweet communion I had with my God! With what rapture did I anticipate death! And who would not, with such a hope full of immortality?" At another time, "At nine o'clock-prayer, Jesus did sweetly reveal himself unto me. His garments smelled of myrrh, aloes and cassia, and I could truly rejoice in him."—Mean time I had many fears of falling away, and dreaded being exposed to company, lest I should, through shame, omit reproving them. These fears followed me more or less through the year, and made me pour out strong cries and tears unto God. However, in the general, I took up my cross, and endeavoured not to suffer sin upon my brother, and with some good effect. I also read a Sermon once a week to about nine persons, and met them as a Class, when Mrs. E—— could not come; and sometimes I had sweet refreshments in this work, though it was often a great trial to me.

Towards the latter end of this year, *William Darney*, a Preacher, drank tea with me one afternoon in *London*. He well nigh ruined my soul. I unboomed my heart to him, and told him the earnest wrestlings of my soul for sanctification. To my great surprize and discouragement, he told me that there was no such a thing as being saved from sin, on this side a death-bed. I was thunder-struck! I replied, "Sir, I had rather have given a thousand pounds than you should have told me this. What! am I to wait till death comes, to sanctify the elect people of God? And frees the soul from the works of the devil?"

Hei mihi! quanto de spe decidi!

My soul was thrown into the greatest distress. I thought I never could continue the war against fleshly lusts all my life, especially the sin that did so powerfully beset me. But he gave me this short recipe, *Marry*; and I think the next night brought me three or four damsels, I suppose to choose a wife from among them! I was all this evening in a deplorable state!

My

My heart was broke, and I was resolved to give all up. I went to bed with a broken heart.

In the morning I awoke, perfectly assured of my Redeemer's love, and cried out, Lord, thou knowest all things, thou knowest that I love thee. Yet when I arose a little before four, I was variously assaulted. I bitterly lamented my coming to *London*. I had nothing of this, when in my obscure corner; I communed alone with my God. O Lord, thou hast hitherto taugt and wrought alone in me. Preserve and love me to the end.

A day or two after this Watchman smote me and took away my vail, you, Sir, came to *London* for the winter months. I went that evening to the *Foundry*, and heard you adapt a discourse to my situation from these words, P^sal. lxxxix. 10. Open thy mouth wide and I will fill it. This discourse was like oil to my wheels, and rescued my soul from the destroyers. I was now set on my legs again, and the Lord caused the bones that were broken to rejoice. A few days after, it was shewn me that the Lord was sitting upon me as a refiner's fire. My soul was often in an agony of prayer, and drowned in tears with horrible cries and exclamations: I was as it were the sport of devils. However I had hung out the bloody flag, and was determined by the grace and power of Jesus, either to conquer or die.

I have now given a very small extract from the account of my trials and temptations during the year 1765. I trust it will be useful to some precious souls, and illustrate the astonishing mercy, love, patience, power and faithfulness of my God, whom I do now adore, praise and love, and on my bended knees make an offering of it to his favour and patronage. Bless the Lord, O my soul, and all that is within me praise his holy name.

Jan. 1, 1766. This day I wrote down my state as follows.
 " I find an abiding sense of God's love to me for Christ's sake,
 and

and believe every moment that all my sins are blotted out. I still feel pride, a desire of creature love and esteem, and much wanderings of heart; all which I earnestly desire to be saved from. My constant prayer and earnest expectation is to be perfected in love. I believe that the Lord will make me a clean heart, and renew a right spirit within me. I believe that I shall soon love the Lord with all my soul. I expect the blessing every time I bow my knee to God. In fine, it is my desire to consecrate myself wholly to God. I regard not riches, honours, preferments, or any thing else that the world esteems. Jesus Christ is the sum total of all my desires. I feel it cleaves to all my thoughts, words and works, and it is my misery. I pray and cry till my strength fails me. Never sure did poor soul long more to love thee, and please thee, O my God: and yet such is my nature that I fail in every thing. O God do thou cleanse me from all my idols. Let there be no strange god in me. Save me from pride, and a filthy, unbelieving, heart. Lord, hast thou brought me through two years almost continued agony of soul, to cast me off at last?" O how bitterly did I lament the complicated sin of my heart, and deprecate the demerits of my whole life. My whole employment from morning to night was agonizing prayer, steeped in tears, till exhausted nature could bear no more, and my body could not obey the volitions of my soul. I frequently joined fasting or abstinence to my prayers and cries, and offered violence to the throne of mercy.

One day whilst I was at prayer, the Lord applied these words with power, "The Egyptians thou hast seen this day, thou shalt see them no more for ever." Sometime after this, while I was upon my knees, in one of the invisible flights of my soul, a messenger of love assured me that neither life nor death, &c. should be able to separate me from the love of God. I talked with my Maker face to face, and was hereby strengthened for more grievous temptations. Indeed before this I had most dreadful encounters with the powers of darkness,

ness, which I wrote down in these words: "At one and six o'clock prayer, I suffered violently from the Enemy! O what agony my soul was in. It was the hour and power of darkness. Lord, thou wast faithful and good, and didst not leave me to the lust of my implacable Enemy." Above an hour was I engaged. Language is too faint to express or impart an idea of what I suffered.

[To be continued.]

The Experience of Mr. ROBERT ROE.

I Was born February 26, 1734. My mother had been brought up among the people in derision called Methodists; and though when married, she gave way so far to a tender husband, as not to attend the means of grace among the people she loved; yet she was much devoted to God. She was a pattern of meekness; and all her manners were so strict and upright, that many thought her righteous overmuch. In the latter part of her time she conversed with Mr. W——, and became more deeply solicitous for eternal things. Her last illness was long and tedious; but the sting of death was taken away. She could rejoice in God her reconciled Father, and in Jesus Christ her Redeemer. "Come Lord Jesus! for I am ready for thee!" was her cry. She was delivered of a child two months before her time, and in a few days after expired.

My father, when in *London*, often heard the Methodists; and this, with my mother's exemplary life, was a cause of removing many prejudices, and induced him after her death to endeavour that a gospel Minister might be fixed in the town, which he effected in Mr. *Simpson's* being made Curate at the Old Church.

I was my mother's darling, and went under the general appellation of a pious, young man, which filled me with pride and carelessness; and though educated in rules of strict morality, I was at times guilty even of outward sin: such as prevarications to avoid correction, and sometimes taking the name of God in vain. Conscience however, often did its part, in frequently urging me to repent, particularly in dreams. Once I thought the day of judgment was come. My sins were all brought in dreadful array before me! and I remained in a miserable suspense, whether heaven or hell was to be my portion for ever! This made some impression on me for a season; but though God followed me with conviction I was not willing to obey.

About the age of nineteen, in the Whitsun-holidays I came home from *Manchester*, where I had been at the Grammar-School for two years, and was filled with grief and amazement to find that Mr. *Simpson* (as the cry was) had turned all things upside down. Every pleasure my heart was set upon was refused me by my father and his present wife, as being contrary to the will of God. Our nightly dancings with the young people of the town were broken up: my sisters were as grave as old women: and my cousin *Roe*, formerly my chief companion, under strong convictions, and greatly persecuted. This was more than I had resolution to bear, and being countenanced by many of my pretended friends, I abused Mr. *S*—, blamed my parents, argued with my cousin and sisters, and endeavoured with all my might to bring them over again to their wonted gaiety. Yet my conscience often constrained me to acknowledge Mr. *Simpson* to be a candid, pious man; one that desired to do what was right, though my prejudices made me account him an enthusiast. My desire of following my pleasures however, fettered my reason and made me sin against light. I therefore put away reflection lest I should be constrained to part with what I desired to esteem innocent. The assembly night came, and I was invited
by

by many to go; but my father would not suffer it: and when I behaved with fullness on the occasion, he reprov'd me severely. Mr. *Simpson*, in a short contest I had with him about trifling amusements, mentioned my departed mother, and reason'd with me in the most kind and winning manner. This mov'd me, and I began to waver, though I would not own it.

When I return'd to *Manchester*, I more deeply consider'd these things; and so great was the change in my outward conduct, that my school-fellows gave me the name of Methodist. I then thought, If they call *me* a Methodist for doing what I believe is right, the principles of these people may be better than I imagine. They may be the people whom God approves of: and their upright conduct may be the real cause of their being spoken against. Yet notwithstanding these workings of the Spirit, I was sometimes overcome by outward sin, which caus'd me deep repentance. On these occasions I became very unhappy, mourn'd in secret before God, and desert'd my former companions, and all the pleasure I found was in private walks, meditation and prayer, or in attending the Church. At times Religion grew tiresome, for my heart alas! was yet unchanged; my sins seem'd to encrease, the more I resist'd them, and when I brought myself to the law and to the testimony, I saw it condemn'd me; but how to be deliver'd I knew not.

When I left *Manchester*, to go to *Oxford*, I was anxiously fearful of losing my serious impressions, and in some measure I did lose them. "When I return to *Macclesfield*, thought I, that will be the time to reform in good earnest:" not considering that the conversion of a sinner is the work of God. In the long vacation I came home, and my convictions were again deepened. I was very miserable. I wept; I pray'd; I attend'd the Church constantly, but found my prayers attend'd with unusual deadness. This surpris'd me; and I was tempt'd to think all was a delusion, and that I had best go on

as other people did. But, blessed be God! I could no longer taste any sweets in what were formerly my greatest pleasures, and I was convinced, that except I experienced a real inward change, I must perish for ever: though how this change must be wrought I yet knew not. I cried to the Lord, but was more and more miserable. Well may the world say, we appear melancholy, when they see us in this state, sensible of the displeasure of God.

Amidst all these trials, by the grace of God, I persevered; and one night, in much trembling, I went to the Class. When I heard the people wrestling with God in faith and prayer, I thought them mad, and began to resolve I would come no more: and when a young man, a neighbour, began in the most elevated and heavenly manner to praise God, and declared he now felt his sins forgiven, I was in an agitation not to be described. Either this man is a fool, thought I, or I who never experienced the same, am in the road to destruction.

[*To be continued.*]

A short Account of MARTHA THOMPSON, near York.

[*Concluded from page 471.*]

WHEN I met with unreasonable treatment, (which indeed, I did very often) the Lord taught me, That it was my duty not to be offended. By constantly observing this rule I soon found, that it was not in the power of any one to deprive me of inward peace, unless I first gave place to some wrong temper. Repentment of injuries arises when the eye is withdrawn from God, and gazeth at the temptation; this darkens the judgment, and we think it right to render evil for evil. But when the eye is single, and steadily fixt upon the proper object, we shall find divine grace sufficient

sufficient for us. We often suffer loss, not for want of grace, but through neglecting to use the grace we have. When we indulge our own will, and reject the will of God, we are the authors of our own unhappiness.

When persecution arose, I did not regard it, till my personal character was aspersed: this I thought was very cruel; but the Lord suggested to my mind, "Art thou not willing to bear it for Christ's sake?" I was astonished at the divine condescension, and my heart replied, "Yes, Lord, yes:" and ever since I do not know that reproaches have given me any uneasiness.

I remember one person who entertained such a bitter prejudice against me, for endeavouring to direct his wife in the way of salvation, that he often declared, He was not willing to kill me himself, but would freely die for any one who would. Some time after, he was afflicted with a fever, which confined him for many days. As soon as he recovered, he came to see me on purpose to tell me, he had seen his errors, and was now perfectly reconciled. From that time he continued a fast friend to me as long as he lived.

When the distemper among horned cattle raged in these parts, I lost to the value of sixty or seventy pounds: but the gentlemen who acted as landlords, often declared, I should be considered by them. Yet when my losses were laid before them, they reproached me for my religious connections, and absolutely refused me any assistance. This was a heavy trial: but the Lord upheld me with the arm of his power, and I could stay my soul upon his promises. When my stock was tolerably increased, those gentlemen sent me a discharge. This gave me an opportunity of quitting business; my children being grown up, I left my son on the farm, and visited my friends at *London*, among whom I continued near a year, which was a comfortable, refreshing time.

Though the Lord dealt with me in this gracious manner, yet I had no thought of looking for the witness of purification, till he unexpectedly certified to my conscience what he had

had wrought in me, by applying with sovereign efficacy that precious promise, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh," Ezek. xxxvi. 25. &c. O how I was astonished at the unbounded mercy and love of God to such an unworthy creature, in making me a witness that the blood of Jesus Christ cleanseth from all sin! Now I knew I loved God with all my heart, and my neighbour as myself. Now I was saved from barrenness and unfruitfulness; my heart was no longer obdurate or inflexible, but like melting wax to the seal, ready to receive and retain all divine instructions. Pride and self-sufficiency had no more any part in me: divine grace humbled me to the dust, and stripped me of all self-righteousness; for I saw and felt my own nothingness, and inability even to think a good thought; but by acting faith upon the Lord, I was enabled to do all things that are commanded in his word; to rejoice evermore, pray without ceasing, and in every thing give thanks; and to add to faith all the fruits of righteousness; this blessed liberty I have now enjoyed for above fourteen years; and if I thus continue to the end, I am well assured that an abundant entrance will be ministered to me into the everlasting kingdom of our Lord and Saviour Jesus Christ.

The foregoing relation is extracted from a short memorandum written by herself, above seven years ago, at the request of some intimate friends. It may not be unnecessary further to add, that her natural disposition was friendly, open, and generous; which, being purified by grace, rendered her conversation agreeable and edifying to all who relished internal religion. She had a remarkable facility in speaking to the consciences of sinners; her address was mild and affectionate, yet penetrating the heart, and engaging the attention. Nor

were

were her efforts to save souls unsuccessful; we have good reason to believe that many were induced, through the divine blessing upon her earnest intreaties, to flee from the wrath to come. She knew how to encourage mourners, to pour the balm of consolation into their aching wound, leading them to the lamb of God who taketh away the sin of the world. But she excelled in urging believers to lay hold on the purifying blood of Christ, that they might enjoy an entire freedom from all tormenting tempers; this blessed liberty she possessed with increase, for above twenty years, and adorned her profession by an unspotted life: she was not ashamed to acknowledge that God had taken entire possession of her soul, according to his own faithful promises; and she enjoyed such an uninterrupted plenitude of peace and joy, as not only surprised lukewarm professors, but many adult christians. When she met with professors, who entertained prejudices against the doctrine of christian perfection, who were advocates for the abiding presence of indwelling sin, her answer was similar to that of the father of Gideon to the men of Ophrah, *Will ye plead for Baal? Will ye serve him? If he be a god let him plead for himself.* But when all the arguments deduced from scripture, reason, and experience were ineffectual; when the great promises which certify God's intention to purify his people, were opposed, or explained away, she was grieved for her mistaken brethren, she wept over them in secret before the Lord; her cry was, "O that all the children of God were but willing to receive the precious blessings which Christ hath purchased: O that they would but suffer him to cleanse their hearts from all impure propensities, how soon would he accomplish the work! Then they might live a holy, happy life, and in due time enter his kingdom in the full triumph of faith."

One thing remarkable in her experience was, that for many years she enjoyed an entire freedom from all distressing temptations. The enemy approached at times as usual, but his suggestions

thing, but I could not tell what. The next Sunday I went again. Now I had nothing to do with others; for as *Nathan* said to *David*, Thou art the man. I found my soul greatly alarmed, so that I never omitted going to the Church till they turned you out. After I had lost you for some time, I grew very careless and indifferent again.

About this time I heard much talk of Mr. *Whitefield*; and one day seeing a great concourse of people going to *Kennington Common* to hear him; I thought I would go too. While Mr. *Whitefield* preached, you stood by his side, and when he had done you gave out this hymn,

Angel of God whate'er betide,
Thy summons I obey;
I ever take thee for my guide,
And walk in Thee my Way.

I found such a warmth come into my soul, that I thought I could have gone all over the world to hear you. I went home very much affected, and my soul was drawn out after the Lord. Now I began to search the Scriptures. Aforetime I never liked to read any but the historical part: all the Epistles I knew were written to believers; and I knew I was an unbeliever, and that, if I died as I was, must go to hell. For that text was brought to my mind, "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it shall grind him to powder. I knew Christ was that stone, and that I was not broken; so I went up and down seeking rest but finding none. Wherever I went to hear, I was condemned. I felt the sinfulness of sin, and had a real desire to flee from the wrath to come. The 7th chapter to the Romans pointed out my state: I could have read it for ever. But I saw and felt, that if I had the sins of the whole world on my single soul, that would not keep me out of Christ if I could believe. Yet I could as well reach heaven with my hand as believe. The devil tempted me much,

telling me my day of grace was past, and that there was no mercy for me now, and therefore I knew not what to do.

One day as I was very sad, a person came to me in whom my heart had been greatly bound up. He said, "Sally, will you take a walk?" I was at a stand; for I had no mind to go any where. At last I consented. But before I went out, all on a sudden, there came such a peace into my soul, that I knew not where I was. My trouble was all gone. I stood like one confounded! Oh, how did I wish I had not been going out; but I thought I must go because I had promised. Accordingly I went; but all the day I did nothing but weep with a sense of the love of God. He was were with me said, "Sally, what makes you weep?" I said, "Not a sense of misery, but because I am happy. I cannot express what the Lord gave me to feel all that day. By faith, I saw the Lord looking down upon me with complacency and love. Oh, I thought, if I could but hide myself under the earth before him! I now found that what was dear to me as a right hand, or a right eye, I had power to cast them from me, with a resolution never to resume them again. Yet I could not say my sins were forgiven: I could not call Jesus, Lord, by the Holy Ghost.

[To be continued.]



*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

[Continued from page 480.]

Of F I S H E S.

IT may not be unacceptable or unprofitable to those who see God even in his lowest works, to add a short account of a few more inhabitants of the waters.

Flying-fish are very rarely a foot long. They have a pretty large, though thin and light head. The mouth is generally open;

open; the body small, roundish, and tapering towards the tail: besides the usual fins, they have under their necks, three broad and pretty long ones, of a more subtle structure, nearly as thin as a fly's wing, but strengthened with rows of bones. On the back part of their neck they have also a flying fin, about six inches long, quite erect. And lower down the back, there is another shorter, but broader. These wings they use to escape the pursuit of creatures too powerful for them. They rise several feet above the water, and fly the length of two or three musket-shot. Then they drop, because their wings are dry, which serve them no longer than they are moist.

The Ink-fish, as some call it, has a still more extraordinary way of escaping its pursuers. "I have lately, says the author of the natural history of Norway, procured a dried one, which is two foot long. The body is almost round, resembling a small bag, and is blunt at both ends. But the head is the most remarkable part. It has two large eyes, and a mouth like a bird's beak. Above this stands eight horns, like a star. Each horn is octangular, and covered with many small, round balls, something larger than a pin's head. On each side of the body there are two skinny membranes, with which he can cover himself all over. The fore part of the body is quite filled with a black fluid. When it is pursued, it discharges this which colours the water all around, and renders it invisible. This is a wonderful gift of nature, for the preservation of an animal, otherwise utterly helpless.

The Arboreſcent Star-fish is another of the curiosities of nature. It is upwards of a foot in diameter, having its mouth in the middle. The figure of the trunk is pentangular, and from the five angles arise as many branches, which subdivide into several others, and those again into others that are less, till the last are scarce thicker than horse-hairs, and in number above a thousand. In swimming he spreads all these

branches like a net; and when he perceives any prey within them, draws them in again, and so takes them with all the dexterity of a fisherman.

Full as surprising a creature is the Torpedo, a flat fish, much like a thorn-back. It is common on the coast of Provence, and is eaten without any ill effect. But upon touching it with the finger, the person commonly (though not always) feels an unusual, painful numbness, which suddenly seizes him up to the elbow, and sometimes up to the shoulder. It resembles, but far exceeds, pain felt by striking the elbow violently against a hard body. But it lasts only a few moments, and gradually wears away. If a man touch it even with a flick, he feels a little of it. If he presses his hand strongly against it, the numbness is the less. But it is so uneasy as to oblige him very speedily to let it go. Many have attempted to account for this; but should we not rather honestly own our ignorance?

The Sea-Nettle, so called, is another strange production of nature, common, I suppose, in all the northern seas. It generally swims on the top of the water, and is throughout soft, smooth, and transparent. It appears to be a lump of slime or jelly. But it coheres firmly together, being marked in the middle with a cross somewhat like a flower-de-luce.

These creatures are blue, white, or red, and some of them have many branches underneath. These are usually something larger than the common sort, and are of a dark red. They all abound with a corrosive poison, which if it drop on any part of the body will cause a smart and an inflammation, much like that produced by nettles. Hence it has its name. However it is no vegetable, but is evidently a living creature. For it has sensation: it grows, moves to and fro, contracts and extends itself. It often picks up and devours small fish, and is itself devoured by others.

The care of the Creator is observable, even in so considerable a creature as a Limpet, a small shell-fish, which so fastens

fastens itself to the rock, that scarce any thing can unloose its hold.

The fact has long been known. But the manner of its fastening itself, was not understood till very lately. Its shell approaches to the figure of a cone; the base of which is occupied by a large muscle, which alone has nearly as much flesh in it, as the whole body of the fish. This is not covered by the shell, but serves the creature equally to move forward or to fix itself to the rock. When it is in a state of rest, which is the common case, it applies this muscle every way round to the surface of some stone, and thereby holds itself fixt to it so firmly, that it is impossible to take it off with the hands. Those who would remove them are obliged to make use of a knife for that purpose. And even then it is not easy: for on whatsoever side the blade of the knife attempts to enter, the fish immediately fixes its muscle with double force to the stone.

The true cause of his adhesion is a viscous juice, a kind of glue, thrown out by this muscle, which though it is not perceptible to the eye, yet it is easily perceived by the touch. For if immediately after the removing a Limpet from the stone, the finger be applied to the place, it is fastened very strongly to it, by means of the glue left there. But if any wet have come upon the stone, since the fish has been removed, no viscosity can be perceived on it, the whole substance of the glue being immediately dissolved. This consideration may lead us to observe the great care of nature over all her works. How eminently is it manifested in this little fish? It was absolutely necessary for its preservation, that it should have a power of fixing itself to the stone, or it would have been washed away by every wave. And this power is given it, by means of that glue which fixes it so firmly. But when it is fixed, how shall it be loosed? This is equally necessary. For if there be not some power in the animal itself, to dissolve this glue, it must needs perish for want of food, when once fixt to a barren spot.

Water

Water is the proper dissolvent of this glue. But it cannot be the external water. This is kept at a distance, by the close adhesion of the outer rim of the great circular muscle. And it is needful it should: else it would always dissolve the glue, as soon as it was discharged. But the under surface of the body of the animal is covered all over with small tubercles, most of which contain water. When therefore it would move, it has only to discharge a small quantity of this water, and the cement immediately dissolves and sets it at liberty. The other tubercles doubtless contain the viscous matter. So that when the animal would fix itself, it needs only to squeeze one set of its tubercles, and then it would loose itself with the other.

[*To be continued.*]



EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING ;
with *short* REMARKS.

Of our complex IDEAS *of* SUBSTANCES.

[*Continued from page 484.*]

“ Sect. 30. **T**HE idea we have of Spirit, compared with the idea we have of Body, stands thus: the substance of spirit is unknown to us; and so is the substance of body equally unknown to us: two primary qualities or properties of body, viz. solid, coherent parts and impulse, we have distinct, clear ideas of: so likewise we know, and have distinct, clear ideas of two primary qualities or properties of spirit, viz. thinking, and a power of action; i. e. a power of beginning, or stopping several thoughts or motions. We have also the ideas of several qualities inherent in bodies, and have the clear, distinct ideas of them: which qualities, are but the various modifications of the extension of cohering solid parts,

parts, and their motion. We have likewise the ideas of the several modes of thinking, viz. believing, doubting, intending, fearing, hoping; all which, are but the several modes of thinking. We have also the ideas of willing, and moving the body consequent to it, and with the body itself too; for, as has been shewed, spirit is capable of motion.

“ Sect. 31. Lastly, If this notion of immaterial spirit may have, perhaps, some difficulties in it, not easy to be explained, we have therefore no more reason to deny, or doubt the existence of such spirits, than we have to deny or doubt the existence of body; because the notion of body is cumbered with some difficulties very hard, and perhaps impossible to be explained or understood by us. For I would fain have instanced any thing in our notion of spirit more perplexed, or nearer a contradiction, than the very notion of body includes in it; the divisibility *in infinitum* of any finite extension, involving us, whether we grant or deny it, in consequences impossible to be explicated, or made in our apprehensions consistent; consequences that carry greater difficulty, and more apparent absurdity, than any thing can follow from the notion of an immaterial, knowing substance.

“ Sect. 32. Which we are not at all to wonder at, since we having but some few superficial ideas of things, discovered to us only by the senses from without, or by the mind, reflecting on what it experiments in itself within, have no knowledge beyond that, much less of the internal constitution, and true nature of things, being destitute of faculties to attain it. And therefore experimenting and discovering in ourselves knowledge, and the power of voluntary motion, as certainly as we experience, or discover in things without us, the cohesion and separation of solid parts, which is the extension and motion of bodies; we have as much reason to be satisfied with our notion of immaterial spirit, as with our notion of body; and the existence of the one, as well as the other. For it being no more a contradiction, that thinking should exist,

exist, separate, and independent from solidity, than it is a contradiction, that solidity should exist, separate, and independent from thinking, they being both simple ideas, independent one from another; and having as clear and distinct ideas in us of thinking, as of solidity. I know not why we may not as well allow a thinking thing without solidity, i. e. immaterial to exist, as a solid thing without thinking, i. e. matter to exist; especially since it is no harder to conceive how thinking should exist without matter, than how matter should think. For whensoever we would proceed beyond these simple ideas, we have from sensation and reflection, and dive farther into the nature of things, we fall presently into darkness and obscurity, perplexedness and difficulties; and can discover nothing farther, but our own blindness and ignorance. But which ever of these complex ideas be clearest, that of body, or immaterial spirit, this is evident, that the simple ideas that make them up, are no other than what we have received from sensation or reflection; and so is it of all our other ideas of substances, even of God himself.

[*To be continued.*]



Extracts from Mr. Bryant's Analysis of Ancient Mythology.

[*Continued from page 487.*]

Of TEMPLE RITES in the first Ages.

THE Greeks continually formed persons out of the titles of deities, or the names of temples or towers, and then invented histories to support what they had done.

Colonies from Egypt and Canaan settled in Thrace, and all along the sea-coast. Wherever they came, they introduced the worship of fire, and built light-houses. One of these was called *Torone*, and all of them *Puratheia*, from *Pur-Atk*,
a title

a title of the god of fire. Of these the Grecians made a person, whom they called *Pratus*, and his daughters, or rather priestesses, were the *Pætidæ*. And as, following the Egyptians, they held a Cow sacred, they were said to be turned into Cows. *Proteus*, in Egypt, was a tower of this sort; that is, a *Pharos* consecrated to him, who was the same with *Osiris*.

These places were also Courts of Justice, wherein the priests presided. From these the notion of the *Furies* was taken (from *Ph'ur*) who were priests of fire. And for their severity they were made judges or tormentors in hell. *Minos* was a deity, the same as *Menes*, and there was in Crete a temple called *Men-Tor*, changed by the Greeks into *Minotaurus*. To this temple the Athenians were obliged to send annually some of their prime youths to be sacrificed. The temples most infamous for these customs were those built on the sea-coasts. *Scylla* was one of these, and was dreaded on this account, much more than for the rocks.

The ancient *Lamiæ* in Italy, were the priests of *Ham*: they sacrificed and devoured children. Such were the Sirens also, who inhabited the coasts of Campania, on three small islands. The priestesses by their songs enticed strangers to their temples, and then put them to death. All these were descendants of *Ham*, chiefly by *Cush* and *Canaan*. And all the Cushites and Canaanites sacrificed strangers, in honour of their gods. Under the character of *Cacus* (*Ca-Chus*, the cavern or temple of *Chus*) we have a history of the Cacusian priests, who seem to have been devoted to rapine and murder.

Cocytus (*Co-Cutus*, the house of *Cuth*) was another of these temples, where horrid cruelties were executed; whence the river near it was esteemed a river of hell. *Achoron*, another infernal river was named from *Achor-On*, a temple of *Achor*, the Sun, which stood on its banks.

OF CERES.

Of old, her temples were much dreaded. They were courts of justice. She was a great lawgiver, and priestess of the Sun. She was the same with *Proserpine*: nay she is sometimes ranked among the Furies. It is certain, strangers were sacrificed at her altar.

At a temple in Bithynia, called *Harpi*, or *Orphi*, dwelt the priests called *Harpies*. They were persons of great strength and stature, who likewise sacrificed and devoured strangers. Ancient history affords numberless instances of this cruel practice.

[*To be continued.*]



An Extract from a Book entitled, FREE THOUGHTS on the BRUTE-CREATION: by John Hilldrop, D. D.

[*Continued from page 489.*]

32. **T**HE wonderful gradation in the scale of beings (so far as our senses can discover it) is not only the object of daily experience and admiration, but is also a noble key to open to us the invisible scenes of Nature and Providence, and to raise, upon the foundation of a just analogy, a rational superstructure little inferior to demonstration. As we observe in all parts of the creation, that the gradual connection of one with another, without any great or discernible gaps between, that in all the variety of things we see in the world, they are all so closely linked together, that it is not easy to discover the bounds between them; we have all the reason imaginable to believe that by such gentle steps, and imperceptible degrees, beings ascended in the universal system from the lowest to the highest point of perfection.

Where

Where is he that can settle the boundaries of the material and spiritual world? Who can tell where the sensible and rational begin, and where the insensible and irrational end? Who can precisely determine the lowest species of animals, and the first and highest degree of inanimate beings? The whole system of natural beings, so far as we can observe, lessen and augment in the same proportion, as the quantity does in a regular cone, where though there be a manifest difference betwixt the bigness of the diameter at remote distances, yet at the difference betwixt the upper and under, where they touch each other, it is hardly discernible.

33. The difference betwixt man and man is inconceivably great. Were we to compare a *Newton*, a *Locke*, or a *Boyle*, with that sort of human creature commonly distinguished by the name of *honest fellows*, who have very little besides their shape and risibility (or faculty of laughing,) to distinguish them from brutes, we should be almost tempted to think them of a different species. But were we to compare the understandings, the tempers, the abilities of some men and some brutes, we shall find so little difference, that it would be hard to say to which we should give the preference. The brute in the sty, the stable or the kennel, and the brute in the parlour, are often distinguished to the advantage of the former, as the more harmless, the more useful, the more virtuous animals of the two. Nor has the difference in point of understanding been much less considerable. Now as the *Rule of analogy* makes it more than probable, that in the ascending part of the scale there are numberless ranks of all intelligent beings, excelling us in degrees of perfection, ascending upwards towards the infinite perfection of the Creator, by gentle steps, that are hardly at a discernible distance from each other: so in the descending part, there are doubtless numberless ranks of being endued with lower faculties, lower degrees of life and perception, till you come down by imperceptible degrees to the vegetables, and inanimate brute-matter.

he dwells much upon in both his volumes; and if he leaves it for awhile, he fails not to return to it again, and seems never tired of repeating the same things over and over concerning it. So that if I were to quote all he says on this head, I might transcribe almost half of what he has written. I shall therefore content myself with producing a few passages, which will be sufficient to shew I neither mistake, nor misrepresent him.

10. Mr. *Madan* first tells us what he means by the law. P. 69, "By the book of the law I mean the Pentateuch, or five books of *Moses*. To this the great Apostle evidently refers, Gal. iii. 10, when he says, *Curfed is every one who continueth not in all things which are written in the book of the law to do them*. Our Lord's forerunner, *John* the Baptist declared, The law was given by *Moses*. There is therefore no law, but that which was given by God to *Moses*, nor was any new law enacted after the canon of the Pentateuch was closed by the death of *Moses*. The distinction and difference of moral good and evil were then unalterably fixt, and the nature of both invariably to remain the same. *What God doth, it shall be for ever: nothing can be put to it; nor any thing taken from it, and God doth it that men should fear before him.*" With regard to this law he affirms, p. 79, "Christ, so far from altering, changing, or destroying the law delivered from God by *Moses*, enters a caveat against such a supposition, Matt. v. 17, 18. *Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil; for verily I say unto you, not one jot or one tittle shall pass away from the law, till all things be fulfilled*. This not only stamps unchangeableness upon the law, but on its import, sense, and meaning, as one and the same throughout; as an invariable rule of life, for the members of God's visible church upon earth, even to the least jot and tittle." P. 73, "God is one, and his will is one: therefore this, no more than himself, can know any alteration, diminition or change. What was law at the beginning,

beginning, will be law to the end." P. 127, "The New Testament was not to introduce a new law, concerning this or any thing else. Nothing is to be found there which was not in the Old Testament." P. 251, "When therefore, I hear of a doctrine as taught in the New Testament, I am certain, if it be true it must accord with the Scriptures of the Old Testament. Thither I carry it; if I find it does not exactly tally with what I find there, I am certain it is false, and must arise from some misconception, and of course some misinterpretation of the passage, where it is supposed to be found. I am told, Sin is a transgression of the law: when I hear it asserted that Polygamy is sinful, I consult the law: if it be forbidden there, I agree to the sinfulness of it; if not forbidden there, but allowed, I find myself reduced to this dilemma; either the assertor of such a proposition (who says he takes it from the New Testament) is mistaken, which is probable, or the New Testament contradicts the law, which is impossible. With respect to what is frequently urged among Christians against Polygamy, that though it was allowed by the law of *Moses*, it was forbidden by the law of Christ, by which Christ is made a repealer of the old and the giver of a new law: it so affects his character as the Messiah, as to render him, if it be true, not the person which *Moses* and the Prophets represent him, or what he represents himself to be. The discussion therefore of this horrid position requires and shall have a chapter by itself."

Such, Sir, is the foundation on which our Author builds his scheme. That there are texts in the New Testament, which forbid Polygamy, he dare not deny. And that they have been understood as prohibiting it by all Christians in all ages, he often acknowledges. But then he contends, they have been misunderstood, because Polygamy was practised by good men of old, and was allowed in the law of *Moses*. And to suppose that the Lord Jesus or his Apostles condemned it, is to suppose they condemned a large generation of God's children,

children, and changed the law of *Moses*, which to suppose is absurd and blasphemous. On this ground he sets himself to examine those passages, and after much toil and labour he at last forces a sense upon them which, however far fetched, will pass pretty well with those who incline from other motives to adopt his scheme.

You see, Sir, the passages I have quoted are not mere assertions: they contain something like arguments, here and there. But I venture to say if the arguments interwoven have any weight at all, they will prove that circumcision, the law of sacrifices, and every part of the Mosaic œconomy is still in force, and obligatory upon all nations and ages; inso-much that *curfed is every one* (for in this sense he over and over quotes those words) *who continueth not in all things written in the book of the law to do them.* And thus do we return to the beggarly elements of the world, and take upon us a yoke which neither the Jews nor their fathers could bear.

11. To convince you, Sir, that I do not in the least exaggerate matters, I will put two or three of Mr. *Madan's* assertions in the mouth of a Jew, and suppose him to be arguing for circumcision and the other ceremonies of the law of *Moses*. 'Ye Christians tell us that the Messiah is come already, and that it is in vain to look for another; but let me inform you whether he be come or not, your Jesus is not the Messiah: for your Jesus hath taught you that circumcision and the whole ritual law of *Moses* is abolished, which is absurd and impossible. For, not to mention that the covenant of circumcision is expressly said (Gen. xvii. 7) to be an *everlasting* covenant, and the Aaronical priesthood to be an *unchangeable* priesthood, even one of your own Authors can shew you, p. 129, that "God's law is his will, and his will is his law, a change of one must infer a change in the other, and either of these a change in himself; an idea which is wholly irreconcilable with the scripture character of God, who hath said, *I Jehovah change not.*"

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“ Let us, p. 249, carry what you say about your Jesus’ setting aside circumcision, and the other ceremonies of the law, to the Old Testament; if it exactly tallies with that, we may be sure it is right, if otherwise it must be false, because the mind of God can never vary, disagree with, or contradict itself.’ ‘ When therefore, p. 251, a doctrine is taught by you, I am certain, if it be true, it must accord with the scriptures of the Old Testament. Thither I carry it; if I find it does not easily tally with what I find there, I am certain it is false. It is taught by you that Jesus of Nazareth is the true Messiah, and yet you affirm he hath abolished circumcision, and the law of sacrifices: now if this were true, it would accord with the scriptures of the Old Testament. But does it accord with them? No certainly; it is expressly contrary to them; whence it follows, that your doctrine is false, and that Jesus is not the Messiah. With respect to what is frequently urged, p. 252, against circumcision among Christians, that though it was enjoined by the law of Moses, it is forbidden by the law of Christ, by which your Jesus is made the repealer of the old, and the giver of a new law, it so affects his character as the Messiah, as to render him not the person which Moses and the Prophets represent him to be.’ ‘ As for the Messiah we expect, p. 261, he will no more give a new law to mortals, than he will give a new law to angels.”

[To be continued.]

The True ORIGINAL of the SOUL.

C H A P. IX.

That a new created soul, cannot justly be united to a sinful body.

THE necessity of the soul’s mediate propagation, will farther appear, if we consider the impossibility of the immediate creation thereof, without injustice in God, in respect

respect of original sin: seeing a soul new created, can neither be justly united, nor corrupted when it is united with the body: for touching the former, how can it agree with the goodness and justice of God, to put an innocent soul, before it hath sinned, into a condition wherein it shall be liable straightway to eternal torments. It will be said, that it is not liable before faulty; for so soon as it is united to the body, it is guilty of Adam's sin. I answer, first it must be shewed how a soul newly created very good, can be in the fault of his sin; otherwise it is unjust that it should be made guilty, and much more punished for another's fault. Secondly, I must ask why then God makes an union, whereby it shall be both liable and faulty? If it be said, that it was the eternal decree of God, I answer, it is not God's decree, because it is contrary to his word. For if the soul be created good, it must needs be unwilling to enter into this sinful condition: and being unwilling, God cannot justly force it into the body, nor punish it for doing that which himself caused. Now God forbid we should once imagine such a thing. *Shall not the Judge of all the earth do right?*

Again, Take it the most favourable way that can be, and it is granted by all, that for a good soul to be thus united, is a punishment of Adam's sin. Now since God's justice and very Nature proclaim, that the innocent child shall not be punished for the father's offence; how can a good soul be punished in so high a degree for the sin of another, who was not the father of it, without injustice, yea cruelty in God? How justly might such a poor soul complain of God in this case, to be so far from mercy? The Lord hath taught us in his word, that he abhors such courses: therefore I am so far from believing this doctrine, that I quake to think of it.

And as the soul cannot be justly united; so being united, it cannot be justly corrupted, if it be immediately created. For whence should the corruption come? It must be either from the body or the soul, or the union of both: but it can be from

any of these. It cannot be from the body, for that alone cannot be corrupt, and if it could, it cannot corrupt the soul: and if it could corrupt the soul, yet not with original sin. That the body alone cannot be corrupt and sinful, may easily appear; for the simple substance of the body, is no more capable of virtue or vice than a stone; which is not of a spiritual nature: but if it was, can the body fasten sin upon the soul? Nothing less.

But let this also be granted, that the soul is corrupted by the body, yet we cannot have original sin ever the more for this, for the soul's yielding obedience to the body, and following the sinful motions thereof (if any such there be) is actual sin: and not that original corruption wherewith the whole man is infected from the loins of Adam. To conclude, seeing the body alone cannot possibly have original sin, nor give that which it hath not; original sin cannot possibly come by the body.

Neither can it proceed from the soul, if it be created good, but it will be said, it may; for in the instant of creation God depriveth it of supernatural gifts, for Adam's sin; which though it putteth not evil into the soul, yet evil necessarily followeth: and hence is original sin. But neither can I see how this can stand; for, first, if God deprive it so soon as it is made, it would be a vain work to do, and straightway to undo. Secondly, It would be unjust nevertheless; for he had done as well, never to have given it goodness, as presently to take it away again. Thirdly, Seeing they say it is created in infusing, and infused in creating, they must needs grant that he creates it without supernatural gifts, (unless it be infused with them, which is worse) and so they cannot say, it is deprived of that which it never had. Fourthly, I answer, that if God createth it without those gifts, he creates it evil: for so are we without supernatural gifts, and a man may as well imagine a God without goodness, as a good soul without such gifts. Fifthly, However it be for creation or privation, natural

tural or supernatural goodneſs; if God ſo makes it, that it muſt needs be evil (as they ſay) he makes it evil: for what is it to make an evil one, if not to make one that cannot be good? Yea, that is the greateſt evil: for to be neceſſarily evil, is the worſt of all. Sixthly, This were unjuſtly to puniſh the innocent for the guilty, as we heard before. Laſtly, though all this be admitted, yet we are never the nearer to original ſin. For this is not our ſinning *in Adam*; but our being made ſinful *for Adam*. So that if the ſoul be created good, we cannot poſſibly be thereby infected with original ſin.

In the laſt place therefore it will be ſaid, that it comes neither by the ſoul nor the body; but by the union of both, becauſe in the union we become Adam's ſons, his ſin is thereby made ours. Original ſin is a ſpiritual leproſy, hereditarily deſcending from Adam to all his natural poſterity, and infecteth the whole man, both body and ſoul, with all the parts and powers of both: and I would know how, if the ſoul be pure, and the body ſinful, the infant at firſt, is half holy and half corrupt, which is abſurd, and if both be clean at firſt, can the uniting of them make both unclean? Can two goods make one evil? Nay, rather they are ſo much the better, being conjoined.

[*To be continued.*]



An Extrad from Mr. BAXTER's Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Hiſtories of Apparitions, Witchcrafts, &c.

[*Continued from page 495.*]

The Rev. Mr. Tilſon's Account of Mary Goffe.

MARY, the wife of John Goffe, of Rocheſter, being afflicted with a long illneſs, removed to her father's houſe at Weſt-Mulling, which is about nine miles diſtant from her own; where ſhe died June the 4th, 1691.

The day before her departure, she grew impatiently desirous to see her two children, whom she had left at home to the care of a nurse. She solicited her husband to hire a horse; for said she, "I must go home and die with my children." When they persuaded her to the contrary, telling her she was not fit to be taken out of bed, nor able to sit on horseback, she intreated them however to try. "If I cannot sit (said she) I will lie all along upon the horse, for I must go to see my poor babes."

A Minister was with her at ten o'clock that night, to whom she expressed good hopes in the mercies of God, and a willingness to die: but said she, "It is my misery that I cannot see my children."

Between one and two o'clock in the morning she fell into a trance. One widow Turner, who watched with her that night says, that her eyes were open, and fixed, and her jaw fallen: she put her hand upon her mouth and nostrils, but could perceive no breath; she thought her to be in a fit, and doubted whether she were alive or dead.

The next day this dying woman told her mother, that she had been at home with her children. That is impossible, said the mother, for you have been here in bed all the while. Yes, replied the other, but I was with them last night, when I was asleep.

Widow Alexander, the nurse at Rochester, says, she will take her oath before a magistrate, that a little before two o'clock that morning, she saw the likeness of Mary Goffe come out of the next chamber, (where the eldest child lay in bed by herself, the doors being left open) and stood by her bed-side for about a quarter of an hour; the youngest child was there lying by her: her eyes moved, and her mouth went, but she said nothing. The nurse moreover says, that she was perfectly awake; it was then day-light, being one of the longest days in the year. She sat up in her bed, and looked stedfastly upon the Apparition: in that time she heard
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the Bridge clock strike two, and awhile after said, In the name of the Father, Son, and Holy Ghost, what art thou? Whereupon the Appearance went away; on which she slipped on her clothes and followed, but what became of it she could not tell. Then, and not before she began to be grievously affrighted, and went out of doors, and walked upon the wharf (the house is just by the river side) for some hours, only going in now and then to look at the children. At five o'clock she went to a neighbour's house, and knocked at the door, but they would not rise: at six she went again, when they arose and let her in. She related to them all that had passed; and they would fain have persuaded her that she was mistaken; but she confidently affirmed, "If ever I saw her in all my life, I saw her this night.

One of those to whom she made the relation (Mary, the wife of John Sweet) had a messenger came from Mulling that forenoon, to let her know her neighbour Goffe was dying, and desired to speak with her: she went over the same day, and found her just departing. The mother, amongst other discourse, related to her how much her daughter had longed to see the children, and said she had seen them. This brought to Mrs. Sweet's mind, what the nurse had told her that morning; for till then, she had no thought to mention it, but disguised it, rather as the woman's disturbed imagination.

The substance of this, I had related to me by John Carpenter, the father of the deceased, the day after her burial. I fully discoursed the matter with the nurse, and two neighbours, to whose house she went the second of July.

They appear to be sober, intelligent persons, without having any design to impose upon the world, by counterfeiting a lie; and what temptation they should lie under for so doing I cannot conceive.

[To be continued.]

THOUGHTS



THOUGHTS on the Writings of Baron SWEDENBORG.

[Continued from page 498.]

12. **L**ET us now enquire, what is the Baron's own belief, concerning the Trinity.

Of the Lord, the Redeemer.

"The Lord received his soul from Jehovah, and the divinity of the Father was the Lord's soul."

"The humanity whereby God sent himself into the world was the Son of God."

"The passion of the cross was the final temptation which the Lord endured as the Grand Prophet. And it was the means of the glorification of his humanity: that is, of its union with the divinity of the Father."

No. There is not a word in all the Bible, concerning any such union of the humanity of Christ, with the divinity of the Father. He was then glorified, when he was received again into the glory, which he had before the world began.

13. What then is Redemption?

"Bringing the hells under subjection; and reducing the heavens into order. God's omnipotence in accomplishing this work, was an effect of his humanity." Strange indeed! "It is now believed, that his passion on the cross was the very act of his redemption. No: the act of his redemption consisted in this, that he accomplished the last judgment, which was executed in the spiritual world, and then separated the sheep from the goats, and drove out of heaven those that were united to the dragon. He then formed a new heaven of such as were found worthy, and a new hell of such as were found unworthy, and by degrees reduced all things in each place to order. By these acts he united himself to the Father, and the Father himself to him."

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“The Lord is now accomplishing Redemption, that is, subduing the hells, and bringing the heavens into order, which was begun in the year 1757, together with the last judgment executed at the same time.”

What heaps of absurdity are here! Only fit to have a place in Orlando Furioso.

Redemption is “bringing the hells into subjection.” When were they not in subjection to the Almighty? “And reducing the heavens into order.” When was heaven, the abode of angels, out of order? “God’s omnipotence was an effect of his humanity.” Blasphemy joined with consummate nonsense. “He *by degrees* reduced them to order.” By degrees? No: a word, a nod from Jehovah was sufficient. “By these acts he united himself to the Father.” Blasphemous nonsense again. “The last judgment was executed in the year 1757.” This is the top of all the Baron’s discourses!

“It was once granted me to speak to the Mother Mary. She appeared in heaven just over my head, and said, She was the Mother of the Lord, as he was borne of her: but that *when he was made God*, he put off all the humanity he had from her. And therefore she is unwilling any should call him *her son*, because in him all is divine.”

In all this jumble of dissonant notions, there is not one that is supported by any Scripture, taken in its plain, obvious meaning. And most of them are as contrary to Scripture as to Common Sense.

14. But here follows as curious an assertion as any. “Christ redeemed the angels as well as men. The angels could not have stood (mark the proof!) unless the Lord had wrought this redemption, “because the whole angelic heaven with the church on earth is as a single man, whose internal is the angelic heaven, and whose external is the church. To be more particular; the highest heaven is the head; the second and lowest heaven are the breast and middle region of the body. The church on earth is the loins and the feet: the
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Lord is the soul of the whole man. Wherefore unless the Lord had effected Redemption, this whole man must have been destroyed. The feet and loins must have perished, by the defection of the lowest heaven: the region of the breast, by the defection of the second heaven. And then the head, being left without a body, must of necessity have fallen to decay."

Surely such an argument has not often been seen! But it is full as good as the conclusion drawn from it: which is utterly inconsistent with the declaration of St. Paul, *He took not upon himself the nature of angels*, in order to redeem them, but only that of man, in order to redeem lost mankind.

[To be continued.]

L E T T E R S.

L E T T E R CCCXVI.

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

Kensington, Jan. 30, 1766.

Rev. and dear Sir,

I Have read your Sermon, entitled, *The Lord our Righteousness*: and make bold to offer a few observations on the same.

You seem to think you have represented this point in as clear a light as can be desired: I wish I could agree with you in this respect. I pass over what you say of Christ's *divine* Righteousness. With regard to his *human* Righteousness, of this, as he is the Mediator between God and man, I readily grant, that it is imputed to us. You consider it as *internal* and *external*; and the latter as a *negative* and *positive* Righteousness,

ness. But what I find here on these particulars, very naturally leads the thinking reader to the opinion, that Christ's keeping the preceptive part of the moral law, is that which is imputed to us, if we believe. Now, whatever of Christ's performing is imputed to me, I shall never have need to perform in my own person: if then Christ's keeping the preceptive part of the moral law is imputed to me, I shall never have need to perform the preceptive part of the moral law in my own person: which is the open road to Antinomianism.

As Christ is called the Lord *our* Righteousness, it ought, in my opinion, to be taken no farther, than as we stand in need of his being our Righteousness at the divine bar, for absolution and acceptance, or for being declared righteous on account of the Righteousness he fulfilled in our room. Here the question arises: what Righteousness is this? And, is the keeping the preceptive part of the moral law included in it, or not? To the latter I would reply, that with respect to the necessity of his being holy and righteous in his human nature, it is indeed included; that is to say, as a necessary, personal qualification for, and in the fulfilling the *penal* part of the law in our room, not only with a mere passive, and resigning, but active, filial obedience to the will of his Father; to him as the atoning Mediator and Surety. The Righteousness which he thus hath performed or fulfilled, is imputed to believers. Now, I may ask any Antinomian, whether he could have the assurance to claim or expect the imputation of Christ's Righteousness, with a wilful, disobedient heart to the preceptive part of the moral law, when Christ himself could not procure that Righteousness, without perfect obedience to the preceptive part of that law?

Please, Rev. Sir, to consider this, and let me have the favour of your judgment on these Reflections; which shall be very thankfully received by,

Rev. and dear Sir, your sincere Friend and Servant,

W. PASCHE.

LETTER CCCXVII.

[From Miss M. to the Rev. Mr. Wesley.]

July 9, 1767.

Reverend Sir,

I Thank you for this fresh instance of fatherly care, which proved a word in season. Your caution was not unnecessary; for I do indeed need the defence of watchful prayer, when I am providentially thrown among those who still favour of earth, though their faces are in some measure set Zion-ward. But thanks be to God, that from these I have been called to come out and to be separate, and my lot has mercifully been thrown among those, the end of whose conversation is, *Jesus*, the same yesterday, to-day, and for ever; and the more I feel *his* Name as ointment poured forth, the more insupportable is the converse of the former. When I am with them, my soul mourns and seems to cry out, O that I had the wings of a dove, that I might fly away, and be at rest; but I want more salt in myself, that I may season those around me. But in general, when I am among these kind of persons, I seem to have nothing given me to say, and the exercise of spirit I am led to is, to complain inwardly to the Lord of all I see wrong among them; and then to be willing to appear as a fool before them, (for I often wonder they can bear with my stupidity, as I seem to be content they should judge me to have no life in my soul and to remain unknown, as long as the Lord pleases, so I may but be well known of him. But sometimes I reason upon it, and think the fault is all my own, and that if I had more of the fire of love burning in my heart, it would break out more in my conversation.

Glory be to God, I feel I have but one business on earth, and that is to do the will of God. And indeed obedience is my delight: his yoke is easy, and his burden is light. I find
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an increasing deadness to every thing below, and my affections and desires are more fixt on Jesus; so that the one point I have continually in view is, to retain and increase my knowledge of, and communion with him. My soul gaspeth for his grace, as the thirsty land for showers; and it is my fervent desire and constant prayer, that I may be all like him before I hence remove. And I believe he is able and willing thus to save unto the uttermost. From which arises the hope that it shall be done. I have no painful desires; for they have so much of the earnest of the desired blessing in them, as yield present delight. The greatest hinderance I feel is, a want of knowing more fully the grace wherein I stand. This want is a hinderance to the actings of my faith, and prevents my paying my increasing tribute of praise. I have suffered much on this account, these last twelve months. Though I constantly feel the power of faith overcoming, not only the world, but myself also.

Indeed nothing but a deep conviction of the duty of believing, and the fear of sinning, in casting away my confidence, could have helped me to stand in this evil day, as I never could draw much comfort from the power of grace, thinking that arguments might go a great way towards the subduing and overcoming one's passions; but at present the storm has ceased, and I walk, not only in the fear of the Lord, but in the comforts of the Holy Ghost.

You enquire if my family are breathing after the spirit of perfect love? It is I trust the purpose of all to go forward, and their one desire is to escape safe to land; and they are using a degree of diligence to make their calling and election sure.

Sister T——, Mrs. C——, and I are quite of one heart and mind, and I find Jesus all the world to us; and to approve ourselves to him in all things, is our constant employment: though we do not so fully do his will on earth as angels do above.

I hear we may expect the favour of your presence in about a month, and I trust the angel of the Lord will encamp round about you, and bring you in safety to this place, in the fulness of the gospel of the blessing of peace.

I remain, dear Sir, your dutiful daughter in Christ,

J. C. M.

L E T T E R CCCXVIII.

[From Mr. J. Chapman, to the Rev. Mr. Wesley.]

August 11, 1767.

Rev. Sir,

BLESSED be God that ever I was acquainted with you and your writings, and the Preachers in connection with you. Whatever Preachers you send, I shall receive not only with gladness, but with thankfulness: for they are sent, I make no doubt, by our most gracious Master.

Blessed be God for raising you up, who are most sacredly determined to *cease from man*, from all the inventions and traditions of men, and to make God's word *your only rule*; to trust in God with your whole heart, and not to lean to your own understanding; to spread *pure* and *undefiled* Religion before, all men. A glorious determination!

I should rejoice to do the meanest office for you. I believe I can most truly say, you are much dearer to me, than my life.

May the Lord guide you by his counsel, and abundantly bless you, and in his own good time receive you to glory.

My dear wife joins with me in the kindest respects to you. We shall joyfully, and thankfully receive you, whenever it suits you to come to Staplehurst.

I am, your sincere Friend,

J. CHAPMAN.

POETRY.



P O E T R Y.

On the Death of Dr. MIDDLETON.

P A R T III.

MERCY prolongéd his dying hours,
 That, wrestling with the hellish foe,
 With principalities and powers,
 He might his utmost Saviour know:
 Might act his faith in Jesu's blood,
 Hold fast his adamantine shield,
 And see thé accusing fiend subdued,
 With all his fiery darts repellèd.

The tempter askéd and urgéd in vain,
 Hath God indeed thy sins forgivén?
 He hath, he hath, in mortal pain,
 I cleave to Christ, my life, my heavén!
 Jesus, thou seest my sprinkléd heart,
 My faith in Powér almighty stands;
 Thou wilt not let thé accuser part,
 Or pluck my soul out of thy hands.

The purchase of thy death I am,
 On this my only hopes depend;
 Look on thy hands, and read my name,
 And keep me faithful to the end.
 I do, I do believe on thee,
 Thou knowést the grace by thee bestowéd;
 I plunge me in the purple sea,
 I bathe me in my Saviour's blood.

I will,

I will, I will on Jesus trust,
 I cannot doubt his changeless love;
 The fiend hath made his parting thrust,
 But could not from my Rock remove.
 My Saviour would not quit his own,
 And, lo, in death I hold him fast!
 Having my latest foe o'erthrown,
 I stand and all is well at last!

One only task is yet behind,
 To bless, as with his parting breath,
 With love, unutterably kind,
 With love surpassing time and death:
 Ready to quit the house of clay,
 He leans on a beloved breast,*
 And sinks in friendship's arms away,
 And finds his everlasting rest.

O D E 16 W I S D O M.

THE solitary bird of night,
 Through the thick shades now wings his flight,
 And quits his time-shook tower;
 Where sheltered from the blaze of day,
 In philosophic gloom he lay,
 Beneath his ivy bower.

With joy I hear the solemn sound,
 Which midnight echoes waft around,
 And sighing gates repeat:
 Favourite of Pallas! I attend,
 And, faithful to thy summons, bend
 At Wisdom's awful seat.

* Dr. Robertson, of Walk.

She loves the cool, the silent eve,
Where no false shews of life deceive.

Beneath the lunar ray :
Here Folly drops each vain disguise,
Nor sport her gaily coloured dyes,
As in the beam of day.

Oh Wisdom queen of every Art,
That glads the sense, and mends the heart,
Blest Source of purer joys!
In every form of beauty bright,
That captivates the mental sight,
With pleasure, and surprise,

To thy unspotted shrine I bow :
Attend the humble suppliant's vow,
That breathes to wild desires ;
But, taught by thy unerring rules,
To shun the fruitless wish of fools,
To nobler views aspire.

Not Fortune's gem, Ambition's plume,
Nor Cytherea's fading bloom,
Be objects of my prayer :
Let Avarice, Vanity, and Pride,
Those envied, glittering toys divide,
The dull rewards of Care.

To me thy better gifts impart,
Each moral beauty of the heart,
By studious thought refinéd ;
For Wealth, the smiles of glad content,
For Power, its amplest, best extent,
An empire o'er my mind !

When

When Fortune drops her gay parade,
 When Pleasure's transient roses fade,
 And wither in the tomb;
 Unchanged is thy immortal prize;
 Thy ever-verdant laurels rise,
 In undecaying bloom.

From envy, hurry, noise, and strife,
 The dull impertinence of life,
 In thy retreat I rest;
 Pursue thee to the peaceful groves,
 Where Plato's sacred spirit roves,
 In all thy beauties drest.

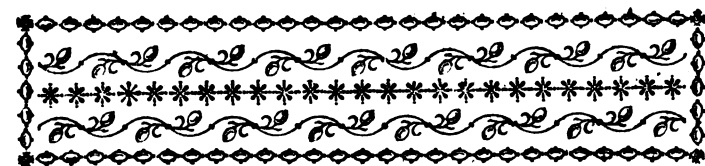
Thy breath inspires the Poet's song,
 The Patriot's free, unbiasséd tongue,
 The Hero's générous strife;
 Thine are Retirement's silent joys,
 And all the sweet engaging ties
 Of still, domestic life.

No more to fabled names confined;
 To thee, Supreme! all perfect Mind,
 My thoughts direct their flight:
 Wisdom's thy gift, and all her force
 From thee derived, eternal Source
 Of Intellectual Light!

Oh send her sure, her steady ray,
 To regulate my doubtful way
 Through life's perplexing road:
 The mists of Error to control,
 And through its gloom direct my soul
 To happiness in God!



THE REV.^d
JOHN WESLEY M A,
AGED 80.



T H E

Arminian Magazine,

For NOVEMBER 1783.



*The CALVINIST-CABINET UNLOCKED : in an Apology
for TILÉNUS, against a Vindication of the Synod of Dort.*

[Continued from page 508.]

MR. *Baxter* goes on and says, If *Tilenus* thinks that God intended the justification and salvation of all by Christ, it is either absolutely, or conditionally. I wish Mr. *Baxter* had told us what it is that God intends those, whom he calls Non-elect. If not their justification and salvation, it can be nothing else but their greater condemnation; and then sure he is unwilling they should be restored to his favour; which is point blank against Mr. *Baxter's* popular exhortations. But if God intended their justification and salvation absolutely, they shall be saved, says Mr. *Baxter*, which no christian that I know believeth: *Tilenus* is of this faith too; and therefore he saith, God intended it conditionally. But then Mr. *Baxter* tells us, The rigidest Anti-Arminians, even Dr. *Twisse*,

doth grant that Christ died to procure common grace, that men shall be justified and saved, if they will believe. The reader perhaps may be amused at this doctrine, That Christ should die to procure common grace, that men shall be justified and saved, if they will believe: or that Christ should die to procure salvation, upon condition of belief, for such as are absolutely reprobated! Would not this be an excellent motive to conversion, if made use of amongst the unregenerate? or a sweet cordial for desolate spirits? to tell them, If they believe they shall be saved, though really they shall neither believe nor be saved? Happiness propounded upon condition, but that condition making it impossible, how inconsistent is it!

But, says Mr. *Baxter*, Did God purpose to cause in men this condition, or not? Surely he did. Otherwise it would follow, 1. That God invites sinners to confederate with him in a covenant of grace, and yet is deficient, in affording what is necessary to enable them to perform it. And then, 2. It would follow that God was the first deserter, in respect of this new covenant, which is against all sound divinity. 3. It will make the covenant of grace to be no less intolerable than that of works; for by this doctrine, it doth exact impossible commands, and afford no strength to perform them. It supposes God to make new laws, and lay new impositions upon those bruised shoulders of Adam's posterity, while he pretends to heal them.

If God makes a grant of eternal life to any, surely he grants therewith whatever is necessary for the enjoyment of that life. And in our case, provision is made for it by the very article of the covenant, and it is a main part of our Mediator's office to take care for the performance of it, (in a way suitable to his wisdom, justice and mercy) according to that of the Apostle, Acts v. 30, 31, *The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour,*

Saviour, for to give repentance to Israel, and forgiveness of sins. But because he gives this, not to evacuate, but assist our duty, not to discharge us from it, but to enable and so oblige us the more to be diligent in applying ourselves to it; hence it comes to be Our Duty, as well as His Donation, To have grace, whereby we may serve God acceptably, with reverence and godly fear, Heb. xii. 28; and upon this account the Apostle exhorts so earnestly, Phil. ii. 12, 13, Work out your own salvation with fear and trembling. For it is God that worketh in you to will and to do of his good pleasure.

And this makes a fair way for our answer to Mr. Baxter's next demand, If God did purpose to cause this condition, then it was absolutely or conditionally: if absolutely, it will be done. If conditionally, what is the condition?

In answer to this, I observe, there is ordinarily, some condition to be performed, not by way of causation, merit, or congruity, but by way of order, to the introduction of faith, or the work of conversion. So a learned author, Let us take a debauched ruffian: upon this man we desire our ministry may be prosperous. We must either tell him that there is something required of him in this present state, unconverted as he is, and so set him a task; or else that nothing at all is expected of him. I say, that of this man, something is required. The first is, reflecting upon his own actions. Next I would apply some of God's words, such as, *Wash you, make you clean, put away the evil of your doings, cease to do evil, learn to do well.* Or, that of St. James, iv. 8, *Draw nigh to God.—Cleanse your hands, ye sinners, and purify your hearts, ye double minded.* And I would affirm, these words signify something; are not empty noises, but precepts; and if precepts, have some duty in them to be performed by him to whom they are given; which is, *quod quarimus*; what I would have done My adversary must say, nothing is to be done; it is to no purpose for me to exhort, or him to try, nothing can be done to

purpose. Now what will the poor patient say? Men are naturally inclined to believe those that please their natures best. The least consequence of this doctrine that he can make, will be this; Why then I will sit still, and wait the good hour when grace shall breathe upon me. A second will say, Then I will take my portion of the things of this life, till tastes of a better sort drop into my mouth. A third may go to a tavern, or worse place, with a graceless, desperate hope, that the more he sins, the more grace, when it comes, will abound. If my adversary says nay; he must abstain from lewd courses: we are half agreed: if he maintains his conclusion; I have no more to say, but to enter an appeal to God, and to protest to man that I disclaim all such preparations or endeavours, which co-operate to the production of grace, after the manner that temperate behaviour concurrereth to produce the habit of temperance. And this will quit me from Pelagianism or Popery; but he shall never be able to free himself from the errors of the Stoick or Manichees, that hold it indifferent, what works a man does before he be regenerate.

This is Mr. *Baxter's* own doctrine. Sure I am, saith he, *That some means are appointed to be used for the acquisition of special grace. And that a command to use such means is an encouraging intimation, that God will not deny men the end who use the means as well as they can. For it is certain that he appointeth no means in vain.* But whereas you say, immediately before this, you are satisfied, *That God hath not entered into covenant or promise with any unregenerate man, to give him saving grace upon any condition to be performed without it.* Give me leave to ask, Hath not God made a general invitation to all the unregenerate to come to him, with a gracious promise to receive them? And doth not this promise imply a readiness to grant whatever may fit them for this communion, without which, that promise cannot be made good to them? Dare you affirm, God will deny saving grace to some, who make the best use they can of the gifts of nature

nature and common grace, in stirring themselves up to lay hold on him? If you do this, you contradict St. Peter, and say, *I perceive that God is a respecter of persons: for in every nation there be some that fear God and work righteousness, which are not accepted of him.* You complain you have people in your parish that are harping on this string, *We cannot give grace to ourselves, nor be saved without it; nor can we have it till God give it us: which if he will do, we shall be saved: if he will not, all that we can do will not help it.* I pray, do not you twist another string for them to harp upon, by telling them, *Do what you can to dispose yourselves for it,* God hath made no promise to bestow saving grace upon you. For this will make as great a jarring in their minds as the denial of works preparatory to saving grace. But to give you your due, you govern your discourse with more caution when you address your congregation. For though in the heat of dispute you determine, that God culled out certain persons by his decree of election, wherein he had no respect either unto Faith or Obedience, or any other good quality, as wrought in them by his gospel; but made provision that in due time it might be irresistibly wrought in them, by his own omnipotent strength; and for the rest, there is another decree passed against them, with-holding from them all grace sufficient for their salvation; which though offered them, yet it is suspended on the condition of Faith and Repentance; which condition is impossible: yet when you are consulting the advantage of souls, you are zealous in another strain. In your sermon on Matt. xxii. 5, you say, *Oh sinners! you might do much, though you are not able of yourselves to come in, if you would now subject yourselves to the working of the Spirit.* And in your *Directions for peace of Conscience*, you affirm, *If wicked unbelievers would but do what they can, in daily, serious, deep consideration of these things, (viz. the vanity of the world, and certainty of damnation, and the excellency of holiness) they would have no cause to despair of obtaining*
faith

faith and sanctification. And you have written *Directions to prevent miscarrying in Conversion.* Surely you do not fear a miscarriage of the work on God's part; the danger is not from *his* failing, but our own. Therefore something is required on our part, and possible to be performed by us, which being performed, our conversion is ascertained, but being neglected, it miscarries, and we ourselves are guilty of it. If this be not true, the title of that book is improper, and your whole discourse impertinent.

[*To be continued.*]

*****:*****

S E R M O N XVIII.

On PROVERBS XXII. 6.

Train up a child in the way wherein he should go, and when he is old, he will not depart from it.

1. **W**E must not imagine, that these words are to be understood in an absolute sense, as if no child that had been trained up in the way wherein he should go, had ever departed from it. Matter of fact will by no means agree with this. So far from it, that it has been a common observation, Some of the best parents have had the worst children. It is true, this might sometimes be the case, because good men have not always a good understanding. And without this it is hardly to be expected, that they will know how to train up their children. Besides, those who are in other respects good men, have often too much easiness of temper: so that they go no farther in restraining their children from evil, than old *Eli* did, when he said gently, *Nay my sons, the report I hear of you is not good.* This then is no contradiction to the assertion; for their children are not
trained

trained up in the way wherein they should go. But it must be acknowledged, some have been trained up therein with all possible care and diligence: and yet before they were old, yea, in the strength of their years, they did utterly depart from it.

2. The words then must be understood with some limitation, and then they contain an unquestionable truth. It is a general, though not an universal promise, and many have found the happy accomplishment of it. As this is the most probable method for making their children pious, which any parents can take, so it generally, although not always, meets with the desired success. The God of their fathers is with their children: he blesses their endeavours; and they have the satisfaction of leaving their religion, as well as their worldly substance to those that descend from them.

3. But what is *the way wherein a child should go?* And how shall we *train them up* therein? The ground of this is admirably well laid down by Mr. Law, in his "Serious Call to a devout Life." Part of his words are,

"Had we continued perfect, as God created the first man, perhaps the perfection of our nature had been a sufficient self-instructor for every one. But as sickness, and diseases have created the necessity of medicines and physicians, so the disorders of our rational nature has introduced the necessity of education and tutors.

"And as the only end of the physician is, to restore nature to its own state, so the only end of education is, to restore our rational nature to its proper state. Education therefore is to be considered, as Reason borrowed at second-hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring health, so education should be considered in no other light, than as the art of recovering to man his rational perfection.

" This

“ This was the end pursued by the youths that attended upon *Pythagoras*, *Socrates* and *Plato*. Their every day lessons and instructions were so many lectures upon the nature of man, his true end, and the right use of his faculties : upon the immortality of the soul, its relation to God ; the agreeableness of virtue to the divine nature ; upon the necessity of temperance, justice, mercy, and truth, and the folly of indulging our passions.

“ Now as Christianity has, as it were, new created the moral and religious world, and set every thing that is reasonable, wise, holy and desirable, in its true point of light : so one would expect that the education of children should be as much mended by Christianity, as the doctrines of Religion are.

“ As it has introduced a new state of things, and so fully informed us of the nature of man and the end of his creation : as it has fixt all our goods and evils, taught us the means of purifying our souls, of pleasing God and being happy eternally : one might naturally suppose that every Christian country abounded with schools, not only for teaching a few questions and answers of a catechism, but for the forming, training and practising children in such a course of life, as the sublimest doctrines of Christianity require.

“ An education under *Pythagoras* or *Socrates* had no other end but to teach children, to think, judge and act as *Pythagoras* and *Socrates* used.

“ And is it not reasonable to suppose that a Christian Education should have no other end, but to teach them how to think and judge and act according to the strictest rules of Christianity ?

“ At least one would suppose, that in all Christian Schools, the teaching them to begin their lives in the spirit of Christianity, in such abstinence, humility, sobriety and devotion as Christianity requires, should not only be more, but a hundred times more regarded than any or all things else.

“ For

“ For those that educate us should imitate our guardian angels, suggest nothing to our minds, but what is wise and holy ; help us to discover every false judgment of our minds, and to subdue every wrong passion of our hearts.

“ And it is as reasonable to expect and require all this benefit from a christian education, as to require that physic should strengthen all that is right in our nature, and remove all our diseases.”

4. Let it be carefully remembered all this time, That God, not man, is the Physician of Souls: that it is He and none else, who *giveth medicine to heal our natural sickness*: that *all the help which is done upon earth, he doth it himself*: that none of all the children of men is able to *bring a clean thing out of an unclean*: and in a word, that *it is God who worketh in us, both to will and to do of his good pleasure*. But it is generally his pleasure to work by his creatures: to help man by man. He honours men, to be in this sense, *workers together with him*. By this means the reward is ours, while the glory redounds to him.

5. This being premised, in order to see distinctly, What is the way wherein we should train up a child, let us consider, What are the diseases of his nature? What are those spiritual diseases, which every one that is born of a woman, brings with him into the world?

Is not the first of these *Atheism*? After all that has been so plausibly written concerning “ the innate idea of God:” after all that has been said, of its being common to all men, in all ages and nations: it does not appear, that man has naturally any more idea of God, than any of the beasts of the field: he has no knowledge of God at all; no fear of God at all; neither is God in all his thoughts. Whatever change may afterwards be wrought, (whether by the grace of God, or by his own reflection, or by education) he is by nature a mere Atheist.

6. Indeed it may be said, that every man is by nature, as it were, his own god. He worships himself. He is, in his own conception, absolute Lord of himself. *Dryden's* Hero speaks only according to nature, when he says, "Myself am King of me." He seeks himself in all things. He pleases himself. And why not? Who is Lord over him? *His own will* is his only law: he does this or that, because it is his good pleasure. In the same spirit as the son of the morning said of old time,—*I will sit upon the sides of the North*, he says "I will do thus or thus." And do we not find sensible men on every side, who are of the self-same spirit? who, if asked, "Why did you do this?" will readily answer, "Because I had a mind to it."

7. Another evil disease which every human soul brings into the world with him, is *Pride*; a continual proneness to think of himself more highly than he ought to think. Every man can discern more or less of this disease, in every one,—but himself. And indeed, if he could discern it in himself, it would subsist no longer: for he would then in consequence think of himself, just as he ought to think.

8. The next disease, natural to every human soul, born with every man, is *Love of the world*. Every man is by nature a lover of the creature, instead of the Creator: a *lover of pleasure*, in every kind, *more than a lover of God*. He is a slave to foolish and hurtful desires, in one kind or another; either to the *desire of the flesh*, the *desire of the eyes*, or the *pride of life*. The *desire of the flesh* is, a propensity to seek happiness in what gratifies one or more of the outward senses. The *desire of the eyes* is a propensity to seek happiness in what gratifies the internal sense, the imagination, either by things grand, or new, or beautiful. The *pride of life* seems to mean a propensity to seek happiness in what gratifies the sense of honour. To this head is usually referred, *the love of money*, one of the basest passions that can have place in the human heart. But it may be doubted, whether this be not an acquired, rather than a natural distemper.

9. Whether

9. Whether this be a natural disease or not, it is certain, *Anger* is. The ancient Philosopher defines it, "A sense of injury received, with a desire of revenge." Now, was there ever any one born of a woman, who did not labour under this? Indeed, like other diseases of the mind, it is far more violent in some than in others. But it is *furor brevis*, as the poet speaks: it is a real, though short madness wherever it is.

10. A deviation from *Truth* is equally natural to all the children of men. One said in his haste, *All men are liars*: but we may say, upon cool reflection, All natural men will, upon a close temptation, vary from or disguise the truth. If they do not offend against *veracity*, if they do not say what is false, yet they frequently offend against *simplicity*. They use art: they hang out false colours: they practise either simulation or dissimulation. So that you cannot say truly of any person living, till grace has altered nature, *Behold an Israelite indeed, in whom is no guile!*

11. Every one is likewise prone by nature, to speak or act contrary to *Justice*. This is another of the diseases which we bring with us into the world. All human creatures are naturally partial to themselves, and when opportunity offers, have more regard to their own interest or pleasure, than strict Justice allows. Neither is any man by nature *merciful*, as our heavenly Father is merciful: but all more or less transgress that glorious Rule of Mercy as well as Justice, *Whatsoever ye would that men should do unto you, the same do unto them.*

12. Now if these are the general diseases of human nature, is it not the great end of Education to cure them? And is it not the part of all those to whom God has entrusted the education of children, to take all possible care, first, not to increase, not to feed any of these diseases, (as the generality of parents constantly do) and next, to use every possible means of healing them?

13. To come to particulars. What can parents do, and mothers more especially, to whose care our children are necessarily committed, in their tender years, with regard to the *Atheism* that is natural to all the children of men? How is this fed by the generality of parents, even those that love, or at least, fear God, while in spending hours, perhaps days with their children, they hardly name the name of God? Mean time, they talk of a thousand other things in the world that is round about them. Will not then the things of the present world, which surround these children on every side, naturally take up their thoughts, and set God at a greater distance from them, (if that be possible) than he was before? Do not parents feed the *Atheism* of their children farther, by ascribing the works of Creation to *Nature*? Does not the common way of talking about Nature leave God quite out of the question? Do they not feed this disease, whenever they talk in the hearing of their children, of any thing *happening* so or so? Of things coming by *chance*? Of good or ill *fortune*? As also when they ascribe this or that event, to the wisdom or power of men; or indeed to any other *Second Causes*, as if these governed the world? Yea, do they not feed it unawares, while they are talking of their own wisdom or goodness, or power to do this or that, without expressly mentioning, that all these are the gift of God? All this tends to confirm the *Atheism* of their children, and to keep God out of their thoughts.

14. But we are by no means clear of their blood, if we only go thus far, if we barely do not feed their disease. What can be done to cure it? From the first dawn of reason continually inculcate, God is in this and every place. God made you, and me, and the earth, and the sun, and the moon, and every thing. And every thing is his: heaven and earth, and all that is therein. God orders all things: he makes the sun shine, and the wind blow, and the trees bear fruit. Nothing comes by *Chance*: that is a silly word: there

is no such thing as Chance. As God made the world, so he governs the world, and every thing that is in it. Not so much as a sparrow falls to the ground, without the will of God. And as he governs all things, so he governs all men, good and bad, little and great. He gives them all the power and wisdom they have. And he over-rules all. He gives us all the goodness we have: every good thought, and word, and work are from him. Without him we can neither think any thing right, nor do any thing right. Thus it is, we are to inculcate upon them, That God is all in all.

• 15. Thus may we counter-act, and by the grace of God assisting us, gradually cure the natural Atheism of our children. But what can we do to cure their *Self-will*? It is equally rooted in their nature, and is indeed the original Idolatry, which is not confined to one age or country, but is common to all the nations under heaven. ' And how few parents are to be found, even among Christians, even among them that truly fear God, who are not guilty in this matter? Who do not continually feed and increase this grievous distemper in their children? To let them have their own will, does this most effectually. To let them take their own way, is the sure method of increasing their self-will sevenfold. But who has the resolution to do otherwise? One parent in a hundred? Who can be so singular, so cruel, as not more or less to *humour* her child? "And why should you not? What harm can there be in this, which every body does?" The harm is, that it strengthens their will more and more, till it will neither bow to God nor man. To humour children is, as far as in us lies, to make their disease incurable. A wise parent, on the other hand, should begin to break their will, the first moment it appears. In the whole art of Christian Education there is nothing more important than this. The will of the parent is to a little child in the place of the will of God. Therefore studiously teach them to submit to this while they are children, that they may be ready to submit to
his

his will, when they are men. But in order to carry this point, you will need incredible firmness and resolution. For after you have once begun, you must never more give way. You must hold on still in an even course: you must never intermit your attention for one hour; otherwise you lose your labour.

[*To be continued.*]

*An Account of Mr. J. V——: in a Letter to the
Rev. Mr. WESLEY.*

[*Continued from page 521.*]

ON the sixteenth of January, about eleven o'clock at night, being in bed, I thought something ran its face to mine and gave a hellish shriek, and was directly followed with a strange rumbling sound near the window. I looked for the author of this, and felt some apprehensions of Satan's becoming visible. About this time I fell into the hands of one of those croakers who say, "Believe God has done it, and it is done." My poor distempered soul drank in this potion, and directly, when I went upon my knees told God, I believed he had done the work, and thanked him for it. But soon after, finding it otherwise, I charged God with unfaithfulness, and this made way for some dreadful blasphemies and most grievous sufferings. But Providence threw my respected friend, Mr. *Robert Windsor* into my way, who, by the grace of God, delivered me from this snare of the fowler.

On the 20th of January, the Lord handed me the bitter cup. My soul was in dreadful agonies. I cried out, Lord, now let me drink the last drop, the very dregs. I cried and strained till I was ready to burst.

Yea,

Yea, Lord, with deepeſt ſhame I own,
 My wearineſs of all thy ways;
 My haſte to throw the burden down,
 Nor bear the hidings of thy face;
 Nor wait till thou create me new,
 And give the crown to conqueſt due.

Lord, haſt thou choſen for me various ſufferings? Through ſufferings then let me go. Lead on, my Captain, Conqueror and King.

Me and my brethren in diſtreſs,
 Patient within thy kingdom keep;
 Sure all thy fulneſs to poſſeſs,
 Our harveſt in the end to reap;
 Thy ſpotleſs nature to retrieve,
 And glorious in thine image live.

On the 12th of April, I wrote down the following words: "O good Lord, what miſery I feel? hell! hell! hell! the fire of hell flames about me, and devils are ready to drag me to endleſs burnings. About the latter end of this month, I entered a hotter furnace than ever. My deareſt relation deſired to ſhake me off: all my acquaintances were ſet againſt me, and my ſpiritual family in a poor, dry ſtate. A violent fever ſeized my body, and ſore temptation aſſailed my ſoul. One day I ſeemed near death, and ſaw nothing but a dark valley before me, through which I muſt paſs. A horrible dread overwhelmed my ſoul, and the pains of hell gat hold upon me. In the miſt of theſe ſufferings, I felt no ſhadow of murmuring: nothing but love, patience and reſignation. This is but a ſmall part of my inward ſufferings, but enough perhaps to encourage ſome who may be under ſpiritual martyrdom. Notwithſtanding all my trials, I continued to meet a few friends weekly, and read ſermons to them, and met them as a Claſs. I reprov'd ſin wherever I came, diſtributed pamphlets,

pamphlets, and warned sinners to flee from the wrath to come. I visited the sick soldiers in their barracks, and instructed them as well as I could. I was never easy in my mind, when I heard of any that were sick, if I did not visit them. I went among the lime-burners, (a graceless people, near to where I lived) and spoke to them, and gave them pamphlets, and reprov'd the sabbath-breakers that I us'd to meet with in my way to Church; and in a word, endeavour'd to lay out my whole talent for God's glory and the good of souls. The unfaithfulness of several whom I met constantly, as in a Class, caus'd me to shed many a tear. However, several were brought by my weak instrumentality to a saving knowledge of the truth; and I have now the pleasure to find that the fruit of my tears and toil is not lost.

Under my sufferings, my soul has often been comforted by gracious answers to prayer. Once, when I was in sore trouble, the Lord said to me, "I will shew thee what great things thou must suffer for my name's sake." A little after, in an agony of prayer, it was whisper'd to me, "I have blessed thee, yea, and thou shalt be blest." By these promises my soul was comforted and supported; and indeed without them, it must have fainted, as I had but very few and small intervals between my sufferings. I had greatly impaired my health with fasting, so that I was oblig'd to diminish this, and only use abstinence. I continued in daily martyrdom for a few months more, earnestly labouring to mortify the deeds of the body, and to perfect holiness in the fear of God. My soul was on the stretch for a full deliverance from all the carnal mind; at times ready to believe that God had done the work, but had not sufficient proof to support my faith till the latter end of August. On the twentieth, I had a notion that the Lord was taking away all my sin. On the twenty-ninth (a day of happy memory) I wrote down the following account in my Journal.

Where

Where shall my wondering soul begin?
 How shall I all to heav'n aspire?
 A slave redeem'd from death and sin,
 A brand pluck'd from eternal fire!
 How shall I equal triumphs raise,
 Or sing my great Deliverer's praise!

Glory be to God my Saviour, in whom I now truly believe and rejoice. This being my intercession-day, at twelve o'clock I kneeled down before the Lord. No sooner was I upon my knees, than I felt a strange alteration take place in my heart, as in a moment, and after a blissful pause, I cried out for near five minutes, "Glory be to God! Glory be to God." Then I said, Lord, thou hast delivered me from all sin: thou hast not failed of all that thou hast promised. Glory be to thee, thou hast given me my desire over my enemies. I am sure thou hast destroyed sin; I am sure thou hast! After praising my God for some time, I requested a text of Scripture by way of confirmation. I opened the Bible, and fixt my finger upon these words, *That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord*, Rom. v. 21. I fell down on my face and praised the Lord. I was lost in wonder, love and praise! I felt indeed the "Silent heaven of love." Soon after, when I returned to prayer, I felt a much greater degree of love than before. I could not contain myself; whilst I was praising God, I was so transported that I essayed several times to fly from my knees. I then began to bless God for Mr. *Wesley*, who preached to us the *whole* gospel. And now what shall I say? O Lord! great and marvellous have been thy mercies towards me. They are without number, glory be to thy holy name! Thou, thou alone hast wrought all my works in me. O do thou establish the thing thou hast wrought in me, and grant that it may be found unto the praise and glory of thy name, at the appearing of thy blessed Son, my Saviour, Jesus Christ.

And now my unbelieving brethren, what will you say to these things? Will you go, as at other times, to seek for enchantments in order to overthrow this truth, or to explain away this glorious salvation? Will you not cease to pervert the right way of the Lord, and bring an evil report on the good land, the rest of Grace? Will you still blaspheme the work of the Holy Ghost, till God, in his just displeasure, shall condemn your souls to a wilderness state here, and perhaps save you but as by the skin of your teeth!—On the first of September, the language of my soul was, “O my Jesus! my Christ! my Redeemer! my Saviour! Thou art lovely and precious! I glory in thee! I rejoice in thee! How wonderful has been thy love to me; surpassing all conception. O the many snares that are laid for me, and yet my blessed Jesus does preserve me, and will preserve me to the end. I am weakness, ignorance and helplessness itself, but my Jesus is Strength, and Wisdom, and All Things to me!—Two or three days after this, Satan began to assault me. Impure things were so injected, that I could not read. I sung and prayed, and the Lord answered me by Isaiah vi. 7, “Thine iniquity is taken away, and thy sin is purged.” But directly after, I was attacked again, and God then directed me to these words, “If ye will not believe, surely ye shall not be established,” Isaiah vii. 19. I stood reproved, and was enabled for a few days, to hold fast my faith, in spite of many temptations and foul injections. One night I was sadly harrassed with dreaming of a lion pursuing me up and down. The next day, the lion roared upon me indeed! It was a day of sore temptation. After dinner, I went with the family into the parlour to prayer, but I could scarce speak. Before I had done, I sunk upon the floor, quite overcome. I begged of them all to leave me, that I might wrestle it out alone. O how I was torne and tempted! What torment did I endure, and yet I could praise God! I was much harrassed concerning visiting the sick, that I had no knowledge of, nor knew how

to

to get admittance to. I believe Satan drove me into extremes in order to weary me out. It is unknown what crosses I had to take up respecting this. In the mean time my language was, "O my God, forgive me all my unfruitfulness, and deliver me from all my fear and shame. My God, thou knowest that I not only delight in thee, but the great desire of my soul is to bring sinners to the fountain of love. I would give my life, that I might to the utmost improve my small talent, and glorify my dear Redeemer. O my Saviour, give me grace, that I may wholly and simply follow thee, bearing thy reproach, and let it ever be my meat and drink to do thy will." Under all my sufferings I was enabled, for the most part, to believe that I was saved from evil, and that God had given me a new heart.

On the 29th of September, being in *London*, I went to Spitalfields Chapel. After the Sermon was over, I went to prayer before Sacrament, when the Lord did in a most wonderful manner bless me. He poured his love so copiously into my soul that I hardly knew how to contain myself. There the glorious Lord was unto me as a place of broad rivers. I thought I must have cried out, the blood of Jesus cleanses from all sin. I never was so overpowered in my life. My breath and strength were well nigh exhausted in praising God. In the midst of my joys I had this Scripture impressed on my mind, "This day thou shalt be with me in paradise." Instantly, or ever I was aware, my soul was like the chariot of *Aminadab*. I was transported to the third heavens, and had a most glorious display of that celestial place! O how did my soul exult and gasp to breathe that purer air! I longed and expected to be dissolved, and to be with Christ. O my God, I bless thee, for thou art mine, and I am thine for ever. Two or three days after this, I had another extatic view of the realms of bliss, and found a strong assurance of my Redeemer's love.

[To be continued.]



The Experience of Mr. ROBERT ROE.

[Continued from page 524.]

OCTOBER 7, 1775, I wrote the following lines to my Cousin: "I earnestly desire you will be open and free with me. It is of moment. The state of my mind is so unhappy, that surely upon the knowledge of this, you will not refuse to give me all the relief in your power. Answer me then plainly the following questions. Are you *really* happy? or, are you deceived and filled with vain imaginations? If you are as happy as you profess, convince me of it, that I may be happy too. Have you received an express witness from God? or does it arise from a consciousness of having done your duty? I am miserable beyond all expression, and in doubt whether I shall see happiness here or hereafter. If you can lead me in the way to it, you will make me your happiest Cousin."—

In a short time after, I received the following answer: "I *know* I am not deceived. God in his word says, *Believe on the Lord Jesus Christ and thou shalt be saved.* Glory be to his name, I have the faith which works by love. He first convinced me that I was a sinner, under condemnation; that if I did not obtain a pardon, I must die eternally; and that my evil heart *must* be changed.

"My sins were a burden intolerable. That night I was afraid to go to bed, lest I should awake in eternal torments; and so I never closed my eyes to sleep. At four o'clock the next morning I arose and went down stairs. I prayed, but my heart seemed as hard as a stone, and my distress on this account was increased. I rose from my knees, and walked and cried, Lord, what shall I do? I then fell on my knees
and

and prayed again. This I did many times. At last, when I had almost lost all hope, those words were deeply impressed on my mind, *Believe on the Lord Jesus Christ and thou shalt be saved.* I cried out in an agony, *What is believing? What is real, scriptural faith? Lord teach me! I know nothing. I can do nothing. If thou savest me not, I perish.* It was then brought to my mind, "Cast all thy care upon *him.*" I cried, Lord! the burden of my sin is all my care: and may I cast *this* upon thee? Wilt thou receive such a sinner? I know thou art *able* to save me, and thy blood is sufficient to atone; but art thou indeed willing? It came into my heart, *Only believe.* I felt a springing hope, and cried, *I will:* but my sins stared me, in the face, and I thought, O, it is impossible, my sins have been so secret, so complicated. It came to me again, *Only believe.* I thought, O, it cannot be *now.* I must repent more, be more in earnest; it is impossible he should be so merciful, to forgive all my sins *now.* It was applied a third time, *Only believe.* I said, Lord help me to believe, and to cast my soul upon thy free mercy. Let me *know* that I am indeed born of thee; that I do believe to the saving of my soul. I have nothing to plead but, Jesus came to save sinners, even the *lost.* I am lost! Thou hast said, *Come unto me all ye that are weary and heavy laden, and I will give you rest.* I am weary and heavy laden. I come; therefore the promise is for me. Whilst I was thus pleading, I was enabled to venture my soul upon the Redeemer, with an assured confidence in his promises. Then I was happy indeed. His love was shed abroad in my heart, and those precious words were applied, *He that loveth is born of God.* Now if I had had a thousand souls, I could have trusted him with them all. I found a real change in my heart. I was a new creature. I was a child of God, and I could rejoice with joy unspeakable and full of glory."

You ask if I trusted to a consciousness of having done my duty? No, no. I was convinced my just reward was eternal
damnation.

damnation. You ask if I am not deceived. How can I? I was a year and half under conviction. I sincerely and earnestly desired to save my soul, and all this time I laboured to serve and love God, and make myself a new creature. It was in vain: I could not. Christ was my last refuge. I would gladly have done something to deserve God's favour; but I found my prayers, my tears, all my religious duties, and even my repentance and sorrow for sin, polluted. But now my burden was gone; the love of God was shed abroad in my heart. I had peace and joy in the Holy Ghost. Could this be the work of any human power? or could the Enemy of souls do this? Could such a change as this be imagination only? Again, cannot we feel when we love God, as sensibly as we can feel we love an earthly friend?

[*To be continued.*]

Some Account of SARAH CLAY, written by herself: in a Letter to the Rev. JOHN WESLEY.

[*Continued from page 530.*]

AFTER the Foundry was taken, I came constantly to it, and could not rest night or day, till I had a clear sense of the pardoning love of God. One Sunday I went to St. Paul's, and sat down at the bottom of the isle; many of our people were there. I could compare myself to nothing but a dead dog before the Lord. When I came home I could neither eat nor drink; at night I went to the Foundry, and heard you preach on the 37th chapter of Ezekiel. When you came to those words, "Then he said unto me, Son of man, these bones are the whole house of Israel; behold they say, Our bones are dried, and our hope is lost, we are cut off for our parts." I felt my soul as it were cut off from
God,

God, and as if I was just dropping into hell; but as you repeated the 12th, 13th, and 14th verses, my soul was brought out of the grave of sin, and my feet set upon the Rock of Eternal Ages. Now I could say, Thou art my Lord and my God; and with St. *Paul*, Whether in the body or out of the body I could not tell. But if I had had a thousand lives, I could have laid them all down for the sake of Jesus. O what love had I now in my soul! I could have laid down my life for the worst sinner out of hell. I went home to my house justified. I was now exceeding happy. I walked upon the high places of the earth, and was fed with the heritage of Jacob my father! Before this, I had saved a little money; but now it all went; if I had had ever so much it would all have gone.

And now I thought I should see war no more, and that the work was done; but I soon found myself mistaken. Though I always retained a sense of the love of God, and never lost it from that time to this, the devil began to assault me, telling me it was all a delusion, and I was deceiving myself. And indeed I reasoned so much with him, that I was brought into great heaviness; but the Lord soon answered for himself, giving me the spirit of adoption, whereby I could continually cry, Abba, Father. And now I had put on Christ, I saw I must go and die with him; die to every thing here below, that I might rise with him, and sit with him in heavenly places.

But in a short time he began so to uncover my heart, that I saw there was nothing but pray or perish; for I felt pride, anger, and all the roots of bitterness to that degree, together with the temptations of the devil that I thought I should go out of my senses. I have been constrained to cry out on such occasions,

What have I known since thee I knew,
What trials hast thou brought me through,

Hardly

Hardly I yet can credit give;
 Surely my soul, 'tis all a dream,
 Savéd as by fire, if savéd I seem,
 If still the life of grace I live.

What have I felt, while from within,
 Full of the energy of sin,
 Horror to think, and death to tell;
 The prince of darkness ruléd his hour,
 Sufferéd to shew forth all his power,
 And shake me o'er the mouth of hell.

But blessed be the Lord! he shewed me a fair prospect, by
 which I surmounted all my trouble.

[*To be continued.*]



William Blake's Account of his Wife.

FROM the time that my Wife took her disorder, she had very little hopes of recovery. I believe she was at times sincerely seeking the favour of God. But from the time she went to *Larn* her convictions seemed to increase. Yet still she had not the faith that justifies. For this she mourned like a dove, and would not be comforted. When I spoke of God's willingness to make known his love to her, she replied, "I know he is willing; but I see I can no more believe to the saving of my soul than I can fly." I then spoke of what Christ had done for her. "All this I know too, said she, but I feel I can no more believe that he did these things in particular for *me*, than I can remove a mountain." I then enquired particularly if there were any sins, (mentioning those things which I thought were most likely to cleave to her) that she loved? She declared there was not a sin she did not hate with a perfect hatred! I then enquired if she
 did

did not feel an unwillingness to give me and the children up? "No said she: for I have long ago given you all to God." This was about ten days before she found a full assurance of the favour of God. From that time, the cry of her heart was, "When will the blessed moment arrive!"

On the 27th of November, about seven o'clock at night, the Day-star arose on her benighted soul! I was standing at her bed-side, when she broke out, "I know that my Redeemer liveth! I know that God loves me! For I feel his love! *For I feel his love in my heart.*" She then took me in her arms most affectionately! triumphing at the same time in the salvation of God. Soon after, the Enemy endeavoured to persuade her that her experience was a delusion. But, by faith in the blood of Jesus, she soon repelled the fiery dart. After this I often heard her say, "My Beloved is mine, and I am his! Oh, how shall I praise him for such undeserved mercies! Praise the Lord, O my soul!"

A few days before her death she expressed the most longing desire to be dissolved and to be with Christ: and would often say, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God! Oh why tarrieth my Beloved! and why are his chariot-wheels so long in coming! Come! Oh come, thou fairest among ten thousand! Come; Lord Jesus! come quickly!"

About this time, as her sister was weeping at the bed-side she said, "Why do you weep Harriot? Do you see any alteration in me? She replied, I do my dear; I think you will not be long here. She answered, "Glory be to God for that! that is good news indeed! One night, all being in bed but myself, when I thought she was dosing, she suddenly broke out, "I shall see my dear father there! and I shall see my three sweet children there! Glory! glory! glory be to God for ever!"

The night before she died, her desire was greatly increased to be with him whom her soul loved. As this seemed almost

to border on impatience, I put her in mind of an expression that had been of great use to her. She then prayed for patience and resignation. A little after, her cry seemed to increase for the full enjoyment of God: and her language was again, "Come! O come!" I said, it seems as if God was determined to make you willing to suffer. She replied, "Well! well!" I hope said I, that the language of your heart is, Thy will be done. She answered, "Yes, blessed be God it is. Yet I cannot help longing to be gone from this world of pain and misery."

Presently after this, she resigned herself unto Him whom her soul loved.

Lisburn, Nov. 20, 1780.

W. BLAKE.

A Copy of a Letter from the Rev. Mr. MOMPESON, Rector of Eyam, in Derbyshire, during the time of the Plague, to his Patron, Sir GEORGE SAVILE.

Honoured and dear Sir,

THIS is the heaviest news that ever I wrote. The destroying Angel having taken up his quarters within my habitation. My dearest Dear, is gone to her eternal rest, having made a most happy end. Had she loved herself as well as me, she had fled from destruction, with her sweet babes, and might have prolonged her days: but she was resolved to die a martyr to my interest. My drooping spirits are much refreshed with the consideration of her joys, which I believe are unutterable.

This paper, Sir, is to bid you a hearty farewell for ever, and bring you my humble thanks for all favours. And I hope you will believe a dying man, when he tells you he has as much love as ever for you; and I will bend my feeble knee
to

to the God of heaven, that you, my dear Lady, and children, and *their* children may be blest with external, internal, and eternal happiness, and that the same blessings may fall upon my Lady *Sunderland* and her relations.

Dear Sir, let your dying Chaplain recommend this truth to you and your family: That no happiness or solid comfort can be found in this vale of tears, like living a pious life. And pray, retain this rule, Never do any thing on which you dare not first ask a blessing of God. I have made bold with your name, Sir, in my Will for an Executor, and I hope you will not take it ill. I have joined two others with you, that will take all the trouble. Your favourable aspect will be a great comfort to my distressed orphans. I am not desirous they may be great, but good: and my next request is, That they may be brought up in the fear and admonition of the Lord. I thank God, I am content to shake hands with all the world; and have many comfortable assurances that God will accept me through his Son. I find God more good than ever I thought; and wish from my soul, that his goodness were not so much abused. Be pleased, Sir, to make choice of an humble, pious man to succeed me in the parsonage; and could I see your face before my departure hence, I would inform you which way I think he may live comfortably among his people, which would be some satisfaction to me before I die.

Dear Sir, I beg your prayers, and desire you to procure the prayers of those about you, that I may not be daunted by the powers of hell; that I may have dying grace; that when I come to die, I may be found in a dying posture. And with tears, I beg, that when you are praying for fatherless infants, you will remember my two pretty babes.

I am, dear Sir,

Your most affectionate and grateful Servant,

Sept. 1, 1666.

W. MOMPESON.



*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

[Continued from page 534.]

Of R E P T I L E S.

NOT far removed from fishes are Reptiles, so named from their creeping on the belly. Many species of them have legs and feet, but very small in proportion to the body. There is a world of contrivance in their motion. The whole body of the earth-worm; for instance, is a chain of annular muscles, or rather, one continued spiral muscle, the orbicular fibres whereof being contracted, make each ring narrower and longer, by which means it is enabled, like the worm of an augre, to bore its passage into the earth. Its creeping may be explained by a wire, wound on a cylinder. If this is taken off, and one end extended and held fast, it will bring the other near it. So the worm having shot out its body, which is spiral, takes hold by its small feet, and so brings on the hinder parts. Its feet are placed in a four-fold row, the whole length of the worm.

The most eminent species of Reptiles are Serpents, which we may therefore particularly consider. Their bodies are of a very peculiar make, having a compages of bones articulated together. Here part of the body is applied to the ground, and the other part shot forward, which being applied to the ground in its turn, brings the other after it. The spine of their back variously writhed, helps their leaping. They make their leaps by means of the muscles that extend the folds thereof.

The number of joints in the back-bone are very numerous. In the generality of quadrupeds they amount to not above thirty

thirty

thirty or forty. In the serpent-kind, to a hundred and forty-five, from the head to the vent, and twenty-five more from that to the tail. The number of these joints must give the back-bone a surprising degree of pliancy: but this is still increased by the manner in which each of these joints is locked into the other. In men and beasts the flat surfaces of the bones are laid one upon the other, and bound tight by sinews; but in serpents the bones play one within the other like ball and socket, so that they have a full motion upon each other in every direction.

Though the number of joints in the back-bone, is great, yet that of the ribs is still greater; for, from the head to the vent, there are two ribs to every joint, which make their number two hundred and ninety in all.

The skin contributes to its motions, being composed of a number of scales united to each other by a transparent membrane, which grows harder as it grows older, until the animal changes, which is generally done twice a year. This cover then bursts near the head, and the serpent creeps from it, by an undulatory motion, in a new skin, much more vivid than the former. If the old slough be then viewed, every scale will be distinctly seen like a piece of net-work.

There is much geometrical neatness in the disposal of the scales, for assisting the animal's sinuous motion. As the edges of the foremost scales lie over the ends of the following, so these edges, when these scales are erected, which the animal has a power of doing in a small degree, catch in the ground, like the nails in the wheels of a chariot, and so promote and facilitate the animal's progressive motion.

Serpents differ very widely as to size. The Lyboija, of Surinam, grows to thirty-six feet long. The little serpent at the Cape of Good Hope is not above three inches, and covers whole sandy deserts with its multitudes! Their bones are in a great measure cartilaginous; and they are consequently capable of great extension; the older therefore a serpent becomes, the larger

particles of matter, as they happen successively to be united to that organized living body. And whatever is said of other definitions, ingenuous observation puts it past doubt, that the idea in our minds, of which the sound, man, in our mouths is the sign, is nothing else but of an animal of such a certain form: since I think I may be confident, that whoever should see a creature of his own shape and make, though it had no more reason than even a Cat or a Parrot, would call him still a man; or whoever should hear a Cat or a Parrot discourse, reason, and philosophize, would call or think it nothing but a Cat or a Parrot; and say the one was a dull irrational Man, and the other a very intelligent, rational Parrot. A relation we have in an Author of great note,* is sufficient to countenance the supposition of a rational Parrot. His words are,

“ I had a mind to know from Prince *Maurice's* own mouth, the account of a common, but much credited story, that I had heard so often from many others, of an old Parrot he had in *Brazil*, during his government there, that spoke and asked, and answered common questions like a reasonable creature; so that those of his train there, generally concluded it to be witchery or possession; and one of his Chaplains who lived long afterwards in *Holland*, would never from that time endure a Parrot, but said, they all had a devil in them. I had heard many particulars of this story, and assevered by people hard to be discredited, which made me ask Prince *Maurice* what there was of it. He said, with his usual plainness and dryness in talk, there was something true, but a great deal false of what had been reported. I desired to know of him, what there was of the first? He told me short and coldly, that he had heard of such an old Parrot when he came to *Brazil*; and though he believed nothing of it, and it was a good way off, yet he had so much curiosity as to send for it, that it was a very great and a very old one; and when it came first into

* Sir William Temple.

the

the room where the Prince was, with a great many Dutchmen about him, it said presently, *What a company of white men are here?* They asked it what he thought that man was, pointing at the Prince? It answered, *Some General or other;* when they brought it close to him, he asked it, *D'où venez-vous?* It answered, *De Marinnan.* The Prince, *A qui estes-vous?* The Parrot, *A un Portugais.* Prince, *Que fais-tu là?* Parrot, *Je garde les Poules.* The Prince laughed, and said, *Vous gardez les Poules?* The Parrot answered, *Ouy, moy, & je scay bien faire;* and made the chuck four or five times that people use to make to chickens, when they call them. I set down the words of this worthy dialogue in French, just as Prince *Maurice* said them to me. I asked him in what language the Parrot spoke, and he said, in *Brasilian;* I asked whether he understood *Brasilian?* he said, *No:* but he had taken care to have two Interpreters by him, the one a *Dutchman* that spoke *Brasilian,* and the other a *Brasilian,* that spoke *Dutch;* that he asked them separately and privately, and both of them agreed in telling him just the same thing that the Parrot said. I could not but tell this odd story, because it is so much out of the way, and from the first hand, and what may pass for a good one; for I dare say this Prince, at least, believed himself in all he told me, having ever passed for a very honest and pious man; I leave it to Naturalists to reason, and to other men to believe as they please upon it."

According to the foregoing account it is evident, Mr. *Locke* thinks, "Consciousness makes personal Identity:" i. e. *Knowing* I am the same person makes me the same person: was ever a more palpable absurdity? Does knowing I exist, make me exist? No: I am before I know I am. And I am the same, before I can possibly know I am the same. (Observe! *Before* here refers to the order of thinking, not to the order of time.)

"Person, says he, is a *thinking intelligent being.*" Is it so? Then the same soul is the *same person:* and that whether it
be

be conscious of being the same or not: and whether it be joined to this or that body. But to constitute the *same man*, there must be the same body, as well as the same soul. But how can this be, seeing the body is changing every moment? That I deny. I deny that the human body changes at all, from the cradle to the grave. By the body I understand that system of vessels which we bring with us into the world, which from that moment is distended more and more, in every part by the adhesion of earthly particles, which circulate through, not only the veins and arteries, but every fibre of its frame. Now this does not, cannot change at all: it neither increases nor diminishes. The blood is in a continual flux; it is not the same for two moments together. But then flesh and blood is not *the body*: it is only the body's *temporary clothing*. If this be totally changed every seven years, the body is the same. And therefore it is the *same man*, although he has put on another coat.

Let none then seek a knot in a bulrush. The case is plain, unless it be puzzled by art. I call Cato the *same person* all his life, because he has the *same soul*. I call him the *same man*, because he has the *same body* too, which he brought into the world.

But what blessed work will Mr. *Locke's* hypothesis make? If there be no personal identity without consciousness, then Cato is not the same person he was at two months old. For he has no consciousness at all of what he was then. Nay, I have no more consciousness of what I was or did at two years old, than of what *Julius Cæsar* did. But am I not the *same person* I was then?

Again. If consciousness ceasing, identity ceases, a draught of *Lethe* would change a man into *another person*. Yea, or if a Fever wiped what was past out of the Memory, he would not be *the same person*, nor consequently accountable either to God or man, for any thing that he, i. e. *another person*, had done before!

There may therefore be *identity* without *consciousness*. Consequently, although the latter usually accompanies the former, yet it is not the same thing. Yea, and *consciousness* may be without *identity*. I know the fact. There is a species of madness, which makes a man conscious of things he never did, and of words he never spoke. Is he therefore accountable for them? So he thinks: but God's thoughts are not as his thoughts.

Upon the whole, if you take the word *person*, for a *thinking, intelligent being*, it is evident *the same soul*, conscious or unconscious, is *the same person*. But if you take it for *the same soul animating the same human body*, (in which sense I have always taken it, and I believe every one else, that has not been confounded by metaphysical subtlety) then you and I and every man living, is *the same person* from the cradle to the grave. And God will accordingly reward *every man*, or *every person*, (equivalent words) according to his own works: and that, whether he be conscious of them or no; this will make no manner of difference. *What every individual man or person sows here, he will reap in eternity.*

[*To be continued.*]

Extracts from Mr. Bryant's Analysis of Ancient Mythology.

[*Continued from page 538.*]

OF ANCIENT HEROES.

I Have shewn that the Grecians continually formed deities out of titles, and attributed to a single person, what belonged to a people. Thus they attributed such achievements to heroes of the first ages, as it was impossible for them singly to perform. And these actions, however diversified, and given to different persons, will on examination be found to relate to one people, and to be at bottom one and the same history.

Osiris

Osiris is described as a mighty Conqueror, ranging over all the earth. He was esteemed a great blessing to the Egyptians, both as a Lawgiver and a King: by whom, after his death, he was accounted a deity. The people of Memphis shew his taphos or high altar, on which is a sacred pillar, giving a detail of his great actions: which were really performed by the Cuthites, one branch of the posterity of Ham. *Osiris* often means Ham; but generally Noah himself. When we read of his being exposed in an ark; of his planting the vine; teaching men agriculture, and inculcating religion, none can doubt of the person described.

Hercules is said to have performed abundance of exploits, more than any single man could ever perform. In truth this was a title given to the chief deity of the Gentiles, and has multiplied into almost as many nations as worshipped him. The things ascribed to him, were done by his worshippers, the same as the *Osirians* or Cuthites. He is the same with *Hermes* and *Osiris*.

Dionysus is described as conquering the whole world, and is multiplied into as many persons as *Hercules*. He is indeed the very same with him and *Osiris*, and no other than *Noah*.

Sesostris is described as the greatest of them all. But his whole history is a mere fable. If he ever existed, it was in the first ages of the world: but it is a great doubt whether he did or no.

Ninus is said to have been the first King of *Assyria*, and to have conquered abundance of nations: afterwards he fell in love with *Semiramis*, married her and died, leaving one son, *Ninyas*, behind him.

Semiramis is said to have made many more conquests; but it is a doubt, whether she ever existed. Those conquests were really made by the *Semarim*, a title assumed by the ancient *Babylonians*.

The ancient Persians worshipped the Sun under the title of *Zoroaster*. His priests were termed *Magi*. *Zoroaster* is *Solasterius*. There were afterwards several men who bore this name: but we have nothing satisfactory delivered concerning them.

It has been doubted, whether there ever was such a man as *Orpheus*: so various and contradictory are the accounts concerning him. The Grecians have comprehended the history of a whole people under this name. They were a colony from Egypt, termed *Orpheans*, from *Orphi*, the oracular temple of *Orus* on Mount *Hæmus*. This temple was demolished, for the unnatural lusts and cruelties exercised by the priests.

[*To be continued.*]



An Extract from a Book entitled, FREE THOUGHTS on the BRUTE-CREATION: by John Hilldrop, D. D.

[*Continued from page 423.*]

35. **N**OW the partition betwixt the lowest degree of human, and the highest degree of brute-understanding, is so slender, that it is hardly perceptible, and could not in any degree be distinguished but by a greater fluency of language; which though in the main it may be considered as an advantage to our species in general, yet is it none to those who seldom make any other use of it, than to discover the emptiness of their heads, the perverseness of their wills, or the iniquity of their hearts, and shew how little the real difference is betwixt a sagacious, good-natured, governable, useful animal, which we call a Brute; and a wrong-headed, vicious, ungovernable, mischievous brute, whom we agree to call a Man.

36. What

36. What authority then have we to strike out of the system of immortality so great a part of the creation? If both Reason and Revelation assure us, that in their first creation they were all very good: as perfect in their several kinds, as beautiful in their several orders, as necessary to the universal harmony, as infinite Power and Wisdom could make them; if by the special benediction of their Maker they were to increase and multiply, and perpetuate their several species, before Sin and Death entered into the world; how dare we reverse this blessing, correct infinite Wisdom, alter the established order of things, and pronounce a sentence of utter extinction upon numberless ranks of beings, created by infinite Wisdom, to manifest the power and goodness of their Maker, by contributing to the beauty and harmony of the universal system? Is it not more reasonable, more consistent with the nature of God, and the scripture-account of the creation, to suppose that the incorruptible essences of the whole system, are immoveably fixed in their proper rank and order in the invisible world, according to the model in the Divine Mind, by which every being in heaven and earth was made?

37. That all creatures were the productions of infinite Goodness, Wisdom, and Power, and could therefore be only created in order to be as happy as their rank in Nature could admit; is as certain as that an infinitely wise, and good, and powerful Being, could not possibly make any creatures, to make them miserable. And yet we see at present the whole face of Nature covered with darkness, confusion, and deformity; a scene of sin and folly, of misery and sorrow: and dare we say, that this was the original state of things? Could disorder and confusion, vanity and misery, proceed from the omnipotent Fountain of order, truth, and love? Must we not rather say, that we are in a preternatural state, that the evils we suffer are the fatal consequences of the transgression of our first parents? And can we imagine that this unnatural state shall last for ever? Is the state of the whole

whole creation so deplorably miserable, as to admit of no remedy? Shall the eternal purposes of infinite Wisdom, Love, and Power be entirely defeated by the malice of evil spirits, and the infirmities of frail creatures? Is not this saying in effect, that the Almighty Creator, the Father of Mercies, and the God of all Compassions, whose mercies are over all his works, is either unwilling, or unable, to effect the eternal purposes of his infinite love? that the Devil is more powerful to destroy, than God to save?

38. And after all, what difficulty is there in comprehending that all the inferior creation shall at last be restored to their primitive happiness? Why should it be thought a thing incredible, that God should do this? Especially as Reason pronounces such a renovation, not only possible, but probable, and Revelation declares it to be certain? Nothing can be added to their original perfection, nor shall any thing be able to destroy it. But in the end they shall stand in their proper rank and order, restored to the splendor of their first creation.

[To be continued.]



An Answer to Mr. Madan's Treatise on Polygamy and Marriage: in a Series of Letters to the Rev. J. Wesley: by J. Benson.

[Continued from page 544.]

16. **N**OW I refer it to any man of common sense, whether the Jew^a does not reason as fairly as Mr. Madan, and whether if these principles be allowed, it be not easy to prove that the New Testament is a lie, and Christianity an imposture. If Mr. Madan contends that the case is not parallel, because Polygamy belongs to the *moral* law, whereas circumcision is a mere ceremonial institution, I demand then *first* why, in asserting the *perpetuity* and *unchangeableness* of the

^a See preceding Number, page 544.

law,

law, he expressed himself in terms which comprehend *every part* of the Mosaic œconomy? And I undertake *secondly*, to give him an instance of a change made by Christ, in a matter which is at least as much a part of the moral law as Polygamy, and that is *divorce*. This was certainly allowed for very trifling reasons, under the Mosaic dispensation, at least as much as Polygamy was allowed. For supposing we translate Deut. xxiv. 1—4, as Mr. Madan himself would have it translated, viz. *When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, and he write her a bill of divorcement and give it in her hand, and send her out of his house, and she shall have departed out of his house, and she go and be another man's wife, and the latter husband hate her and write her a bill of divorcement, her former husband may not take her again, &c.* I say, supposing we translate the passage thus, yet still it contains a more express allowance of divorce for every cause, than Deut. xxi. 15—17, translated even as it is in our Bible, does of Polygamy. And we have the authority of our Lord for believing that Moses (that is, the *law of Moses*) *suffered the Jews to put away their wives*, though from the beginning it was not so.

17. Mr. Madan indeed, would fain persuade us that Moses "Gave this permission, as a *politician*, independent of God, who he is confident never allowed it: and he lays much stress on the word *suffered*, found in the passage as recorded by St. Matthew; as if our Lord intended by using this word both to reprove the Pharisees for saying, "Moses had *commanded* to give a writing of divorcement," and also to signify that Moses had only *connived* at this practice, but never authorized it. Now to be convinced what a *partial* and *unfair* representation of the matter this is, we have only to turn to the gospel of St. Mark, where we read as follows: "The Pharisees came to him and asked, Is it lawful for a man to put away his wife? And he answered, What did Moses *command*

command you? And they said, Moses *suffered* him to write a bill of divorcement, and to put her away: and Jesus said, for the hardness of your hearts, he wrote you this *precept*, τὴν ἐπιβολὴν ταύτης, *this command*. Here you see, Rev. Sir, the exact reverse of what we read in Matthew, as to phraseology: the Pharisees use the word ἐπέτρεψε *suffered* or permitted, and our Lord the words ἐπέταξε *commanded*, and ἐλάλησεν *command*: whence it appears that the inspired writers, lay no such stress upon *words* as this author would make us believe, but regard rather the *sense* and *meaning* of what the Lord uttered: and in the passage before us, they manifestly use the words ἐπέταξε *commanded*, and ἐπέτρεψε *suffered*, indiscriminately for the very same idea.

18. Now to suppose that Moses *suffered*, *allowed*, or *commanded* the divorces in question from motives of policy, without the authority of God, is to suppose that some part of the law of Moses was given by *himself*, and some part of it by *God*: and if so, it is surely of deep importance, to be able to distinguish properly on this head, lest we should confound *Moses* with his *Maker*, and the precepts which are *merely human*, with those that are *wholly divine*. Mr. Madan therefore would do well to furnish us with a proper and infallible criterion, whereby to judge in this case. The truth is, this notion of our author, (of a piece with the rest of his book) is plainly repugnant to the whole Scriptures, which every where represent Moses as the servant of God, doing nothing of himself, but every thing by divine authority, and in the execution of his trust as being *faithful in all his house*. His laws therefore were not the laws of man, but *one and all* the laws of God.

With regard to the subject before us, I may further observe, that it is very manifest from Isaiah l. 1. and Jeremiah iii. 1, as well as many other passages in the Old Testament, that to *put away one's wife* for other causes than Adultery was *allowed* under that dispensation, and accordingly very generally *practised*

practised among the Jews even until the time of Christ. Nay, and our Lord's disciples were so possessed with an opinion of its lawfulness, that they expressed the utmost astonishment at hearing him condemn it. "If the case of a man (say they) be so with his wife, (that is, if he is not at liberty to put her away when he will) it is not good to marry;" which circumstance plainly shews what was the received opinion of the Jews, even of such as were pious, on the subject.

19. Here then, is a law manifestly of a moral nature, expressly allowing a man to put away his wife for other causes than adultery. Now apply Mr. Madan's reasoning to this subject, and if it does not conclude as forcibly for this as the other, we may venture to give up the cause to him. Let us therefore make the trial, applying the very words, as far as the nature of the subject will admit, to *divorce*, which he has used in arguing for polygamy.

"By divorce, p. 75, I would be understood to mean the putting away one's wife for any cause which may render her disagreeable." "It was this, p. 76, which was allowed of God, Deut. xxiv. 1, &c. consequently (for who would cohabit with a woman he did not like?) practised by his people." *When a man hath taken a wife, says God, by Moses, and hath married her, and it come to pass that she find no favour in his eyes, then let him write (or and he write) her a bill of divorcement, and give it in her hand, and send her out of his house.* It is true this was practised before, and that by holy men, as by Abraham, who put away his wife Hagar (and that after she had borne him a son) in obedience to the command of God, who said, Cast out the bond-woman and her son. But it was not reduced into a law till now: but now being enjoined or tolerated by authority, and being so agreeable to the fickle and changeable mind of man, whom nothing can please long, we may be sure it would be practised by thousands, and that of all characters and ranks. It is true, it seems to be con-

demned by Christ in the New Testament. "But, p. 77, if we interpret that passage, Matt. xix, as such an explanation of God's law from the beginning, as will serve to prove that all who put away their wives for any other cause than adultery, cause them to commit adultery, we must condemn a large generation of God's dearest servants and children; and instead of believing that all these died in faith, we must say that many of them died in a state of disobedience and unbelief." But indeed, p. 79, "Christ so far from altering, changing or destroying the law, that he enters a caveat against such a supposition, Matt. v. 17, which not only stamps unchangeableness upon the law, but upon its import, sense, and meaning, as one and the same throughout all ages and generations, as an invariable rule of life for the members of God's visible church upon earth, even to the least jot or tittle." As to the passage in Matthew, "If it were meant to condemn the putting away one's wife for any cause, it amounts so far to a contradiction, or rather repeal of the old law which permitted it, and then more than a jot or tittle has passed from the law. If it means that it was always sinful and against the law of God, it condemns, as was before observed, all that ever practised it, and falls heavy (no doubt) on some great saints, renowned for faith and holiness." And now I appeal to any judicious person, if Mr. *Madan's* reasoning concerning the unchangeableness of the law is of any weight, and proves that polygamy is still lawful, (that is, supposing we allow it was permitted of old) whether it does not prove with equal evidence that it is still lawful to put away one's wife for any cause, especially as Mr. *Madan* has shewn, p. 182 and 183, that if a woman has a bad temper, or is refractory and disobedient, to separate from her and marry another, is a point of necessity which of consequence is under the control of no law."

[*To be continued.*]

The

The True ORIGINAL of the SOUL.

[Continued from page 544.]

C H A P. IX.

That Original Sin cannot pass but by propagation.

FROM the impossibility of the soul's creation, we proceed now to the necessity of the propagation thereof in respect of original sin: the former being not more contrary to the nature of God, than this is agreeable to the course of nature:

For, first, as by God's ordination, original sin passeth from one to all mankind, so by propagation all mankind proceed out of one.

Secondly, As original sin overspreads the whole man, both soul and body; so according to the course of nature, the whole man both soul and body is propagated.

Thirdly, As original sin is seated chiefly in the soul, according to the scriptures: so the soul especially is propagated according to the course of nature.

Wherefore that the truth of the one may appear in scripture, as the other is manifest in nature, I will prove first, that original sin cannot pass but by propagation: secondly, that it cannot be propagated unless the whole man be.

This may appear by the clear testimonies of scripture; for, saith the Apostle, *death passed upon all men, by one man in whom all men sinned*: or, *because all men sinned in him*. Whence it is manifest not only that Adam was then all men, that is, the root of all men naturally; in whom all men were, and so sinned in him and with him; but also that his sin is therefore

imputed to his posterity, because they were in him. For if the death threatened to him for sin, passed upon all, because all were in him; it is plain, that the sin for which that death was threatened, was imputed for the same cause; namely, because we were all in him. Now for the same cause as it was imputed to us when we were in him, it is imputed now that we are out of him; and therefore as his sin was then ours, because according to the course of nature we were in him: so it is now ours, because by the course of nature we are come out of him. So that Adam's sin is ours by imputation, and by propagation: but by imputation only, because by propagation.

This farther appears by the Antithesis which the scripture makes between the first and second Adam, Christ Jesus. For, saith the Apostle, *As in Adam all die, so in Christ shall all be made alive. And as by one man's disobedience many were made sinners: so by the obedience of one shall many be made righteous.* And again, *If one died for all, then are all dead.* Whence it appears that as Adam was the stock of mankind, in whom all men were by nature; so was Christ the head of believers, in whom they all were by grace. For this is that admirable way, in consideration whereof men and angels may stand amazed, whereby God had from eternity decreed, to give his creatures a higher perfection by grace, than he could possibly give them by nature; for therein stands the opposition, which alone well considered, may happily put an end to this question; that mistake being indeed the ground of this error. For they are deceived that think Adam's sin is to be imputed as Christ's righteousness: the one being by the ordinance of nature, and the other of grace; the one a voluntary institution of the Creator, the other a necessary operation of the creature: the one a work of mercy wherein kindness must be shewed without cause, the other a work of justice, wherein punishment ought not to be inflicted but upon due desert.

It being evident that original sin cannot pass, but by propagation, I proceed now to prove that it cannot be propagated, unless the whole man be; and this will easily follow upon the former grounds; for as we sinned in Adam only as we were in him; so we are sinful from him, only as we are from him. Wherefore as if the whole man was not in Adam, the whole man did not sin in him; so, if the whole man did not proceed from him, the whole man cannot have original sin from him. For it is impossible we should be in him, and sin in him, in that respect wherein we neither were in him nor could sin in him, that is, without the whole man: and therefore if the whole man neither was, nor could be in him, nor from him, the whole man neither has, nor can sin in him, or from him. So that if we say we were in him in our bodies only, then they only and not we sinned in him: yea, even they did not sin in him, for bodies simply considered cannot sin; and therefore to say we sinned in our bodies only, is as much as to say, we did not sin at all. Besides, it is manifest that neither the body nor the soul alone is the subject of sin, but the person or whole man. Why else is the law given to the whole man? And the whole man rewarded or punished, according to his virtuous or vicious manner of living?

Seeing therefore I could not sin in Adam, but as I was in him, and I sinned in him in my whole person, consisting of soul and body: and that not by, I know not what imaginary imputation, but really and truly, as I was in him by the law of nature: it necessarily followeth that I was naturally and really in him, in my whole person, both soul and body, and so have proceeded from him. And hereto serve the former scriptures, *in him all men sinned*: and, *in Adam all die*: speaking of the whole person, and therefore so must we. For what is mortal man, that he should contradict the Holy Ghost; or seek a new way when God hath chalked out the old? Wherefore I conclude that as none can partake of Christ's righteousness, unless the whole man be born again, by and from his grace, so none

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can partake of Adam's sin, unless the whole person be generated, by and from his nature.

[*To be continued.*]



An Extract from Mr. BAXTER's Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, &c.

[*Continued from page 549.*]

ABOUT the year 1678, I knew a young woman who was Niece to Alderman *Arundel*, in *Dublin*.

In her said uncle's house she was pursued with very terrible noises; as by violent strokes on the wainscots and chests, in the chambers she frequented.

The blows were heard throughout the house, and were so troublesome, as to occasion the removal of the young woman to a house near *Smithfield*, in *Dublin*, not without hopes that the disturbance might thereby cease: but the noise pursued her thither, and was no more heard in her former dwelling.

Here she continued as long as the owner of that house would bear the resort of people, and terror of those sudden and frequent claps.

From this place she was removed to a house in *Patrick-street*. Here she met with the same exercise, and the noise was generally about two o'clock in the morning greater than at other times.

Several nights were spent in prayer with her by *Mr. Cox*, *Dr. Roles*, *Mr. Chambers*, *Mr. Keys*, &c. who with many others, assured me, they heard the said blows in the room where they prayed, sometimes on a great chest, sometimes on the wall, &c.

Mr.

Mr. *Chambers* and Mr. *Keys* were employed there the night before I had promised to be with her.

The next night, Mr. *Cox*, having often heard the said noises, and often prayed with the woman, was desirous to accompany me. There were many people, as usual, sat up with us: I preached from Heb. ii. 18, and contrived to be at prayer at the time when the noise used to be greatest.

When I was at prayer, the woman kneeling by me caught hold of my arm, and afterwards told us, she saw a terrible sight: but it pleased God there was no noise at all. And from that time, God graciously freed her from all that disturbance.

These noises lasted about three months, and she was much enfeebled in body, and almost distracted thereby; but soon recovered upon the removal thereof.

DANIEL WILLIAMS.



THOUGHTS *on the Writings of Baron SWEDENBORG.*

[Continued from page 552.]

Of the HOLY GHOST.

“THE Holy Ghost is not God himself, but the divine operation of God.”

“The Holy Ghost is divine truth. Therefore our Lord himself is also the Holy Ghost.”

“The divine operation signified by the Holy Ghost, consists in Reformation and Regeneration: and in proportion as these are effected, in renovation, vivification, sanctification, and justification: and in proportion as these are effected, in purification from evils, remission of sins, and final salvation.”

Whoever is acquainted with the process of the work of God in the soul, must see with the fullest evidence that
man

man talking of it after this rate is, if not a madman, ignorant of all vital Religion.

15. Another grand truth which the Baron flatly denies, is *Justification by Faith*. And he not only denies it, but supposes the belief of this also, to exclude all that believe it from salvation.

“Do not you know that Luther has renounced his error, with respect to *Justification by Faith*? And, in consequence thereof, is translated into the societies of the blessed?”

“The bottomless pit, mentioned Rev. ix. 2, is in the south-east quarter. Here all those are confined, who adopt the doctrine of *Justification by Faith alone*. And such of them as confirm that doctrine by the word of God, are driven forth into a desert, and mixt with pagans.”

However they need not stay there always. For the Baron assures us, “Believing that God is not wind, but a man, and then they will be joined to heaven.”

And we may hope the time is near. For he informs us, That “some months ago, the Lord called together his twelve Apostles, and sent them forth through the whole spiritual world, as formerly through the natural, with a commission to preach the gospel.”

So if men have not saving faith in this world, they may have it in the world to come.

But indeed there is no room for any Justification in the scripture sense, that is, Forgiveness, if as he vehemently asserts (after Jacob Behmen) that God was never angry. “It is extravagant folly, says he, to teach that God can be angry and punish.” Nay, “it is blasphemy,” says this bold man, “to ascribe anger to God.” Then the Scripture is full of blasphemy; for it continually ascribes anger to God, both in the Old and the New Testament. Nay, our Lord himself is a blasphemer. For he “ascribes anger to God.” *His lord was wroth*: yea, wroth to such a degree, that *he delivered him to the tormentors*. So likewise shall your heavenly Father do
also

also unto you, Matt. xviii. 31, 32. In flat opposition to which the Baron affirms, "God cannot sentence man to damnation!"

To those who affirm with Jacob Behme, the Baron, and most of the Mystics, That there is no wrath in God, permit me to recommend the serious consideration of only one more passage of Scripture. *And the kings of the earth, and the great men—and every bondman, and every freeman—said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come: and who shall be able to stand?* Rev. vi. 15, 16, 17. Here I would ask, 1. Is not *He that sitteth on the throne* distinct from the *Lamb*? 2. Is not the *Lamb*, Jesus Christ? God and man? 3. Is no "wrath ascribed to him" in these words? Who but a madman can deny it? And if there was no wrath in the *Lamb*, what were all these afraid of? A shadow, that never had any real existence? Would the Baron have told them, "It is extravagant folly to suppose, that God can be angry at all?"

16. But it is no wonder that he should utter such bold assertions, seeing he judges himself to be far wiser, not only than the inhabitants of this, but than those of the other world. "I was amazed, says he, (in one of the visits he favoured them with) that people who had resided sometime in the spiritual world, should be so ignorant still. Lest they should continue so, I waved my hand as a token for them to listen." He informs you farther, "that some of them fell into fits." Hysterical or Epileptic?

Again. "Being on a time in a conversation with angels, there joined us some spirits lately arrived from the other world. I related many particulars touching the world of spirits, which were *before unknown to them.*"

Yet again. "Being in the world of spirits, I observed a paved way, quite crowded with spirits. I was informed, it was the way which all pass, when they leave the natural world. I stopped some of them, who did not yet know that

they had left it, and questioned them about heaven and hell. They seemed altogether ignorant of them. I was amazed and said, There is a heaven and a hell; and you will know this, when your present stupidity is dispelled. Every spirit, for a few days after death, imagines he is still alive in the world." [No, not an hour; not a single moment! It is absolutely impossible.] "This is now the case with *you*. So saying, the angels dispelled their ignorance: on which they exclaimed, O where are we? We said, You are no longer in the natural world, but in the spiritual. They cried out, Then shew us the way to heaven. We said, Follow us. They did so. The keepers of the gate opened it, and let us all in. But when those who receive strangers examined them, they said instantly, Begone: for ye have no conjunction with heaven. So they departed and hastened back."

17. Permit me now to mention a few of his peculiar sentiments, before I proceed to those relative to the world of spirits.

"These truths are implanted in the understanding, in a place inferior to the soul."

What place is that in the understanding, which is *inferior to the soul*?

"Faith enters into man from the soul, into the *superior regions* of the understanding."

Is then the soul placed between the *superior and inferior region* of the understanding?

"The human understanding is, as it were, the *refining vessel*, wherein natural faith is changed into spiritual faith."

I cannot at all comprehend this. It is quite above my understanding.

"The human mind is an organized form, consisting of spiritual substances within, and of natural substances without, and lastly, of material substances."

Nay, natural substances must be either matter or not matter. But indeed, the mind is not matter, but spirit.

"Every

“ Every man at death casteth off the body, and retains the soul only, without circumambient accretion, which is derived from the purest parts of nature. But this accretion in those admitted into heaven is undermost, and the spiritual part uppermost; whereas in such as go to hell it is uppermost, and the spiritual part undermost. Hence a *man-angel* speaks by influence from heaven; a *man-devil* by influence from hell.”

“ The form of God is truly and verily human: for God is true and very man.”

But the scripture says, *God is not a man*. Which shall I believe? The Bible, or the Baron?

This is my grand objection to the Baron's whole system relative to the invisible world: that it is not only quite unconnected with scripture, but quite inconsistent with it. It strikes at the very foundation of Scripture. If this stands, the Bible must fall.

18. The account which he gives of the Creation is this. “ By the light and heat proceeding from the spiritual sun, spiritual atmospheres were created. These being three, three heavens were formed, one for the highest angels: another for angels of the second degree, and the third for the lowest angels. But the spiritual universe could not subsist, without a natural universe. Therefore the natural sun was created at the same time. And by means of his light and heat, three natural atmospheres were formed, enclosing the former, as the shell of a nut does the kernel.” (So then the spiritual world is inclosed in the natural! I thought it had been “ in the midst between heaven and hell”!) By means of these atmospheres the terraqueous globe was formed, to be the abode of man and other animals. So God *did not create* the universe *out of nothing*, but by means of the spiritual sun.”

But out of what did he create the spiritual sun? It was created, unless it was eternal. Therefore this, or something else was *created out of nothing*, unless some creature was coeternal with its Creator. So that we must come at last, to

something created out of nothing: and this alone is properly creation. In this sense it was that *God in the beginning created the heavens and the earth*. And what a sublimity is there, with the utmost simplicity, in the Mosaic account of the creation! How widely different from the odd, whimsical account of the Baron and *Jacob Behme*?

19. He informs you farther, "There is a full correspondence between angels and men." (Of what kind! Not the wisest mortal can guess, till the Baron unfolds the mystery!) There is not a single society in heaven, which does not correspond with some part or member in man. One society in heaven is in the province of the heart or pancreas. Others are in correspondence with the spleen or the stomach; with the eye or the ear, and so on. The angels also know, in what district of any part of man they dwell. I have seen a society of angels, consisting of many thousands, which appeared as a single man."

"And God joins all the heavenly societies in one, that they may be as a single man in his sight. Yea, and he joins together the congregations in hell, that they may be as a single infernal form. He separates these from heaven by a great gulph, lest heaven should be an occasion of torment to them. When I had informed an assembly of spirits of these things, which they did not know before, the spirits which wore hats departed, *with their hats under their arms*. In the spiritual world, the intelligent spirits *wear hats*, but the stupid *wear bonnets*: because they are bald; and baldness signifies stupidity."

I really think, this needs no comment. He that can receive it, let him receive it.

20. "As angels and spirits are men (for no angel was ever created such) so they have divine worship. They have preaching in their temples; they have books and writings; particularly, the word of God."

"The

“ The Word, kept in the temples of the spiritual world, shines like a star of the first magnitude: sometimes like the sun, and from the radiance that encompasses it, there are beautiful rainbows formed about it. Yea, when any verse of it is wrote on paper, and the paper thrown into the air, that paper emits a bright light of the same form with the paper itself. And if any one rubs his hands, face or clothes against the word, they emit a strong light, as I have often seen. But if any one who is under the influence of falsehood, looks at the word, as it lies in the holy repository, it appears to him quite black. If he touches it, it occasions an explosion, attended with a loud noise: and he is thrown to a corner of the room, where he lies as dead for the space of an hour. If he write any passage of it on a piece of paper, and the paper be thrown up toward heaven, the same explosion follows, and the paper is torn to pieces and vanishes away.”

Observe. These things could only be done, by the almighty power of God. And can any one think the All-wise God, would work all these miracles for no end?

21. “ Every verse communicates with some particular society in heaven. And the whole communicates with the universal heaven. Therefore as the Lord is God, so also heaven is the Word.” Exquisite nonsense and self-contradiction!

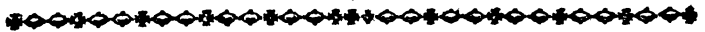
“ There was an ancient word extant in the world, previous to that given to the children of Israel.” (I cannot believe it. I believe there were no letters in the world, till God wrote the two tables.) “ This word is preserved in heaven: and also in Great Tartary.”

“ I have conversed with angels who came from great Tartary, and informed me, the Tartars have had it time immemorial. They said likewise, that in this word is contained *the book of Jasher*, mentioned Josh. x. and the book called *The wars of the Lord*, mentioned Num. xxi. 13. They told me that they cannot endure any foreigner to come among them:

them: that the spirits from Tartary are separated from others, dwelling in a more eminent expanse: and they do not admit among them, any from the Christian world. The cause of this separation is, because they are in possession of another word."

What, and do they *envy* it to others! And does this envy occasion their being so *inhospitable*? One may boldly say, this information never came from the angels of God!

[*To be continued.*]



An Extract from the Council of Chalons.

THE prevailing custom of attending Plays, is much to be lamented. I wish I could say, that this evil prevailed among the laity only; but alas! it does not: multitudes of Clergymen at present lead the van. But in the early age of the Church it was not so. This the ninth canon of the third Council of Chalons, held even in the year 813, testifies, which runs thus:

"The Priests ought to abstain from all those objects which only charm the ears, and surprize the eyes, by appearances vain and pernicious: and they not only ought themselves to reject and avoid Comedies, Farces, Masks, Dancings, and such Assemblies and Sports, which are *too mean and low*, as well as *wicked* for a Minister of Christ; but they ought also to represent to the faithful, the obligation they are under to reject and avoid them."



L E T T E R S.

L E T T E R CCCXIX.

[From Mrs. E. M——, to the Rev. Mr. Wesley.]

Rev. and dear Sir,

Potto, Dec. 26, 1767.

GREAT was the consolation I found in reading your letter; and indeed it could not be otherwise, while you were explaining the very language of my heart. But, O how unworthy

unworthy am I of such a blessing! I trust the Lord will keep me from falling, and preserve me undefiled to the day of his glory. While life remains in my body, and grace descends into my soul, my spirit shall continue a daily pilgrim before him. And if it is but given me to triumph over my last enemy, it will make amends for all I suffer.

I have lately been accused by those I love, for corresponding with you. Grievous things were laid to my charge; in particular, that I am become a tattler. I must say it is a sin I abhor; and I hope you will reprove every appearance of it in me. If I know my heart, I only want to open it to you for instruction, correction, and comfort. Therefore, while you feel a liberty to write, I am unconcerned at the hard sentences of any creature. But is not the enemy provoked at this and every other blessing we enjoy? Yet I see so many stumbling-blocks laid in the way of the faithful, that I often wonder that more are not turned out of it. All that believe are thankful to reign, yet I fear all are not willing to suffer.

My heart bleeds for the misery of souls, and for the dishonour done to God, while I am conscious of surrounding dangers, yet I cannot but rejoice in the midst of all I am exposed to; and when I look back and see how wonderfully the Lord hath preserved and delivered me to this moment, I am astonished at his power, and adore his mercy; while wondering I sink, and let silence speak his praise. O help me by your prayers and instructions to live more to his glory, that at last we may meet all-glorious before him, and there shout victory, honour, adoration, and praise to God and the Lamb for ever and ever.

I am Rev. and dear Sir, yours, &c.

E. M—N.

LETTER

L E T T E R CCCXX.

[From the Rev. Mr. B—ge, to the Rev. Mr. Wesley.]

Everton, Jan. 1, 1768.

Dear Sir,

I See no reason why we should keep at a distance, whilst we continue servants of the same Master; and especially when Lot's herdsmen are so ready to lay their slaves on our shoulders. Though my hand has been mute, my heart is kindly affected towards you. I trust we agree in Essentials, and therefore should leave each other at rest with his Circumstantials. I am weary of all disputes, and desire to know nothing but Jesus; to love him, trust in him, and serve him; to chuse and find him my only portion: I would have him my meat, my drink, my clothing, my sun, my shield, my Lord, my God, my All. Amen.

When I saw you in town, I gave you an invitation to Everton; and I now repeat it, offering you very kindly the use of my house and church. The Lord accompany you in all your journies. Kind love to your Brother. Adieu.

J. B—GE.

L E T T E R CCCXXI.

[From Mr. John Dillon, to the Rev. Mr. Wesley.]

Augher, Feb. 14, 1768.

Rev. Sir,

WHEN I came first into this Circuit, the want of health, the exceeding bad beds, damp rooms, and hardly food to support my body, was a trial to me. But, O, how can the Lord make hard things easy! For I had not been there long before I was quite willing to spend and be spent for the sake of the people. Indeed I have long thought that poverty, with real simplicity and the love of God, is
 much

much safer than the greatest affluence without it. I am, through mercy, given to see clearly, that the business of a Preacher of the gospel is not to mind (though he cannot do without them) what he shall eat or drink, or how he shall lie, &c. but how he shall save souls, and for that end become all things to all men, so he may gain some.

I have often preached three times a day, yet I have several invitations to fresh places, and believe there might be much good done if they could have constant preaching. I have been at S—— in my way to Derry, and had many hearers, who desired to hear us again. Why may not good be done here, though they are in general Arians? If they were devils, with a possibility of being saved by Christ, surely the gospel should be preached to them. I find a great desire to go to new places, where the gospel has not yet been preached; but am almost constantly afraid of having my brains beat out; so that I frequently labour in much heaviness.

O that God would deliver me from needless fears, and help me to add to my Faith, Courage! What a shame is it, that I who have been preserved amidst showers of cannon-balls and bomb-shells, should now fear!

Some time ago I was brought before the Provost of Inniskillen, by a Clergyman, for preaching. I was near three hours with him and one or two Clergymen more, and a whole room full of Ladies, &c. The Clergyman took me by the hand; wished me good luck; bid me God speed; and desired me to preach hell and damnation every where: and said, "If you are the real servants of God, sent forth to convert the world, I wish myself, with all my brethren who oppose you, seven feet under ground."

I am, Rev. Sir, yours, &c.

JOHN DILLON.



P O E T R Y.

An INVITATION in WINTER.

[To Miss SMITH, of B——.]

NOW hoary Winter, with resistless power,
 Clasps shivering Nature in his aged arms;
 The meads disrob'd of every plant and flower,
 With gloomy aspect mourn their ravag'd charms.

The towering elms, which grace yon mountain's brow,
 Bend to the wild winds o'er the threatening steep;
 White wave the woods beneath involving snow,
 And in their caves the frozen Naiads sleep.

The crystal brooks, with icy fetters bound,
 No more soft-murmuring soothe the pains of love;
 Nor mossy banks, with verdant poplars crown'd,
 Invite Menalcas to the museful grove.

Yet, Winter, thee my tranquil thoughts approve,
 Though void of every gay alluring grace;
 O'er thy dread scenes my fancy joys to rove,
 And the wild ruins of thy reign to trace.

Thus, though the warblers of the vernal year
 Droop, and cling lifeless to the naked spray;
 Yet the sweet Red-breast deems thee not severe,
 But to the lone woods pours his cheerful lay.

Unchanged,

Unchangèd, the pine and laurel rear their heads,
 The constant yew extends its welcome shade ;
 Though laughing flow'ers no more perfume the meads,
 No more the sun-beams dance along the glades.

All hail! ye pleasures, permanent as great,
 Which in the wreck of time, and nature please:
 The kind companion, and the still retreat,
 Where all is virtue, harmony and ease.

The social converse of a friend sincere,
 Dispels the terrors of the darkest storm ;
 Delights, when vernal beauties disappear,
 And day ungenial the dull year deform.

Then, dear Amanda, bless my humble dome,
 Sweet Friendship's glow shall brighten every eye;
 With thee shall Mirth and generous Freedom come,
 And anxious Care at thy appearance fly.

Oh! how superior these domestic joys,
 To what the world calls pleasure, pomp and state;
 Where Envy blasts not, nor Distrust annoys,
 Nor false dissemblers flatter those they hate.

A H Y M N.

[By D. K. of Dublin.]

HOW happy are thy servants Lord,
 Who in thy temple stand ;
 Who see thy face, obey thy word,
 And bless thy kind command.

To streams of living water led,
 Their tears are wipéd away ;
 With love and joy they all are fed,
 Through one eternal day.

There shall I know, as I am known,
 Whom here unseen I love ;
 And all his great salvation own,
 Through flaming worlds above.

Another.

[By the same.]

WHO is this mighty Conqueror, who,
 That all my foes shall soon subdue ?
 Shall bruise them all beneath my feet,
 And make my soul for glory meet ?

The God of power, the God of love,
 Who rules o'er all, beneath, above ;
 He soon shall quell my every foe,
 And give me all his love to know :

Preserve, by his almighty power,
 In every dark, distressing hour ;
 Till all renewed in love I rise,
 To claim my mansions in the skies.

There I shall in his presence stand,
 And reap the joys at his right hand ;
 Then range through every golden street,
 And shout with all the saints I meet.

Walk in the light that flows from God,
 Enjoy the blessings bought with blood ;
 For ever cast my crown before
 My God, and silently adore.

An

An *Extract* from the MINUTES of a CONFERENCE,

Held at BRISTOL, in JULY 1783,

Between the Rev. Mr. JOHN WESLEY, and Others.

Question 1. **W**HAT Preachers are *admitted* this year?

Answer. Joseph Cole, John Barber, Joseph Algar, Thomas Wride, John Karr, William West, James Christie, William M'Carnock, Adam Clark.

Q. 2. Who *remain* on trial?

A. Alexander Suter, Thomas Cooper, Thomas Ellis, Charles Atmore, Christopher Peacock, Robert Hopkins, Robert Scot, John Chricket, Gustavus Armstrong, George Dice, John Miller.

Q. 3. Who are *admitted* on trial?

A. John Cowmeadow, Lawrence Kane, William Wilson, James Thom, Joseph Jerom, Charles Bond, Samuel Edwards, George Holder, Edward Burbeck, John King, John Crosby.

Q. 4. Who *desist* from travelling?

A. James Hindmarsh, David Evans, Thomas Readshaw.

Q. 5. What Preachers have *died* this year?

A. *Richard Boardman*, a pious, good-natured, sensible man, greatly beloved of all that knew him. He was one of the two first that freely offered themselves to the service of our brethren in *America*. He died of an apoplectic fit, and preached the night before his death. It seems he might have been eminently useful, but good is the will of the Lord.

Robert Swindells had been with us above forty years. He was an Israelite indeed. In all those years I never knew him to speak a word which he did not mean: and he always spoke the truth in love: I believe, no one ever heard him speak an unkind word. He went through exquisite pain (by the Stone) for many years; but he was not weary. He was still

“ Patient in bearing ill, and doing well.”

One

One thing he had almost peculiar to himself: he had no enemy! So remarkably was that word fulfilled, *Blessed are the merciful; for they shall obtain mercy.*

James Barry was for many years a faithful Labourer in our Lord's vineyard. And as he laboured much, so he suffered much; but with unwearied patience. In his death he suffered nothing, stealing quietly away in a kind of lethargy.

Thomas Payne was a bold soldier of Jesus Christ. His temper was uncommonly vehement; but before he went hence, all that vehemence was gone, the lion was become a lamb. He went away in the full triumph of faith, praising God with his latest breath.

Robert Naylor, a zealous, active young man, was caught away by a fever in the strength of his years. But it was in a good hour; for he returned to Him whom his soul loved, in the full assurance of faith.

A fall from his horse, which was at first thought of little consequence, occasioned the death of *John Livermore*; a plain, honest man, much devoted to God, and determined to live and die in the best of services.

Q. 6. Are there any objections to any of our Preachers?

A. They were examined one by one.

Q. 7. How are the Preachers stationed this year?

A. As follows:

- | | |
|---------------|--|
| 1 London. | J. Wesley, C. Wesley, T. Coke, T. Lee, T. Tenant, J. Atlay, J. Brickard. T. Rankin, Supernumerary. |
| 2 Sussex. | J. Kighley, W. Horner, H. Robins, Super. |
| 3 Kent. | J. Wood, J. Acutt, W. Wilson. |
| 4 Colchester. | J. Booth, T. Cooper. |
| 5 Norwich. | R. Whatcoat, J. Thompson, W. Adamson, A. Clark. |
| 6 Lynn. | J. Brettel, J. Ingham, J. Parkin. |
| 7 Bedford. | J. Pescod, M. Moorhouse. |

8 Northampton.

- 8 *Northampton.* C. Watkins, J. Barber.
 9 *Oxfordshire.* J. Broadbent, S. Day, J. Cole.
 10 *Gloucestershire.* J. Coufens, J. Brettel, R. Empringham.
 11 *Sarum.* J. Mason, G. Story, J. Jerom.
 12 *Bradford.* J. Pritchard, J. Poole, G. Wadsworth.
 13 *Bristol.* G. Shadford, J. Hampson, W. Green.
 14 *Devon.* W. Ashman, N. Ward, C. Bond, J. Furz,
 Supernumerary.
 15 *Plymouth.* J. Moon, J. Hall.
 16 *Cornwall East.* Fran. Wrigley, J. Thom, J. Algar, J.
 Cowmeadow.
 17 ——— *West.* J. Taylor, W. Moore, J. Wittam, W.
 Holmes.
 18 *Glamorgan.* J. Watson, Jun. W. Hoskins.
 19 *Pembroke.* J. Perfect, W. Church, S. Hodgson.
 20 *Brecon.* J. Leech, W. Saunders.
 21 *Birmingham.* R. Rodda, C. Boone.
 22 *Borlham.* J. Fenwick, T. Hanby.
 23 *Macclesfield.* J. Rogers, S. Bardley.
 24 *Manchester.* J. Murlin, J. Hern, W. Percival.
 25 *Chester.* D. Wright, J. Goodwin, G. Gibbon.
 26 *Liverpool.* P. Greenwood, W. Eells, Z. Udal, T. Vasey.
 27 *Leicester.* J. Bradford, S. Randal, J. Robertshaw.
 28 *Nottingham.* W. Myles, J. Hampson, Jun. G. Snowdon,
 Supernumerary.
 29 *Derby.* T. Longley, S. Edwards.
 30 *Sheffield.* T. Taylor, T. Johnson, W. Simpson.
 31 *Grimby.* Thomas Carlill, R. Scot, S. Bolls, J. Harper.
 32 *Gainsborough.* T. Corbit, T. Wride, J. Ray.
 33 *Epworth.* J. Beanland, P. Mill, P. Hardcastle.
 34 *Leeds.* W. Thompson, R. Roberts, S. Bradburn.
 35 *Birstal.* J. Valton, J. Allen, I. Brown.
 36 *Huddersfield.* T. Hanson, J. Shaw.
 37 *Bradforth.* A. Mather, J. Benson, W. Dufton.
 38 *Kighley.* B. Rhodes, T. Mitchell.

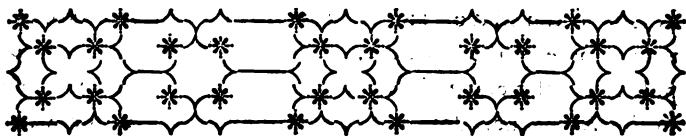
39	<i>Coln.</i>	J. Easton, R. Costerdine, T. Warrick.
40	<i>Whitehaven.</i>	T. Ellis, H. Moore.
41	<i>Iste of Man.</i>	J. Robinson, G. Button, E. Burbeck.
42	<i>York.</i>	J. Pawson, T. Simpson, C. Atmore.
43	<i>Scarborough.</i>	L. Harrison, R. Howard, T. Shaw.
44	<i>Hull.</i>	E. Jackson, B. Thomas, R. Johnson.
45	<i>Thriſk.</i>	R. Swan, J. Crosby, J. Watſon.
46	<i>Yarm.</i>	T. Brisco, C. Peacock.
47	<i>Whitby.</i>	W. Thom, R. Hopkins.
48	<i>The Dales.</i>	J. Peacock, M. Lum, J. King.
49	<i>Sunderland.</i>	W. Collins, G. Holder.
50	<i>Newcastle.</i>	T. Dixon, C. Hopper, W. Boothby.
51	<i>Berwick.</i>	W. Hunter, J. Bogie.
52	<i>Edinburgh.</i>	J. Pilmoor, A. Inglis.
53	<i>Dundee.</i>	J. Sanderson, W. Warrenner.
54	<i>Aberdeen.</i>	Duncan M'Allum, A. Suter, T. Bartholomew, J. Ogylvie.
55	<i>Dublin.</i>	T. Rutherford, D. Jackson.
56	<i>Waterford.</i>	T. Davis, J. Price.
57	<i>Cork.</i>	H. Moore, A. Blair, L. Kane.
58	<i>Limerick.</i>	R. Watkinson, W. West.
59	<i>Castlebar.</i>	G. Dice, J. Mealy.
60	<i>Athlone.</i>	N. Price, R. Blake, T. Halliday, Super.
61	<i>Sligo.</i>	R. Lindsay, Guſta. Armstrong.
62	<i>Balliconnel.</i>	R. Armstrong, J. Karr.
63	<i>Clones.</i>	G. Brown, J. Cricket, W. M'Cornock.
64	<i>Iniskillen.</i>	J. Jordan, J. Miller.
65	<i>Charlemount.</i>	T. Barber, J. Christie, J. Rennick.
66	<i>Lifteen.</i>	S. Mitchell, T. Hetherington, J. Armstrong.
67	<i>Londonderry.</i>	J. Watſon, T. Tatterſhall.
68	<i>Belfast.</i>	H. Foſter, G. Mowat, R. Bridge.
69	<i>Liſburn.</i>	J. Crook, J. Brown.

ERRATUM. In the preceding Number, page 530, line 12, for He was were with me, read He who was with me.



THE REV. THO. COKE, LL.D.

AGED 36.



T H E

Arminian Magazine,

For DECEMBER 1783.



*The CALVINIST-CABINET UNLOCKED : in an Apology
for TILENUS, against a Vindication of the Synod of Dort.*

[Continued from page 566.]

I Return to the Vindication of the Synod. You [Mr. B.] say, *Contrary to this Accuser, the Synod declareth, (Art. 2. Sect. 3.)* This death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world, *and that it is, therefore sufficient because this death was joined with the sense of God's wrath and curse, which we by our sins had merited.* But how is this *contrary* to this *Accuser*? Indeed it is *besides* him, if you will, and as much *besides* the purpose. There is in the Chamber of *London* as much treasure as will pay the debts of all the prisoners about the city; and it is so much the more current, because it is excellent

VOL. VI.

NO. 4 G

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old gold: but what is this to the poor prisoners redemption, as long as the Mayor and Aldermen, in whose sole power it is to dispose of that treasure, will not disburse it to that purpose? The superabundant sufficiency that is proclaimed to be in the Exchequer, doth not relieve the distressed, for whose benefit it is not employed, but rather upbraid the want of liberality in him who is master of it, and hath the power, but wants the will to lay it out in such charitable uses.

But, you say, *The sins of all the world were charged on Christ, and he bore their penalty.* To what end? To load him, or ease them? Was it to purchase saving grace, faith and repentance for them? You say, No. Was it to make satisfaction and procure pardon? You cannot affirm it, if you speak consonantly to the principles of the Synod; for, as you confess, Sect. 7, they determine concerning all the Non-elect, that God left them in that misery, into which they were precipitated by the fall of *Adam*, and decreed to *damn* them for this and all other sins, which would inevitably follow upon their dereliction, as the causes of their damnation. So that this decree hath from all eternity, laid the sins of the Non-elect upon their own shoulders, and they are immutably designed to sink under them; why then should they be charged on Christ? Why should he bear the penalty of them? Is not Christ a principal link in that golden chain of means, composed by Eternal Predestination to draw the Elect to glory? From hence the Divines of the Synod conclude, that the death, and all salutary benefits of Christ, belong only to the Elect. And you tell your reader, in the preface of your *Call to the Non-converted*; *God's decrees separate not the end and means, but tie them together.* If it be so, why do you untie them here, and ascribe the death of Christ, which is a prime means of salvation, in any measure to the Reprobates, who are immutably appointed to another end; unless you affirm withal, (which is the doctrine delivered by many of your party,) that Christ's death belongs no further to them than it may be a means of their destruction?

But,

But, you say, *They add also, (Sect. 5.) That the promise of salvation to all that will believe, must be preached to all without difference, with the command of faith and repentance.* This command is either legal or evangelical; legal I know you will not say: if evangelical, then there is a promise of strength annexed to those commands, to enable us to perform them, for this makes the difference betwixt precepts purely legal and evangelical; the Gospel doth afford strength, the Law none. And redemption from our vain conversation, being the first part of our salvation; our salvation must needs commence in an oblation of strength, the tendery of a gracious subsidy towards faith and repentance; which yet you deny the unregenerate to have any promise of, and how then can the promise of salvation be preached unto them?

2. If by salvation, you understand only eternal life, then to preach repentance and faith, as the condition of it, to men, who are under an utter inability to repent and believe, is no less absurd, than to run in amidst a multitude of blind men, and promise them ten thousand pounds apiece, if they would but view such colours and distinguish the green from the white. And if you take remission of sins into this *promise of salvation*; and tell us, That is to be granted too, even to the Non-elect, *if they will repent and believe*; this is as if a physician should come into a hospital full of diseased persons, and profess seriously, Alas! poor wretches! what a number of sad objects are here! But I have compassion in store for you, and yet he administers nothing effectually to work their cure. Come, be ye ruled by me, do you but purge your humours, and allay the inflammation of your blood, and reduce your bodies to a good temper, and I will save your lives. Were not this a comfortable proclamation? But suppose a command were added, and a commination appendant to that command, that if those blind men do not distinguish those colours, and those sick

men do not recover their health, they shall be tormented in flames of fire, what would you think of such a tender of salvation?

[*To be continued.*]



S E R M O N XIX.

On PROVERBS xxii. 6.

[*Concluded from page 574.*]

16. **I**F you are not willing to lose all the labour you have been at, to break the will of your child, to bring his will into subjection to yours, that it may be afterward subject to the will of God, there is one advice, which though little known, should be particularly attended to. It may seem a small circumstance: but it is of more consequence than one can easily imagine. It is this; never, on any account, give a child any thing that it cries for. For it is a true observation, (and you may make the experiment as often as you please) If you give a child what he cries for, you *pay him for crying*: and then he will certainly cry again. "But if I do not give it him when he cries, he will scream all day long." If he does, it is your own fault; for it is in your power, effectually to prevent it. For no mother need suffer a child to cry aloud after it is a year old. "Why, it is impossible to hinder it." So many suppose; but it is an entire mistake. I am a witness of the direct contrary; and so are many others. My own Mother had ten children, each of whom had spirit enough. Yet not one of them was ever heard to cry aloud, after it was a year old. A gentlewoman of *Sheffield*, (several of whose children I suppose are alive still) assured me, she had the same success, with regard to her eight Children. When some
were

were objecting to the possibility of this, Mr. *Parson Greenwood*, (well known in the North of *England*,) replied, "This cannot be impossible: I have had the proof of it in my own family. Nay, of more than this. I had six children by my former wife. And she suffered none of them to cry aloud, after they were ten months old. And yet none of their spirits were so broken, as to unfit them for any of the offices of life." This therefore may be done by any woman of sense, who may thereby save herself abundance of trouble, and prevent that disagreeable noise, the squawling of young children, from being heard under her roof. But I allow, none but a woman of sense, will be able to affect this. Yea, and a woman of such patience and resolution, as only the grace of God can give. However, this is doubtless the more excellent way: and she that is able to receive it, let her receive it!

It is hard to say, whether *Self-will* or *Pride* be the more fatal distemper. It was chiefly *Pride* that threw down so many of the stars of heaven, and turned angels into devils. But what can parents do, in order to check this until it can be radically cured?

First, beware of adding fuel to the flame, of feeding the disease which you should cure. Almost all parents are guilty of doing this, by praising their children to their face. If you are sensible of the folly and cruelty of this, see that you sacredly abstain from it. And in spite of either fear or complaisance, go one step farther. Not only do not encourage, but do not suffer others, to do what you dare not do yourself. How few parents are sufficiently aware of this? Or at least sufficiently resolute to practise it? To check every one at the first word, that would praise them before their face. Even those who would not on any account "sit attentive to their own applause," nevertheless do not scruple to sit attentive to the applause of their children? Yea, and that to their face! O consider! Is not this the spreading a net for their feet? Is it not a grievous incentive to *Pride*, even if they are praised, for
what

what is truly praise-worthy? Is it not doubly hurtful, if they are praised, for things not truly praise-worthy? Things of an indifferent nature, as sense, good breeding, beauty, elegance of apparel! This is liable not only to hurt the heart, but their understanding also. It has a manifest and direct tendency, to infuse Pride and Folly together: to pervert both their taste and judgment, teaching them to value what is dung and dross in the sight of God.

18. If on the contrary, you desire, without loss of time to strike at the root of their Pride, teach your children, as soon as possibly you can, that they are fallen Spirits; that they are fallen short of that glorious image of God, wherein they were at first created; that they are not now, as they were once, incorruptible pictures of the God of glory; bearing the express likeness of the Wise, the Good, the Holy Father of Spirits; but more ignorant, more foolish, and more wicked, than they can possibly conceive. Shew them, that in pride, passion and revenge, they are now like the devil. And that in foolish desires and grovelling appetites, they are like the beasts of the field, and watch over them diligently in this respect, that whenever occasion offers, you may, "Pride in its earliest motions find," and check the very first appearance of it.

If you ask, "But how shall I encourage them when they do well, if I am never to commend them?" I answer, I did not affirm this: I did not say, "You are *never* to commend them. I know, many writers assert this, and writers of eminent piety. They say, To commend man, is to rob God, and therefore condemn it altogether. But what say the Scriptures? I read there, that our Lord himself frequently commended his own disciples: and the great Apostle scruples not to commend the Corinthians, Philippians, and divers others to whom he writes. We may not therefore condemn this altogether. But I say, use it exceeding sparingly. And when you use it, let it be

be with the utmost caution, directing them at the same moment, to look upon all they have as the free gift of God, and with the deepest self-abasement to say, *Not unto us! Not unto us! but unto thy name give the praise!*

19. Next to Self-will and Pride, the most fatal disease with which we are born is, *Love of the World*. But how studiously do the generality of parents cherish this in its several branches? They cherish *the desire of the flesh*, that is, the tendency to seek happiness in pleasing the outward senses, by studying to “enlarge the pleasure of tasting in their children to the uttermost: not only giving them before they are weaned other things beside milk, the natural food of children, but giving them both before and after, any sort of meat or drink that they will take. Yea, they entice them long before nature requires it, to take wine or strong drink; and provide them with comfits, ginger-bread, raisins, and whatever fruit they have a mind to. They feed in them *the desire of the eyes*, the propensity to seek happiness in pleasing the imagination, by giving them pretty play things, glittering toys, shining buckles or buttons, fine clothes, red shoes, laced hats, needless ornaments, as ribbons, necklaces, ruffles: yea, and by proposing any of these as *Rewards* for doing their duty, which is stamping a great value upon them. With equal care and attention they cherish in them the third branch of the Love of the world, *the pride of life*, the propensity to seek their happiness in *the honour that cometh of men*. Nor is the love of money forgotten: many an exhortation do they hear, on “securing the main choice;” many a Lecture exactly agreeing with that of the old Heathen,

Si possis, rectè; si non, quocunque modo rem.

Get money honestly if you can; but if not; get money.

And they are carefully taught, to look on Riches and Honour as the Reward of all their labours.

20. In direct opposition to all this, a wise and truly kind parent, will take the utmost care, not to cherish in her children the desire of the flesh, their natural propensity to seek happiness in gratifying the outward sense. With this view she will suffer them to taste no food but Milk till they are weaned: (which a thousand experiments shew is most safely and easily done at the end of the seventh month.) And then accustom them to the most simple food, chiefly of vegetables. She may innure them to taste only one food, beside bread, at dinner, and constantly to breakfast and sup on milk, either cold, or heated; but not boiled. She may use them to sit by her at meals and ask for nothing, but take what is given them. She need never, till they are at least nine or ten years old, let them know the taste of tea, or use any other drink at meals, but water or small beer. And they will never desire to taste either meat or drink between meals, if not accustomed thereto. If fruit, comfits or any thing of the kind be given them, let them not touch it but at meals. And never propose any of these as a reward; but teach them to look higher than this.

But herein a difficulty will arise, which it will need much resolution to conquer. Your servants who will not understand your plan, will be continually giving little things to your children, and thereby undoing all your work. This you must prevent if possible, by warning them when they first come into your house, and repeating the warning from time to time. If they *will* do it notwithstanding, you must turn them away. Better lose a good servant than spoil a good child.

Possibly you may have another difficulty to encounter, and one of a still more trying nature. Your Mother, or your Husband's Mother, may live with you; and you will do well to shew her all possible respect. But let her on no account have the least share in the management of your children. She would undo all that you had done: she would give them their own will in all things. She would humour them to the destruction of
their

their souls, if not of their bodies too. In fourscore years I have not met with one woman that knew how to manage Grand-children. My own Mother who governed her Children so well, could never govern one Grand-child. In every other point obey your Mother. Give up your wills to hers: But with regard to the management of your Children, steadily keep the reins in your own hands.

21. A wife and kind parent will be equally cautious, of feeding *the desire of the eyes* in her children. She will give them no pretty play things, no glittering toys, shining buckles or buttons, fine or gay clothes: no needless ornaments of any kind; nothing that can attract the eye. Nor will she suffer any other person to give them what she will not give them herself. Any thing of the kind that is offered, may be either civilly refused, or received and laid by. If they are displeas'd at this, you cannot help it. Complaisance, yea and temporal interest, must needs be set aside, when the eternal interests of your children is at stake.

Your pains will be well requited, if you can inspire them early, with a contempt of all finery; and on the other hand, with a love and esteem, for neat plainness of dress. Teaching them to associate the ideas of plainness and modesty; and those of a fine and a loose woman. Likewise instil into them as early as possible a fear and contempt of pomp and grandeur, an abhorrence and dread of the love of money, and a deep conviction, that riches cannot give happiness. Wean them therefore from all these false ends: habituate them to make God their end in all things, and innure them in all they do, to aim at knowing, loving and serving God.

22. Again, The generality of Parents feed *Anger* in their children, yea the worst part of it, that is, Revenge. The silly mother says, "What hurt my child! Give me a blow for it." What horrid work is this? Will not the old murderer teach them this lesson fast enough? Let the christian parent spare no pains, to teach them just the contrary. Remind them of the words of our blessed Lord, *It was said of old, An eye for*

an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil. Not by returning evil for evil. Rather than this, if a man take away thy cloak, let him take thy coat also. Remind him of the words of the great Apostle, Dearly beloved, Avenge not yourselves. For it is written, Vengeance is mine: I will repay, saith the Lord.

23. The generality of Parents feed and increase the natural *Falschood* of their Children. How often may we hear that senseless word? "No, it was not *You*; it was not my child that did it: say, it was the Cat." What amazing folly is this? Do you feel no remorse, while you are putting a lie in the mouth of your child, before it can speak plain? And do not you think, it will make good proficiency, when it comes to years of discretion? Others teach them both dissimulation and lying, by their unreasonable severity: and yet others, by admiring and applauding their ingenious lies and cunning tricks. Let the wise parent on the contrary, teach them to *put away all lying*, and both in little things and great, in jest or earnest, speak the very truth from their heart. Teach them that the Author of all falsehood is the Devil, who is *a liar and the father of it*. Teach them to abhor and despise, not only all lying, but all equivocating, all cunning and dissimulation. Use every means to give them a love of truth: of veracity, sincerity and simplicity, and of openness both of spirit and behaviour.

24. Most Parents increase the natural tendency to *Injustice* in their children, by conniving at their wronging each other, if not laughing at, or even applauding their witty contrivances to cheat one another. Beware of every thing of this kind: and from their very infancy, sow the seeds of Justice in their hearts; and train them up in the exactest practice of it. If possible, teach them the love of Justice, and that in the least things as well as the greatest. Impress upon their mind the old proverb, "He that will steal a penny, will steal a pound."

pound." Habituate them to render unto all their due, even to the uttermost farthing.

25. Many Parents connive likewise at the *Ill-nature* of their Children; and thereby strengthen it. But truly affectionate parents will not indulge them in any kind or degree of *Unmercifulness*. They will not suffer them to vex their brothers or sisters, either by word or deed. They will not allow them to hurt or give pain to any thing that has life. They will not permit them to rob Birds-nests, much less to kill any thing without necessity: not even Snakes, which are as innocent as worms, or Toads, which; notwithstanding their ugliness, and the ill name they lie under, have been proved over and over, to be as harmless as flies. Let them extend in its measure, the rule of doing as they would be done by, to every animal whatsoever. Ye that are truly kind parents, in the morning, in the evening, and all the day beside, press upon all your children, to *walk in love, as Christ loved us, and gave himself for us: to mind that one point, God is love: and he that dwelleth in love, dwelleth in God and God in him.*

London, July 12, 1783.



*An Account of Mr. J. V——: in a Letter to the
Rev. Mr. WESLEY.*

[Continued from page 579.]

ON the 5th of October, I wrote as follows: "The Lord poured his love into my soul this morning. I went to Church very happy. I do not know that I ever had the testimony of the Spirit more clear to the forgiveness of sin, than I had this morning of my being cleansed from all sin. When I put the question to my soul, Yea, hath God destroyed sin in me? I felt the Spirit so strongly answer me,

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that I cannot better express the sensation, than by comparing it to what *Elizabeth* felt, when she heard the salutation of *Mary*, The babe leapt in her womb. In prayer, after dinner, I was overcome with what I felt. The love of God came so powerfully upon me, that I could scarcely bear under it. I thought I must have sunk down. A few days after I said, The Lord still blesses me with an increase of his love. I scarce ever go upon my knees but I have very blessed and glorious displays of his love. I feel no doubt, no unbelief, nor (blessed be my God) any thing but pure love. My sole desire is after the living God, and for more of his image. I feel the presence of the Almighty, and his banner over me is love. I long to hear that word, Arise my love and come away!

October 24. O how did the Lord reveal himself to me this day! He gave me the spirit of prayer and supplication. I recapitulated, with joy and thankfulness, the particular mercies received since my conversion, and felt an inundation of love. All yesterday I felt sweet serenity of soul, and this day has been as yesterday, and much more abundant.

Oct. 26. This morning, from half past four till near eight, I spent delightfully in prayer and singing. I found my God most remarkably present. I sung and prayed with tears of love, till my strength was exhausted.

Nov. 16. I was seized with an illness, which terminated in a *Cholera Morbus*. I looked for death every hour; but O, with what transport was I filled! My joy was unspeakable and full of glory. I saw the blessed Jesus ready to receive me. I was sick of love! I cried out in these awful moments, The blood of Jesus Christ truly cleanses from all sin. I felt it, giving glory to God. All the day long Jesus was my joy and my song. The next day my raptures were increased. The name of Jesus, or a thought of him, did so agitate my body, that I thought the vessel must break to set the soul at large! I cried out, "The Love of God will kill me! It is too much. I cannot

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not contain myself!" The raptures of my soul were inexpressible, and my joy insupportable. My tongue was fully employed all day in declaring the loving kindness of the Lord.

Nov. 18. I was apprehensive of death, and was truly happy. In the midst of prayer, these words were applied to my heart, "God, a troop shall overcome him, but he shall overcome at the last." How truly these words were verified the sequel will shew. I told a friend who came in, that I had some trial coming on, and began preparing for battle. About four that afternoon I thought (and only thought) I felt something contrary to love. In an instant I lost sight of God, and Christ, and all consolation. My condition may be conjectured from what I wrote down after this.

Dec. 20. O good Lord, my case is desperate! I am undone for ever! O my God, let this cup pass from me! I cannot stand under my sufferings. Woe is me! Woe is me! O let me lose all my remorse, that I may enjoy a little peace and comfort in this world. O implacable enemy, cursed fiend! Thou sportest with me; I am now in thy hands. O my God, command that he spare my soul. O that I were a dog or any creature but a man! O that I had never seen the light! My soul is sorrowful even unto death. I am the most miserable creature breathing. O pity me! pity me, O my God, my Jesus! All around me is dismal! Look where I will, nothing but horror presents itself; standing, walking, sitting, rolling on the floor! In this state I besought the Lord, but seemingly in vain.

Dec. 11. While at dinner with some friends one day, my soul was surrounded with devils. I thought I was *Bunyan's* Barren Fig-tree. Despair, almost seized me. When my friends were gone out of the parlour, I fell back in my chair, and with my arms extended, body distorted, and eyes up-lifted, I blessed my God, and kissed that hand that seemed to be consuming me for my unfaithfulness. I could only adore. I could

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not blame nor accuse my God. I am amazed that nature could endure so much.

To conclude this year's account. Although I endeavoured to be as useful as my small talent would permit, and lived a life of prayer and self-denial, giving myself up to God, and to the profit of my fellow-creatures; yet Satan was continually driving me on into things beyond my measure, and hissing into my ears that I was "an unprofitable servant." Not discerning the agency of Satan, this, together with an Ague and Fever my body was afflicted with, caused me sore distress, as will appear in the subsequent Account.*

[*To be continued.*]

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The Experience of Mr. ROBERT ROE.

[*Continued from page 582.*]

OCTOBER 17, 1775. After long striving in vain to overcome the world, the flesh and the devil, my Cousin said, You cannot mend yourself; but one drop of Jesu's blood will wash you white as snow. I said, But Christ will not accept me. She said, That is a temptation; how do you know he will not? He has promised to cast no sinner out who comes unto him; only make the trial. Go into private and pray. I did so, and felt a reviving hope. I lifted up my heart and said, Lord I believe, help my unbelief. Yet still I could not cast my soul upon the promises. I thought on my Cousin's letter, and felt those words applied, "Only believe;" and as I was at tea, I felt a strange change in my mind, and a

* We hope the Reader will excuse the small quantity of the Preacher's Life inserted in this Number, as we thought it most proper to break off, in the end of the Volume, with his Experience at the conclusion of a Year.

spring

spring of love to God. These words were most sweetly applied to my soul, "Holy, holy, holy Lord God of Sabaoth;" and I had such a sense of the enjoyment there is in praising God, that I longed to join the heavenly choir. I was amazed suddenly to feel my burden gone, and all my fears and dread. I told my Cousin and Brother what I felt, and they encouraged me to hold fast. I then threw myself upon God and his promises, and sweet peace filled my heart. I said, I know this cannot be a delusion, for I love God, and feel the fruits of his Spirit. I then went with my Brother to *John Barber's*, and we rejoiced together with our dear friends.

Till Saturday 21, I was mostly happy; yet Satan at times would suggest, All is a delusion: and this night I gave way to a reasoning spirit, and was tempted to give up my Confidence. Sunday 22, as Mr. *Simpson* was reading the Church-service, and a Sermon in my Father's dining-room, (for he was at this time hindered from preaching in the Old Church) my love to God increased and kindled into a flame. I longed for all present to experience the same, and indeed they were all much wrought upon. It was a solemn season; my cup ran over; I was filled with joy unspeakable, and exhorted all around, without fear of offending. I told my Father at night, "I am sure the Lord was with us this morning." He said, I *hope* so. I replied, I am *sure* of it, for I felt his presence, and never was so happy in my life. He seemed struck with surprise at my freedom of speech, but gave me no answer. I talked to my Mother and Miss *J*— without reserve, and thought I should soon be the *means* of converting all I conversed with; forgetting the strong prejudices I once had myself. While I remained at *Macclesfield*, I was much comforted and helped forward by the advice of Mr. *S*—, Cousin *R*, — and my Brother, — and by attending the Class-meetings, &c. but I soon began to meet with opposition from many. Some cast bitter and ill-natured expressions at me; some jeered and pitied me as a poor, deluded creature; others were

were struck and affected with the change, and all who loved God truly, rejoiced with me. My Father began to think I had lost my vivacity, &c. He seemed wishful to rebuke me, but was restrained. He believed I was in the right way to eternal salvation, but he feared the censures of the world.

When the time drew near of my appearing again in *Oxford*, it was a damp to my joy. I dreaded the meeting with my former acquaintance who had been snares to me before, lest I should again turn to folly: but the people of God joined often in prayer for me, and I was comforted. In the latter end of November, I set out for *Oxford*, having had a refreshing season at Mr. *Simpson's*, the night before, while joining with his family in prayer; but I felt much grief at parting with my dear christian friends. Brother *Joseph* went with me to *Leek*, and did all in his power to encourage me, and charged me to pray at every Inn on the road, which I did. Brother *Samuel* went with me as far as *Birmingham*, and behaved very kind: there is something very noble and generous in his spirit. On the road afterwards, I had a sweet, calm peace, and a confidence that God would be my keeper. But when I arrived at *Oxford*, having rode all the night, my strength and spirits seemed spent, and I could not refrain from tears, when I thought I was now separated from all my dear friends, and the means of grace, and knew nothing of any one to whom I could open my mind. Yet still I had a secret trust in God. I greatly feared a quarrel with the D——'s family, and heard they were already offended at my not sending a note with my Brother's presents: therefore by the advice of Mr. *H—*, one of the Fellows, I went over, and was surpris'd at being received very kindly. I now dreaded more from their civility, than I did before from persecution, and cried to the Lord to keep the avenues of my heart. Once my S——r, broke out into passion, and called the Methodists a parcel of Coblers and Tinkers, &c. He said, "What good will your College-Education do you, if you ramble after *them*?"

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It is only spending your Father's money to no purpose, &c." But as I made no reply, all was soon calm again, and they were very friendly. After some time, I wrote to my Father for permission to go to London, and obtained his leave. I set off on Friday, December 29, and was kindly received by my Aunt Stockdale.

[To be continued.]

Some Account of SARAH CLAY, written by herself: in a Letter to the Rev. JOHN WESLEY.

[Concluded from page 584.]

YOUR preaching, Sir, was now greatly blessed to my soul, in building me up in my most holy Faith. And the Lord guided me by his blessed Spirit, and gave me a watchful heart. I was driven to many extremes, but the Lord kept me daily on the right side. I found such a hunger and thirst after inward holiness, that it drank up my spirits. The Lord indeed gave me many of the bunches of grapes of the good land. I seldom came to the preaching, but I died away with the power of God: but still it was not the thing I desired. I wanted the bent of backsliding taken away. I wanted to love God with all my heart, and soul, and strength. I wanted my soul to be so united to God, as to become one spirit with him; and that nothing might stand between him and my soul, no not for a moment. For this I mourned in secret places; and one day as I was deeply mourning, the Lord Jesus shewed me the Father. I never knew the worth of Jesus as I did now: my soul was so let into the attributes of God, his love, his mercy, his holiness, his purity; but above all, his strict justice! And now I live devery day as if it were my last; yet-I thought I would live a thousand times more

strict if it were possible. O the love that I felt for the Lord Jesus. Now indeed I saw nothing would have done but that great atonement. For the space of three weeks, my very flesh seemed to crawl upon my bones, with the awfulness of God upon my soul. O how did I long to be lost in the fulness of his love. Indeed I was in sweet distress, I had none to speak to but God. But here I could not rest; I must go on; I had not got that which I had in view. I found no gift or grace could save me, but the Giver himself.

I went on about three months after that, in close walking with God; and one day as I was at home at work, longing and looking for that great salvation, all my natural strength was taken away from me; indeed I was brought to nothing. But, O Sir, where shall I begin, or what shall I say! All words must fail: I must be silent before the Lord. My soul was brought so nigh to God the Father, and so united to him, I could only say, It is finished. He has finished the transgression and made an end of sin, and brought in everlasting righteousness. All the day I could do nothing but say to every one, God is Love, and whosoever dwelleth in love, dwelleth in God, and God in him. My soul was brought into the inner-court; it entered as it were within the veil. Now I knew what that meaneth, "I have written unto you fathers, because you know him that was from the beginning." Now I knew indeed that my soul had cast anchor. I found that rest of lasting Joy and Peace, where all is calm within; I knew all was quietness and assurance for ever. I found the Lord did take away all my unbelief, all my bent to backsliding; I found it as natural to pray as it was to breathe.

This was about two years after I was justified: from that time I have found, that whatever comes from any quarter, whether from men or devils, it is always broad-day between God and my soul. At present, I find nothing stands between, no not for a moment; but still I am a beggar continually, and I must receive out of his bounty, grace upon grace. Methinks
I have

I have yet every thing to learn, and I feel my soul every moment in the school of Christ, waiting to know, and do his will more perfectly. The Lord is continually opening fresh scenes of glory to my soul. I know that while I am, in the body, he will enlarge my soul, and fill it with his fulness, and when I have done receiving, I shall cease to be.

I blessed the Lord from the first time I heard you and your Brother. I knew you were the true Ministers of Jesus Christ; and I never had a desire to hear any other but those in connection with you. I feel a love stronger than death to you all, for your work sake. I hope, Sir, you will not cease to pray for, your dutiful daughter,

SARAH CLAY.



Some ACCOUNT of *Mrs.* CRASK.

MR*S.* Crask. of York, about seventeen years ago, was convinced that she was a guilty sinner. She trembled at the voice of an avenging God. But it was not long before he healed the broken in heart. And the fruit of it appeared from that day, till her spirit returned to God.

During the last ten years of her life, she was a daughter of affliction. But she was persuaded, that all would work together for her good. Indeed soon after her happy change, it pleased God to visit her with a severe fever. In the midst of which Mr. *Wesley* came to York, and was desired to pray with her. He did so. She recovered from that moment; a mercy which she remembered to the day of her death.

Her patience under sufferings was invincible. She was often so straitened in her circumstances as to want, even the necessaries of life. But she would say,

“ Welcome whate’er my God ordain,
 Reproach or poverty, or pain.”

Some years after she had found peace, she saw there was a higher salvation, and resolved not to stop short of it. She reached forth unto the things that are before, until he said, "Be thou clean:" from that hour she lived in the exercise of every christian temper, and enjoyed an uninterrupted witness of Christ reigning in her heart.

A little before her death, one asked her, "How are you?" She answered, "Pure and comfortable. But I have had a sore conflict: I was sometimes afraid, that I should be impatient, or that I should lose my senses. But I cried mightily to God: and he heard and answered me." Seeing one of her children weeping, she said, with uncommon vehemence, "Right eyes must be plucked out. Did not you tell me yesterday, you had given me up? Do not turn coward? Bear this cross boldly, and you will be the better able to bear the next."

One saying to her, "Before next sabbath you will more fully prove what these words mean,

" I see a world of spirits bright,
Who reap the promise there;
They all are robed in spotless white,
And conquering palms they bear."

She said, "It is most likely." Then, with uncommon cheerfulness, she repeated the next lines:

" O what are all our sufferings here,
If, Lord, thou count us meet,
With that enrapturèd host to' appear,
And worship at thy feet!
Give joy, or grief, give ease, or pain;
Take life, or friends away:
But let me find them all again,
In that eternal day."

She added, "It is a shame for us to complain of our crosses, when we are so well supported." Then recollecting some of

Mrs,

Mrs. Hall's last words, "Precious faith!" She said, "Now I prove it precious! It is all in all." We then kneeled down to prayer; after which she said, "My heart was engaged, though my voice failed me. I am sorry my acquaintance did not converse with me more, while I was able to speak for God. I might have been profitable to them: but the opportunity is past: I cannot now speak as I wish to do." However, as long as she had breath, she exhorted all around her, to be bold for God, her complete Saviour. Three hours after, she fell asleep.

York, May 24, 1783.



An authentic Account of the last Moments of VOLTAIRE.

DOCTOR *Tronchin* (having been sent for) found him in the greatest agonies, exclaiming with the utmost horror, I am abandoned by God and man! The Rector of the parish had just quitted the room, (*omni reinfecta.*) On a sudden, before he could be prevented, he seized what was in the chamber-pot, and ate it. This Dr. *T.* related afterwards to all his acquaintance; and added, that he wished all who had imbibed the irreligious tenets of this unhappy man, could have been present at his last scene, as it must have been productive of the best effects. Several of the Coryphæi of the sect endeavoured to prevail with the Doctor to suppress or soften what he saw and heard; but in vain. As long as he lived, he uniformly persisted in giving the same account.

Two persons had undertaken to print a most elegant edition of *Voltaire's* works; but all the French Bishops having represented to the King, the dangerous consequences with which they would be attended to the cause of religion, he has ordered them to be suppressed.

See Gentleman's Magazine for Nov. 1782, page 529.

A Gentleman,

A Gentleman, then in France, adds, When Dr. *Tronchin* first came to Monsieur *Voltaire*, he said, "Doctor, I will give you half of what I am worth, if you can give me six month's life." The Doctor answered, "Sir, you cannot live six weeks." He replied, "Then I shall go to hell, and you will go with me."

And this is the Hero of modern Infidels! This is the Man, whose Works are published here, for the honour of *England!*

*An Extract from A SURVEY of the WISDOM of GOD in
the CREATION.*

[Continued from page 590.]

Of R E P T I L E S.

THE poison of a Rattle-Snake is equally fatal with that of a Viper, and more swift in its operation. For it frequently kills within an hour. The Snake is from ten to fifteen feet long. But whenever it moves in order to bite; the tail begins to rattle; and that considerably loud; so that a man, if he has presence of mind, may easily get out of his way. When he bites a hare, he is observed to lick her all over before he takes her into his mouth: probably, that having moistened and smoothed her skin, he may the more easily swallow her.

It is very remarkable, that he frequently flays under a tree, on which a bird or squirrel is hopping about, with his mouth wide open. And the event constantly is, the creature in a while drops into it. Sir *Hans Sloane* thinks he has wounded it first: and that he then waits under the tree, till the poison works and the animal drops down into the mouth of its executioner.

But

But this is not the case, as plainly appears; from what many have been witnesses of. A Swallow, pursuing his prey in the air, if he casts his eye on a Snake beneath him, waiting with his mouth wide open, alters his course, and flutters over him in the utmost consternation, till sinking gradually lower and lower, he at last drops into his mouth.

To the same purpose is the famous experiment of Dr. Sprenger, mentioned in the *Hamburgh Magazine*. He let loose a mouse on the ground, at a little distance from a common snake. It made a few turns, and squeaked a little, and then ran directly into the mouth of the snake, which all the while lay still, and without motion.

The Rattle-Snake being less nimble than others, would find difficulty in getting its prey, were it not for the singular provision made by the rattle in his tail. When he sees a squirrel or bird on a tree, he gets to the bottom, and shakes this instrument. The creature looking down, sees the terrible eye of the Snake bent full upon it. It trembles, and never attempts to escape, but keeps his eye upon the destroyer, till tired with hopping from bough to bough, it falls down, and is devoured. Indeed the same power is in the Viper. The field-mice, and other animals, which are its natural food, if they have once seen his eyes, never escape, but either stand still or run into his mouth.

But Vipers in general will not eat, after they are under confinement. The Viper-catchers throw them together into great bins, where they live many months, though they eat nothing. It is only a female Viper, when big with young, that will eat during its confinement. If a mouse be thrown into the bin, at the bottom of which forty or fifty Vipers are crawling, among which one is with young, she alone will meddle with it, and she not immediately. The rest pass it by, without any regard, though it be their natural food. But the female, after she has done this several times, will at length begin to eye it. Yet she passes by it again, but soon after
 flops

I was a white oak cut in pieces. Frequently my feet would be growing into two hickary trees; so that it was a terror to me, to think of going to sleep.

[*To be continued.*]

EXTRACTS *from* LOCKE *on* HUMAN UNDERSTANDING;
with short REMARKS.

[*Continued from page 596.*]

Of the Association of IDEAS.

“Sect. 1. **T**HERE is scarce any one that does not observe something that seems odd to him, and is in itself really extravagant in the opinions, reasonings, and actions of other men. The least flaw of this kind, if at all different from his own, every one is quick sighted enough to espy in another, and will, by the authority of Reason, forwardly condemn, though he be guilty of much greater unreasonableness in his own tenets and conduct, which he never perceives, and will very hardly, if at all, be convinced of.

“Sect. 2. This proceeds not wholly from self-love, though that has often a great hand in it. Men of fair minds, and not given up to the over-weening of self-flattery, are frequently guilty of it; and in many cases one with amazement hears the arguings, and is astonished at the obstinacy of a worthy man, who yields not to the evidence of reason, though laid before him as clear as day-light.

“Sect. 3. This sort of unreasonableness is usually imputed to education and prejudice, and for the most part truly enough, though that reaches not to the bottom of the disease, nor shews distinctly enough whence it rises, or wherein it lies. Education is often rightly assigned for the cause, and prejudice is a good general name for the thing itself: but yet, I think, he ought to look a little farther, who would trace
this

this sort of madness to the root it springs from, and to explain it, as to shew whence this flaw has its original in very sober and rational minds, and wherein it consists.

“ Sect. 4. I shall be pardoned for calling it by so harsh a name as Madness, when it is considered, that opposition to Reason deserves that name, and is really Madness; and there is scarce a man so free from it, but that if he should always, on all occasions, argue or do as in some cases he constantly does, would not be thought fitter for Bedlam, than civil conversation. I do not here mean, when he is under the power of an unruly passion; but in the steady, calm course of his life. That which will yet more apologize for this harsh name, and ungrateful imputation on the greatest part of mankind is, that enquiring a little by the bye into the nature of madness, B. 2. C. 11. Sect. 13, I found it to spring from the very same root, and to depend on the very same cause we are here speaking of. This consideration of the thing itself, at a time when I thought not the least on the subject which I am now treating of, suggested it to me. And if this be a weakness to which all men are so liable; if this be a taint which so universally infects mankind, the greater care should be taken to lay it open under its due name, thereby to excite the greater care in its prevention and cure.

“ Sect. 5. Some of our Ideas have a natural correspondence and connexion one with another: it is the office and excellency of our Reason to trace these, and hold them together in that union and correspondence which is founded in their peculiar beings. Besides this, there is another connexion of Ideas wholly owing to chance or custom; ideas that in themselves are not at all of kin, come to be so united in some mens minds, that it is very hard to separate them, they always keep in company, and the one no sooner at any time comes into the understanding, but its associate appears

with it; and if they are more than two, which are thus united, the whole gang, always inseparable, shew themselves together.

“ Sect. 6. This strong combination of Ideas, not allied by nature, the mind makes in itself either voluntarily, or by chance; and hence it comes, in different men, to be very different according to their different inclinations, educations, interests, &c. Custom settles habits of thinking in the understanding, as well as of determining in the will, and of motions in the body; all which seem to be but trains of motion in the animal spirits, which once set a-going, continue in the same steps they have been used to, which by often treading, are worn into a smooth path, and the motion in it becomes easy, and as it were, natural. As far as we can comprehend thinking, thus Ideas seem to be produced in our minds; or if they are not, this may serve to explain their following one another in a habitual train, when once they are put into that tract, as well as it does to explain such motions of the body. A musician used to any tune, will find, that let it but once begin in his head, the Ideas of the several notes of it will follow one another orderly in his understanding, without any care or attention, as regularly as his fingers move orderly over the keys of the organ to play out the tune he has begun, though his unattentive thoughts be elsewhere wandering. Whether the natural cause of these Ideas, as well as of that regular dancing of his fingers, be the motion of his animal spirits, I will not determine, how probable soever, by this instance, it appears to be so: but this may help us a little to conceive of intellectual habits, and of the tying together of Ideas.

[*To be continued.*]

Extra



Extracts from Mr. Bryant's Analysis of Ancient Mythology.

Of ANCIENT HEROES.

[Continued from page 596.]

THE name of *Cadmus* is as famous as any of the foregoing: and the time of his arrival in *Greece*, is looked upon as a fixt æra. He is said to have introduced letters into *Greece*. But I am persuaded no such person ever existed, as his whole story is full of inconsistencies. No single person could possibly have gone through so many regions, or have effected what is attributed to him. Certainly then the travels of *Cadmus*, like those of *Osiris*, *Perseus*, and *Sesostris*, relate to Colonies, which at different times went abroad. *Cadmus*, was one of the names of *Osiris*: so were both *Europa* and *Harmonia*. They were titles of the deity, assumed by Colonies which settled under those denominations. All who embarked under the same title, were in after-times supposed to have been under the same leader: and to him was attributed the honour of every thing which they performed. *Cadmus* was also one of the titles of *Hermes*, and the same as *Thoth*. He may principally be esteemed *Ham*, whom his posterity looked up to as the Sun, and worshipped under his titles. The Sun was stiled *Achad*: *Cadmus* is a compound of *Achad-Ham*, rendered by the Greeks *Academos*, and contracted *Cadmus*. From him the *Academia* at *Athens* was named. The story then of *Cadmus* and *Europa*, relates to people from *Egypt* and *Syria*, who at various times settled in various countries. *Cadmus* first introduced the worship of the Serpent into *Greece*, yea and *Egypt* itself.

A twofold

A twofold Colony of Cadmians came both from Egypt and Syria; from Egypt first, and then from Syria. They spread through many countries, in all which they introduced the worship of the Serpent, who in Syria had the title of *Bel*, *Baal*, and *Belial*, and was the same with *Ofris*. And hence they were called *Ophites* and *Hivites*, which is one and the same name.

The *Cuthites* are always represented as great travellers, and propagating every where the worship of the Sun and of Fire; and at the same time of the Serpent. In all these particulars they agreed with the *Cadmians*, who were doubtless the same people. They all came ultimately from *Babylonia*, or the land of *Ur*. What preceded the arrival of the *Cadmians* in these parts, is utterly unknown.

[*To be continued.*]



An Extract from a Book entitled, FREE THOUGHTS on the BRUTE-CREATION: by John Hilldrop, D. D.

[*Concluded from page 598.*]

39. **A**ND this opens to us a new scene of wonder and love, worthy the most serious attention of a religious mind, That there shall be an *universal restitution* of all that fell by *Adam's* transgression; when all that was lost in the *first Adam* shall be renewed in the *second*. That there shall be *new heavens* and a *new earth*, which shall be the habitation of righteousness, God has plainly promised by the mouth of all his holy Prophets. And if the whole material world shall be restored to its primitive perfection, there must be of consequence a renovation of all the various productions of fruits, flowers, animals, and all different inhabitants of the several regions of nature. All nature shall put off the corruption,

corruption, deformity, darkness and confusion of their present state, and be restored to the purity, splendor, and beauty of their first creation.

40. I suppose you will reply, that all those passages of Scripture which are brought in support of this doctrine, represent only the mighty change that was to be introduced into the moral World by the preaching of the gospel. Let it be granted, that those magnificent descriptions which the Scriptures give of the redemption of the World, and renovation of Nature, have a primary regard to the human nature; yet that it does not exclude the other parts of the creation, is equally certain. When we consider that the whole system of nature were partakers of the original happiness, that every part of the animal and vegetable world, received through our first parent such divine communications of life, light, and glory, as were necessary to compleat their happiness, which entirely depended upon his obedience; that by his transgression he forfeited, for them as well as for himself, the favour of his Maker; it is natural to conceive, that as the whole animal creation suffers with their sinful, unhappy lord and master, so they shall with him, in due time, recover their lost happiness; that the redemption and glorification of the one, will be the redemption and glorification of the other; that as they, as well as we, fell *in* and *by* the transgression of the first Adam, so they, as well as we, shall be restored by the meritorious obedience of the second, which the royal Psalmist plainly declares, Psal. xxxvi. 6, *Thou Lord, shalt save both man and beast.* And by parity of reason we may conclude, that the vegetable as well as animal creation, shall have their proportionable degrees of the same glory; so that all the original blessings implanted in the vegetable world at the first creation, shall be restored again.

41. The Certainty of this grand event, is plainly and fully attested by St. Paul, Rom. viii. 19, 20, 21, 22.

There

There is an expression in ver. 22. which may be justly considered as an infallible key to the Apostle's whole meaning. That is, *that the whole creation groaneth and travaileth in pain together till now.* Now, it is plain, that the *creation, which groaneth and travaileth is that very creature who waiteth for the manifestation of the sons of God; and shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.* Whatever part of the creation, therefore, suffers under any kind or degree of imperfection, may be justly considered as *groaning and travailing in pain*, and by consequence as candidates for redemption and immortality. Now, no part of the creation is exempted from *the bondage of corruption*; so no part shall be excluded from the *universal deliverance*; so that whatever suffers by the fall, shall be restored *into the glorious liberty of the sons of God.*

42. I shall now give you a plain paraphrase of the passage. "The struggles and distresses of the visible creation are strong indications of an universal degeneracy, from which they seem to labour and sigh for deliverance, and which they shall certainly obtain at the glorious appearance of their great Redeemer, who shall come with his angels, to triumph over sin and death, to repair the ruins of fallen nature, and establish the kingdom of God upon this very earth, in which his will shall be done as it is in heaven. For the vanity and misery under which they now groan, was not the effect of any transgression of their own, but was brought upon them by our first parents, but under a certain hope of redemption, by the all-sufficient merits of our Lord Jesus Christ, who is their Saviour as well as ours; when he shall have accomplished the number of his elect, and begun to establish his kingdom: then shall the whole visible creation be restored and be partakers of the blessings and glories of the kingdom of God. At present we see the whole creation subject to vanity and death, from which, like a woman in travail, it labours to be delivered, but has not strength to bring forth,
nor

nor can hope for deliverance till the great Redeemer shall restore whatever has been decayed."

43. That the Brue-Creation are interested in this great event, is attested by many prophecies of the Old Testament. Thus, Isa. xi. 6, 7, 8, 9, speaking of the peaceful and glorious reign of the Messiah, illustrates it in a particular manner, by the harmony that shall be restored through the whole animal creation. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together, and a little child shall lead them. And the cow and the bear shall feed, their young-ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den: they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." So again, chap. lxxv. 25, "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat; they shall not hurt nor destroy in all my holy mountain, saith the Lord." The Prophet Hosea foretels the same thing, chap. ii. 18, "In that day will I make a covenant for them with the beasts of the field, and the fowls of heaven, and with the creeping things of the ground," who shall lose the malignity, which was employed to scourge and punish their rebellious lord; all the enmity of the creatures shall cease; the discordant motions of the elements shall be entirely swallowed up in universal harmony, peace and love. *And the glory of the Lord shall endure for ever: the Lord shall rejoice in his works,* Psal. civ. 51.

gamy, "That this permission was given by *Moses*, because of the *hardness of their hearts*, sufficiently intimates that the Mosaic indulgence doth not amount to an approbation, but signifies only a bare toleration, exempting from civil punishment."

21. And now let Mr. *Madan* take the side he likes best. Let him either give up his whole argument from the law of *Moses*, in favour of Polygamy, and allow us to believe (as he says of Divorce, Vol. 2. P. 12, "That these are things peculiar to the Jews at that time, and cannot concern us, because as we live under the general law against Polygamy, delivered, Gen. ii. 24, which equally binds all mankind, it is most assuredly unlawful for us to marry more wives than one." Or let him allow us to plead for Circumcision and Divorce on the same footing. To this dilemma we tie him down, and defy him to avoid one side or the other of it. As to example, though I reverence in many things, the character of *Abraham*, *Jacob*, *David*, *Solomon*, and some other Polygamists, mentioned in the Old Testament; and though I believe the two former of them *Abraham* and *Jacob*, were both led into Polygamy undesignedly, when they intended nothing less, *Abraham* by his unthinking wife, through her over eager desire of a child, and *Jacob* by his crafty and idolatrous father-in-law, *Laban*, in whose country Polygamy seems to have been customary, and who wished to have both his daughters married to this prosperous man; and though I think, they were all influenced by a desire of multiplying the holy seed, which rendered their case somewhat excuseable; yet I believe they are not wholly to be defended in thus deviating from the original law of marriage; any more than some of them are to be defended in deviating from the original law of truth, decency and love, in their equivocating, lying, acting the madman, or cursing their enemies, of which one might give several instances. But we have cause to be thankful that we live under a better dispensation, attended

with clearer light and greater privileges, and pregnant with brighter examples, and may wonder Mr. *Madan*, a Preacher of the gospel of Christ, should be so little acquainted with that œconomy, of which he is a minister, as not to know, that though *the law made nothing perfect, yet the bringing in of a better hope did*: and that gospel purity is by no means to be measured by Jewish attainments. What is it to us what *Jacob*, *David* or *Solomon* did under their twilight dispensation? So far as they did right, it is our duty to follow them; but wherein they did wrong they are no examples to us.

22. As to the instances Mr. *Madan* produces of God's blessing some of these after-marriages, as much as the first, and the second women, being some of them, chosen to be the ancestors of Christ, if this argument proves any thing, it will prove too much: it will prove the lawfulness of incest, adultery and murder; for it may be said on this ground, *Judah's* incest with his daughter *Tamar*, was so owned and approved by God, that she brought forth twins in consequence of that act, one of whom was the Ancestor of Christ; and *David's* taking *Bathsheba*, though attended with the murder of *Uriah*, was so countenanced and blessed by God, that she was chosen in preference to all *David's* wives to be the mother of *Solomon*, both an eminent type and progenitor of Christ, and also, save in the matter of Polygamy, the wisest King that ever lived, so that there would be no end of this way of arguing. It might be carried any length. Allowing then Mr. *Madan* to make the best of this argument, it will only prove, that those who in that shadowy dispensation, influenced by custom (to which unhappy *Lamech* had given birth) practised it, did not knowingly and wilfully commit sin, and therefore not rejected by God. But it will never prove, that it is equally excusable, and may be practised with as little blame under a clearer and more perfect dispensation, wherein the law of Marriage, that was from the beginning, being fully explained by Christ, is better understood.

23. Inasmuch

23. Inasmuch as the superior glory of the Christian dispensation above the Jewish, is a subject of which our Author has little or no knowledge; and inasmuch as his ignorance of it, is at the bottom of all the destructive errors maintained in these volumes, I beg your patience, Sir, while I dwell a little upon it, referring those who desire further information, to Mr. Fletcher's Checks, and to your Sermons and Tracts on the subject.

As to the Mosaic dispensation, it is represented every where in the Scripture as imperfect. God declares by his prophet, that *he gave them statutes which were not good and judgments that were not righteous.* St. Peter affirms, *it was a yoke which neither they nor their fathers could bear.* St. Paul affirms, *it could not make the comers thereunto perfect, that it could not perfect the worshipper, as pertaining to the conscience, and that there was a disannulling of the commandment, going before, because of the unprofitableness of it, for that the law made nothing perfect.* He assures us that if the first covenant had been faultless, no place would have been found for a second, but finding fault with this, he says, *Behold the day is come, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant which I made with their fathers, when I took them by the hand to bring them out of the land of Egypt.* And referring to the time when this covenant should take place, the Lord declares by the Prophet Zechariah, *He that is feeble among them at that day shall be as David, and the house of David as God, (viz. conformed to God) as the angel of the Lord before them.* And no wonder, for the Holy Ghost was not then fully given, either as a spirit of truth or of holiness, because Jesus was not then glorified. But as soon as the gospel dispensation was completed and the spirit fully given, then, *what the law of Moses could not do, in that it was weak through the flesh, God having sent his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of the law might be fulfilled in those who walk not after the*

the flesh, but after the spirit. And examples appeared, such as were not to be found in former times, men who could say in their measure, *As he was so are we in this world; and Be ye followers of us as we also are of Christ.*

24. Therefore when he asserts, p. 327, and again, p. 346, "That the idea of Christ's setting up a more excellent law, than that contained in the books of *Moses*, is replete with folly and blasphemy; and p. 328, that it "goes beyond folly and borders on madness;" and p. 300 calls it, "horrible blasphemy," it is plain he neither understands what he says, nor whereof he affirms; and it is well for him, that blasphemy against the Son of man may be forgiven. Indeed the whole plan adopted by our Author of explaining, not the *Old Testament* by the *New*, (which has been the common method) but the *New* by the *Old*, as it is quite new and extraordinary, so it reflects a dishonour upon Christ and his Apostles not to be endured by Christians. For it implies, that instead of answering the character given of them, as casting light upon a dark dispensation, by supplying what was wanting to complete the revelation of God's will to mankind, they *darkened counsel by words without knowledge*, uttering nothing but what had need to be carried to the Old Testament for explanation. On this plan it may be asked, Whereto then, serveth the Gospel? What valuable end does this *second* and *after* part of divine revelation answer? It seems, it neither teaches any new doctrine nor explains any formerly taught. What use then shall we make of it? Nay, but inasmuch as the New Testament was given *after* the Old, and was intended to be a *fuller* and *clearer* discovery of God's will to mankind, it would be much more consonant with reason and truth to retort our Author's argument, and to say, "Let us Christians carry what we hear from Mr. *Madan* concerning Polygamy, to the *New Testament*: if it exactly tallies with that, we may be sure it is a right interpretation of the *Old*; if otherwise, it must be false; because the mind of God can never vary, disagree

agree with, or contradict itself." This we shall accordingly do, by and by, and as we shall undoubtedly find it prohibited in the *New Testament* we may, according to our Author's reasoning, conclude from thence that it is also forbidden in the *Old*.

25. As to what he affirms, p. 169, "That *David* died as really a Christian-believer as *St. Paul* did," I beg leave to dissent from him, and impute his assertion to his want of a better acquaintance with that Gospel of which he is a Minister. The truth is, *David* was not a Christian-believer at all; he was a Jewish-believer, and no more. He believed in a Messiah to come, and like all the Old Testament saints, only saw the promises afar off, even the promise of Christ to come in the flesh, and the promise of the great effusion of the Holy Ghost. But the case is different with Christian-believers; they believe in Christ already come, who hath loved them, and given himself for them; they have received the gift of the Holy Ghost, *Christ liveth in them, and the life they live in the flesh, is by faith in the Son of God*. Now if Mr. Madan will prove any thing to the purpose by example, he must shew us some of these practising polygamy, and if he can shew us further, that God approved of them in it, we will then, and not before, conclude ourselves to be at liberty to go and do likewise. As for the Old Testament saints, they are no examples to us in doubtful cases, nor can any thing be proved to be lawful for us because they did it, till it is proved *first*, that God approved of them in what they did, as acting according to the best light of their dispensation; and *secondly*, that our dispensation does not exceed theirs in light and glory. Till Mr. Madan therefore has proved these two points, I shall beg leave to dismiss his whole reasoning from their example as of no weight at all in this controversy.

I am, Rev. Sir, your Servant in Christ,

J. BENSON.

[To be continued.]

The

The True ORIGINAL of the SOUL.

C H A P. X.

Natural reasons, proving the soul's propagation.

[Concluded from page 606.]

WE have proved the soul's propagation, by testimonies and reasons out of Scripture: now we are to proceed to natural reasons.—As to the opposite opinion, it is not only contrary to Scripture and Reason, but also to the whole order of nature, and of all God's extraordinary works. For although the supreme goodness of God would not content itself without producing more good, for which cause he created the world: yet for as much as his essence is chiefly manifested in the virtues which are essential to himself only, and the end of all his works is to manifest himself, which as it is the greatest good, is his greatest glory: he therefore could not without disparagement to his own excellency, work always immediately in the matters of his creatures, as in creating new substances of nothing, but only in bringing to a higher perfection, by qualifying them with his own essential virtues, so far as the creature is capable: and for this cause, at their first creation he disposed all things in such order, that they might persist of themselves, without his immediate working any more in their matter or substance, which order we call nature.

And it pleased the wisdom of God to make choice of this course, not only for the former reason, namely because it was most fit for the excellency of his nature, which might work no more in the substance of his creatures than needs must: but also for the meanness of ours, which requires his working by means, after a natural order, proportionable to that reason he hath given us (which only our nature was capable of) the better to manifest himself unto us.

Again,

Again, that so he might propagate his church of mankind successively by the course of nature, who thus according to his decree might, and did all fall most fitly and justly in one Adam by nature; as they are restored again most fitly and justly in another Adam, Christ Jesus, by grace.

And lastly, that he might not work perpetual miracles, which only manifest his power, one of the meanest of his attributes: which yet is so fully manifested without it, in the first creation of all things of nothing, and still preserving them.

By this mediate manner of God's working, I mean the rules of nature, and that order which God instituted for all creatures in the beginning: it is impossible that Adam should be our father and we his children, if we have not our whole man, as well soul as body from him. For if we receive only the least part of ourselves, that is, our bodies from him, then he doth not beget a man, that is to say, a reasonable creature, but only I know not what formelefs matter or dead carcase: for such an uncouth thing is the body without the soul: and though a soul comes afterward from another, that is nothing to the parents, for they beget only the former: and if man does not beget the whole man, he cannot possibly be said to be a father to the whole man.

Nay, man would then be so far from being a father to the whole man, that he could be father to no part of him. For he can be put partly a father that begets but part of a creature, and so not a whole father to any part. And if fatherhood consists especially in giving the soul, and that comes only from God, He only is a father to the whole man: yea, is not there much more reason to say, God only is our father, because the soul, the more noble part, comes from him; than that Adam is, because the baser part, the body comes from him.

And thus he cannot be father to our bodies, unless to our souls also: yea, it is impossible in nature, that he should beget any thing without the soul.

If therefore man doth not propagate the soul, together with the body, he cannot propagate any thing but a mere nullity, viz. nothing at all.

Again, If man cannot beget man, he is herein inferior to brute beasts, yea, even the basest creatures, who can propagate their like.

Neither is it without force, that children are ordinarily like their parents, and not only in the features of the body, but in the faculties of the mind also. Now though all souls be essentially alike, and this is not always true, neither in soul nor body, for divers reasons, yet since it is true in both for the most part, it appears that the parents have more in generation, than the body; yea, so much as the whole man is ordinarily like the parents, so much is the whole man propagated from him.

I conclude therefore first, that the soul is neither immediately created by God of nothing, nor yet merely propagated by man without his immediate power: but that he hath instituted a natural order whereby the whole man begets the whole man, both soul and body, and as well the one as the other. Not the soul the body, nor the body the soul, neither the soul the soul alone, nor the body the body alone, yet in this order, the soul begets the soul only immediately, but mediately by the body: and the body begets the body only immediately; but mediately by the soul. And thus man propagates the whole man as well as other creatures: although the immediate power of God concurrereth.

From this natural, yet divine beginning, I also conclude the immortal nature of the soul. For seeing it is not produced by the power of nature alone, nor yet made of matter, but spiritual both for matter and manner, wherein it excelleth all other creatures, though united, through God's institution, to the natural generation: it follows, of unavoidable necessity, that it is immortal, though we go no higher than the rules of nature.

Hence

Hence also I conclude, that all Adam's offspring are infected with that stain of nature which he contracted by sin; which is propagated from parents to children, together with the whole man, the subject thereof; and that without any fault in God, it being our act and not his, our sinful soul proceeding not from him, but our sinful parents, and so not being corrupted by him, but by ourselves in Adam.

And lastly, hereby also appears the purity of Christ's incarnation, who, though he were true man like unto us, and made of the same substance both for soul and body, yet he was not propagated after the common manner of men, to avoid that infection of sin which we receive in propagation.

Now if any cannot conceive, how the soul should minister any matter to the producing of another, no more can we conceive how it can be united with the body, the one being as hard to conceive as the other. But since I see the one is, I believe the other may be. And further I add, that though this did seem to disagree with reason, yet we ought rather to believe it than the other which we plainly see disagrees with religion. But to conclude, let us not be so vainly curious to enquire, of that which we cannot certainly know, let us content ourselves awhile not to reason, but to believe; and shortly all these things shall be revealed unto us.



An Extract from Mr. BAXTER's Certainty of the WORLD of SPIRITS: fully evinced by unquestionable Histories of Apparitions, Witchcrafts, &c.

[Concluded from page 607.]

A Letter concerning an Apparition at Belfast: by Mr. Emlin, a worthy Preacher in Dublin.

THERE having been a long contest between *Lemuel Matthews*, Archdeacon in the county of *Down*, and *Claudius Gilbert*, Minister of *Belfast*, about their right to *Drumbeg*, a

small parish near *Belfast*; it proved troublesome to the parishioners, who paid their dues to Mr. *Gilbert*, the Incumbent; but the Archdeacon claimed it to be paid to him also, for which he procured a warrant; and in the execution of it by his servants, at the house of one *Charles Loftin*, they offered some violence to his wife who refused entrance, who died of the injury a few weeks after; but she being an infirm woman, little notice was taken of her death, till some time after, by her strange appearance to one *Thomas Donelson*, (a spectator of the violence done to her,) she affrighted him into a prosecution of *Robert Eccleson*, the criminal. She appeared divers times, but chiefly upon one Lord's-day evening, when she fetched him, with a strange force, out of his house into the yard, and fields adjacent. Before her last coming, (for she did so three times that day) several neighbours were called in, to whom he gave notice that she was again coming, and beckoned to him to come out; upon which, they went to shut the door, but he forbade it, saying, that she looked with a terrible aspect upon him when they offered it: but his friends laid hold on him and embraced him, that he might not again go out; notwithstanding which, (a plain evidence of some invisible power) he was drawn out of their hands in a surprising manner, and carried abroad into the field and yard as before, she charging him to prosecute *Eccleson*; which voice, as also *Donelson's* reply, the people heard though they saw no shape. There are many witnesses of all this yet alive, particularly *Sarah* the wife of *Charles Loftin*, son to the deceased woman; and one *William Holyday* and his wife, &c.

Upon this, *Donelson* deposed what he knew, before Mr. *Randal Brice*, a Justice of the Peace, and confirmed all at the assizes at *Down*, in the year 1685, as I remember; where the several witnesses were sworn, and their examinations were entered in the records of the said assize, to the amusement and satisfaction of all the country, and of the Judges, whom I have

have heard speak of it at that time with much wonder; in-
 much that the said *Eccleson* hardly escaped with his life, but
 was burnt in the hand.

The said *Donelson* is yet living in the same place, with the
 other witnesses.

All this I heard spoken of myself, with universal amaze-
 ment, at the time when transacted; and I should not have
 been beholden to any to have believed this relation who had
 been at the trial at *Down*.

THOMAS EMLIN.



THOUGHTS *on the Writings of Baron SWEDENBORG.*
Of the HOLY GHOST.

[*Concluded from page 614.*]

22. **M**ANY of the preceding errors are not small; neither
 are they of little importance. But of far greater
 importance are the accounts he gives us, "Concerning
 heaven and hell." I have now his treatise on this subject
 lying before me: a few Extracts from which I shall lay
 before the Reader.

"Many learned Christians, when they find themselves
 after death in a body, in garments, and in houses, are in
 amazement."

And well they may be: since the Scripture gives us not
 the least intimation of any such thing.

"I have conversed with all whom I knew in the body,
 after their departure from it: with some, for months, with some
 a year: and with many others, in all, I suppose a hundred
 thousand; many of whom were in heaven, and many in hell."

Perhaps, in a course of years, the Gentleman of Argos,
 might see one hundred thousand aétors.

"Spirits are men in human form: and still they see, hear,
 and enjoy their senses."

"When

“When they enter the other world, they retain the same face and voice that they had before. But after a time, these are changed, according to their predominant affection, into beauty or deformity.”

“As soon as they arrive, all who were relations, friends, or acquaintance before, meet and converse together, having a perfect remembrance of each other. But they are soon parted, according to the different lives they had led, and no more see or know one another.”

“Arians find no place in heaven, but are gradually divested of the power of thinking right on any subject. At length they either become mutes, or else talk foolishly, moping about with their arms hanging down before them, like paralytics or idiots.”

“When a man dies, he is equally in the body as before, nor is there to all appearance the least difference; only it is a spiritual body, freed from all the grossness of matter. So he seems to himself to be as he was in this world, and knows not as yet that he has passed through death. He possesses every outward and inward sense that he possessed before; and he who took delight in studying, reads and writes as before. He leaves nothing behind him, but his earthly covering: he takes with him his Memory; retaining all that he ever heard, saw, read, learned, or thought in the world, from his infancy to his leaving it.”

Who is able to reconcile this, either with Scripture, Philosophy, or Common Sense?

“After death the examining Angels inspect a man’s face, and commence their inquest; which begins at the fingers of each hand, and is from thence continued throughout the whole body.”

Was ever so odd a thing imagined, as this examining spirits from the fingers ends?

23. “The new comers are tried by good spirits. They are known from turning themselves frequently to certain points

points of the compass, and from taking the ways that lead thereto, when they are left alone."

"Men eminently holy are taken to heaven immediately after death, and men eminently wicked, cast into hell. But most spirits go through three states, before they enter either hell or heaven."

"In the first, men do not know that they are dead. This may continue a week, a month, a year. Men and their wives commonly continue together a longer or shorter time, according as they agreed in this world. But if they had lived in variance, they usually break into strife and quarrelling, even unto fighting. Yet they are not totally separated, till they enter their second state."

"The second state is their inferior state, in which both the good and bad, being stript of all disguise and all self-deceit, see and shew what spirit they are of."

"The third state is a state of instruction for them to go to heaven."

"But few spirits go to heaven, till they have undergone Vastation. This is performed in subterraneous places, where some pass through very painful discipline. Here they are divested of all earthly affections, without which admission into heaven would be attended with danger. The region appointed for vastation is under the feet, and surrounded with infernals. Evil spirits are employed in the vastations of the good."

Then the wicked do not cease from troubling, neither are the weary at rest!

How exceeding small is the difference, between the Romish, and the Mystic purgatory?

24. "Spirits that desire to go to heaven are told, that God denies entrance into heaven to no one; and if they desire it, they may be admitted into it and stay there. Some of them accordingly were admitted. But no sooner did they enter, than they were struck with the influx of the heavenly light,
and

and seized with such a heart-felt agony, that they were racked with infernal pains, and being mad with anguish, cast themselves down headlong."

"Sometimes hypocrites insinuate themselves into heaven. But they presently feel an inward anguish, on which they cast themselves headlong into hell among their fellows."

But how did they pass the *great gulph*? Is it filled up since the time of Dives and Lazarus?

25. Let us now consider what account the Baron gives of the *inhabitants* of heaven.

"God sometimes appears in heaven in an Angelical form, but commonly as a Sun: not horizontally or vertically, but before the face of the Angels, in a middle attitude. He appears in two places, in one before the right eye, in the other before the left eye. Before the right, he appears as a perfect Sun; before the left, as a bright Moon, of the same size with our Moon, and surrounded with many lesser Moons."

How agrees this poor, low, childish account, with that grand one of the Apostles, *Who dwelleth in the light which no man can approach, whom no man hath seen, or can see*, 1 Tim. vi. 6. No nor *Men*. *Angels* as the Baron calls them.

"There is not an angel in heaven that was created such, nor a devil, that was once a good angel: but all the angels and all the devils were formerly men upon earth."

This grand position of the Baron which ruins all his works, That "all angels and devils were once men," without which his whole hypothesis falls to the ground, is palpably contrary to Scripture. We read in the 28th chapter of Job, *When I laid the foundations of the earth, the morning stars sang together, and all the sons of God shouted for joy*. But man was not yet created. Therefore these sons of God were not, nor ever had been men.

On the other hand, we read, 2 Cor. xi. 3, *The serpent*, that is, the devil, *beguiled Eve through his subtilty*. But this devil could not have been a man: for *Abel*, the first man that died, was not yet born.

"The

“ The angels are of both sexes, and there is marriage in heaven as well as on earth. Their beatitudes of spiritual conjugal love may be reckoned up to many thousands.” How is this consistent with our Lord’s words, *In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven?* Matt. xxii. 30.

“ The angels are not always in the same state, with regard to love and wisdom. Sometimes their love is intense, sometimes not. When it is lowest, they may be said to be in the shade and in the cold, as their brightness is obscured, and their state unjoyous. They are eclipsed and in a joyless state; otherwise they would be carried away by self-love.”

What! Can the angels in heaven be “carried away by self-love!” Then they may drop into hell.

“ The angels of the highest heaven are naked, because they are in perfect innocence.” (I thought all the angels had been in perfect innocence!) “The next in flames-coloured robes, the lower, in white.”

“ The angels of an inferior heaven cannot converse with those of the superior. Neither can they see them when they look up, their heaven being veiled as it were, with a dark mist. Nor can the superior angels converse with them, without being deprived of their wisdom.

“ Divine influx passes from God to man through his forehead: from the lower angels, all round from his forehead and temples; from the highest angels, through the back part of his head.”

26. It would be tedious to point out the particular oddities and absurdities in the preceding account. It may suffice to remark in general, that it contains nothing sublime, nothing worthy the dignity of the subject. Most of the images are low and mean, and earthly, not raising, but sinking the mind of the reader: representing the very angels of God in such a light, as might move us not to worship, but despise them. And there is a grossness and coarseness in his whole description of

the invisible world, which I am afraid will exceedingly tend to confirm rational Infidels in a total disbelief of it.

27. But the most dangerous part of all his Writings I take to be the account which he gives of hell. It directly tends to familiarize it to unholy men, to remove all their terror, and to make them consider it, not as a *place of torment*, but a very tolerable habitation.

“ In hell, says he, there appear bats and owls, and likewise wolves, tigers, rats and mice: and there grow thorns and thistles, briars and brambles. But these sometimes disappear: and then nothing is to be seen but heaps of stones, and sens full of croaking frogs.”

Yes, much more is to be seen, in his Treatise of Heaven and Hell. Hear his own words.

“ I was allowed to look into the hells. (there are three hells, as well as three heavens) Some of them appeared like caverns in rocks, first proceeding far horizontally, then descending either perpendicularly, or by windings to a great depth. Some resembled the dens of wild beasts: others the subterraneous works in mines. Most of them are of three degrees of descent; the uppermost dark, the lowest of a fiery appearance: In some hells appear, as it were ruins of houses, in which infernal spirits skulk. In the milder hells are a kind of rude cottages; in some places like a city with streets and lanes, inhabited by infernal spirits, that live together in hatred, quarrellings, and fighting even to blood, while in the streets thefts and robberies are committed. There are also gloomy woods in which the spirits wander like wild beasts, and caves, into which some, when pursued by others, fly for refuge. Moreover there are sandy deserts, with ragged rocks and scattered cottages. And to these deserts the worst spirits are at last driven.”

28. But how does this agree with what we read in the Scripture, concerning hell-fire?

The

The Baron answers. "Hell-fire is not a material fire, but it is the love of self and the world, together with all the inordinate passions and evil concupiscencies springing therefrom. They who are in hell have no sensation of heat or burning, but only such kind of heat as inflames their evil passions. But this heat is turned into intense cold, on any influx of heat from heaven. At such times the infernals are seized with a convulsive shivering, like people in an ague fit."

It was said, "Evil spirits cast themselves into hell of their own accord. How does this come to pass? There exhale from hell into the world of spirits certain fetid vapours, which evil spirits are greedily fond of. For as was the sin which each was fond of in this life, such is the stink of which he is fond in the next. Thus they that had perverted divine truths, delight in urinous smells: misers in such smells as proceed from swine and putrifying flesh: while such as lived in sensual pleasures, find their gratification in ordure. And hence we may perceive, whence melancholy and lowness of spirits proceed. Those spirits that delight in things indigested and putrid, such as meats corrupted in the stomach, hold their confabulations in such sinks of uncleanness in man, as are suitable to their impure affections. These spirits are near the stomach, some higher, some lower, and occasion uneasiness of mind. But this anguish, those who know no better ascribe to disorders of the stomach or bowels."

But to return. "From every particular hell, exhale effluvia from the qualities of the spirits therein. These striking the senses of those that are of similar affections, excite in them the most grateful perceptions. They presently turn to the quarter whence those effluvia rise, and hasten to be there. On their first arrival, they are received with a shew of kindness. But it lasts only a few hours. Then they are vexed all manner of ways. And these miseries are called *Hell-fire*."

“*Gnashing of teeth* means, the various disputes and wranglings of such as are in error.”

How egregiously trifling is this account! So puerile, so far beneath the importance of the subject, that one who did not know the character of the Writer, might naturally imagine, he was turning it into burlesque.

29. But the master-piece of all he has wrote upon the head, you have in the following account, which I transcribe at large, that the pious reader may know how to judge of this *highly illuminated* Author.

“The state of those who enter the other world, is as follows: 1. As soon as they die, they do not know for some days, but that they are living in the former world.” This is a favourite sentiment of the Baron. But how palpably absurd? 2. “They then see, they are in the world of spirits, which is between heaven and hell.” No: this will never agree with our Lord’s words, *To-day shalt thou be with me in paradise*. Neither with those, *The rich man also died; and in hell he lifted up his eyes, being in torment*. Here was no interval; but as soon as ever he had left the earth, he was lifting up his eyes in hell! 3. “The new spirit is led about to various societies, good and bad, and examined how he is affected by one or the other.” 4. “If he is affected with good, he is introduced to good ones of various kinds, till he comes to a society corresponding with his own natural affection. He there puts off the natural, and puts on the spiritual affection, and then is taken up into heaven.” How utterly contrary is this round-about way, to the plain words of Scripture, *The poor man died, and was carried of angels into Abraham’s bosom*. See, the instant the soul left the body, it was lodged in the paradise of God! 5. “They who have no affection to good, are introduced to the evil societies of various kinds, till they come to one that corresponds with their evil affections.” O no! The devil and his angels will make shorter work with those that know not God! 6. “Such as formerly enjoyed power and authority,

authority, are made rulers over societies. But as they knew not how to use their authority, after a few days they are degraded from it. I have seen such spirits when they were removed from one society to another, and invested with power in each; yet after a short time, degraded in all."

7. "After frequent degradations they do not care to engage in any other public office, but retire and sit down in sadness, till they are removed into a desert, where there are cottages for their habitations. There work is given them to do, and in proportion as they do it, they receive food. But if they do it not, they are kept fasting, till hunger forces them to work. Food in the spiritual world is like the various kinds of food in our world. And it is given from heaven by the Lord to every one, according to the services he performs. For to him who does no service, no food is given." Did ever mortal before so practise the *Art of sinking*? Give so poor, low, gross an account of the other world? But he proceeds.

8. "After some time, they are disgusted with all employment; and then they go out of their cottages, and sit down in solitude and indolence. But as no food is given them, they grow hungry, and think of nothing, but how they may get something to eat. Some of whom they ask alms, say, "Come with us, and we will give you work and meat too!" Can any one believe this? That spirits suffer hunger, and are obliged to go a begging?

9. "They work awhile, but then leave their work and betake themselves to company till their masters turn them off."

10. "On their dismissal, they see a path that leads to a sort of cavern. The door is opened, and they enter in, and ask, whether any food is to be had there? Being answered, There is, they ask leave to stay there, and leave is given them. Then they are brought into the cavern, and the door is shut after them. The governor of the cavern comes and says, Ye are never to leave this place more. Behold your companions. They all work hard; and in proportion to their work they receive food from

from heaven. Their companions then tell them, "Our governor knows, for what work every one is best suited. He enjoins it daily, and when we have finished our work we receive our food." O how much more comfortable is the condition of these spirits in hell, than that of the galley-slaves at *Marseilles*, or the Indians in the mines of *Potosi*! "But if we will not finish our work, we receive neither food, nor clothes." Clothes? I never knew before that we should want any, in the other world. "If any does mischief to another, he is thrown into a corner of the cavern, upon a couch of cursed dust." Does he mean of hot ashes? "Here he is miserably tormented, till the governor sees he repents; and then he is taken off, and ordered again to his work." Was ever any thing more curious? Or more encouraging to men that resolve to live and die in their sins? You see, there is place for repentance, even in hell? If he repent of his sins even there, though he may be tormented awhile, yet the devil seeing him penitent, will have mercy upon him! But here is more comfort still. "Every one in hell is at liberty to walk, converse, and to sleep, when he has done his work! He is then"—Surely such a thought never entered into the heart of a Christian before! "He is then led into the inner part of the cavern, where there are harlots, and he is permitted to take one for himself." Amazing! So the Christian Koran exceeds even the Mahometan! Mahomet allowed such to be in paradise: but he never thought of placing them in hell! The Baron should have concluded here; for nothing can exceed this. But he adds, "Hell consists of such caverns, which are nothing but *eternal work-houses*! The work of those who were unjust judges is to prepare vermilion, and to mix it up into a paint, to paint the faces of harlots." "The most abandoned spirits are driven into a wilderness, and compelled to carry burdens," &c.

So here is the uttermost punishment that is allotted for the work of all the damned spirits!

30. I will

30. I will add but one more of the Baron's dreams, to illustrate one of the preceding. "Satan was once permitted to ascend out of hell with a woman to my house. She was of the tribe of Sirens, who can assume all figures, and all habits of beauty and ornament. All such are harlots in the world of spirits. I asked Satan, If the woman was his wife? He answered, Neither I, nor any in our society have wives: she is my harlot. She then inspired him with wanton lust, and he kissed her and cried, Ah my Adonis! I said, What do thou and thy companions think of God? He said, God, heaven, angels and the like, are all empty words. I answered, O Satan, thou hast lost thy understanding. Recollect, that thou hast lived in another world? Immediately his recollection returned, and he saw his error. But the cloud soon returned upon his understanding, and he was just the same as before."

31. Having now taken a sufficient view of the Baron's reveries, let us turn to the oracles of God. What saith the scripture? What account does God himself give of the state of wicked men after death? Not to multiply texts, I will cite a very few out of many that might be produced. *Tophet is ordained of old:—he hath made it deep and large (God himself, not man) the pile thereof is fire and much wood: the breath of the Lord, as a stream of brimstone, doth kindle it, Isa. xxx. 33. If thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire: where their worm dieth not, and the fire is not quenched, Mark ix. 47, 48. Depart from me, ye cursed in to everlasting fire, prepared for the devil and his angels, Matt. xxv. 41. Who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, 2 Thess. i. 9.* And in what condition are those that are punished with this everlasting destruction? Do they eat, and drink, and wear apparel, and chuse themselves harlots, and walk, and enjoy sweet sleep? Nothing less. If the word of
God

God is true, if *the scripture cannot be broken*, the wicked, one and all, *are cast into a lake of fire, burning with brimstone*, Rev. xix. 20. *Yea, whosoever is not found written in the book of life, will be cast into the lake of fire*, chap. xx. 15. But they will not eat, or drink, or converse, or dally with women: neither will they sleep there. *For they have no rest, day or night: but the smoke of their torment ascendeth up for ever and ever!*

32. Who illuminated either *Jacob Behme*, or *Baron Swedenborg*, flatly to contradict these? It could not be *the God of the holy Prophets*: for he is always consistent with himself. Certainly it was the spirit of darkness. And indeed *the light which was in them was darkness*, while they laboured to kill the never-dying worm, and to put out the unquenchable fire! And with what face can any that profess to believe the Bible, give any countenance to these dreamers; that *filthy dreamer* in particular, who takes care to provide harlots, instead of fire and brimstone, for the devils and damned spirits in hell! O my brethren! Let none of you that fear God, recommend such a writer any more! Much less labour to make the deadly poison palatable, by sweetening it with all care! All his folly and nonsense we may excuse; but not his making God a liar: not his contradicting, in so open and flagrant a manner, the whole oracles of God! True, his tales are often exceeding lively; and as entertaining as the tales of the faries. But I dare not give up my Bible for them: and I must give up one or the other. If the preceding Extracts are from God, then the Bible is only a fable. But if *all scriptures are given by inspiration of God*, then let these dreams sink into the pit from whence they came.

Wakefield, May 9, 1782.

LETTERS.



L E T T E R S.

L E T T E R CCCXXII.

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

Rev. and dear Sir,

May 23, 1768.

SOME years ago it was reported, that I recommended the use a Crucifix, to a man under sentence of death. I traced this up to its author, Dr. Stennet, an Anabaptist Teacher. He was charged with it. He answered, "Why, I saw a Crucifix in his cell, (a picture of Christ on the cross.) And I knew Mr. Wesley used to visit him. So I *supposed* he had brought it." This is the whole of the matter. Dr. Stennet himself I never yet saw. Nor did I ever see such a picture in the cell. And I believe the whole tale is pure invention.

I had for some time given up the thought of an interview with Mr. Erskine, when I fell into the company of Dr. Oswald. He said, "Sir, you do not know Mr. Erskine. I know him perfectly well. Send and desire an hour's conversation with him, and I am sure, he will understand you better." I am glad I did send. I have done *my* part, and am now entirely satisfied.

I am likewise glad, that Mr. E. has spoke his mind. I will answer with all simplicity, in full confidence of satisfying *you*, and all impartial men.

He objects, First, That I attack Predestination as subversive of all Religion, and yet suffer my followers in *Scotland*, to remain in that opinion. Much of this is true. I did attack Predestination eight and twenty years ago. And I do not believe now, any Predestination which implies irrelative Reprobation. But I do not believe, it is *necessarily subversive*

VOL. VI.

4 O

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of all Religion. I think hot disputes are much more so. Therefore I never willingly dispute with any one about it. And I advise all my friends, not in *Scotland* only; but all over *England* and *Ireland*, to avoid all contention on the head, and let every man remain in his own opinion. Can any man of candor blame me for this? Is there any thing *unfair* or *disingenuous* in it?

He objects, Secondly, That I "assert the attainment of Sinless Perfection by all born of God." I am sorry Mr. E. should affirm this again. I need give no other answer, than I gave before, in the seventh page of the little tract I sent him two years ago.

"I do not maintain this. I do not believe it. I believe Christian Perfection is not attained by any of the children of God, till they are what the Apostle John terms *Fathers*. And this I expressly declare in that sermon which Mr. E. so largely quotes."

He objects, Thirdly, That I "deny the imputation of Christ's active obedience." Since I believed Justification by Faith, which I have done upwards of thirty years. I have constantly maintained that we are pardoned and accepted wholly and solely, for the sake of what Christ hath both *done* and *suffered* for us.

Two or three years ago Mr. Madan's sister shewed him what she had wrote down of a sermon which I had preached on this subject. He intreated me, to write down the whole and print it, saying, It would satisfy all my opponents. I was not so sanguine as to expect this: I understood mankind too well. However I complied with his request: a few were satisfied. The rest continued just as they were before.

As long as Mr. E. continues of the mind, express in his *Theological Essays*, there is no danger that he and I should agree, any more than light and darkness. I love and reverence him; but not his doctrine. I dread every approach to Antinomianism. I have seen the fruit of it, over the three kingdoms.

I never

I never said that Mr. E. and I were agreed: I will make our disagreement as public as ever he pleases: only I must withhold specify the particulars. If he *will* fight with me, it must be on this ground. And then let him do what he will, and what he can.

Retaining a due sense of your friendly offices, and praying for a blessing on all your labours,

I remain, Rev. and dear Sir,

Your affectionate Brother and Servant,

J. WESLEY.

L E T T E R CCCXXIII.

[From Mrs. J. H. to the Rev. Mr. Wesley.]

Rev. and dear Sir,

Beverley, June 26, 1768.

I Have reason above *all* creatures to praise God. I have been *much* given up to Him since you left us. I have a deeper manifestation of his love, so that I am enabled to rejoice in all things! I cannot express the joy I felt in hearing you set forth the glorious privileges of the children of God. I trust I shall be enabled *always* to rejoice. I have trials, but what are they? My confidence in God is beyond *all* that can come against me. O that I may never lose *my* hold, but that I may look simply unto God at *all* times, that my heart may be more and more filled with the fulness of God! O how is my heart enlarged towards God: I feel what my pen cannot express!

I remain yours affectionately,

J. H.

L E T T E R CCCXXIV.

[From the *same*.]

Rev. and dear Sir,

Beverley, June 28, 1768.

I Have lately received a larger measure of the grace of God. O, how can I explain it! I cannot! I am lost! On reading your letter over again, I became more desirous

of a still closer union and communion with God. O, never had I such a depth of divine enjoyment before! I am full to the brim! I have, at present, as it were, lost my body! I am loaded with love. O, could I not die for Christ! Yes I could! I long to suffer something for his sake. When, when will my happy change come! But, if for me to continue in the flesh is the Lord's will, I gladly submit. What fuller heaven could I desire than this? O, that I could but persuade my poor brethren to wrestle more strongly for this! How would it rejoice my heart! O, Sir, I doubt not but you will help me to praise God.

I am, Rev. Sir, yours affectionately,

J. H.

L E T T E R CCCXXV.

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

Tabernacle, Dec. 28, 1768.

Rev. and very dear Sir,

PRAY have you or I committed the unpardonable sin, because we differ in particular cases, and act according to our consciences? I imagine the common salvation is not promoted by keeping at such a distance. Enemies rejoice. Half-way friends especially are pleased.

You will be glad to hear that the time for completing the Orphan-house affair seems to be come. Do you know of a good, judicious, spiritual Tutor? Will you without delay make the first present of your Works to the Library? I hope we shall have a Nursery for true Christian Ministers. I know you will say, Amen. Yesterday, fifty-four years old. God be merciful to me a sinner! Though you are older, I trust you will not get the start of me, by going to heaven before, Rev. and very dear Sir, less than the least of all.

G. WHITEFIELD.

POETRY.

P O E T R Y.

An ELEGY on leaving the River of Plate, after the unsuccessful attack of Nova Colina de Sacramento, by the Lord Clive, the Ambuscade, and the Gloria: the former of which was lost with most of her crew.

[By the Rev. Mr. Penrose.]

WHILE the torn vessel stems her labouring way,
 Ere yon blue hills sink ever from my view;
 Let me to sorrow raise the tribute lay;
 And take of them my long, my last adieu.

Adieu! ye walls; you fatal streams farewell;
 By wars sad chance, beneath whose muddy wave,
 Full many a gallant youth untimely fell,
 Full many a Briton found an early grave.

Beneath thy tide, ah! silent now they roll,
 Or strew with mangléd limbs thy sandy shore,
 The trumpet's call no more awakes their soul!
 The battle's voice they now shall hear no more.

In vain the constant wife and feeble sire
 Expectant with their lovéd return to see;
 In vain their infant's lisping tongue enquire,
 And wait the story on their father's knee.

Ah! nought avails their anxious, busy care;
 Far off they lie; on hostile seas they fell;
 The joy of Relatives no more to share,
 The tale of glorious deeds no more to tell.

Learn then, ye Fair, for others woes to feel,
 Let the soft tear bedew the sparkling eye;
 When the brave perish for their Country's weal,
 'Tis pity's debt to heave the heartfelt sigh.

Ah!

Ah! glorious Drake! far other lot was thine,
 Fate gave to thee to quell the hostile pride;
 To seize the treasures of Potosis mine,
 And sail triumphant o'er la Plata's tide,

But Providence, on secret wonders bent,
 Conceals its purposes from mortal view;
 And Heaven no doubt with some all-wise intent,
 Denied to numbers what it gave to few.

An ELEGY on the USE of POETRY.

[*Inscribed to the Rev. Randle Darwall, M. A.*]

HAIL! gentle Evening, clad in sober grey,
 Mild mother, thou, of Fancy's airy train:
 How sweet to fly the vain pursuits of day,
 And range with thee the solitary plain!

Far from the dome, where splendid Anguish weeps,
 Where Guilt, or Envy, blast the midnight hour;
 Lead me, where poppy-crown'd Contentment sleeps,
 To the light breeze, that fans the dew-bathed flower.

Slow winding near yon Osier-fringed stream,
 On whose green marge soft Silence loves to stray,
 O modest Eve! indulge my muse-rape dream,
 That breathes no light-tuned air, or wanton lay.

At this still hour oft through the high-arch'd grove,
 Where dwells sage Contemplation, let me roam,
 Where heav'n-born Truth, and keen-eyed Genius rove,
 Where Peace resides in Freedom's moss-roof'd dome.

These Heav'n ordained the guardian of the Muse;
 Beneath their sacred influence unconfined
 She soars, superior to terrestrial views,
 To harmonize, instruct, and charm mankind.

Her

Her pleasing task, through Nature's varied plan,
 To trace the goodness of Almighty Power;
 To vindicate the ways of God to man;
 Soothe Care's deep gloom, and cheer the lonely hour.

Nor scorn'd she mild, to sing of swains and flocks,
 In simple elegance to haunt the plain;
 In dorian mood beneath impending rocks
 To breathe the rural reed to softer strains.

To paint the scenes, which sportive Fancy drew,
 To Love and Truth attun'd the tender Lyre,
 While her chaste steps fair Virtue's paths pursue,
 Scorning each sordid wish and low desire.

Shame to the hand, that first her power abus'd,
 And with licentious freedom stain'd the page,
 Whose wit infectious poison wide diffus'd,
 Or sacrific'd to gold the noble rage.

When Vice would taint the Morals of mankind,
 When Pride or Envy would debase a name,
 When Flattery has her venal chaplet twin'd,
 Shall these degrade the Muse's sacred flame?

When Beauty from the chaste-robed graces flies,
 To hold bright converse with the cyprian Queen;
 While blushing Modesty with down-cast eyes,
 Gives place to Mirth's loud laugh, or Jeer obscene.

Shall these a place in Fame's fair records gain,
 Who strew pierian flowers on Vice's shrine:
 No, let oblivion shrowd each guilty strain,
 Though wit and learning all their powers combine.

For one, the meanest of the tuneful throng,
 If e'er to themes like these my voice I raise;
 If venal flattery e'er debase my song,
 Or ought but Merit gain my honest praise:

Perish

Perish the blooms, which from the vernal field,
 This hand has culléd fair Friendship's brows to wreathe;
 No pleasure may the humble offering yield,
 No grateful odours, or sweet fragrance breathe.

To Gratitude and Friendship flows this strain;
 Accept, O *Darwall!* what thy Verse inspiréd,
 Else have I wakéd my rural reed in vain,
 Else has the Muse in vain my bosom firéd.

But should thy eye with wonted candour view,
 This well-meant lay, by truth and freedom plannéd;
 Should these fair strokes, which simple nature drew,
 Pass unreprovéd beneath thy judging hand;

I ask no more; happy, with this poor bough,
 This tributary strain of artless youth,
 If gracious thou shalt deign to bind thy brow,
 O! Friend to Virtue, Piety and Truth!

A REFLECTION on some Lines of HORACE, which seem to represent Life only as a Scene of Luxury.

[*Extracted from a late Author.*]

DELUDED souls! that sacrifice
 Eternal hopes above the skies,
 And pour their lives out all in waste,
 To the vile idol of their taste!
 The highest heavén of their pursuit
 Is to live equal with the brute:
 Happy, if they could die as well,
 Without a judgment or a hell.

E N D O F V O L. VI.



C O N T E N T S

O F

V O L U M E VI.

	Page
T HE Calvinist Cabinet Unlocked : in an Apology for Tilenus, against a Vindication of the Synod of Dort —	3
The same, continued	57
The same, continued	113
The same, continued	169
The same, continued	225
The same, continued	281
The same, continued	337
The same, continued	393
The same, continued	449
The same, continued	505
The same, continued	561
The same, continued	625
Original Sermons. By the Rev. Mr. Wesley. Sermon XIII. on Hebrews i. 14.	6
The same, concluded	61
Sermon XIV. on Ephesians vi. 11.	117
The same, concluded	173
Sermon XV. on 2 Theſſalonians ii. 7.	229
The same, concluded	285
	Sermon

C O N T E N T S.

	Page
Sermon XVI. on <i>Iſaiah ix. 11.</i>	341
The ſame, concluded	397
Sermon XVII. on <i>Joſhua xxiv. 15.</i>	452
The ſame, concluded	508
Sermon XVIII. on <i>Proverbs xxii. 6.</i>	556
The ſame, concluded	628
A ſhort Account of Mr. S. Staniforth: in a Letter to the Rev. Mr. Weſley	13
The ſame, continued	66
The ſame, continued	122
The ſame, continued	181
The ſame, continued	237
The ſame, continued	294
The ſame, concluded	348
An Extrad from the Journal of Mr. G. C.	19
The ſame, continued	73
The ſame, continued	125
The ſame, continued	186
The ſame, continued	244
The ſame, continued	299
The ſame, continued	352
The ſame, continued	407
The ſame, concluded	464
A ſhort Account of the Death of Mr. R. Boardman	22
A Narrative of the Death of the Hon. Fr. N—t, Son to the late	24
The ſame, continued	79
The ſame, concluded	132
An Extrad from a Survey of the Wildom of God in the Creation	28
The ſame, continued	84
The ſame, continued	134
The ſame, continued	194
The ſame, continued	252
The ſame, continued	309
The ſame, continued	364
The ſame, continued	415
The	The

C O N T E N T S.

	Page
The same, continued	480
The same, continued	530
The same, continued	588
The same, continued	646
Extracts from Locke on Human Understanding : with short	
Remarks	30
The same, continued	86
The same, continued	136
The same, continued	197
The same, continued	254
The same, continued	319
The same, continued	366
The same, continued	418
The same, continued	480
The same, continued	534
The same, continued	590
The same, continued	650
An Account of the Passions : extracted from Dr. Watts	31
The same, concluded	90
An Extract from a Book, entitled Free Thoughts on the	
Brute Creation. By John Hilldrop, D. D.	33
The same, continued	98
The same, continued	141
The same, continued	202
The same, continued	259
The same, continued	315
The same, continued	370
The same, continued	424
The same, continued	487
The same, continued	538
The same, continued	596
The same, concluded	654
An Answer to Mr. Madan's Treatise, on Polygamy and	
Marriage : in a Series of Letters, to the Rev. Mr. Wesley :	
by J. Benson	37
The same, continued	92
The same, continued	144
The	The

C O N T E N T S.

	Page
The same, continued	204
The same, continued	262
The same, continued	318
The same, continued	372
The same, continued	427
The same, continued	489
The same, continued	540
The same, continued	598
The same, continued	658
A most remarkable Story	40
The true origin of the Soul	41
The same, continued	96
The same, continued	149
The same, continued	208
The same, continued	265
The same, continued	321
The same, continued	375
The same, continued	431
The same, continued	492
The same, continued	544
The same, continued	603
The same, concluded	664
An Account of Mr. Boety: extracted from Captain Spinks' Journal, &c.	43
An Extract from the Depositions of William Floyd, of the City of Bristol, &c. &c.	98
The same, continued	151
The same, concluded	211
Witchcraft. From the Dumfries Weekly Journal	100
The same, concluded	153
An Extract from Mr. Baxter's Certainty of the World of Spirits	212
The same, continued	264
The same, continued	322
The same, continued	377
The same, continued	435
The same, continued	494

C O N T E N T S

	Page
The same, continued	547
The same, continued	606
The same, concluded	667
A remarkable Account of two Brothers; extracted from Linschoten's Voyages	270
An Anecdote	326
A Thought on the Manner of Educating Children	380
A remarkable Instance of Honesty	383
Thoughts on the Writings of Baron Swedenborg	437
The same, continued	494
The same, continued	550
The same, continued	607
The same, concluded	669
An Extract from the Council of Chalens	614
An Extract from the Minutes of a Conference, between the Rev. Mr. J. Wesley, and others, 1783	621

L E T T E R S.

Letter CCLXX. From Mrs. E. M. to the Rev. Mr. Wesley	44
Letter CCLXXI. From Mrs. E. Jackson, to the same	46
Letter CCLXXII. From Mr. Dancer, to the same	47
Letter CCLXXIII. From Mr. Smyth, to the same	48
Letter CCLXXIV. From the Rev. Mr. Wesley, to Lady	102
Letter CCLXXV. From the Rev. Mr. Wesley, to Mr. Hofmer	104
Letter CCLXXVI. From the Rev. Mr. Wesley, to Mr. Alexander Coats	105
Letter CCLXXVII. From the Rev. Mr. Wesley, to Mr. S. F.	107
Letter CCLXXVIII. From Mr. S. B., to Mr. P.—d	157
Letter CCLXXIX. From Mr. J. V. to the Rev. Mr. Wesley	159
Letter CCLXXX. From Mr. Pennington, to the same	161
Letter CCLXXXI. From the Rev. Mr. Wesley, to Lord	162
Letter CCLXXXII. From Miss P. T. to the Rev. Mr. Wesley	216
Letter CCLXXXIII. From Mr. J. Morgan, to the same	217
Letter CCLXXXIV. From Miss T. H. to the same	218
Letter CCLXXXV. From Mr. J. Dillon, to the same	220
Letter	

C O N T E N T S.

	Page.
Letter CCLXXXVI. From the Rev. Mr. Whitefield, to the Rev. Mr. Wesley	273
Letter CCLXXXVII. From the Rev. J. T—d, to the same	274
Letter CCLXXXVIII. From Mr. J. D—, to the same	275
Letter CCLXXXIX. From Mr. J. Pilmere, to the same	276
Letter CCXC. From Miss Dale, to the same	327
Letter CCXCI. From the Rev. Mr. Colley, to the same	328
Letter CCXCII. From Nathaniel Gilbert, Esq; to the same	329
Letter CCXCIII. An Extract from one of Admiral T—ll's Letters, to Nathaniel Gilbert, Esq;	331
Letter CCXCIV. From Miss C. M. to the Rev. Mr. Wesley	384
Letter CCXCV. From Miss Perronet, to the same	386
Letter CCXCVI. From Captain Scott, to the same	387
Letter CCXCVII. From Admiral T—ll, to Nathaniel Gil- bert, Esq;	388
Letter CCXCVIII. From Captain S—, to the Rev. Mr. Wesley	441
Letter CCXCIX. From Mr. T.-J. to the same	443
Letter CCC. From Mr. A. M. to the same	444
Letter CCCI. From Admiral T—ll, to Nathaniel Gilbert, Esq;	445
Letter CCCII. From the Rev. Mr. Wesley, to the Rev. Mr. H.	498
Letter CCCIII. From Mr. C. Bastable, to the Rev. Mr. Wesley	500
Letter CCCIV. From the same, to the same	501
Letter CCCV. From Admiral T—ll, to Nathaniel Gilbert, Esq;	ibid.
Letter CCCVI. From the Rev. Mr. Pasche, to the Rev. Mr. Wesley	553
Letter CCCVII. From Miss M. to the same	554
Letter CCCVIII. From Mr. J. Chapman, to the same	556
Letter CCCIX. From Mrs. E. M. to the same	614
Letter CCCX. From the Rev. Mr. B—ge, to the same	616
Letter CCCXI. From Mr. J. Dillon, to the same	ibid.
Letter CCCXII. From the Rev. Mr. Wesley, to the Rev. Mr. Plendelieth	631

C O N T E N T S.

	Page
Letter CCCXIII. From Mrs. J. H. to the Rev. Mr. Wesley	683
Letter CCCXIV. From the same, to the same	ibid.
Letter CCCXV. From the Rev. Mr. Whitefield to the same	684

P O E T R Y.

On the Death of Mr. Thomas Lewis: who died at Bristol, 1782.	49
A plain Matter of Fact	51
A College Life. By the Rev. Mr. G.	53
A short Hymn on Peter iii. 8.	56
On the Death of Mr. B—,	108
The same, concluded	164
An Elegy, written in a Garden	110
On Preaching. By Dr. Byrom	112
A short Hymn on Rev. iii. 18.	ibid.
An Elegy on the Search for Happiness	166
A Contrast between two eminent Divines. By Dr. Byrom	168
A short Hymn on Rev. iii. 18.	ibid.
Captain ———'s Excuse for not fighting a Duel	221
To the Memory of a Lady who was lost at Sea	222
In Memory of Mr. Charles Perronet	224
An Epigram. By Dr. Byrom	ibid.
An Evening Hymn	277
Divine Instructions, &c.	279
On the Death of the Rev. Mr. Notcutt	280
The Nightingale and Glow-Worm	381
Verfes, fupposed to be wrote by Alexander Selkirk	383
The Cricket	384
A Comparifon	385
An Epitaph on the Death of Mr. Charles Perronet	385
Lines on a Lord's Pillar	389
Lines on a Lady's Pillar	390
Ode to Peace	391
Human Frailty	ibid.
On the Death of Mr. Charles Greenwood. By Mifs T——n	392
On	On

C O N T E N T S.

	Page
On the Death of Dr. Middleton	445
The same, continued	508
The same, concluded	557
Dr. Arbuthnot's Character verified	448
Verfes wrote by Mrs. D. K. of Dublin	504
Ode to Wisdom	558
An Invitation to Winter	618
A Hymn. By D. K. of Dublin	619
Another. By the same	620
An Elegy on leaving the River of Plate, &c.	685
An Elegy on the Use of Poetry	686
A Reflection on some Lines of Horace: extracted from a late Author	ibid.



