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

Google™ books

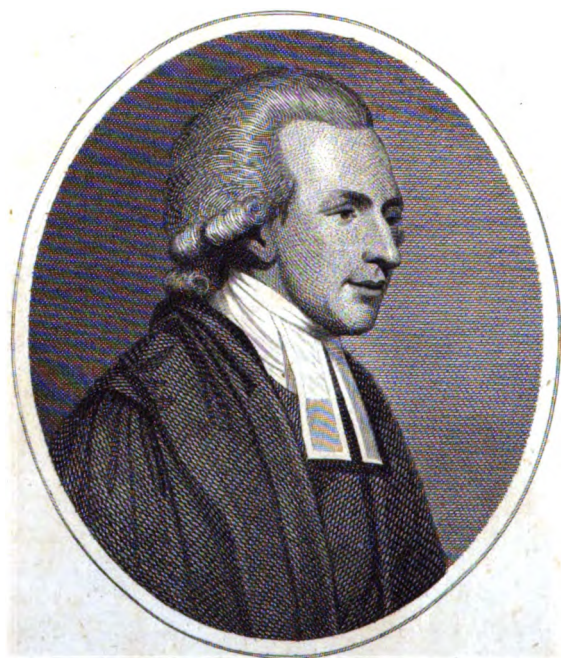
<https://books.google.com>





Hope adds ~~720.~~ 1000.

Per. 1142. $\frac{\text{£. } 100}{17}$



REV. PEARD DICKINSON. A.M.

Late, of Hertford Coll. Oxford,

Æt. 33.

T H E

Arminian Magazine,

For the Y E A R 1794.

CONSISTING CHIEFLY OF

E X T R A C T S

A N D

ORIGINAL TREATISES

O N

Universal Redemption.

V O L U M E XVII.

L O N D O N:



Printed by G. PARAMORE, North-Green, Worship-Street :
Sold by G. WHITFIELD, at the Chapel, City-Road, and at all the
Methodist Preaching-Houses in Town and Country.

Arminian Magazine,

For JANUARY 1794.



The EXPERIENCE and TRAVELS of Mr. FREEBORN GARRETSON, Minister of the Gospel, in North America.

Extracted from the Narrative written by himself, and printed at Philadelphia in 1791.

I WAS born in 1752. My parents were of the Church of England, and brought up their children in that way of worship. My great-grandfather emigrated from Britain, and was among the first settlers in the Province of Maryland. My father was a moral man, and esteemed by his neighbours as a good Christian. I have reason to believe my mother truly feared the Lord, but she was removed into a blessed Eternity when I was young. I remember one Lord's day, about the seventh year of my age, I was sitting by her side while she was reading the two last chapters of the Revelation. When she came to the description of the Water and Tree of Life, she made a full stop, and lifting up her weeping eyes to Heaven, cried out, "O that I may be so happy as to eat of that fruit, and drink of that water, in my heavenly Father's kingdom!"

From my infancy I was prone to pride, self-will, and stubbornness; which afterwards I sensibly felt, to the sorrow of my heart; but by the watchful care of my parents, I was happily restrained from outward sin. One day, when I was about nine years old, being alone in the field, it was suddenly and powerfully suggested to my mind, "Ask and it shall be given you." I knew these words were in the Bible, but having no knowledge of spiritual things, I immediately ran home, and childishly told my brother, it was revealed unto me, that I should be rich. Soon after, the following question was proposed to my mind, "Do you know what a Saint is?"—After a short pause I replied, "There are no saints in the world in these days." The same voice answered, "A saint is one that is wholly given up to God." Instantly the appearance of such a person was presented to the view of my mind. I was greatly

affected with the beauty and excellency of religion; a strong desire sprung up in my soul, and I prayed earnestly, and with some measure of hope, that the Lord would make me a Christian indeed.

About this time, the Lord was pleased to visit our family with the rod of affliction. My sister was the first that died, then my mother, and afterwards two servants. On the ninth day of my sister's illness, she called the family together, and said, "Weep not for me, for I am not afraid to die. I am going to my Jesus, who will do more for me than any of you can do." She then desired to be laid down, bidding us all "Farewell," and with a smiling countenance dropt into eternity. These awful scenes affected me much; a melancholy gloom hung over my mind, and I frequently wept in secret. I was conscious I wanted something. The Spirit of the Lord often strove with me, and melted me into tenderness; but I knew not the way of salvation, and had no one to take me by the hand, and lead me into the narrow path. Our unhappy minister was a stranger to God, and most of his flock, I am afraid, were in the way to ruin.

When I was twelve years old, I threw off all seriousness, and became as wild as the rest of my school-fellows. From my fourteenth year, I was engaged in learning book-keeping, the mathematics, and astronomy. Between the 17th and 18th year of my age, I left school, and entered upon business. But alas, I was fond of pleasure, and loved this world more than God. About this time the Methodists engaged the conversation of the inhabitants of Baltimore county, where I lived. I went along with others to hear them, but the place was so crowded, I could not get in. However, from what I could understand, I thought they preached the Truth, and durst not join with the multitude in persecuting them. Not long after, the Holy Spirit began to strive again with me powerfully. One day I met a young man, who had been hearing the Methodists; and his serious conversation was so engaging and edifying, that I was constrained to believe, that there was a reality in Religion; and that it was high time for me to seek the Lord.

Reading in Ruffel's Sermons, that it was highly expedient for a penitent sinner to make an exact estimate of all his sins; I endeavoured to follow his advice; and upon a careful examination, found them to be innumerable. I now began to see myself in the Gospel Glass, and was deeply affected with the discovery of my wretchedness and lost estate; and I promised a thorough amendment of life; but alas, my Repentance was like the morning dew, that quickly passeth away; I was not truly humbled; and my Will rebelled against the Most High. One day as I was crossing a rapid stream, a log on which

which I had frequently gone, suddenly gave way, and I was in the utmost jeopardy of being carried down the torrent. After struggling a while, with much difficulty I got out, altho' much wounded among the sharp rocks. This question struck my mind with great weight, "What would have become of your soul, if you had been drowned?" I wept bitterly, and prayed to the Lord, under a sense of guilt. Nevertheless, my stubborn heart was not yet willing to submit to God, tho' I felt a little Hell within me.

In the month of May, 1772, as I was riding down a descent, over a large broad rock, the horse threw me. With the violent fall I lost my senses. Being alone, I know not how long I continued in that situation. When I recovered, I found myself on my knees, with my hands and eyes raised to Heaven, and crying to God for mercy. It was strongly impressed upon my mind, that if I had then died, my soul must have dropt into Hell. I praised God for my deliverance, and promised to serve him all the days of my life. Before I arose from my knees, all the pain was removed, and I felt nearly as well as ever I did in my life. I was sensible of the drawings of God's Spirit, and, in a measure, saw the amiableness of Jesus; and was determined, through Grace, to follow him in the way of regeneration.

I now procured the best religious books I could meet with; particularly the writings of Mr. Hervey, the Travels of True Godliness, Allein's Alarm, &c. for as yet I had not seen any of Mr. Wesley's publications. As I lived a retired life, I frequently read, prayed, and wept till after midnight; and often retired into the woods for prayer and meditation. My name began to be cast out as evil, although I was ashamed to let any one know the exercises of my mind; and in order to conceal them, when in company, I have too often grieved the Holy Spirit, by joining in trifling conversation; for I was much afraid of being thought a hypocrite. However convictions still followed me, and I attended strictly to the duties of the family over which I was placed. As yet I had heard very few Methodist sermons, and the enemy strove hard to prevent me from going among those people.

Some time after, Mr. F. A. came into our County. I went to hear him one evening. The place was much crowded, however I got to the door, and listened with attention. The word was sweeter than honey, or the honey-comb; I could have tarried there till the rising of the sun. I returned home with gladness, fully persuaded that he was a servant of GOD. I followed him to another preaching-place: the discourse penetrated to the centre of my soul, and all the secret operations of my heart were laid open. I was ready to cry out, "How does this stranger know me so well?" My father was troubled

troubled on my account, and came to see me. We sat up talking till near midnight. "I have no objection," said he, "to your being religious; but why do you turn from the Church?" I replied, "I have no intention of leaving the Church, but the case is really this, it is impossible for any one in these times to be truly serious, but they will be called Methodists, and their names will be cast out as evil."

In April, 1779, my brother John was taken dangerously ill, so that his life was despaired of. One Lord's-day, many friends came to see him, expecting every moment he would breathe his last. I was greatly concerned on account of his soul, having much reason to fear he was not prepared for a happy eternity. I went round to the back-part of the bed, and kneeling down, earnestly besought the Lord to have mercy upon him, and spare him. When I arose from my knees, perceiving his lips were moving, I put my ear close to his mouth (to all appearance he was just dying) and heard him say, "Lord, thou knowest I am unprepared to die; have mercy upon me, and raise me up again, and give me a longer space, and I will serve thee. Thy Spirit has often strove with me; but I have rejected thee, &c." He thus continued pleading with the Lord a considerable time. We both knew the moment when the Lord answered our prayer, and granted him a gracious reprieve. I immediately informed our weeping friends, that they need not be uneasy, for the Lord would restore him again. The disorder instantly turned, he fell into a doze, and within a few days was able to walk about the room. After his recovery, I conversed with him on the subject, and he told me, That he saw Death;—that he was summoned to appear in the world of spirits;—and that if he had died at that time, Hell was his doom;—but the Lord had lengthened his days on condition that they were devoted to his service. Some time after he experienced an entire change of heart, and enjoyed the favour and blessing of God for near three years, when he died a happy witness of perfect love.

After the recovery of my brother, the Lord was pleased to exercise me with affliction; and I was brought nigh unto the grave. During my illness, I was in a very strange way; I lay on my bed singing praises to God, without any fear of Death. I felt my mind perfectly easy. I thought if I died, I should go to Heaven. I was even willing to die, although I did not know that my sins were forgiven; but I felt a strong hope that the Lord would save me. Who can tell what state my soul was then in?

In the month of August following, it pleased the Lord to take my father to himself. From my earliest knowledge, I do not remember to have heard an oath in the family, although it consisted of about twenty persons. And it was a rare thing for

for him to correct either children or servants, notwithstanding we stood in the highest reverence of him. I often visited him during his illness, which was long and tedious; and he was much delighted with my company. I have great reason to believe that he died in the Lord. The care of the family now devolving upon me, and the settlement of my father's business, I was surrounded with many difficulties and troubles, which were no help to the affairs of my soul. The enemy strove hard to drive away all my good desires; but still I attended constantly to secret devotion. I contracted an intimacy with the new parish minister, who was a very clever man, of a moral character, and much respected in the neighbourhood. I constantly attended upon his ministry, and frequently conversed with him on religious subjects. He told me, the Methodists carried matters too far;—that a man could not know his sins were forgiven;—and all that we could attain to, was a hope springing from an upright life. This doctrine exactly tallied with my experience, and was food for my fallen nature. I imbibed his sentiments and spirit, and began to seek after literary qualifications for the ministry of the Church; and for this purpose applied myself to reading and study, often consulting my new counsellor. But the Spirit of the Lord, at times, strove very powerfully, and I was frequently afraid that all was not well with me, especially when I was under Methodist Preaching. To these people I was drawn, but it was like death to me; for I thought, I had rather serve God in any way than among them; at the same time something within told me that they were right. Being greatly agitated in mind, I at last concluded to give up my former pursuits, to turn all my attention to the improvement of my worldly property, and to serve God in a private manner. In consequence of this resolution, I set out in full pursuit of business, expecting to accumulate riches in abundance.

During the time of my self-secure state, I had the form of Godliness, attended the church constantly, and sometimes went to hear the Methodists: I fasted once a week, prayed frequently, strictly regarded the Sabbath, reprov'd open sin, and denied myself of what the world calls pleasure. The way that I was now in, seem'd so perfectly right in my own eyes, that I thought, most certainly I should go to Heaven. If at any time I was overtaken in a fault, I endeavour'd to mend my pace, and pray'd more frequently. I cannot say, I was entirely free from doubts; for often under the Methodist Preaching, my poor foundation was terribly shaken; and it was several days before I could recover my hope. Sometimes I was tempted to think that the Methodists were a deluded people, and almost resolv'd to hear them no more. I stood, in a manner, between the children of God, and the children of the

the world; when I was with the former, I endeavoured to confute them; but when in company with their enemies, I pleaded the cause of the Methodists.

One day I happened to meet with a zealous Methodist exhorter; he asked if I was born again. I answered, that I hoped I was. "Do you know (said he) that your sins are forgiven?" No, I replied, neither do I expect that knowledge in this world. "I perceive (continued he) that you are in the broad road to hell, and if you die in this state, you will be damned." I pleaded, that the tree is known by its fruit, and that our Lord condemns rash judgment; and asked him, What have you seen or known of my life, that induces you to judge me in this manner? And to prevent his reply, I turned my back upon him. But, however, I could not forget the words of the pious young man, for they were as spears running through me.

In this state I continued till June, 1775. One evening I went to rest as usual, and slept till day-break. Just as I awoke, I was alarmed by an awful voice, that to my apprehension seemed as loud as thunder, "*Awake, sinner! for you are not prepared to die!*" I was smitten with convictions in a manner I had not known before, and instantly starting from my pillow, cried out, "Lord, have mercy on my soul!" This was about the commencement of the late unhappy war, and that day there was a general Review near my house, at the sight of which I had promised myself much satisfaction. But my mind was now engaged in matters of much greater importance, and instead of attending upon the Review, I spent the time in solitude. For several days I laboured under such distresses, as no one can form an idea of, but those who have passed through similar exercises of soul.

On the Tuesday following I went to the Preaching. Returning home about nine o'clock at night, I alighted from my horse in a lonely wood, and bowed my knees before the Lord. I was perfectly sensible of the presence of two different spirits, who were striving with me. The good Spirit represented to my mind the beauties of Religion, the blessedness of the righteous, and the necessity of receiving Jesus Christ the Lord, by faith, in order to my soul's Salvation. On the other hand, the evil Spirit set forth Religion in a most odious garb; and the world, its pleasures and gratifications, in brilliant colours; assuring me, that all these things should be mine, if I would give up my notions, and serve him. At length I began to stagger, and yielded to the reasonings of the Enemy. The tenderness of my conscience abated, and penitent tears vanished away; but I still continued on my knees in a kind of meditation, and at last cried out, "Lord, spare me one year more; and by that time I can put my worldly affairs in
" such

“such a train, that I can serve thee.”—I was answered, “*Now is the accepted Time!*” I then pleaded for six months;—for one month;—for one week;—still the answer was,—“*This is the Time!*” The enemy remained silent till I was denied one week in his service, he then insinuated, “The God whom you are attempting to serve, is a hard Master; and I advise you to desist from your endeavour.” My heart instantly rebelled against my Maker; and I arose from my knees with these words, “I will take my own time, and then I will serve thee.”

I got on horse-back, but had not rode above a quarter of a mile before the Lord met me with,—“These three years have I come seeking fruit on this fig-tree, and find none!—I now come once more to offer you Life and Salvation; and ‘it is the last time!—chuse, or refuse!’—Immediately a divine power surrounded me;—Heaven and Hell were disclosed to view; and Life and Death were set before me. I verily believe, if I had rejected this call, Mercy would have been forever taken from me. I am fully persuaded, that man has power, through divine Grace, to chuse, or refuse, in religious matters, otherwise GOD would have no reasonable service from his creatures. I was conscious of the very moment when I submitted to the Lord, and willingly yielded that Christ should reign over me. I threw the bridle upon the horse’s neck, and closing my hands together, cried out, “LORD, I submit!” and now, for the first time, I was reconciled to the Justice of God. The enmity of my heart was slain; the plan of salvation was opened to full view; I saw an unspeakable beauty in the perfections of the Deity, and felt that power of faith and love which humbled me to the dust before him. I felt a Heaven within me, and wished for wings to fly away to the Heaven of Heavens. Although alone, in an unfrequented wood, I was constrained to sound forth the praises of my great Redeemer. I thought I should not be ashamed to publish his Name to the ends of the earth. As I drew near home, the servants heard me, and came to meet me at the gate in great surprize. I called the family together for prayer, but my prayer was turned into praise.

[*To be continued.*]

XVII. Jan. 1794.

B

A SERMON

A S E R M O N

Preached at the Conference held at Leeds, July, 1793. by JOSEPH BENSON, and published, with some enlargement, at the desire of the Preachers.

M A R K XVI. 15, 16.

“ Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.”

1. **I**N reading the sacred Narrative of the Evangelists, respecting the Life and Doctrine of the Lord Jesus, and in comparing their sundry accounts together, one thing is diligently to be observed, and that is, that, in writing their histories, they regarded only the instruction and edification, and not the amusement of their readers. They paid no respect to the gratification of the curiosity of mankind, by a relation of uninteresting and trivial circumstances, but consulted merely the illumination and renovation of their minds, by laying before them important truths. Hence, without detaining us to hear on what occasion, at what time, or in what place, our Lord performed his miracles or delivered his discourses, they carry us forward to observe rather, what is of infinitely greater importance to us, the fact done, or the doctrine taught.

The consequence, however, of this is, that, if we do not make allowance for their passing over unimportant matters, and reflect that some of them omitted what others of them relate, we shall be led into the erroneous idea of their designedly connecting events, which, in reality, were not immediately connected, and even of their contradicting one another, which would impeach their credit as Historians, and shake the very foundation of our faith.

2. I am led to make this remark by considering the passage before us in connexion with the context. These words of Christ, as they stand here, seemingly connected with the preceding verses, may appear, at first sight, to have been spoken to his disciples on the day on which he rose from the dead. Whereas, upon comparing the context of this chapter, with the accounts which the other Evangelists have given, of the events which took place between the resurrection of Christ and his ascension, it seems evident that they were uttered on the day of his ascension, and probably at the very time, when, as we read, Luke xxiv. 50, he was lifting up his hands and blessing them, and was ~~about to be parted from them and~~ carried up into heaven. At that solemn and ever-memorable moment,

moment, it seems, among other instructions and advices, recorded by St. Luke, "in the above mentioned Chapter; and Acts 1. Jesus gave them this most important; most benevolent; and yet most awful charge, and said, "Go ye into all the world, and preach the Gospel to every creature: He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." For, as we are assured, verse 19, "after the Lord had spoken unto them," viz. the preceding words, a part of which is my Text, "he was received up into heaven, and sat on the right hand of God."

In discoursing from these words, containing, as we see, the last, solemn charge of the Son of God to his disciples, I propose to consider

I. What is implied in preaching the Gospel?

II. To whom the office of preaching it belongs? In other words, To whom this charge is given?

III. Where they are to preach it, and to whom? And

IV. Lastly. What is required of those who hear it; with the consequences of their complying, or not complying, with the condition required of them.

I. And first, I am to enquire, What is implied in preaching the Gospel? Under this head it will be necessary to consider first, what the Gospel is; that we may understand secondly, what it is to preach it.

i. Now with regard to the nature of the Gospel, I may observe first, in general, that the very word, used here and in other places, by the Evangelists and Apostles, in the original, and translated Gospel, gives us much light concerning it. It means, as is well known, not *God's-spel*, or *God's tidings*, which is all that is signified by the Saxon term *Gospel*, but *Good-news*, or *Glad-tidings*. Such the Gospel of Christ is in the very essence of it. It is good news, or glad tidings to the fallen race of Adam, to the sinful, guilty, weak, and wretched children of men, even tidings of a Saviour, and salvation through him. Therefore when the Angel announced the birth of Christ to the shepherds, Luke ii. 10, he expressed himself thus, "behold, I bring you glad tidings of great joy," *εὐαγγελίζω υμῶν χαρὰν μεγάλην*, literally, *I evangelize unto you great joy*, or, *I preach the Gospel, containing matter of great joy*, "for unto you is born this day, in the city of David, a Saviour, who is CHRIST the LORD." So that tidings of a Saviour at least of such a SAVIOUR as Christ the Lord, are good tidings, and the very essence of the Gospel. Hence it is, that when the evangelical Prophet, Isaiah, was foretelling Gospel days, and describing the message which the ministers of the Gospel would, in those days, deliver to mankind, he expresses himself in the following words: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth

tidings of good, that publisheth Salvation, that saith unto Zion, Thy God reigneth!" This therefore, is the true nature of the Gospel. It is good tidings, or good tidings of good: and a message of peace and salvation. And accordingly, as we learn Acts xiii. 26, and 1 Tim. i. 15, they that preached the Gospel, "preached peace by Jesus Christ," and bore witness, that it is "a faithful saying, and worthy of all acceptation, that he came into the world to save sinners."

2. To be a little more particular. The Gospel may be defined thus: "It is that revelation which God hath made of himself, and of his mind and will to mankind respecting their salvation." This was made first, obscurely, and in part, to the ancient Patriarchs, and by them to the early ages of the world, before and after the flood. As to Adam, when God said, "The seed of the woman shall bruise the Serpent's head;" and to Abraham when he promised him, that "in his seed all the nations of the earth should be blessed;" and lastly to Jacob, when he assured him, that "Shiloh should come, and that unto him should the gathering of the people be." But when the Law was given to the posterity of Jacob, from Mount Sinai, an institution took place, the design of which was to exhibit to mankind, in a variety of typical persons, and actions, and emblematical representations; the whole Gospel, with its Author, origin, and end, its precepts and promises, its privileges and blessings, its grace and glory, as it was in due time to be unfolded more fully and clearly by the eternal Word of JEHOVAH, made flesh, and the Spirit of Truth and Holiness poured out, in all his plenitude of gifts and graces, upon the first disciples and ministers of the divine Immanuel. When this fulness of time was come, and that same GOD, who at sundry times, and in divers manners, had, formerly spoken to his ancient people by the prophets, had in these last days sent forth his Son, the brightness of his glory and the express image of his person, with credentials and powers, such as no other divine Messenger ever was, or will be invested with, then the Gospel, which in former ages had been exhibited in types and shadows, rather shaded than revealed, was manifested in all its glory and appeared

"Full orb'd in its whole round of rays complete."

It arose upon the world with healing in its wings, and shone forth in all its beauty, splendour, and importance. "The day-spring from on high visited us, to give light to us that sat in darkness, and in the region of the shadow of death, and to guide our feet into the way of peace." It is this last, clearest, and fullest revelation of the divine Will, respecting our salvation, that is most properly and emphatically termed the Gospel, and that is here chiefly meant; as also, in divers other passages of

of

of the New Testament, such as Mark i. 1, Rom. i. 1, and 16.—1 Theff. i. 5.—2 Theff. i. 8.—1 Tim. i. 11. which you may consult at your leisure.

3. The Gospel, considered in this view, has respect to all the offices sustained by its glorious Author. In reference to his Prophetic Office, it is a revelation of truths, including doctrines, precepts, promises, and threatenings, more clear and full than any preceding revelation. These truths, as they are of a spiritual and divine nature, and concern chiefly if not wholly, spiritual and divine things, so they are to us the most important that can be imagined. They respect (1.) GOD the FATHER, whose nature and attributes, especially his moral attributes, as his holiness, justice, truth, mercy, and love, have been abundantly more plainly and fully revealed to mankind, by Christ and his Apostles, than ever they were before. "No man hath seen God," says St. John, "at any time; the only begotten SON, who is in the bosom of the FATHER, he hath declared him." "The SON of GOD is come, and hath given us an understanding, that we may know him that is true. And we are in him that is true." "They shall know me," says God, speaking of gospel days, from the least to the greatest." They regard (2.) the SON of GOD, whose person and offices, humiliation and exaltation, grace and glory, are exhibited and displayed, by himself and his Evangelists and Apostles, as they neither were, nor, in the nature of things, could be before his manifestation in the flesh. They concern (3.) the SPIRIT of GOD, not indeed so much, with respect to his nature and essence, as his office in the Church, and his operations in the souls of men in order to their salvation. These are revealed much more at large, and with abundantly greater evidence, in the New Testament than in the Old, and we see with much more clearness than the Jews did formerly, how he enlightens, quickens, strengthens, sanctifies, and comforts his people, and by a variety of gifts and graces, prepares them for, and gives them a pledge and earnest of eternal felicity and glory. The truths of the Gospel (4.) respect ourselves. They reveal to us our fall in Adam, with the sinfulness, and guilt, the depravity, weakness, and misery, derived unto us, and entailed upon us thereby, in a much clearer and fuller manner than they were known to the Old Testament saints. In the mean time (5.) our Redemption by Christ, with the nature and properties, causes and effects of that salvation which is by faith in him, is also manifested and displayed in all its love and power, glory and extent, in this same Gospel. Here we learn also, (6.) the Will of GOD concerning us, viz. what he requires us to know, to believe, to experience, to be, to do, to suffer, and to enjoy, in time and

and in eternity. The immortality of the soul, the resurrection of the body, the conflagration of the world, the final judgment of Men and Angels, and the restitution of all things, are among the important and astonishing discoveries, exhibited to our view, in this ever-blessed Gospel.

4. Again, in reference to his Priestly Office, the Gospel implies a free and sincere offer of privileges, which Christ hath procured for us by his death, and received, in consequence of his ascension into heaven. What these privileges are, I need not now take up your time in endeavouring to shew. You, my brethren, are well apprized that remission of sins, the favour and friendship of God, and adoption into his family, whereby we become his sons and daughters, are among the first and principal of them. These prepare the way for others, such as our heavenly Father's peculiar care and protection, an ample provision for the supply of all our wants, temporal and spiritual, with an assurance that all things, even affliction and death, shall work for our good. Add to this, that Christ has procured for us, and in his Gospel offers to us, "fellowship with GOD," through the eternal Spirit; which, as it implies a title to, and, in some degree, at least, a meetness for the happiness reserved for us in the heavenly mansions, so it is also an earnest of that happiness in our hearts. These blessed privileges of the Gospel here, are, you know, to be crowned with the everlasting vision and enjoyment of God hereafter; when his people shall be admitted to see his face and behold his glory, so as to be transformed fully into his likeness, and possessed eternally of his felicity.

5. Once more: if the Gospel be considered in reference to the Kingly Office of Christ, it implies the promulgation of a variety of Laws, enforced with sanctions, the most momentous and awful that can be imagined, even with promises of happiness, and threatenings of misery, infinite and eternal. All these laws are wise and holy, just and good. They enjoin repentance towards God, and faith in our Lord Jesus Christ, in order to our possessing any, even the first of the forementioned privileges, remission of sins, or justification before God. And upon those that are justified and thereby furnished with the main spring of obedience, Love, they inculcate the uniform practice of piety and virtue in all their branches, directing us in every part of our duty to GOD, our neighbour, and ourselves, and "teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and glorious appearing of the great GOD, and our Saviour Jesus Christ."

6. That these Laws of Christ make a part, and an important part of the Gospel, is evident from this consideration, that

That Christ is as certainly a KING, as he is a Prophet, or a Priest, and requires our obedience, as much as our faith or confidence. As his Prophetic office, in the execution of which he reveals great and important truths, would be of no advantage to us if we did not believe him, nor his Priestly Office, whereby he atones for our sins and procures for us inestimable privileges, if we did not trust in him: so neither is his Kingly office any thing to us, if we do not obey and serve him. He is a Law-giver and a Judge, as well as a Saviour; and while we apply to him, and depend on him for eternal salvation, we must remember he is "the Author of it, only to those that obey him." We are therefore, "not without law to God, but under the law to Christ," who, when we stand at his judgment seat, "will render to every man according to his deeds, and give eternal life only to those, who by patient continuance in well-doing, seek for glory, honour, and immortality." Whereas, to those that do not obey the truth, but obey unrighteousness, he will render "indignation and wrath, tribulation and anguish." From all which it is manifest, as St. John testifies, that they only are "blessed that do his commandments," inasmuch as they alone "have a right to the tree of life, and shall enter in through the gates into the city," Rev. xxii. 14.

Hence it is, that in the parallel passages, recorded Matt. xxviii. 20, and Luke xxiv. 47. our Lord is represented as giving the same, or a like charge, in different words. In Luke it is, "That repentance and remission of sins should be preached in his name among all nations," and in Matt. "Go ye and disciple all nations,—teaching them to observe all things whatsoever I have commanded you." The Commands, or Laws of Christ, therefore, are a part of the Gospel, or Glad tidings published unto us. And that they may manifestly appear to be such, God hath promised under the new and better Covenant, to "write them on the hearts" of his people. See Jerem. xxxii. 31, and Heb. viii. 6.

7. If this be the nature of the Gospel, it will not be difficult to say, (First) what is implied in preaching it. It is undoubtedly to teach the truths which it reveals. This must be done clearly, in language intelligible to all, even to the most ignorant and illiterate; and, if possible, with such a judicious arrangement of matter, and distinctness of method, that while lower truths, and such as are more easily understood, make way for and prepare the mind to receive those that are higher, and of more difficult apprehension, all may be easily and lastingly remembered. Again; it must be done fully. Nothing that will be profitable to our hearers, must be kept back from them, but the "whole counsel of God" must be declared, at least, as far as concerns their salvation, present or eternal. And if we have

have not opportunity, during the short time of our residence with a people, to enter upon and discuss the controverted, and less important truths of Christianity, we must, at least, take care to explain to them and enforce upon them, its leading and essential doctrines. Further : these truths must be taught affectionately. We must instruct our people as a Father instructs his children, whom he dearly loves, and whose welfare in time and in eternity, he has at heart. Love to them, and an earnest desire for their salvation, must be the spring of all our discourses. Our preaching in public, and our exhortations in private, must flow from this principle ; and the affection of our hearts must manifest itself in all our words and actions. We must speak as those that " have compassion on the ignorant, and on them that are out of the way, remembering, that we ourselves, also, are compassed about with infirmity," while, at the same time, we rejoice in the increasing knowledge and holiness of those that " receive the truth in the love of it." Once more : We must inculcate these truths diligently ; as St. Paul enjoins Timothy, 2 Epis. iv. 11. charging him " before GOD, and the Lord Jesus Christ," to observe this injunction. We must so preach the word as to be " instant in season and out of season : " must " convince, reprove, and exhort, with all long-suffering and doctrine." Yea, and in order hereto, as the Apostle further observes, must watch in all things, that we may let " no fair occasion pass unheeded by," but may discern and embrace every favourable opportunity, whether in private or in public, of communicating knowledge. We must be ready to endure afflictions and hardships of every kind, in the prosecution of our work, not counting our ease, our honour, our liberty, or our lives, dear unto ourselves, so we may but " do the work of Evangelists, make full proof of our calling, finish our course with joy, and the ministry we have received of the Lord Jesus, to testify the Gospel of the grace of GOD."

8. To preach the Gospel is (secondly) to exhibit the privileges which it offers. This must be done freely. They must be tendered to mankind, as the Scripture speaks, " without money and without price." Our hearers must be given to understand that remission of sins, acceptance with God, adoption into his family, regeneration, entire sanctification, and even eternal life, are all the gifts, the free, undeserved gifts of God through Jesus Christ, and are offered to them without any regard to their merit, yea, notwithstanding their demerit. They must be made sensible that " not by works of righteousness which they have done, but according to his mercy God will save them, by the washing of regeneration, and the renewing of the Holy Ghost," and therefore that unworthy, guilty, and deserving

deserving of condemnation and wrath as they are, they are welcome, nay, are invited and urged to receive these blessings. Now as men are very averse to believe this doctrine, and yet amidst the trials and troubles of this present life, have great need of the support and consolation it affords, these privileges must be offered them frequently. This should make one part, perhaps, I might say, the principal part, of almost every Sermon. And in private also, we ought to be frequently inviting them to the possession of these blessings, and demonstrating from Scripture and reason, the readiness of the Lord Jesus to bestow them upon all that apply to him for them. *All*, I say, for these privileges must be offered to mankind universally, without any exception. The high and low, rich and poor, young and old, professors and profane, must be invited to partake of these unsearchable riches of Christ. "Let him that is athirst, come," must be our language, and "whosoever will, let him come and take of the fountain of the water of life freely." For "whosoever cometh, he will in no wise cast out." They must be informed notwithstanding, that these privileges, will not be conferred upon, and, in the nature of things, cannot be received by the impenitent and unbelieving. We must therefore make this gracious offer conditionally, insisting on repentance and faith, as terms or conditions, required of all who expect to be admitted to a participation of Gospel blessings; which repentance and faith, however, we must assure them are the gifts of GOD, and will be bestowed on all who sincerely and earnestly ask and seek for them.

9. Yet again on this head. To preach the Gospel is (gdly) to declare and enforce the precepts it enjoins. This should be done boldly and faithfully. In reproving sin, and shewing people their duty, we must not fear the face of any man, but must regard only the presence of God, his all-seeing eye, the terrible Day of Judgment, and the obligations of our office. The Lord, we must remember, hath appointed us to be watchmen over his people, we must therefore "hear the word at his mouth, and give them faithful warning from him." And we must do this under a conviction that our own souls are at stake, that if we "speak not unto them, to warn them, to turn from their wicked ways, that they may save their souls alive, that they shall die in their iniquity, but their blood shall be required at our hands;" whereas, if we do warn them faithfully, although they should not turn from their wickedness, but should die in their iniquity, we shall deliver our souls. Again: we must speak plainly and intelligibly on this important subject, that, if possible, they may have just and clear ideas of the spirituality, extent, and obligation of the law of Christ, the

XVII. Jan. 1794.

Gospel

C

Gospel law, the law of love and liberty, and of every part of their duty as enjoined thereby. We must use every means in our power to give them the necessary information respecting both sin and righteousness, truth and error, that, as the Apostle speaks, they may have their senses properly exercised to discern both good and evil. And in enforcing the precepts of Christianity we must be impartial, having no respect of persons. We must be as ready to remind the rich and the great of their duty, and to reprove them for their faults, as the poor and the mean. Only, in order that our advice and reproofs may be well taken, and may answer their intended end, we must be so mindful of the superiority of their station in life, as to address them with proper respect, and carry ourselves with a becoming modesty and diffidence, in all our intercourse with them. I must observe also, that these laws of Christ must be inculcated earnestly and awfully. I mean hereby, that we should urge them upon our hearers, under a deep conviction of their very great importance, and that salvation is absolutely impossible, as to those that know not God, so also to those that obey not the Gospel of our Lord Jesus Christ. Persuaded of this, we must address them on this topic, a topic on which their everlasting ALL depends, with suitable earnestness and awe; and, if possible, must not leave them till they are brought to acquiesce in the whole will of God, and resolve, through his grace, to make haste, and not delay to keep all his commandments, and endeavour to be holy in all manner of conversation and godliness.

[*To be continued.*]

A short Account of the Experience and Death of
Mr. JOHN HATTON. Written by his Son.

MY Father JOHN HATTON, was born at Lightcliff, near Halifax, Yorkshire, in 1724. In the seventeenth year of his age, Mr. John Nelson came down from London, and began preaching at Birstal. The report of this new religion, as it was then called, spread far and wide, and my Father, along with the wondering multitude, went to hear this strange preacher. His mind was in some degree affected by the Word, he became a constant hearer, and through the influence of restraining Grace, was preserved from outward sin. But in about three years after, Mr. Nelson being pressed for a soldier, my father was led away by young company, and withdrew himself from hearing the Word of God. For four years he continued in a backsliding state; the gracious impressions made on his mind, gradually wore away, and he walked according to

to the course of this vain world. Indeed he attended occasionally the ministry of Mr. Ingham, Mr. Cennick, and other Moravian Preachers, but without any good effect.

One day, as he was pursuing his favourite diversion of hunting, providentially he met with Mr. Nelson. The sight of that good man struck him with shame and confusion, and he endeavoured, in vain, to shun him. Mr. Nelson addressed him with great earnestness, and affection, and endeavoured to make him sensible of the folly and sinfulness of his conduct, asking him, "Whether he thought, it would in the end be better for him to follow those poor insignificant Dogs, than to follow Christ, and seek the salvation of his soul."—This conversation made a deep impression upon his mind, and he again resolved to set out in the ways of God. At that time, Mrs. Holmes of Smith-house, dismissed the Moravian preachers, and began to receive the Methodists. She invited my father to the house, and the first preacher that he heard was James Wheatley, who at that time was sincere and zealous. The Word reached his heart, and his conscience was truly awakened. He saw and felt his sinful, lost, and ruined condition; and has often said, that he should have cause to thank God for that Sermon to all eternity.

From this time he renounced his sinful ways, shook off his old companions, and gladly joined the first Methodist Society in these parts. He constantly attended the Preaching at Birstal, though near six miles distant; but the Word of the Lord was precious in those days. He and many others, made little account of walking a few miles, either by night or day, to hear a Gospel Sermon. The case, indeed, is now greatly altered, the Gospel is preached in a multitude of places in this country; but is there not some reason to fear that many do not set the value upon it which they ought? My Father's convictions were very deep and painful; frequently as he went to the preaching, he was obliged to fall down upon his knees, and cry to the Lord to preserve him from the Powers of darkness, and to extend his mercy and love unto him thro' the Redeemer.

For some time he laboured under sore temptations, and great exercise of mind. One evening he went to the preaching in company with a friend, who was in the same situation with himself. While they were opening their minds to each other, and lamenting the wretchedness of their hearts, the Lord met with them by the way, and spoke peace to both of them at the same time; they were translated from the kingdom of darkness into his marvellous light, and brought into the glorious liberty of the children of God.

From this time he gladly received the servants of the Lord, and had the Gospel preached in his own house for many years; being

being very desirous that all his neighbours should hear that precious word, which had been made the power of God to his own soul's salvation. He was exceeding zealous in the cause of God, and as he steadily adorned the Gospel himself, was very careful in reproving sin in others. This upright and uniform conduct, unavoidably brought him under great reproach and contempt. Nevertheless, long before he died, that word was fulfilled in him, "When a man's ways please God, he maketh his enemies to be at peace with him;" and he was made the happy instrument, in the Lord's hand, of bringing some of the greatest enemies of Religion, into the path of life and peace; so that they became his intimate friends and companions in the way to the Kingdom.

He was remarkably diligent and constant in attending upon all the means of Grace, whether public or private. He kept up the worship of the Almighty in his family and closet, and daily advanced in the divine life, bringing forth fruit to the glory of that GOD, who had been so abundantly gracious unto him. As soon as a Class was raised, he was appointed the Leader; which office he discharged, with great fidelity, for more than thirty years, till he was quite disabled by the Rheumatism. And even then he still attended the preaching, though with the utmost difficulty. When he went to the nearest place of public worship, it was two or three days before he recovered from the fatigue. Nevertheless, his love for the Word was so intensely great, that he never repented of his labour, and the LORD rewarded him with the abundance of peace and divine consolation.

Being with him about two months before his death, he said to me, "To day, as I was coming down the chapel steps, the 75th and 76th verses of the cxixth Psalm, * were so powerfully applied to my mind, and have closely followed me ever since, and I am so struck with them, that I think something more than common is coming upon me; but I am in the LORD's hands, and all shall be well with me." Doubtless the LORD was preparing him for that great and important change: He received the warning as from above; and from that time was in constant expectation of Death. About a fortnight after, he again repeated to me the words of the Psalmist above-mentioned, adding, "If the LORD is pleased to take me away at this time, I request that a Funeral Sermon may be preached from those verses on the occasion: Not that I wish that any good should be said of me; but I hope it will be a blessing to some who will then be present." His

* I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me. Let, I pray thee, thy merciful kindness be for my comfort, according to thy word unto thy servant.

disorder

disorder continued to increase, and all human means were ineffectual to afford him any relief; but he gave himself entirely into the hands of his Creator, to do with him just as he pleased.

About a week before he died, I asked him, if he found support under his heavy affliction? to which he answered, "The LORD does support me;" and added, "About twelve years ago, I had a bad fever, and was brought very low in my mind. I cried unto the LORD, and he delivered me. These words were applied to my soul with great power, "I will never leave thee nor forsake thee:" and I have found the accomplishment of the divine promise ever since." He bore his affliction with unwearied patience, and calm resignation to the Will of GOD; who gave him strength equal to his day. He spoke but little, as his pain and affliction were great. To one who sat near him he said, "It is he that endureth to the end that shall be saved." Three days before his departure, upon being asked if Jesus was precious to his soul, he replied, "He is;" which were the last words he spoke, so as to be understood. On Sunday evening, Nov. 4, 1792, in the 69th year of his age, his soul returned into the hands of his Creator and Redeemer.

The Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL'S Preface to the Gospel according to St. MATTHEW.

THE time when this Gospel was composed, has not been precisely ascertained by the learned. Some have thought that it was written no more than eight years after our Lord's ascension; others have reckoned it no fewer than fifteen. All antiquity seems agreed in the opinion, that it was of all the Gospels the first published. Of the few Christian writers of the first century, whose works yet remain, there are in Barnabas, the companion of Paul, Clement of Rome, and Hermas, clear references to some passages of this history. For though the Evangelist is not named, and his words are not formally quoted, the attentive reader must be sensible that the author had read the Gospel which has uniformly been ascribed to Matthew, and that on some occasions he plainly alludes to it. Very early in the second century, Ignatius, in those Epistles which are generally acknowledged to be genuine, and Polycarp, of whom we have no more but a single letter remaining, have manifest allusions to different parts of this Gospel. The writers above named are those who are denominated apostolic fathers,

fathers, because they were contemporary to the Apostles, and had been their disciples. Their testimony, therefore, serves to show not only their knowledge of this Book, but the great and general estimation wherein it was held from the beginning.

The first, indeed, upon record, who has named Matthew as the writer of this Gospel, is Papias, Bishop of Hierapolis in Cesarea, who is said to have been a companion of Polycarp, and hearer of John. Though Ireneus seems to think it was the Apostle John he meant, Eusebius, with greater probability, supposes it was a John who was commonly distinguished from the Apostle by the appellation of *the elder*, or *the presbyter*. Papias, in his preface, does not say that he had heard or seen any of the Apostles, but only that he had received every thing concerning the faith, from those who were well acquainted with them. Besides, after naming the Apostle John, he mentions Aristion, and John the elder, not as apostles, but as disciples, of the Lord. Concerning Matthew, this venerable ancient affirms, that *he wrote his Gospel in the Hebrew tongue, which every one interpreted as he was able*. Here we have his testimony, first, that Matthew who is also called Levi, (Mark ii. 14. Luke v. 27. 29.) was the writer of this Gospel, for no other was ever ascribed to him, and this was never ascribed to another; and, secondly, that it was written in Hebrew.

The first of these testimonies has never been controverted, On the contrary, it has been confirmed, and is still supported by all subsequent Christian authors who have touched upon the subject. The second of these testimonies, that this Evangelist wrote his Gospel in Hebrew, had a concurrence equally uniform, of all succeeding writers in the church, for about fourteen hundred years. In the last two centuries, however, this point has been disputed. Erasmus, who, though an eminent scholar, knew little or nothing of Hebrew, was among the first who called in question a tradition which had so long, and so universally, obtained in the church. "The faults of Erasmus," says Simon, "were blindly followed by cardinal Cajetan, who, not knowing either Greek or Hebrew, was incapable of correcting them." The cardinal has since been almost deserted by the Catholics; and the principal defenders of this new opinion have been Protestants. It is very unlucky for the discovery of truth, when party-spirit, in any degree, influences our enquiries. Yet, it is but too evident that there has been an infusion of this spirit in the discussion of the present question. "If we give up," says the staunch polemic, "the originality of the Greek text, we have no Gospel by Matthew which can be called authentic; for, to admit that the translation of one book of Scripture may be so denomi-
nated,

nated, is equally absurd as to admit it of them all; and, if we admit this point, what becomes of our controversy with the Romanists about the decree of the council of Trent, asserting the authenticity of the Vulgate?" Whitby, who enters warmly into this dispute, urges, amongst other things, the improbability that Providence, which has preserved all the canonical books in their original languages, should have suffered the original of this Gospel to be so soon lost, and nothing of it to remain in the church but a translation. That all the books are extant which have been written by divine inspiration, is not so clear a case as that author seems to imagine. It will hardly be pretended that it is self-evident, and I have yet seen no attempt to prove it. The book of the wars of the Lord, the book of Jasher, the book of Nathan the Prophet, the book of Gad the Seer, and several others, are referred to in the Old Testament, manifestly as of equal authority with the book which refers to them, and as fuller in point of information. Yet these are, to all appearance, irrecoverably lost. Other Epistles, besides those we have, there is reason to think the Apostles wrote by the same Spirit. Further, is not what is spoken, equally valuable with what is written, by inspiration? Yet how small a portion of the words of Him *who spake as never man spake*, has it pleased Providence to cause to be committed to writing? How little comparatively is recorded of the discourses of those poor fishermen of Galilee whose eloquence, in spite of all its disadvantages, baffled the wisdom of the learned, the power of the mighty, and the influence of the rich, converting infidels and idolaters, by thousands, to a doctrine to which all their education, prejudices, and passions, rendered them most reluctant, the doctrine of the crucified Messiah? God bestows his favours, both spiritual and temporal, in various measure, to different individuals, nations, and ages, of the world, as he thinks fit. Those of former times enjoyed many advantages which we have not. And we enjoy some which they had not. It is enough for us, that this only is required as our duty, that we make the proper use of the Scriptures, and of all the other advantages which, through the goodness of God, we enjoy; for every man is *accepted according to what he hath, and not according to what he hath not.* (2 Cor. viii. 12.)

But indeed this mode of arguing with regard to Providence, appears to me quite unsatisfactory, as proceeding on the notion that we are Judges in matters which, in my opinion, are utterly beyond the reach of our faculties. Men imagining themselves to know perfectly what is proper for the Ruler of the universe, in any supposed circumstance, to do, conclude boldly that he has done this or that, after such a particular manner, or such another; a method which in a creature like man,

man, can hardly be accounted either modest or pious. From the motives by which men are commonly influenced, we may judge, with some likelihood, what in particular circumstances their conduct will be. This is level to our capacity, and within the sphere of our experience. But let us not presume to measure the acts of Omnipotence and of Infinite Wisdom by our contracted span. Were we, from our notions of convenience, to determine what God, in possible cases, real or hypothetical, has done, or would do, we should, without hesitation, pronounce that the autographies, the identical writings of the sacred penmen (which are in strictness the only originals or perfect standards), would have been preserved from accidents, that they might serve for correcting all the corruptions which should in process of time, be introduced through the mistakes, the carelessness, or the bad intention, of transcribers. For who can deny that the sense of a writing may be as much injured by the blunders of a copyist, as by those of a translator? But if those have not the Gospel, who cannot have recourse to some copy in the original language, not the ten thousandth part of those called Christians, have yet partaken in that inestimable blessing. For how small, comparatively, is the number of those who can read the sacred Writers in their own languages? If, therefore, it is Truth we desire, and not the confirmation of our prejudices, let us renounce all such delusive reasonings *a priori* from supposed fitnesses, of which we are far, very far indeed, from being competent judges; and let us satisfy ourselves with examining impartially the evidences of the fact.

The proper evidence of ancient facts is written testimony. And for this fact, as was observed before, we have the testimony of Papias, as Eusebius, who quote his words, assures us. For a fact of this kind, a more proper witness than Papias could hardly be desired: if not a contemporary of the Apostles, or rather, if not known to them, a contemporary of their disciples, and who had been a hearer of two men, Aristion, and John the Elder, whom he calls disciples of the Lord. He was one, therefore, who had it in his power to be certified of any fact relating to the ministry of the Apostles, and that by persons who had been intimately acquainted with them. Now, by the character transmitted to us of Papias, he was particularly inquisitive about the sayings and actions of our Lord; and, for this purpose, cultivated an acquaintance with those who had seen and heard him, and could give him the fullest information of all that he did and taught. "I took no delight," says he, "as most people do, in those who talk much, but in those who teach the truth; nor in those who relate strange precepts, but in those who relate the precepts which the Lord hath entrusted us with, and which proceed
" from

“from the truth itself.” It would not be easy for me to imagine what could be objected to so clear an evidence in so plain a case, a matter of fact which falls within the reach even of the lowest understanding; for this is one of those points, on which, if the simplest man alive should deviate from truth, every man of sense would impute his deviation to a defect of a very different kind from that of understanding. Yet this is the only resource to which those who controvert the testimony of Papias, have betaken themselves.

Eusebius had said of Papias, that “he was a man of slender parts, as may be discovered from his writings.” This the historian mentions, in order to account for the sentiments of that ancient writer concerning the millennium, who, in the opinion of Eusebius, interpreted too literally and grossly, what the Apostles had seen meet to veil under figurative language. But, not to enter here into the nature of Christ’s reign for a thousand years on the earth, before the general resurrection (a question foreign to the present purpose; and on which, if Papias erred, he erred along with many not deficient in understanding), a man may be very unfit for judging rightly of a theological or critical question, who would be allowed, by every person of common sense, a competent witness in questions of plain fact, which had fallen under his observation; as whether Matthew had been accounted, from the beginning, the writer of such a Gospel, and whether he wrote it in Hebrew or in Greek.

It seems to be another objection to the testimony of Papias, that he adds, “which every one interpreted as he was able:” as if he could be understood to mean, that every one was able to interpret Hebrew. This clause is an elliptical idiom of that sort, to which something similar, in familiar conversation, will be found to occur in most languages. No one is at a loss to perceive the meaning to be, “For some time there was no interpretation in common use, but every one who attempted interpreting, did it the best way he could.” The manner in which this addition is made is, to me, on the contrary, a confirmation of the testimony; as it leads me to think, that Papias had not from testimony this part of the information he gives; but that it was what he himself remembered, when there was no version of Matthew’s Gospel generally received, but every one who could read it in its own language, Hebrew, and either in writing or in speaking had recourse to it, translated it as well as he could. Thus, our Scottish Highlanders may say, at this moment, that, till very lately, they had no translation of the Bible into their mother-tongue, that they had only the English Bible, which every one interpreted to them as he was able. Could a reasonable person, on hearing such a declaration, imagine that any thing had been

XVII Jan. 1794.

D

advanced,

advanced, which could be called either absurd or unintelligible?

The next authority I shall recur to is that of Ireneus bishop of Lyons in Gaul, who in his youth had been a disciple of Polycarp. He says, in the only book of his extant, that "Matthew, among the Hebrews, wrote a Gospel in their own language, whilst Peter and Paul were preaching the Gospel at Rome, and founding the church there." And in a fragment of the same author, which Grabe and others have published, it is said, "The Gospel according to Matthew was written to the Jews; for they earnestly desired a Messiah of the posterity of David. Matthew, in order to satisfy them on this point, began his Gospel with the genealogy of Jesus."

The third witness to be adduced is Origen, who flourished in the former part of the third century. He is quoted by Eusebius, in a chapter wherein he specially treats of Origen's account of the sacred canon. "As I have learnt," says Origen, "by tradition, concerning the four Gospels, which alone are received, without dispute, by the whole church of God under heaven; the first was written by Matthew, once a publican, afterwards an Apostle of Jesus Christ, *who delivered it to the Jewish believers, composed in the Hebrew language.* In another place he says, We begin with Matthew, who according to tradition, wrote first, publishing his Gospel to the Hebrews, or the believers who were of the circumcision." Again, "Matthew, writing for the Hebrews, who expected him who was to descend from Abraham and David, says, The lineage of Jesus Christ, son of David, son of Abraham." Let it here be observed, by the way, that the word *παράδοσις* as used by ancient writers, and sometimes by the sacred penmen, does not entirely coincide in meaning with our word *tradition*. I have here, employed this word with the common run of interpreters, that I might not be thought desirous of saying more in the version than the original warrants. The word *tradition*, with us, imports, as the English lexicographer rightly explains it, "any thing delivered orally from age to age:" whereas *παράδοσις* properly implies, "any thing handed down from former ages, in whatever way it has been transmitted, whether by oral or by written testimony; or even any instruction conveyed to others, either by word or by writing." In this last acceptation we find it used in Scripture: *Hold the traditions, τὰς παραδόσεις which ye have been taught, either by word, or our Epistle.* It is only when the epithet *ἀγγραφος* *unwritten*, is added to *παράδοσις*, that it answers exactly to the English word; whereas all historical evidence comes under the denomination *παράδοσις*. In this acceptation of the term, therefore, to say we have such a thing

a thing by tradition, is the same as to say, in English, "we have this account transmitted from former ages." In Papias and Ireneus there is no mention of *tradition*. They spoke of what they knew, as they had immediate and most credible attestations from those who were acquainted with the writers of the Gospels, and with every circumstance relating to the publication. Their manner of expressing themselves on this head, is that of men who had the certain knowledge of what they affirm, and therefore consider it as indisputable.

Let it be observed that Papias, in the words quoted from him, attested two things; that Matthew wrote the Gospel ascribed to him, and that he wrote it in Hebrew. These two points rest on the same bottom, and are equally, as matter of fact, the subjects of testimony. As to both, the authority of Papias has been equally supported by succeeding authors, and by the concurrent voice of antiquity. Now there has not any thing been advanced to invalidate his testimony, in regard to the latter of these, that may not, with equal justice, be urged, to invalidate his testimony, in regard to the former. This may be extended also to other points; for, that Mark was the writer of the Gospel commonly ascribed to him, rests ultimately on the same authority. How arbitrary then is it, where the evidence is the same, and exposed to the same objections, to admit the one without hesitation, and to reject the other? Wetstein, for removing this difficulty, has suggested a distinction, insinuating, that the former may be the testimony of Papias, the latter only his conjecture. But if the words of Papias himself be attended to, no conjecture was ever worse founded than this suggestion of Wetstein. Papias speaks of both in the same affirmative tone, as of matters of public notoriety.

[To be continued.]

A LETTER from Mr. WILLIAM STEPHENS, giving an Account of the Experience and Death of JOHN COLE.

IN the month of June, 1792, I had an opportunity of visiting that truly upright Servant of God, John Cole, of Freeland, near Witney, in Oxfordshire. As he was a man greatly respected by numbers of religious persons, and well known to many Preachers, for adorning the Gospel, I was induced to take from his lips a particular account of God's gracious dealings with him, hoping it may be serviceable to many readers.

The Experience of JOHN COLE.

"I was born at Oxford: My parents kept a public-house, which proved but an unfavourable situation, as it introduced me early into wicked company and conversation. Before I

was ten years of age, I became a proficient in deception, particularly in purloining money, which I received for beer. Yet I well remember, in those early days I had painful convictions, and was sensible of the evil of my practices. Sometimes I dreaded to go to bed, being afraid that the powers of Darkness would seize upon me, and that I should be sent quick into Hell, as a punishment for my sins. At other times, when in the midst of flattering prospects, my joy proved of short duration; being banished from me by the dread of Death, and the apprehension of torment. In my childhood I once narrowly escaped being drowned; and at another time, a coach-and-six ran over me, but thro' the wonderful interposition of providence, I was not materially hurt; these two remarkable deliverances made a lasting impression upon my mind.

In the twelfth year of my age, I was put out apprentice to a shoe-maker. During my apprenticeship I suffered much for want of food and raiment. I used frequently to hear the Methodist Preachers, the word was attended with power to my heart, and brought to my remembrance all my sinful practices; and altho' I was greatly affected, yet it was but for a short season; for the love of sin again prevailed, and made the Word of God of none effect. Many times when I was playing at cricket on the Common, and have seen the people going to the Preaching-house, the terrors of the LORD have fallen upon me, and I have been afraid that some sudden judgment would overtake me, that I might be made a warning to others.

Soon after the expiration of my servitude, I went to hear a funeral discourse; when the LORD was pleased again to alarm my fears, and shew me my wretched condition. I then determined to give up my old companions, and forsake all my sins. I went to the Methodists, and intreated them to receive me into their Society, which they readily complied with. But alas, my resolutions were formed in my own strength, and I did not truly rely upon the power and grace of Christ; so that sin had still dominion over me. I was married to a person who had a measure of the fear of the LORD; but being both of us young and unexperienced, for a season, we did not live happy together. This disappointment drove me to seek for true felicity in God. I had many sore conflicts with my besetting sins; and my ideas of the way of obtaining Salvation by faith in Christ Jesus, being confused and unscriptural, I was frequently baffled by the enemy, and my discouragements were so great, that I was ready, many times, to give up the strife.

In 1789, I providentially met with "Bunyan on the Covenants:" The LORD was pleased to make this Book very useful to me; I discovered my errors; all my false props were cut

cut

cut down, and I clearly saw the Gospel method of Salvation. That same evening I wrestled with the LORD in earnest prayer, nor ceased till he spoke peace to my soul; which in a few days was more abundantly confirmed, by the powerful application to my mind, "that GOD was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."— I then perceived that Christ bore my burden, and by his stripes I was healed;— my load fell off, my fears fled away;— sweet serenity took place in my mind;— and I was enabled to rejoice in a sin-pardoning GOD.

For some time I walked in the light of GOD's countenance, enjoying the smiles of Heaven, and the approbation of a good conscience. But after awhile I felt that sin was only suspended, not totally destroyed. Anger, which was my besetting sin, began to shew itself again; this wounded my peace, and caused me to weep and mourn in secret places; notwithstanding I retained a measure of the favour of GOD, and of my acceptance thro' Christ Jesus. But feeling many things within me, contrary to the Nature and Mind of Christ, my burden became more intolerable, than that which I laboured under during the time I was seeking for pardon.

I now betook myself earnestly to fasting and prayer; expecting by these means to obtain deliverance, especially if I added to them strict watchfulness. But alas, I again mistook my way; and like a wild bull in a net, the more I struggled, and the more I was embarrassed. My perplexity was not a little increased by the endeavours of some well-meaning, but mistaken professors, to persuade me, that I could not attain to Holiness of Heart, on this side the grave; and that only Death could destroy inbred sin. This opinion involved me in hurtful reasonings, and unprofitable disputations. But I was mercifully delivered by attentively reading Mr. Wesley's invaluable Treatise on Christian Perfection. Those parts of that book which appeared difficult to my understanding, were easily solved by applying to Mr. Story, who was then in the Circuit; Thro' reading, and the encouragement he afforded me, I was induced to try an experiment of my own: I retired into my chamber with the Bible, and opening it on Ezek. xxxvi. 25, 26, 27, when on my knees, I put my finger upon that passage, and in the most sincere and artless manner that I was capable of, pleaded with God for the accomplishment of his glorious promise, nothing doubting but that he was both able and willing to bestow it on me. I do not recollect that I was ever so much encouraged as at this time. The LORD greatly strengthened my faith; and I believe I should certainly have then entered into Rest, but that the LORD saw I would attribute it, in part, to my own faithful endeavours.

Soon

Soon after this, upon returning home one evening from a Prayer-Meeting, as my wife and another person were conversing together on the things of GOD, while I was sitting silent in a corner of the house, one of them happened to repeat these words. "Not for your sakes, do I this; for you are a stiff-necked people; but for my own Name's sake." Instantly fresh light sprung into my mind; I began immediately to double my diligence, and to agonize to enter in at the strait-gate. But I made no account of my strivings. I fell helpless, and stript of all, at the feet of my Redeemer. I "groan'd the Sinner's only plea, GOD be merciful to me!" And he was pleas'd to hearken to my cries. I felt an instantaneous deliverance from all anger, peevishness, and every diabolical disposition. My soul enjoy'd a solemn rest in GOD. I know not how to describe my feelings; but I seem'd to myself as an empty vessel: My spirit sunk into a serene calm, that is, beyond all description. The following verses were much upon my mind:

" Father, into thy hands alone,
 I have my ALL restor'd;
 My ALL, thy property, I own,
 The Steward of the LORD.
 Hereafter none can take away
 My life, or goods, or fame;
 Ready, at thy command, to lay
 Them down, I always am."

At first I was exercis'd with various doubts respecting the reality of the work, which I had reason to believe the LORD had accomplished in my soul. But conversing with a brother who enjoy'd that great Salvation, and whose life and conversation adorn'd the Gospel of his Saviour, I was much strengthened; and the LORD gave me an internal evidence, that he had cleans'd me from all unrighteousness. This was in the year 1786. From that time to the present, which is near six years, I have had no doubt of my present, or eternal Salvation, if I endure faithful to the Grace of GOD. I never experienced those ecstasies, which some speak of; neither have I pass'd through the deep and distressing temptations, which others have met with. From the time the LORD cleans'd my heart, my peace has flow'd as a River, and my confidence in GOD has been even as Mount Sion, which cannot be mov'd. Satan has, indeed, frequently attempted to wrest from me the Pearl of Great Price; but thro' Grace, those seasons of temptation which were permitted for the trial of my faith, have answer'd the invaluable end, of deeply rooting my Soul in GOD."

The

The above is the substance of what I collected respecting the Experience of Brother Cole. I have further to add, That about last Christmas he caught a violent cold, attended with a fever, which in a short time so reduced his strength, that there appeared every symptom of a deep Consumption. When I saw him (at the time above-mentioned) he was apparently waiting for his great change, and perfectly resigned to the Will of GOD. As he was very poor, there were little more in his room than the Prophet's furniture; yet when I beheld his serene happy countenance, I could not but think of the words of the Poet,

“ The chamber where the good man meets his fate,

“ Is privileg'd beyond the walk of common life,

“ Quite in the verge of Heaven!”

It was his lot to be chosen in the furnace of affliction. At the best of times he could only earn about seven or eight shillings a week, which was all he had to support a wife and four children. On the day he was taken ill, he had not one farthing in possession. But that gracious promise; “ all things (necessary) shall be added unto you,” kept him from sinking: And, as he expressed himself, “ I believed and relied upon the Word of my Saviour; and glory be to his Name, that altho' I have not been able to work from the time I was first taken ill, yet having a trifle from the parish, with the more abundant help of Christian Friends, I have not wanted in my extremity.”

I had not the opportunity of being with Brother Cole in his last moments; but am informed by friends who visited him, that he retained a firm, unshaken confidence in the LORD; and that without a sigh or groan, he took his flight to the realms of everlasting day, on the 10th of July, 1792.

WILLIAM STEPHENS.

The Dreadful End of a **BLASPHEMER.**

IN 1603, the Duke of Sully, Prime Minister of Henry IV. of France, came over to England Embassador to King James I. He brought with him in his suit a person, whom he justly styles, “ A WONDER and a MONSTER;” and whose fearful end is held up as a Warning to the youth of the present day. We shall give the Narrative in the Duke's own Words:

“ The beginning of June I set out for Calais, where I was to embark, having with me a retinue of upwards of two hundred gentlemen, or who called themselves such, of whom a considerable number were really of the first distinction. Just before my departure old Servin came and presented his son

son to me, and begged I would use my endeavours to make him a man of some worth and honesty; but he confessed it was what he dared not hope, not through any want of understanding or capacity in the young man, but from his natural inclination to all kinds of vice. The old man was in the right: what he told me having excited my curiosity to gain a thorough knowledge of young Servin. I found him to be at once both a wonder and a monster; for I can give no other idea of that assemblage of the most excellent and most pernicious qualities. Let the reader represent to himself a man of a genius so lively, and an understanding so extensive, as rendered him scarce ignorant of any thing that could be known; of so vast and ready a comprehension, that he immediately made himself master of what he attempted; and of so prodigious a memory, that he never forgot what he had once learned; he possessed all parts of philosophy and the mathematics, particularly fortification and drawing; even in theology he was so well skilled, that he was an excellent preacher whenever he had a mind to exert that talent, and an able disputant for and against the reformed religion indifferently; he not only understood Greek, Hebrew, and all the languages which we call learned, but also all the different jargons, or modern dialects; he accented and pronounced them so naturally, and so perfectly imitated the gestures and manners both of the several nations of Europe, and the particular provinces of France, that he might have been taken for a native of all or any of these countries; and this quality he applied to counterfeit all sorts of persons, wherein he succeeded wonderfully; he was, moreover, the best comedian and greatest droll that perhaps ever appeared; he had a genius for poetry, and had wrote many verses; he played upon almost all instruments, was a perfect master of music, and sung most agreeably and justly; he likewise could say mass; for he was of a disposition to do, as well as to know, all things: his body was perfectly well suited to his mind; he was light, nimble, dexterous, and fit for all exercises; he could ride well, and in dancing, wrestling, and leaping, he was admired: there are not any recreative games that he did not know; and he was skilled in almost all mechanic arts. But now for the reverse of the medal: here it appeared that he was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard and glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist: in a word, in him might be found all the vices contrary to nature, honour, religion, and society; the truth of which he himself evinced with his latest breath, for he died in the flower of his age, in a common brothel, perfectly corrupted by his debaucheries, and expired with the glass in his hand, cursing and denying God!"

A Detail

A detail of the Massacre of the English, by the French Indians, at Fort William Henry, in America, in 1757. By Capt. J. CARVER.

“ **G**ENERAL WEBB, who commanded the English army in North America, which was then encamped at Fort Edward, having intelligence that the French troops under M. Montcalm were making some movements towards Fort William Henry, he detached a corps of about 1500 men, consisting of English and Provincials, to strengthen the garrison. In this party I went as a volunteer among the latter.

The apprehensions of the English general were not without foundation; for the day after our arrival we saw Lake George to which it lies contiguous, covered with an immense number of boats; and in a few hours we found our lines attacked by the French general, who had just landed with 11000 Regulars and Canadians, and 2000 Indians. Col. Monro, a brave officer, commanded in the Fort, and had no more than 2300 men with him, our detachment included.

With these he made a gallant defence, and probably would have been able at last to preserve the Fort, had he been properly supported, and permitted to continue his efforts. On every summons to surrender sent by the French general, who offered the most honourable terms, his answer repeatedly was, That he yet found himself in a condition to repel the most vigorous attacks his besiegers were able to make; and if he thought his present force insufficient, he could soon be supplied with a greater number from the adjacent army.

But the colonel having acquainted Gen. Webb with his situation, and desired he would send him some fresh troops, the general dispatched a messenger to him with a letter, wherein he informed him that it was not in his power to assist him, and therefore gave him orders to surrender up the fort on the best terms he could procure. This packet fell into the hands of the French general, who immediately sent a flag of truce, desiring a conference with the governor.

They accordingly met, attended only by a small guard, in the centre between the lines; when Montcalm told the colonel, that he was come in person to demand possession of the fort, as it belonged to the king his master. The colonel replied, that he knew not how that could be, nor should he surrender it up whilst it was in his power to defend it.

The French general rejoined, at the same time delivering the packet into the colonel's hand, “ By this authority do I make the requisition.” The governor had no sooner read the contents of it, and was convinced that such were the orders of the commander in chief, and not to be disobeyed,

than he hung his head in silence, and reluctantly entered into a negotiation.

In consideration of the gallant defence the garrison had made, they were to be permitted to march out with all the honours of war, to be allowed covered waggons to transport their baggage to Fort Edward, and a guard to protect them from the fury of the savages.

The morning after the capitulation was signed, as soon as day broke, the whole garrison, now consisting of about 2000 men, besides women and children, were drawn up within the lines, and on the point of marching off, when great numbers of the Indians gathered about, and began to plunder. We were at first in hopes that this was their only view, and suffered them to proceed without opposition. Indeed it was not in our power to make any, had we been so inclined; for though we were permitted to carry off our arms, yet we were not allowed a single round of ammunition. In these hopes however we were disappointed; for presently some of them began to attack the sick and wounded, when such as were not able to crawl into the ranks, notwithstanding they endeavoured to avert the fury of their enemies by their shrieks or groans, were soon dispatched.

Here we were fully in expectation that the disturbance would have concluded; and our little army began to move; but in a short time we saw the front division driven back, and discovered that we were entirely encircled by the savages. We expected every moment that the guard, which the French, by the articles of capitulation, had agreed to allow us, would have arrived, and put an end to our apprehensions; but none appeared. The Indians now began to strip every one without exception, of their arms and cloaths, and those who made the least resistance felt the weight of their tomahawks.

I happened to be in the rear division, but it was not long before I shared the fate of my companions. Three or four of the savages laid hold of me, and whilst some held their weapons over my head, the others soon disrobed me of my coat, waistcoat, hat, and buckles, omitting not to take from me what money I had in my pocket. As this was transacted close by the passage that led from the lines on to the plain, near which a French sentinel was posted, I ran to him and claimed his protection; but he only called me an English dog, and thrust me with violence back again into the midst of the Indians.

I now endeavoured to join a body of our troops that were crowded together at some distance; but innumerable were the blows that were made at me with different weapons as I passed on; luckily however the savages were so close together, that they could not strike at me without endangering each

each other. Notwithstanding which one of them found means to make a thrust at me with a spear, which grazed my side, and from another I received a wound, with the same kind of weapon, in my ankle. At length I gained the spot where my countrymen stood, and forced myself into the midst of them. But before I got thus far out of the hands of the Indians, the collar and wristbands of my shirt were all that remained of it, and my flesh was scratched and torn in many places by their savage gripes.

By this time the war-hoop was given, and the Indians began to murder those that were nearest to them without distinction. It is not in the power of words to give any tolerable idea of the horrid scene that now ensued; men, women, and children were dispatched in the most wanton and cruel manner, and immediately scalped. Many of these savages drank the blood of their victims, as it flowed warm from the fatal wound.

We now perceived, though too late to avail us, that we were to expect no relief from the French; and that, contrary to the agreement they had so lately signed to allow us a sufficient force to protect us from these insults, they tacitly permitted them; for I could plainly perceive the French officers walking about at some distance, discoursing together, with apparent unconcern. An unprejudiced observer would be apt to conclude, that a body of ten thousand christian troops, most christian troops! had it in their power to prevent the massacre from becoming so general. But whatever was the cause from which it arose, the consequences of it were dreadful, and not to be paralleled in modern history.

As the circle in which I stood inclosed, by this time was much thinned, and death seemed to be approaching with hasty strides, it was proposed by some of the most resolute to make one vigorous effort, and endeavour to force our way through the savages, the only probable method of preserving our lives that now remained. This, however desperate, was resolved on, and about twenty of us sprung at once into the midst of them.

In a moment we were all separated, and what was the fate of my companions I could not learn till some months after, when I found that only six or seven of them effected their design. Intent only on my own hazardous situation, I endeavoured to make my way through my savage enemies in the best manner possible. And I have often been astonished since, when I have recollected with what composure I took, as I did, every necessary step for my preservation. Some I overturned, being at that time young and athletic, and others I passed by, dexterously avoiding their weapons; till at last

two very stout chiefs, as I could distinguish by their dresses, whose strength I could not resist, laid hold of me by each arm, and began to force me through the crowd.

I now resigned myself to my fate, not doubting but that they intended to dispatch me, and then to satiate their vengeance with my blood, as I found they were hurrying me towards a retired swamp that lay at some distance. But before we had got many yards, an English gentleman of some distinction, as I could discover by his breeches, the only covering he had on, which were of fine scarlet velvet, rushed close by us. One of the Indians instantly relinquished his hold, and springing on this new object, endeavoured to seize him as his prey; but the gentleman being strong, threw him on the ground, and would probably have got away, had not he who held my other arm, quitted me to assist his brother. I seized the opportunity, and hastened away to join another party of English troops that were yet unbroken, and stood in a body at some distance. But before I had taken many steps, I hastily cast my eye toward the gentleman, and saw the Indian's tomahawk gash into his back, and heard him utter his last groan; this added both to my speed and desperation.

I had left this shocking scene but a few yards, when a fine boy about twelve years of age, that had hitherto escaped, came up to me, and begged that I would let him lay hold of me, so that he might stand some chance of getting out of the hands of the savages. I told him that I would give him every assistance in my power, and to this purpose bid him lay hold; but in a few moments he was torn from my side, and by his shrieks, I judge was soon demolished. I could not help forgetting my own cares for a minute, to lament the fate of so young a sufferer; but it was utterly impossible for me to take any methods to prevent it.

I now got once more into the midst of friends, but we were unable to afford each other any succour. As this was the division that had advanced the furthest from the fort, I thought there might be a possibility (though but a very bare one) of my forcing a way through the outer ranks of the Indians, and getting to a neighbouring wood, which I perceived at some distance. I was still encouraged to hope by the almost miraculous preservation I had already experienced. Nor were my hopes in vain, or the efforts I made ineffectual. Suffice it to say that I reached the wood, but by the time I had penetrated a little way into it, my breath was so exhausted that I threw myself into a brake, and lay for some minutes apparently at the last gasp. At length I recovered the power of respiration, but my apprehensions returned with all their former force, when I saw several savages pass by, probably in pursuit of me, at no very great distance. In this situation

I knew

I knew not whether it was better to proceed, or endeavour to conceal myself where I lay, till night came on: fearing, however, that they would return the same way, I thought it most prudent to get farther from the dreadful scene of my past distresses. Accordingly, striking into another part of the wood, I hastened on as fast as the briars and the loss of one of my shoes would permit me; and after a slow progress of some hours, gained a hill that overlooked the plain which I had just left, from whence I could discern that the bloody storm still raged with unabated fury.

After passing three days without subsistence, and enduring the severity of the cold dews for three nights, I at length reached Fort Edward; where with proper care my body soon recovered its wonted strength, and my mind, as far as the recollection of the late melancholy events would permit, its usual composure. It was computed that fifteen hundred persons were killed or made prisoners by these savages during this fatal day. Many of the latter were carried off by them and never returned. A few, through favourable accidents, found their way back to their native country after having experienced a long and severe captivity.

The brave Col. Monro had hastened away, soon after the confusion began, to the French camp to endeavour to procure the guard agreed by the stipulation; but his application proving ineffectual, he remained there till Gen. Webb sent a party of troops to demand and protect him back to Fort Edward. But these unhappy occurrences, which would probably have been prevented, had he been left to pursue his own plans, together with the loss of so many brave fellows, murdered in cold blood, to whose valour he had been so lately a witness, made such an impression on his mind, that he did not long survive. He died in about three months of a broken heart, and with truth might it be said, that he was an honour to his country.

I cannot omit observing that very few of those different tribes of Indians that shared in this slaughter, ever lived to return home. The small pox, by means of their communication with the Europeans, found its way among them, and made an equal havock to what they themselves had done. The methods they pursued on the first attack of that malignant disorder, to abate the fever attending it, rendered it fatal. Whilst their blood was in a state of fermentation, and nature was striving to throw out the peccant matter, they checked her operations by plunging into the water: the consequence was, that they died by hundreds. The few that survived were transformed by it into hideous objects, and bore with them to the grave deep indented marks of this much-dreaded disease.

Monfieur

Monſieur Montcalm fell ſoon after on the plains of Quebec. That the unprovoked cruelty of this commander was not approved of by the generality of his countrymen, I have ſince been convinced of by many proofs. One only however, which I received from a perſon who was witneſs to it, ſhall I at preſent give. A Canadian merchant, of ſome conſideration, having heard of the ſurrender of the Engliſh Fort, celebrated the fortunate event with great rejoicings and hoſpitality, according to the cuſtom of that country; but no ſooner did the news of the maſſacre which enſued reach his ears, than he put an immediate ſtop to the feſtivity, and exclaimed in the ſevereſt terms againſt the inhuman permiſſion; declaring at the ſame time that thoſe who had connived at it, had thereby drawn down on that part of their king's dominions the vengeance of heaven. To this he added, that he much feared the total loſs of them would deſervedly be the conſequence. How truly this prediction has been verified we all know."

ON PRIVATE PRAYER.

IN the petitionary part of Prayer, we deſire either the beſtowing of ſome good thing, or the preventing or removing of ſome evil: And in the gratulatory part of Prayer, we return the praiſe of what we received from GOD, to GOD. Tho' the thankſgiving part of Prayer be moſt neglected, yet the petitionary part is too little regarded, or ſlightly paſſed over. It is Ungodlineſs to go about any buſineſs, or journey, to ſix our abode, to uſe any food, or phyſic, without aſking GOD's leave and bleſſing in prayer. A neglect of this Duty is a branch of Atheiſm. Is it not a juſt cauſe of lamentation that ſo many ſhould be guilty of ſuch ungodlineſs? This ſin manifeſts high contempt of GOD; it is a demonſtration that GOD is not in all their thoughts. "The fool hath ſaid in his heart, There is no GOD:" "He calleth not upon GOD."

To live without Prayer, is to be dead while we live; for it is to live without GOD. The families that know not GOD, and thoſe that call not upon his Name, are the ſame. What can we do leſs for GOD, than by this homage to own him for our Maker? Or leſs for our own ſouls, than to beg our lives of Him, whoſe hand of Juſtice is lifted up againſt us. Their ſouls and their's only, ſhall live, that ſeek the LORD. No Malefactors die leſs lamented, than thoſe that when caſt, will not beg for their lives.

Many, when they have prayed themſelves out of affliction, have no more to ſay to GOD, till they are again ſinking in deep

deep waters. And when they have, for some time, prayed for deliverance to no purpose, they are ready to cry out, in the spirit of impatience, "This evil is of the LORD; why should we wait for him any longer?"—This is worse, than not to pray at all. Intirely to omit Prayer, denotes, indeed, the neglect of duty; but to cast off Prayer, intimates, a distate and aversion to duty.

The Prayer of Faith, is the only Key to unlock the store-houses and treasuries of all Blessings, yet how little has this Key been used?—To instance only in secret prayer. When we are in the midst of worldly business and company, how necessary it is to raise up our thoughts to GOD, to give him a visit, tho' a short one, in a desire or two; to speak, at least, one or two Heart-words unto him? Too many content themselves with their solemn visits to the Throne of Grace, and in the intervals of Duty scarce ever converse with GOD. What account shall we be able to give of our thoughts (the first-born of our souls) from morning to evening? Is not this the highest improvement of them, to send them in embassies unto Heaven, and by them to converse with God? How many precious things, in christian conversation, in sermons, and in social worship, are lost, for want of present lifting up our hearts to GOD, for his Blessing thereupon? How many motions of the Holy Spirit are quenched through this sinful neglect? There is much unkindness in it; especially when we consider, that GOD is so gracious, that he lets his Door stand wide open at all times, and that he assures us of a welcome: Certainly it must grieve him, that we will not so much as step in with a Desire, hour after hour, tho' we may thus visit Him, without neglecting any business we have in hand, or behaving uncivil to any company.

How few make a Conscience of Closet-Prayer? Tho' Christ takes it for granted, that his disciples will thus pray, and has annexed a gracious promise to the due performance of this Duty, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, who is in secret, and thy Father who seeth in secret, will reward thee openly." Retire thyself, get thee a place, set thyself a time, wherein thou mayest make it thy business to pray unto GOD. Alas, how Satan prevails with some to put off this duty from time to time, by telling them, that they will but play the hypocrite, or that the season is not convenient, or that this and the other worldly business must be first dispatched. O how little do such love GOD, who are afraid to talk too often in secret with him? Some satisfy themselves with praying with others, either in public, or in the family. But how can they look upon themselves as Christians, whatever
 profession

profession they make? What? a Christian, and yet never desire any privacy between GOD and thy own soul? A Christian, and yet find no errand to invite thee to speak with GOD alone? Sure thou rather seekest to approve thyself to men, than to GOD. The true Lover delights to visit his Friend, when he may find him alone; like that good man, who, when the set time for closet prayer was come, would break from any company he was in, with these words, "*I have a Friend that stays for me: Farewell.*" Others put off this duty, by pretending they pray always; every hour they are lifting up their hearts in ejaculations to Heaven. As the pretence of every Day-Sabbath, comes just to no Sabbath at all; so the continual prayer of some, comes to no praying at all.

Ejaculatory Prayer should not hinder, but rather fit us for solemn set prayer. Fire must be kept upon the Altar continually, but that must not hinder the morning and evening Sacrifice. True Christians cannot be satisfied with a bit and away, but they must have their set meals. Others look upon closet prayer to be but a Free-will offering (as they term it) which they may offer if they please, but will not own it to be a Duty. Surely they are but little sensible of their own heart-plagues, or foolishly flatter themselves that Death is to cleanse them from all their inward corruptions; otherwise, they would be oftener with GOD in secret, and more importunately plead with him for the accomplishment of all his great and precious promises. Thro' the course of my experience, I have observed, that the fall of professors began in their closet neglects, either by omitting the duty totally, or by a careless, formal, customary management of it. This is the first step towards apostacy. Backsliders grow first out of acquaintance with GOD in secret, then delight in the duty declineth by little and little, then they are less frequent in their visits, upon which follows a casting off the duty: notwithstanding they may appear great zealots in public ordinances, yet if they do not repent, and perform their first works, they will soon be destitute both of the Form and Power of Religion.

A hundred things may combine to keep us in the exercise of public duties. But here is the trial of our uprightness, what we do in secret for GOD, and with God. Scipio tells us, "I have never better company than when I have no company; for then I can freely entertain my own thoughts, and converse with all the learned that have been in former ages." But we are called to greater honour, to improve our solitude in conversing with GOD.

Few observe the fittest time for private Prayer. GOD would have us, in this sense, watch unto prayer: GOD requires us

us early to tell the world whose servants we are, and that we dare not undertake any business without first engaging **GOD** with us:—That we dare not enter on Satan's territories, without Christ, our great champion with us. A true christian no sooner opens his eyes in the morning, but he opens his heart to the **LORD**. He expects no good that day, unless it be begun with a good duty; and therefore says, "My voice shalt thou hear in the morning: In the morning early will I direct my prayer unto thee." But if we venture into the World, before we have got an antidote against its infection, the consequences too frequently are, deadness of heart, and a multitude of worldly distractions. And when we enter into our closet, we are beset with wandering, discontented thoughts; so that the time which should be spent in communion with **GOD**, is taken up in driving away these fowls from the Sacrifice.

Let it also be remembered, that **GOD** is an holy God, and jealous of his Name; and he justly considers it as a dishonour done unto himself, to be so neglected, that He must be served last of all, and therefore withholds his influences from the soul. By neglect of early prayer, we honour the World too much, as if it were more worthy of our time and strength than the **LORD** is: Whereas we should profess, that all our hours are **GOD**'s and therefore we dare not but honour him with the First-fruits of all our increase; we shall thereby sanctify all the harvest, by presenting **GOD** with the green ears.

The morning is the fittest season for devotion, for then the mercies of the night smell sweetest, which after awhile, like flowers, will lose their scent with us; Whilst the iron is hot, it is our business to strike: His mercies are renewed every morning, so should our praises.

By entering on business without calling on God, we in effect declare that we need not his assistance, and that we can make a shift without him. Whereas God feeds us from hand to mouth, and hath left no stores with us, that we may make our address to him night and day, who must water us every moment. Did we but see the dangers we are every moment exposed to from the three-fold armies, the World, the Flesh, and the Devil, we should not be so fool-hardy as to venture abroad, without first imploring and obtaining the divine presence and blessing. Let us remember, we want as soon as we awake; and want even those things which none but God can supply.

By neglecting the proper time for prayer, the Devil and the World often make us forget, or omit the duty for the day. We pretend, that we have no leisure in the morning;

and the enemy takes care to fill the hand with unexpected business, so that the excuse grows stronger, and more plausible: But must we serve the slave, and neglect the Lord of Glory? O what hazards do we run, not only by preferring other things and business before God, but by neglecting the first hour of the day, when we are not sure of a second? For what is our life but a vapour, which may disappear in a moment!

Mr. FLETCHER'S Pastoral Letters.

To Mr. WILLIAM WASE.

Dear Brother,

Newington, Feb. 18, 1777.

MY dear friend Mr. Ireland brought me, last week, Sir John Elliot, who is esteemed the greatest physician in London, in consumptive cases. He gave hopes of my recovery upon using proper diet and means. I was bled yesterday for the third time; and my old doctor thinks, by gentle evacuations and spring herbs, to mend my juices. Be that as it may, I calmly leave all to God; and use the means without trusting in them. I am perfectly taken care of by my kind friends, whom I recommend to your prayers, as well as myself.

With respect to my soul, I calmly wait, in unshaken resolution, for the full salvation of my God; ready to trust him, and to venture on his faithful love, and on the sure mercies of David, either at *midnight, noon-day, or cock crowing*; for my times are in his hand, and his time is best, and is my time. Death has lost its sting; and, I thank God, I know not what hurry of spirit is, or unbelieving fears, under my most terrifying symptoms. Glory be to God in Christ, for this unspeakable mercy! Help me to praise him for it.

You talk of my "last trials." I can hardly guess what you mean, unless Mr. — should have mistaken tears of holy shame before God, and of humble love to my opposers, for great trials; but they only indicated such a trial, as I pray God to make me live and die in,—I mean a deep sense of my unworthiness, and of what I have so often prayed for, in these words,—

"I would be by myself abhorr'd,

"All glory be to Christ my Lord."

I thank you, however, for the comfort you administer to me upon, I suppose, Mr. —'s mistake.

With

With respect to our intended room, I beg Mr. Palmer, Mr. Lloyd, and yourself to consult about it, and that Mr. Palmer would contract for the whole. For my own part, I shall contribute 100*l.* including 10*l.* I have had for it from Mr. Ireland and 10*l.* from Mr. Thornton. Give my kindest love to all friends and neighbours. I would mention all their dear names, but am strictly forbidden a longer epistle. Farewell in Jesus.
Yours,
J. F.

P. S. If the room cannot be completed for what I have mentioned, and 20*l.* more be wanting, ask Mr. Lloyd how much the royalty might come to, and tell him I would appropriate it to the building.

TO MR. MICHAEL ONIONS.

My dear Brother,

Bath, July 8, 1777.

I Heartily thank you for your kind letter; and by you, I desire to give my best thanks to the dear companions in tribulation whom you meet, and who so kindly remember so worthless and unprofitable a minister as me. May the God of all grace and love, our common Father, and our all, bless you all, and all our brethren, with all blessings spiritual; and with such temporal favours, as will best serve the end of your growth in grace.

My desire is, if I should be spared to minister to you again, to do it with more humility, zeal, diligence, and love; and to make more of you all than I have done. But as matters are, you must take the will for the deed. Let us all praise God for what is past, and trust him for what is to come. The Lord enable you to cleave together to Christ, and in him, to abide in one mind, striving together for the hope of the gospel, the fulness of the Spirit, and that kingdom of righteousness, peace, and joy in the Holy Ghost, of which we have so often discoursed together, but into which we have not pressed with sufficient ardour and violence. God give us the humble, violent faith, which inherits the promise of the Father, that we may triumph in Christ, and adorn his gospel in life and death.

I hope to see you before the Summer is ended, if it please God to spare me and give me strength for the journey. I am in some respects better than when I came here, and was enabled to bury a corpse last Sunday, to oblige the minister of the parish; but, whether it was that little exertion of voice, or something else, bad symptoms have returned since. Be that as it may, all is well; for he that does all things well, rules and over-rules all. I have stood the heats we have had these two days, better than I expected. I desire you will help me to bless the Author of all good, for this, and every other blessing of this life; but above all for the lively hopes

of the next, and for Christ our common hope, peace, joy, wisdom, righteousness, salvation, and all. In him I meet, love, and embrace you. God bless you all, and crown you with loving-kindness and tender mercy all the day long! I live, if you stand. Don't let me want the reviving cordial of hearing, that you stand together firm in the faith, broken in humility, and rejoicing in the loving hope of the glory of God. Look much at Jesus. Bless God much for the gift of his only begotten Son. Be much in private prayer. Forsake not the assembling yourselves together in little companies, as well as in public. Walk in the sight of death and eternity; and ever pray for your affectionate, but unworthy minister,

J. F.

To Mr. Thomas York and Daniel Edmunds.

My dear Friends,

Bristol, Nov. 1777.

I Have received Mr. York's kind letter, and am encouraged, by the spirit of love and kindness which it breathes, as well as by your former offer of helping me off with my burdens, to beg you would settle some temporal affairs for me.

The debt of gratitude I owe to a dying sister, who once took a very long journey to see me, when I was ill in Germany, and whom I just stopped from coming, last winter, to Newington to nurse me; the unanimous advice of the physicians, whom I have consulted, and the opportunity of travelling with serious friends, have at last determined me to remove to a warmer climate. As it is doubtful, very doubtful, whether I shall be able to stand the journey; and, if I do, whether I shall be able to come back to England; and, if I come back, whether I shall be able to serve my church, it is right to make what provision I can, to have it properly served while I live, and to secure some spiritual assistance to my serious parishioners when I shall be no more. I have attempted to build a house in Madeley Wood, about the centre of the parish, where I should be glad the children might be taught to read and write in the day, and the grown-up people might hear the word of God in the evening, when they can get an evangelist to preach it to them; and where the serious people might assemble for social worship when they have no teacher.

This has involved me in some difficulties about discharging the expence of that building, and paying for the ground it stands upon; especially as my ill health has put me on the additional expence of an assistant. If I had strength, I would serve my church alone, board as cheap as I could, and save what I could from the produce of the Living to clear the debt, and leave that little token of my love, free from encumbrances

cumbrances to my parishioners. But as Providence orders things otherwise, I have another object, which is to secure a faithful minister to serve the church while I live. Providence has sent me Mr. Greaves, who loves the people, and is loved by them. I should be glad to make him comfortable; and as all the care of the flock, by my illness, devolves upon him, I would not hesitate for a moment to let him have all the profit of the living, if it were not for the debt contracted about the room. My difficulty lies, then, between what I owe to my fellow labourer, and what I owe to my parishioners, whom I should be sorry to have burdened with a debt contracted for the room.

My agreement with Mr. Greaves was to allow him 40 guineas a year, out of which I was to deduct 12 for his board; but as I cannot board him while I go abroad, I design to allow him, during my absence 50l. a year, together with the use of my house, furniture, garden, and my horse, if he chuses to keep one; reserving the use of a room, and stall in the stable, to entertain the preachers who help us in their round; not doubting but that the serious people will gladly find them and their horses proper necessaries. But I know so little what my income may come to, that I am not sure whether it will yield Mr. Greaves 50l. after paying all the expences of the living. Now, I beg that you will consult together and see, whether the vicar's income, i. e. tithes, &c. &c. will discharge all the expences of the living, and leave a residue sufficient to pay a stipend of 50l. I except the royalty, which I have appropriated to the expence of the room. If it be, well; if there be any surplus, let it be applied to the room; if there be any thing short, then Mr. Greaves may have the whole, and take his chance in that respect, as it will be only taking the vicar's chance; for I doubt, if sometimes, after necessary charges defrayed, the vicars have had a clear 50l.

I beg you will let me know how the balance of my account stands, that, some way or other, I may order it to be paid immediately, for if the balance is against me, I could not leave England comfortably without having settled the payment. A letter will settle this business, as well as if twenty friends were at the trouble of taking a journey; and talking is far worse for me than reading or writing. I do not say this to put a slight upon my dear friends. I should rejoice to see them, if it was to answer any other end, than that of putting on a plaister, to tear it off as soon as it sticks.

Ten thousand pardons of my dear friends, for troubling them with this scrawl about worldly matters. May God help us all, so to settle our eternal concerns, that when we shall be called to go to our long home and heavenly country, we may

may be ready, and have our acquittance along with us. I am quite tired with writing, nevertheless, I cannot lay by my pen, without desiring my best Christian love to all my dear companions in tribulation and neighbours in Shropshire. I heartily thank Daniel both as church-warden and as receiver and house-steward, and I beg Mr. York again to pay him a proper salary. I am in the best bonds, your affectionate neighbour, friend, and minister,

J. F.

~~~~~

### The NEGRO - TRADE. A Fragment.

**A** Sea-faring man made his appearance. He was surrounded by multitudes of persons, who persecuted him with interrogatories. This person was the captain of a ship in the Negro-trade. From the conversation which passed between the Captain and those who surrounded him, I discovered, that the cruelties incidental to the Slave-trade, were not confined to the unhappy Negroes; but affected also the instruments who carried it on. The Captain before me had gone out mate: the crew had been thirty, of whom only three returned.

He had a long scroll in his hand. It was a list of the original crew. "Where is my daddy?" asked an infant. *Dead.* "My husband?" inquired a matron. *Dead.* "My brother?" interrogated a girl. *Dead.* In this manner he ran through the list. One had died of a fever. Another had been murdered on shore. Several had been killed by slaves who had mutinied.

When the friends of the deceased had retired, the captain gave his employers an account of his voyage. Three ships had gone out together. They had each taken in their quantity of slaves, when a hard gale drove two of them on shore. One was boarded by the Negroes, and the crew massacred. On board the other, a similar attempt was made by the Negroes in the hold. But the Whites having got command of the small arms, fired into the hold, and made dreadful slaughter. Thus circumstanced, one of the Negroes, who had discovered where the powder lay, rushed into the room, set fire to a powder-barrel, and blew the vessel to pieces.

The captain ran over these occurrences of horror with a stoical calmness: but it was not so with his employers: they frequently interrupted his detail with imprecations against the damned Blacks.

And why is this cruelty practised? That we may have Sugar to sweeten tea, which debilitates us: Rum to make punch, to intoxicate us: And Indigo, to dye our clothes. In short, myriads are made wretched: nations are dragged into slavery: to supply the luxuries of their fellow-creatures!

Continuation

Continuation of DR. COKE'S JOURNAL through the  
WEST INDIA Islands,

[From Page 549, Vol. XVI.]

ON the 22d of March, 1793, I set sail, in the Duke of Cumberland Packet, from the Island of Barbadoes for Kingston in Jamaica. A French Count, an English Officer, and myself, were the Passengers. The Count was a very pleasing man, and, like his countrymen in general, all life and spirit, even in the midst of misfortunes. He informed us that he had been a Member of the Assembly of the States General in France, and consequently of the first National Assembly; but his fervent Loyalty for the King obliged him to fly to England; and his estates in France, which were considerable, were confiscated. He had two estates in St. Domingo, and was going to Jamaica in hopes of procuring some information concerning them. But he was dreadfully frightened when he came within sight of Hispaniola, and could neither eat, drink nor sleep, for fear of being taken by a French frigate or privateer. At our first meal on board, he turned round to me, and with all the pathos of the Frenchman, cried out, "Sir, they have murdered my King!" Then he addressed the company and said, "I beg your pardon that I have been born a Frenchman!"

When we were near the Island of St. Vincent's, which lay in our way to Jamaica, the English Officer desired to be set on shore, in order to see a friend, to which the master of the packet, John Long, immediately consented; I earnestly intreated the same favour, but the surly man refused, although the boat was along side our vessel, and I was deprived of the opportunity of taking another farewell of my friends in the Island.

On the 29th, we arrived at Kingston, with the news of war. Our Society in this town is small, in proportion to the size of the place. It hardly exceeds 200: many of them, however, are much devoted to God. We have also some Local Preachers here, both among the Whites and Blacks, who promise to be useful. Mr. Forzbrook, a Merchant's Clerk, (whose mother was a member of our Society in Castle-Dunington, Leicestershire,) is well qualified to be a Traveling Preacher. I hope, the impediments which his present situation throws in his way, will soon be removed. Mr. Guirey, also, a young man from America, is, I believe, a tolerable Exhorter: his Father had been a respectable Merchant in Philadelphia, but met with misfortunes in life, which the greatest integrity, and most genuine piety, could not prevent. O how difficult is it, and yet how comfortable, to believe that

" all

"all things work together for our good:" Mr. Guirey, the Father, did thus believe; and though reduced from affluence to a low estate, continued to trust fully in the Lord.

Young Mr. Guirey arrived lately from Cape Francois, the Capital of the French part of the Island of Hispaniola. Soon after he landed at Cape Francois, he was informed, that, being an American, he might safely visit the Negro-Army. He accordingly went; and, being surrounded by a body of troops, was brought before the General. The General was a Sambo, i. e. the offspring of a Mulatto and a Black, with whom he dined. Several of the General Officers dined with him: and when one of them, whose face appeared perfectly black, accidentally opened his breast, Mr. Guirey just observed that the skin was white: so that his face must have been painted. The description which Mr. Guirey gave of the state of the Country was dreadful indeed. The whole seemed to be utterly laid waste. When the Cane-grounds were set on fire, many of the Planters were seized by the Negro-Soldiers, and thrown into the fire, and burnt alive. Indeed, the destruction of property, and loss of lives, is hardly to be described.

And is it to be wondered at? For Mr. Guirey informed me, that the inhabitants of Cape Francois were arrived at such a height of wickedness, that Fornication was frequently practised in the corners of the streets, and in the open day, without the least infamy attending it. Agreeable to this account, was that of a Counsellor in the Island of Tortola, who had received his education at Brazen-Nose College in Oxford, and had taken the Degree of Doctor of Civil Law in that University. This Gentleman had resided for a few years at Cape Francois, and informed me, that Father and Daughter were frequently known to live together in an incestuous manner; and yet not the least cognizance was taken of it by the ruling powers. Is it surprizing that God should so signally judge such a people as this?

On Monday, April 1, I set off with Mr. Fish and Mr. Guirey, for Montigo-Bay, in order to improve the opening, which I was favoured with about two years ago. After riding in the heat of the sun for a whole day, we came to a place called Old Harbour. When we entered the inn, I perceived that I had never been there before. On enquiry, I found that we had got to the very opposite side of the Island to what we intended; that we had travelled leeward, instead of windward. However, from the Landlady's account, and from a map of the Island, it appeared, that we had lost nothing; it being impossible to go through the Island in a direct line, on account of the steep and lofty Mountains; and we only took one side of it instead of the other.

other. And that if we crossed one high Mountain called May-Hill, we should have no more to travel one way than the other. The next morning Mr. Fish complained of a violent head-ach: and, as he had some time ago a seasoning fever, I begged of him to return, lest he should suffer a relapse.

After travelling a few miles we came between the high mountains, and began to enjoy the romantic prospects, with which Jamaica abounds. On our journey, Mr. Guirey gave me the following account of a persecution which happened about twelve months before, at Salem, in the state of New Jersey.

“ A mob were, several times, very riotous in our Chapel: but on application to the magistrates, we obtained effectual relief; which has been universally and invariably the case in the states of America. The rioters not being able to disturb us, took another method of injuring the cause of Christ. They assembled in a place of their own, and called Love-feasts, Band-meetings, Class-meetings, &c. to the great entertainment of their profane auditors. One night, when they were performing a public Band-meeting, a young woman stood up on a bench to profess her experience: and after speaking several things which commanded the mirth of the assembly, she cried out, (at the same time beating her breast,) *“ Glory be to God, I have found peace, and am sanctified, and am now fit to die:”* As soon as she had uttered these words, she dropt down dead upon the spot, to the inexplicable terror of the whole company, which immediately broke up, and they stole away in the greatest consternation, except a few who remained with the corpse. The persecution immediately ceased; and not a tongue moved afterwards against the Gospel, or its Friends.”

After travelling through a champaign Country, our views, near sun-set, were extraordinary romantic. The hanging rocks and trees formed a most grotesque and awful appearance. All the rocks were white, and so perforated, that they seemed like immense heaps of white moss. About sun-set we arrived at a solitary inn in the midst of the mountains, after riding thirty miles in the heat of the day; and made our dinner and supper at one meal. The place was called the *Green-Ponds*. Next morning before sun-rise, we began to ascend May-hill, a vast, steep mountain, and about eleven o'clock, gained the summit, which contained a few square miles of ground. Here we found a tavern, at which we breakfasted: and on inquiring the name of the Parish (Elizabeth Parish) I recollected that the little handful of Moravian



vian Brethren who reside in this Island, could not be far distant from me. My Landlord confirmed my ideas, and informed me that we could easily reach the house of Mr. Angel, one of the Brethren, by night. I then remembered that Mr. Angel was Brother-in-law of Mr. Joseph Bradford, one of our Travelling Preachers. When we arrived at Mr. Angel's, it was just dark : but he was from home, and the chief person in his storehouse informed us, that five miles further was the settlement of the Brethren, where we should meet with a hospitable reception. As Mr. Angel's house was a large one, I felt it unkind to be sent five miles through the dews of the night, which very few of the Planters through that whole Archipelago would, I believe, have done. I therefore hired a guide, who brought us to the place. Mr. Lister and Mr. Bowen the Ministers, together with their wives, received us with the utmost courtesy ; and here, indeed, we found ourselves at home. O how comfortable is it, in a country where so little even of the form of religion exists, to meet with pious persons, of congenial spirits with ourselves ! The kindness and attention of this simple-hearted family, made ample amends for our dark and dewy ride. With them we could sweetly speak and sing of the Love of Jesus ; and our Lord was truly present, both in conversation, and in prayer. After an early breakfast, these loving people conveyed us one stage in their one horse chair, whilst the guide they had provided, brought our horses. May our common Lord and Saviour reward them !

When we arrived at the end of our stage, we found that we should be obliged to cross a great number of Cattle-pens and plantations, and should meet with no more inns till we reached Montigo-Bay. We accordingly set off across the Country, and arrived about noon on a Plantation, of which Mr. Leard, a Scotchman, is the Manager. This Gentleman received us with the greatest civility and politeness ; but we had not been here long, before the rains poured down like torrents, and we were thankful to Divine Providence, and the Master of the House, for this comfortable asylum. Next morning I was favoured with the company of Mr. Leard, and two or three of the principal men of the Island, for fifteen miles. One of the Gentlemen, who had an elegant saddle-horse as well as a phaeton, perceived that I was a little fatigued with the heat, and insisted on my riding in his phaeton most part of the way, whilst he rode on horse-back. The Gentlemen at parting, advised us, by all means to stop as soon as possible, and to rest for the remainder of the day, lest too violent exercise might bring on an inflammation of the blood ; and gave me leave to use their names at

at the pens and plantations. The first at which we called, the Gentleman was not at home; and we were refused admittance. This was the first instance of the kind I ever met with: yet, probably, the Master of the House, would have received us cheerfully: for there are no men I have ever been acquainted with, more generous and hospitable to strangers, than the West-India Planters. We then retired to some distance from the house, and sat down on the grass to rest ourselves, whilst our horses were cropping the herbage around us. From thence we went to a plantation called the *Seven Rivers*; Mr. Price, the Manager, whom I found to be my Countryman, gave us a hearty welcome. Being now refreshed, we proceeded on our journey, and came to a plantation called Montpellier, where we abode for the night.

Next morning, April the 5th. we set off at day-break, and breakfasted in Montego-Bay. Immediately after I called upon my old acquaintance Mr. Brown, the Proprietor of the Assembly-room, who again generously gave me the free use of it. The next business was to send a Messenger round the town from house to house, to give notice of my Preaching in the evening, in consequence of which I had a very considerable congregation. After I had enforced on the audience the great truths of Christianity, a company of rakes, with a printer, whose name was T. at their head, kept up a loud clapping of hands for a considerable time. I then withdrew into Mr. Brown's Dwelling-house: but my companion Mr. Guirey lost me, and going out of the room into the street, was instantly surrounded by the rakes, who shouted, and swore they would first begin with the servant; on which an officer of the army drew his sword, and stretching it forth, declared he would run it through the body of any one who dared to touch the young man; on which they all slunk back, and withdrew.

Next morning I went to Church, and in the afternoon preached to a small, but deeply attentive congregation in the Assembly-room, from 1 John v. 12. "He that hath the Son, hath life," and all was peace.

Having no engagement to dine, I went to the ordinary, where a gentleman took me aside into another room. After many apologies, and expressing his great regard for me, he intimated that he was an admirer of the Writings of Baron Swedenburgh. He likewise informed me, that a plot was laid, and intended to be put in execution against me, at the Assembly-room in the evening, and that powder was to be used. He therefore advised me to give up all thoughts of preaching. I thanked him for his well-meant advice, and

tender feelings on my account ; but observed, that I was in the way of duty, and if my great Master was pleased to take me to himself that evening by the violence of wicked men, or in any other way, I was perfectly satisfied ; well knowing that it was easy for him to raise a far better instrument than I was, for his gracious purposes ; and that, thro' the divine assistance, I should endeavour to preach at the time appointed. The evening came, and a crowded congregation attended. At the beginning of the service Mr. T. began to be noisy, on which one of the Magistrates of the town who was present, stepped up to him, and spoke such strong and authoritative words, that Mr. T. and his crew thought proper to be silent from that time.

Mr. Mountague and several other Gentlemen shewed me much respect, during my short residence in this town. Several of the Negroes were awakened by my public Ministry, and by calling upon them in their houses ; and I might have formed a Class of earnest seeking souls. I know, through the Grace of God, I was an instrument of good. O how wonderfully gracious is he, how infinitely condescending, in stooping to use so unworthy an instrument for his own great Glory, and the salvation of souls !

[To be concluded in our next.]

### THE UNFEELING FATHER.

“ DOES nature refuse to plead for me,” (said his daughter kneeling before him) “ or does she plead in vain ?” “ You broke the sacred bonds of nature,” said the old man, when you left a father’s fond protection, and a mother’s tender care, to pursue the fortune of the only man on earth, whom they detested.” “ A heavenly Father,” exclaimed “ the daughter, forgives the sins of his children : and shall “ an earthly parent deny the charitable boon a repentant “ child demands of him ?” “ To that heavenly Father, then, replied he, “ I recommend you ; my doors are no longer open to receive you ; I have made a vow which shall never be broken. Let the friends of your husband protect his darling : you are mine no more.” “ But these children, “ Sir : Alas ! what have they done ? Leave me to the cruel “ fate which awaits me ; but suffer not *them* to perish.”

“ They are none of mine,” said the stern parent ; “ I will never press them in my arms : they shall never sit upon my knees. I will foster no more ingratitude. Let him, who begot them, take the spade and mattock, and get them bread. No office is beneath the affection of a parent, when children have not been ungrateful ; I am your’s no more.”

This

This was the fatal dialogue between the father and the daughter in the porch of his house ; for she was admitted no further. He shut the door against her ; and retired to his chamber. The wind blew, and the rain beat hard, and she dared not encounter the tempest : she remained in the porch, pressed her shivering babes to her bosom, and hoped that the morning's dawn would bring mercy along with it. But, when the morning dawned, she was no more ! The servants found her a clay-cold corpse, and the two children weeping beside it,

When the father was called to see the spectacle, he sunk down on the floor : life, indeed, returned ; but peace abandoned him for ever, He loves the children ; but says, Heaven in all its stores of mercies, has not one for him.

~~~~~

P O E T R Y,

A H Y M N F O R E V E N I N G.

TH E beam-repelling mists arise,
 And evening spreads obscurer skies ;
 The twilight will the night forerun,
 And night itself be soon begun.
 Upon thy knees devoutly bow,
 And pray the Lord of Glory, now,
 To fill thy breast ; or deadly sin
 May cause a darker night within.
 And whether pleasing vapours rise,
 Which gently dim the closing eyes,
 And make the weary members blest'd,
 With sweet refreshment in their rest ;
 Or whether spirits in the brain,
 Dispel their soft embrace again,
 And on my watchful bed I stay,
 Forsook by sleep, and waiting day ;
 Be God for ever in my view
 And never he forsake me too ;
 But still, as day concludes in night
 To break again with new born light,
 His wond'rous bounty let me find
 With still a more enlighten'd mind,
 When grace and love in one agree,
 Grace from God, and love from me ;
 Grace that will from heaven inspire ;
 Love that seals it in desire ;
 Grace and love that mingle beams,
 And fill me with encreasing flames.

Thou that hast thy palace far
 Above the moon and every star ;

Thou

Thou that sittest on a throne,
 To which the night was never known,
 Regard my voice and make me bless'd,
 By kindly granting it's request.
 If thoughts on thee my soul employ,
 My darkness will afford me joy;
 'Till thou shalt call, and I shall soar,
 And part with darkness evermore.

[PARNELL.]

~~~~~

The SOUL IN SORROW.

WITH kind compassion hear my cry,  
 O JESU, LORD of Life, on high!  
 As when the Summer's seasons beat  
 With scorching flame and parching heat,  
 The trees are burnt, the flowers fade,  
 And thirsty gaps in earth are made:  
 My thoughts of comfort languish so,  
 And sore my soul is broke by woe.  
 Then on thy servant's drooping head,  
 Thy dews of blessing sweetly shed;  
 Let those a quick refreshment give  
 And raise my mind, and bid me live.  
 My fears of danger while I breathe,  
 My dread of endless hell beneath;  
 My sense of sorrow for my sin,  
 To springing comfort, change within;  
 Change all my sad complaints for ease,  
 To cheerful notes of endless praise;  
 Nor let a tear mine eyes employ,  
 But such as owe their birth to joy:  
 Joy transporting, sweet and strong,  
 Fit to fill and raise my song;  
 Joy that shall resounded be  
 While days and nights succeed for me:  
 Be not as a Judge severe,  
 For then thy presence who may bear?  
 On all my words and actions look,  
 (I know they're written in thy book)  
 But then regard my mournful cry,  
 And look with Mercy's gracious eye.  
 What needs my blood, since thine will do,  
 To pay the debt to justice due.  
 Thy tender mercies are divine!  
 Thy sorrows prove the cure of mine!  
 Thy dropping wounds, thy woful smart,  
 Allay the bleedings of my heart:

Thy

Thy death, in death's extreme of pain,  
 Restores my soul to life again.  
 Guide me then, for here I burn  
 To make my Saviour some return.  
 I'll rise, (if that will please him still;  
 And sure I've heard him own it will)  
 I'll trace his steps and bear my cross,  
 Despising every grief and loss;  
 Since he despising pain and shame,  
 First took up his, and did the same.

[IBID.

~~~~~

The H A P P Y M A N.

HOW bless'd the man, how fully so,
 As far as man is bless'd below,
 Who taking up his cross, essays
 To follow JESUS all his days;
 With resolution to obey,
 And steps enlarging in his way.
 The FATHER of the saints above
 Adopts him, with a Father's love,
 And makes his bosom thoroughly shine
 With wond'rous stores of grace divine;
 Sweet grace divine, the pledge of joy
 That will his soul above employ;
 Full joy, that when his time is done
 Becomes his portion as a son.
 Ah me! the sweet infus'd desires,
 The fervid wishes, holy fires,
 Which thus a melted heart refine,
 Such are his, and such be mine.
 From hence, despising all besides,
 That earth reveals or ocean hides,
 All that men in either prize,
 On GOD alone he sets his eyes.
 From hence his hope is on the wings,
 His health renews, his safety springs,
 His glory blazes up below,
 And all the streams of comfort flow.

He calls his Saviour, King above,
 Lord of mercy, Lord of love,
 And finds a kingly care defend,
 And mercy smile, and love descend,
 To cheer, to guide him in the ways
 Of this vain world's deceitful maze:
 And tho' the wicked earth display,
 It's terrors in their fierce array,

Or

Or gape so wide that horror shews
 It's hell replete with endless woes ;
 Such succour keeps him clear off IH,
 Still firm to good, and dauntless still.
 So fix'd, by Providence's hands,
 A rock amidst an ocean stands;
 So bears without a trembling dread,
 The tempest beating round its head ;
 And with its side repels the wave
 Whose hollow seems a coming grave ;
 The skies, the deeps, are heard to roar ;
 The rock stands settled as before.

[IBID.]

LONDON, October 31, 1793.

THE Delegates appointed by the Conference at Leeds, waited this day on the Right Honourable Henry Dundas, one of his Majesty's principal Secretaries of State, and received from that Gentleman the agreeable Information, That his Majesty in Council, has been graciously pleased to DIS-ANNUL the Act of the Assembly of St. Vincent's, (mentioned in the preceding Volume of this Magazine, page 441.) Mr. Dundas likewise assured us, That his Majesty's Pleasure would be notified by the first Packet that sailed to the West-Indies.

It is with unspeakable satisfaction that we announce, to all our Friends in Europe and America, this important event, whereby Liberty of Conscience is again restored to those who are unalterably Loyal Subjects to the King, and immovably attached to the British Constitution.

THOMAS COKE,
 WILLIAM THOMPSON,
 GEORGE STORY,
 GEORGE WHITFIELD,

THOMAS RANKIN,
 THOMAS WARRICK,
 WILL. BLACKBURNE.

ARMINIAN MAGAZINE.



MR ALEXANDER SUTER

Aged 36.

Preacher of the Gospel.

Arminian Magazine,

For FEBRUARY 1794.



The EXPERIENCE and TRAVELS of Mr. FREEBORN GARRETSON, Minister of the Gospel, in North America.

[Continued from page 9.]

ON the evening in which I found peace with GOD, I was so exceeding happy, that when I lay down to rest at midnight, I scarcely wished for sleep. However at length I closed my eyes, and when I awoke about break of day, the enemy suggested; "Where is your religion now?" I started from my pillow, and recollecting the time and place where I received the blessing, was enabled to repel the temptation. The enemy then insinuated, that, "it was all a delusion;" and as I did not feel so much happiness as I had done, I began to entertain perplexing doubts and fears, till my soul was involved in great distress. I retired into the fields and woods, and frequently bowed my knees before the LORD; and he graciously condescended to manifest himself again to my soul, in a powerful manner. At the same time, it was strongly impressed upon my mind to go to a certain place, and declare to all who might be there, the great things which the LORD had done for me. When I came to the place, I found a Methodist Preacher, and several of my acquaintance there; but although I had a great desire to deliver my message, yet I staggered at the cross, whereby I grieved the Holy Spirit, and returned home in deep distress.

For some days I was continually harrassed by the Enemy. I fasted and prayed till I was almost reduced to a skeleton, but did not open my lips to any one. I began to sink into despair. Although all nature was clothed with beauty and verdure, yet I could discover no charms in any thing around me. I was overwhelmed with floods of atheistical and deistical thoughts. The Adversary suggested, "Where is your GOD now? You see you have been deluded. If you will take my advice, you will deny every pretension to this religion,"

XVII Feb. 1794.

“religion. The Methodists are a set of enthusiasts, and you have now a full proof of it.” At the same time he presented to my imagination, the World in all its pomp and glory; adding, “And all these things will I give you, if you will deny that GOD, you have been attempting to serve, and pray to him no more.” My soul was compassed round with dreadful darkness, and penetrated with severe anguish and distress. I was afraid my lips would be forced open to deny the GOD who made me. But glory be to his Name, he mercifully looked upon my affliction; he opened Eternity to my view; and gave me such a discovery of his tremendous Majesty, that I sunk into the dust before him, and prostrated my face to the ground, crying out, “LORD, if I perish, it shall be at thy feet, imploring Mercy!” Here I lay till a gleam of hope sprung up in my soul, that I should be saved at last.

When I arose from the ground, I came to this determination, that I would exclude myself from human society, and live in a cell upon bread and water, mourning out my days, for having grieved the LORD. Next day, being the Sabbath, I did not intend to go to any place of worship, nor desired to see any person, but wished to spend the day in solitude. I continued to read the Bible till eight o'clock, and then, under a sense of duty, called the family together for prayer. While I was giving out a hymn, this thought powerfully struck my mind, “*It is not right for you to keep your Fellow-Creatures in Bondage! You must let the oppressed go free.*” I knew this was the voice of the LORD. Till this moment, I never suspected that the practice of Slave-keeping was wrong; having neither read any thing on the subject; nor conversed with persons respecting its sinfulness. After a minute’s pause, I replied, “LORD, the oppressed shall go free.” I then addressed the Slaves, and told them, “You do not belong to me: I will not desire your service without making you a sufficient compensation.” I now found liberty to proceed in family worship. After singing, I kneeled down to pray. But if I had the tongue of an Angel, I could never fully describe what I felt. All that dejection and melancholy gloom, which I had groaned under, vanished away in a moment. A divine sweetness ran through my whole frame. My soul was admitted into the depths of the Redeemer’s Love, in an inexpressible manner! Praise and Glory be to his Name for ever!

I had now no desire to confine myself to a cell; but wished to spread my Redeemer’s glory to the ends of the World. I bless the LORD for bringing me safe through such fiery trials. My late affliction of mind was for my good. It was GOD,
and

and not man, that taught me the impropriety of holding slaves : and I shall never be able to praise him enough for it. My very heart bleeds for Slave-holders ; especially those who make a profession of Religion. In the forenoon I attended the Church, but could not find what I wanted. In the afternoon I went to hear the Methodists, and was fully persuaded, that they were the people of GOD. I was so happy in the time of preaching, that I could conceal it no longer. I therefore determined to chuse GOD's people, for my people ; and returned home rejoicing.

A few days after, I attended, for the first time, a Class-meeting, at Deer-creek : I was convinced it was a prudential institution, and my heart was more than ever united to this community. I now began to be pressed in spirit, to visit my friends and neighbours ; especially some particular families, that lay with weight upon my mind. The first visit I made, the man of the house was much enraged against me : however, the LORD was pleased to convert one or two of his children. In another house, about twenty miles off, I declared what the LORD had done for my soul, and desired the master to send, and call in his neighbours, and I would pray with them. When the people got together, I gave them an exhortation, and the LORD sent his arrows of conviction to the hearts of three sinners, one of whom followed me fifteen miles the next day.

The next time I attended Class-meeting, being informed, that some were afraid I was come to spy out their liberties, I stood up and declared what the LORD had done for me. A divine fire was kindled in every heart, and we had a blessed meeting ; and I returned home praising GOD. Being upon a visit to my brother, whom the LORD had wonderfully raised up from the jaws of Death, while I was speaking to about forty persons, the power of GOD descended upon us all. Near one half of the congregation were struck to the ground, and cried for mercy, so loud, as to be heard at a great distance. Next morning, a neighbouring gentleman came to the house to bear me. He swore, I should spoil all his Negroes. I told him, if he did not leave off swearing, he would send his own soul to Hell. This highly enraged him, and he struck me several times. Through the blessing of God, my mind was perfectly calm, and I was so happy, that I scarce felt his blows. I continued speaking to him till he was as quiet as a lamb ; and he, and his man, bidding us a good morning, went peaceably away. Not long after, he was taken into an awful Eternity.

I now began to hold evening meetings in different places, several times in a week ; and united those who were awakened

H s

into

into a kind of society ; several of whom, I trust, where happily united to Jesus. Frequently we continued in prayer and praise till after midnight. Many of my relations were sorry for me. But, glory be to GOD, I delighted in the cross of my Saviour. I had many inward conflicts with Satan, and the corruptions of my own heart ; but the Grace of Christ was sufficient for me.

Having an appointment one LORD's-day, before I got to the place, a company of rude persons were assembled together, to prevent the meeting. But through divine assistance, I was enabled to speak boldly ; and although they raged, and threatened me, yet my faith was so strong, that I was persuaded they could not hurt me. It was a day of rejoicing to my soul. O may I always give the glory to my great Deliverer !

I was determined to have nothing to do with the War. It was contrary to my mind, and grievous to my conscience, to have any hand in shedding human blood. This brought me into some trouble. I was taken before the Rulers at the general Meeting. But the LORD was with me, and gave me words, which my opposers could not resist. I was so happy, even when surrounded by my enemies, that with tears flowing from my eyes, I told them of their danger, and intreated them to turn to the LORD. They laid a fine upon me, but were not permitted to take a farthing of my property. On being dismissed I withdrew, and found great freedom to pray for them ; I returned home with a glad heart.

Mr. W—, the minister of our parish, had been the instrument, for a long time, in keeping me from GOD, and his people ; I had a great desire to have some conversation with him, and accordingly met him in the Vestry-chamber, before the Vestry, where I told him what GOD had done for my soul. He answered me, by asking, " Who gave you authority to keep meetings in my parish ?" and added, " You have no right to do it, unless you are ordained !" I replied, " The Love of Christ constraineth me ; I do it not for money, or honour : and while there are sinners in your parish, I shall endeavour to call them to repentance ; for having tasted of the LORD's Goodness, I have a longing desire that all my neighbours should likewise be happy." We continued in conversation near two hours, and I then withdrew, after telling him, in a plain manner, what I thought of his Doctrine, and the effect it formerly had upon me,

Being at this time but young in the ways of Religion, and meeting with many to weaken my hands, and but few to strengthen and encourage me, I was sorely tempted to give up my confidence in the LORD. But in the time of tempta-

tion

tion I applied to my never-failing Friend, and wrestled in fervent prayer, till he graciously answered, "Fear not, I am with thee, and will support thee under all thy trials." The streams of divine consolation overflowed my heart: I felt strength from above; and was enabled to go on my way rejoicing.

Mr. T. R. being informed, that I was under great exercises with regard to the work of the ministry, desired me to meet him at a friend's house. And although he was a stranger to me, yet I found in him a Father; his advice was seasonable and salutary, for I had been wading through deep waters. Soon after my acquaintance with Mr. R—, and at his request I travelled with him a short time. I found myself happy at times, and had freedom to speak; though the crosses seemed very heavy, and I was often ready to start back.

After my return home, I fell into great temptations, and concluded it would not do, to commence a Travelling Preacher. The enemy insinuated, that the only way to prevent it was to alter my condition; and a suitable object was presented before me. I took some steps in this affair, but was prevented from proceeding in it, by a clear conviction that I was going to do my own Will, in opposition to the Will of GOD, who called me to go out and preach the Gospel. Mr. R—, desired me to meet him at Baltimore; when I came there, he forced me into the pulpit; but my temptations were so great, that I could scarcely support myself under them. However, the LORD opened my mouth, and I found it a precious time both to myself and others.

After I had travelled with Mr. R. a few days, he sent me into a Circuit alone. This was the Autumn after my conversion. The LORD was with me, and the Word was blessed to many souls. Here I might have been truly happy, if I had guarded against the Adversary; but listening to his suggestions, I concluded that I was not called to the work, and at the end of fifteen days, I returned home under deep dejection. For four months my time was chiefly spent in prayer, reading, and religious exercises. It was not uncommon for me to preach in my sleep. One night it seemed as if the whole world of sinners were presented to my view, suspended in the air by a single thread, and hanging over the horrible pit. I saw they were polluted with all kinds of ungodly practices, and perfectly careless and unapprehensive of the danger beneath them. In my sleep I began to cry aloud to them, in order to apprise them of their dreadful danger. When I awoke, I was sitting up in bed, trembling, and as wet with sweat, as if I had been dipped in a river.

Although

Although I lived an abstemious, self-denying life, yet I had very little happiness, except at those times when I felt a degree of willingness to labour in the LORD's vineyard. I have frequently stood astonished, wept and mourned in secret before the LORD, and intreated him to send some one else, that was more sensible, and better qualified for the work; mentioning such and such persons, whom I looked upon to be more fit for the ministry, than such an unworthy, ignorant creature as myself. When on the way to my occasional appointments, I promised the LORD, that if he would attend the Word with great power, I would yield to give up myself to labour for him. At such times I have seen great displays of the divine goodness, and sinners weeping all around me. And although my mind, at the present, would be resolved, yet unbelief again assaulted, and overpowered me.

In the month of March, my conflicts were so great, that I almost sunk under them. My irreligious acquaintance knew not what was the matter with me. Some asked, if I was sick; others would say behind my back, "He will come to nothing." I believe I went through a more severe travail of soul, before I submitted to be an Itinerant Preacher, than what I endured while seeking for justifying grace. One day, being almost weary of life, and under deep dejection, I thought, if the LORD would but manifest his Will, I would, through grace, obey it. I then kneeled down, and intreated the LORD to make a clear discovery of what he would have me to do. I arose from my knees, much burdened, and sore distressed. I threw myself upon the bed, and in two minutes was in a sound sleep. I saw in a dream, the Enemy approaching towards me. I likewise thought a good Angel was present, who said to me, "Will you go and preach the Gospel?" I answered, "I am unworthy; I cannot go." Instantly the enemy laid hold of my hand, and I began to struggle to get from him. I saw but one way to escape, and that a very narrow one. The good Angel said to me again, "There is a dispensation of the Gospel committed to you; and woe unto you, if you preach not the Gospel!" For some time I struggled in vain to get from the Enemy; and at length cried out, "LORD, send by whom thou wilt; I am willing to go and preach thy Gospel." When I awoke, the Love of Christ filled my soul, and dispelled every cloud of darkness and evil-reasoning.

[*To be continued.*]

Mr.

Mr. BENSON'S SERMON.

[Concluded from page 18.]

M A R K XVI. 15, 16.

“Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.”

II. **W**E come now to consider, as was proposed, secondly, *To whom* the office of preaching the Gospel belongs? or, *To whom* this charge of our LORD is given?

1. Although this command, “Go ye into all the world, and preach the Gospel to every creature,” was primarily addressed to the Apostles, as appears from the preceding verse, yet that it was not confined to them, is evident from divers considerations. 1st. Our Lord had before this sent out seventy, (Luke x. 1.) making, at the same time, this remarkable observation, “The harvest is great, and the labourers are few;” and exhorting them to pray “the LORD of the harvest to send forth labourers into his harvest.” Now these seventy he certainly never afterwards prohibited from preaching. 2dly, Some of the deacons, chosen merely to a temporal office, such as Stephen and Philip, preached frequently, and no doubt, were countenanced by the LORD in so doing. Acts vi. 8. viii. 5. 3dly, Many of the members of the church of Jerusalem scattered abroad through the regions of Judea and Samaria, by the great persecution raised against them after the death of Stephen, *went every where*, we are informed Acts viii. 4, *preaching the word*. And that the Apostles were not the persons meant is certain, for we find them expressly excepted verse 1. Now they are so far from being censured by the Holy Ghost for this conduct, that this is manifestly recorded of them to their praise. Hence we find Barnabas, Silas, Timothy, Titus, Apollos, and divers others, who were not Apostles, preaching the Gospel. And 4thly, that the command was not intended to be confined to that period of time, but was given to all, in every age, that are *properly called and qualified*, appears from the parallel passage, Matt. xxviii. 20 where our Lord promises his presence to the ministers of his word, *to the end of the world*.

2. But the great difficulty is, who are thus *called and qualified*? And yet this point, it appears to me, may be determined by attending simply to what has already been observed, with regard to the nature of the Gospel, and what is implied in preaching it. But before I enter upon this subject, I must assure my hearers, it is not my intention, in
what

what I shall advance, to reflect upon the Clergy of the established Church, or those of any other denomination of Christians, but merely to shew what *warrant* we have from *Scripture* and *Reason*, to take upon us the office of preaching the Gospel, and to lay before this congregation the *rules*, according to which we proceed, in our *choice* and *appointment* of Preachers.

3. And first, we have seen above, that to preach the Gospel, is to teach the many great and important *Truths* of it. Now since God is a God of *Reason*, and it is certainly unreasonable to suppose that a man can teach what he does not know; therefore, in order that a person may be qualified for this office, we judge it necessary that he should be acquainted with the nature, variety, and importance of Gospel-Truths. But this, we believe, no one can be without supernatural illumination; the Old and the New Testament agreeing to assure us, that "The things of GOD knoweth no man, but by the Spirit of GOD." Hence, it appears to us absolutely necessary, that a man should be taught of GOD, taught by the Spirit as well as the Word of Truth, in order to his being qualified for the office of a Teacher of Christianity. Further: Inasmuch as GOD is a GOD of Truth, and requires truth in the inward parts; requires that those who preach in his name should do it sincerely; therefore, we consider it as being of equal necessity and importance that a person should firmly believe, or be fully persuaded of the certainty of divine truths, that he may be qualified and called to teach them. "I have believed, and therefore have I spoken," said one. *He must believe, and therefore speak.* Again: GOD is a SPIRIT, and his word is spirit, and life, and power, and must be spoken in "demonstration of the Spirit and of power;" and from the heart, that it may reach the heart. In order therefore, that a man may be qualified to preach the Gospel, we believe he ought to have a deep and lively sense of the importance of divine truths upon his mind, and that his spirit and behaviour should be duly influenced thereby

4. We have observed, secondly, that to preach the Gospel, implies, the making a sincere and free offer of Gospel Privileges. But before a person can be qualified to do this, it is requisite that he should know what these privileges are, and that he should believe them to be free for, and attainable by his hearers. And as this offer is to be made freely, affectionately, and urgently, it is necessary it should be made from Experience. They who preach the Gospel, and offer its privileges to mankind, should first themselves have received those privileges; at least, in part; and should have a well grounded and lively hope of obtaining those that yet remain. Thus our
Lord,

LORD, "We speak what we do know, and testify what we have seen." And thus St. John, and the first ministers of the word, "What we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." They, therefore, who have not received these privileges; for instance, who have not obtained remission of sins, the favour of GOD, and a new and divine nature, are not qualified, and therefore not called to preach the Gospel. In other words, those only are qualified to teach Christ, who have learned him; and, if we are to believe the declaration of St. Paul, Eph. iv. 20—24, only those have learned him, who have "put off the old man, and put on the new, and are renewed in the spirit of their mind." Hence it pleased GOD, as we learn, Gal. i. 16, "to reveal his Son," in Paul, before he sent him to "preach among the Gentiles."

5. We have seen 3dly, that another particular implied in preaching the Gospel, is to enforce the Precepts of it, and that this must be done boldly, plainly and impartially. Now, it is certain only those can do this, who themselves obey those Precepts. For they alone will be able to speak with confidence and courage. It follows from hence, that those who live in known sin of any kind, in disobedience to any of the commands of Christ, as they are not *qualified*, so neither are they *called* to preach the Gospel. Accordingly, "unto the wicked, God saith, (Psalm l. 16, 17.) what hast thou to do to declare my statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee." And St. Paul, in the directions which he gives to Timothy and Titus, respecting the persons proper to be chosen to the pastoral office, requires, first of all, that they should be *blameless*, viz. at least as to their outward conduct, standing at a distance from all known sin, whether of omission or of commission. All these qualifications are essentially necessary, and without them, it is absurd to suppose, that any person is called of GOD to preach his Gospel.

6. But there are other endowments also, which, though some of them of an inferior nature, are yet not to be overlooked. For instance, it is to be observed, that the Preachers of the Gospel, are to address rational creatures, possessed of Minds to be informed, Judgments to be convinced, Consciences to be pierced, Wills to be persuaded, Fears to be alarmed, Hopes to be excited, Affections to be won; and hence we may infer, that it is necessary they should be qualified to speak in an intelligible, convincing, persuasive, and affecting

affecting manner, and that therefore they ought to possess a degree, at least, of elocution, and even of eloquence. Add to this, that as many persons will, if not flatedly, yet occasionally hear them, who will be keenly sensible of any impropriety of language, weakness of argument, or misinterpretation of Scripture, it is, if not absolutely necessary, yet very desirable, that they should be persons of good sense, well acquainted with the Scriptures, and with Divinity, and able to speak their own language grammatically.

7. It is, however, of much more importance to observe, that as their success in their labours, depends entirely on the presence and blessing of the LORD JESUS; it is above all necessary, that they should ensure this. "Without me," says the Lord Jesus to all his followers, and especially to the Ministers of his Gospel, sent forth to enlighten and convert the nations, "ye can do nothing." "We are not sufficient of ourselves," says St. Paul, "to think any thing as of ourselves, but our sufficiency is of GOD; who hath made us able," or rather (*καταρτος*) *suitable, fit, or proper*, "ministers of the new covenant; not of the Letter, but of the Spirit: for the Letter killeth, but the Spirit giveth life." This one circumstance, that the Preachers of the Gospel are to be Ministers of the Spirit, that they are to communicate, not merely the literal, but also the spiritual and experimental knowledge of the Gospel, demonstrates that they need, and can do nothing to purpose, without the Lord's presence and influence. This he hath accordingly promised to all that are called and sent by him, declaring to them, "Lo: I am with you always, even unto the end of the world."

8. Those *called and sent* by him, I say; for it is not to be supposed that he will be *present with*, or that he will give success to the labours of those he has not called or sent. This leads me to observe that it is not only necessary that a Teacher of Christianity should have the fore-mentioned qualifications, but that he should be properly called to the work. Thus the Lord Jesus called the *twelve*, and the *seventy*, and afterwards said, "Separate me Barnabas and Saul to the work whereunto I have called them." Hence the Church of England requires the Candidate for Holy Orders, to declare that he trusts he is moved by the Holy Ghost to "take upon him that office and ministry." Now though it may not be easy to define this call, it will be readily allowed, that it must, at least, imply, through the influence of the Holy Ghost, first, A fervent Love to souls, and a deep concern for their Salvation. Secondly, fervent Love to the LORD JESUS, and an earnest desire to advance his honour and interest

terest in the world. Thirdly, A single eye to the glory of God, in the salvation of souls, excluding all worldly, carnal and selfish views, such as regard to wealth, honour, pleasure, or ease. Fourthly, A willingness to endure any hardship or suffering, a man may meet with in the execution of his office. Fifthly, A persuasion that he is called, by whatever means that persuasion may be produced; and an attraction of mind to the work, which, however may be mixed, sometimes, with great reluctance, arising from a sense of his unworthiness of so high and holy a calling, and unfitness for so difficult and important an office.

9. But lest a man should mistake in this matter, and imagine he is called to the work of the Ministry, when he is not; added to this internal, it seems necessary that he should also have an external call. The people of God should hear him, should judge of his qualifications for the work, and bear witness to the success of his endeavours in the conversion of some souls from sin to righteousness, and in the edification of others. And his brethren in the ministry should also hear him, converse with him, and make diligent enquiry concerning his acquaintance with, and experience in divine things; as also, concerning his behaviour among men, and his reasons for believing it his duty to preach the Gospel. And, if they judge him qualified and called to that blessed work, they should, in a solemn manner, with prayer and fasting, set him apart for it. Thus, when the Lord Jesus said, by the Holy Ghost, "separate me Barnabas, and Saul, for the work whereunto I have called them," the other Prophets and Teachers, in the Church at Antioch, "fasted and prayed, and laid their hands on them." And thus St. Paul appointed Timothy and Titus to "ordain Elders in every City." The reason of this is obvious; the knowledge and experience of those that are already in the ministry, renders them best qualified to judge of the call and qualifications of such as are candidates, while a peculiar blessing must attend their advice and prayers. To those, therefore, who are thus qualified and called, is the charge, contained in my Text, given; and it is at their peril to disobey it. "Though they preach the Gospel, they have nothing to glory of; for necessity is laid upon them." Yea, "Woe be unto them if they preach not the Gospel." "If they do this thing willingly, they have their reward," but if against their will, still they must do it, for "a dispensation of the Gospel is committed unto them." But

III. Where must they preach it, and to whom? This is the next point that comes under our consideration.

1. Go ye, said the Lord Jesus, into all the world. Although some of the Preachers of the Gospel may be peculiarly entrusted with the care of this or that people, and it may be their duty to feed and oversee certain flocks in preference to others, yet they are none of them entirely confined to any particular Parish, District, Country, Kingdom, Empire, or quarter of the Globe; not to the temperate, torrid, or frigid Zone; but when the Lord calls, and divine Providence points out the way, are to go wherever any rational creatures can be found that are willing to hear and obey the Gospel. Like St. Paul, they are debtors, both to the Greeks and to the Barbarians, both to the wise and to the unwise.

2. But it may be objected there are not Temples, Churches, Chapels, Synagogues, Meeting-houses, or any places, proper for or dedicated to the worship of the true God every where; and where there are, they may not be admitted to preach in them, what must they do in this case? Must they wait till means can be used to induce people to build such places? I answer, By no means. People must be instructed in the great truths of the Gospel, and must be more or less convinced of and affected by them, before they will wish to have places of worship erected for assembling in, to hear these truths explained to them and enforced upon them. And although it may be supposed that in this and other countries where Christianity is professed, people universally understand and are well disposed toward the propagation of it, yet matter of fact proves, that if the religion of Jesus be considered, in that simplicity, purity, and power, in which it is represented unto us in the New Testament, it is neither practised nor understood by the generality of people in this land, nay nor regarded. Let these Preachers, therefore go forth, like the first servants of Christ, and proclaim the glad tidings of salvation where-ever they find an open door. Let wisdom cry without, and let her voice be heard in the streets. Like our Lord and his Apostles, let them preach on mountains, in the high-ways, or by the hedges; or in private houses, market-houses, or barns; yea, wherever they can collect a congregation, though but of two or three, that are willing to hear. And let them declare their important message.

3. "To every creature"; that is, to every rational creature of the fallen race of Adam. All have need of this Gospel, and that in all these branches of it which have been mentioned. Mankind being all naturally ignorant and out of the way, and there being none, according to the testimony of David and St. Paul, that understandeth divine things, all need the truths of the Gospel, and the Spirit of truth, of wisdom and
of

of revelation, to communicate the saving knowledge of them. Again, all having sinned and come short of the glory of GOD, the whole world being guilty before GOD, and by nature children of wrath, depraved, weak, and wretched, therefore all need pardon, the divine favour, regeneration and all the other privileges of this Gospel. And lastly, all being naturally lukewarm, indolent, and prone to go astray, they need the precepts of the Gospel to quicken and direct them, and the holy Spirit to write them on their hearts.

4. And as all have need of this Gospel, so none are excluded. First, None are excluded by any decree of GOD. He, as Creator of all, is loving to every man and his tender mercies are over all his works. He is the Parent of the human race, and cannot, in the nature of things, debar any of his rational offspring, from the knowledge, love and enjoyment of himself, their friend and their Father. He is the Preserver and Benefactor of all, in whom they live, move, and have their being, and who hath not left himself without witness among them, but furnishes them with daily proofs of his goodness, giving them rain from heaven and fruitful seasons, and filling their mouths with food and their hearts with gladness, and surely he cannot be unwilling to save the persons whom he daily preserves, and on whom he showers his daily and hourly benefits. Nay, he is the Redeemer of all, who hath so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; yea, whose Son died for all, when all were dead, gave him himself a ransom for all, and by divine grace, or favour, tasted death for every man. And is it possible he should shut the door of salvation against any that he hath purchased with his Son's blood? Hence it is that he is expressly termed the Saviour of all men, although especially of those that believe, not willing that any should perish, but that all should come to repentance, should be saved and come to the knowledge of the truth.

5. And as none are excluded by any decree of GOD, so are none excluded by any natural or moral incapacity. None that are not idiots (in which case they are not accountable for their actions, nor the proper subjects of rewards and punishments) are so ignorant as to be incapable of understanding the Truths of the Gospel, if enlightened by the Spirit of GOD, which is free for all, and promised to all that sincerely and earnestly ask it. None so guilty, as to be debarred the Privileges of the Gospel, purchased for all, that will accept them, by the death of CHRIST, and offered to all by the free mercy of GOD. None so weak and depraved, as to be unable to obey the Precepts of the Gospel, if assisted by the grace of GOD in CHRIST Jesus, which bringing

bringing salvation, hath appeared unto all men as the Apostle testifies (Titus ii. 11, 12,) and may be received by all. Hence it is, (and this leads me to the last particular) that

Fourthly, Faith is justly required of all, on the peril of everlasting damnation. He that believeth and is baptized, shall be saved, and he that believeth not, shall be damned.

1. From what has been said, it will easily appear, both what Faith is, and how justly it is required in order to everlasting salvation. It respects the Gospel in all the three grand branches of it above mentioned. First, As the Gospel is a revelation of Truths, it implies that, in consequence of an attentive consideration and thorough knowledge of them, we be persuaded of the certainty and importance of these truths, and that in such a lively and operative manner, that our hearts and lives are truly affected, and duly influenced by them from day to day. These truths coming to us not in word only, but also in power, and in the Holy Ghost, and in much assurance, are the power of God unto our salvation. For as soon, and in proportion as we thus believe, "we are translated out of darkness into marvellous light:" in other words, we are saved from ignorance and error, into the light of knowledge and truth. Secondly, As the Gospel is an offer of Privileges, faith in it implies, that we accept that offer in the way God hath appointed, viz. The way of "Repentance towards God, and Confidence in our Lord Jesus Christ," the High Priest of our profession, who by his death hath obtained these Privileges for us, and in his Gospel, makes them over to all that repent and believe in him. By faith in this sense, "we are justified from all things:" we are saved from the guilt of sin, into the divine favour, are adopted into God's family, regenerated through his grace, and restored in a degree, at least, to his likeness. Thirdly, As the Gospel is a promulgation of LAWS, faith in it implies, that we acknowledge the authority of the Law-giver, and yield ourselves up to obey his Laws, looking to him, and depending on him, as a SAVIOUR, for power to enable us so to do, and trusting in the mercy of God, through his merits, for the pardon of our daily infirmities and defects. By faith, in this respect, we are saved into universal holiness of heart and life, and obtain "a conscience void of offence towards God, and towards man," with great boldness in the profession of the Gospel.

2. It appears by this, that our Lord's promise is, and must be, always strictly fulfilled, "He that believeth shall be saved." By believing in, and receiving Christ, and his Gospel, with regard to the Truths it reveals, the privileges it offers, and the Laws it enjoins, we are saved even here, from ignorance
and

and error, sin and misery; we are enlightened, justified, sanctified, and comforted. And persevering to believe, we continue to be saved, and that in proportion to the degree of our faith. The greater number of divine truths we receive by faith, and the more fully and clearly we are persuaded of them, and impressed by them, the more must our minds be enlightened with true and saving knowledge. The more constantly we apply to, and the more firmly we trust in Christ for the Privileges of the Gospel, the more must we be encouraged and comforted, purified and strengthened. And the more we submit, by faith, to the authority, and comply with the injunctions of the Laws of the Gospel, looking to the Law-giver, who is also the Saviour, for grace and strength, the more shall we be saved from the appearance of evil; and the more holy shall we become "in all manner of conversation and godliness." Thus, the Just continues to live by faith, and to live more abundantly. The *full assurance of faith*, always attended with the *full assurance of hope*, never fails to be productive of *perfect love*, even the love that *casteth out fear*: and that love is followed by an equal degree of every inward grace, and outward virtue. And the believer "enduring to the end," and being "faithful unto death," receives the crown of life, and is saved eternally.

3. Now, when the Gospel is preached to those, who have not already been admitted members of the visible Church, and when such are brought cordially to receive it, it is necessary, whatever danger of persecution may be incurred thereby, that they should *publicly profess* their Repentance and Faith, by submitting to the ordinance of Baptism. Therefore, our Lord says, "He that believeth and is baptized shall be saved." And St. Paul declares, in words of nearly a similar import, "If thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart, that God hath raised him from the dead, thou shalt be saved." This was undoubtedly the practice of the primitive Church, with regard to those adult Heathens or Jews, who were converted to Christianity. They were not admitted to baptism till they professed repentance for sin, and faith in the Gospel. Then, and not before, they were *sprinkled*, or *washed* with water, as a token that they were "sprinkled from an evil conscience, and washed in the laver of regeneration." But we cannot infer from this, that the children of Christian Parents were debarred from baptism, till they were capable of believing personally; on the contrary, we have reason to suppose, from the very nature of the New Covenant, as well as from many passages of Scripture, and the authentic records of the primitive Church, that they were generally baptized in their infancy or childhood. But as this is not a proper time to discuss such a doctrine

a doctrine, referring any, that may wish for information upon this head, to the Books and Tracts written professedly on the subject, I go on to observe, that if our Lord should ever be considered as intimating, here, the necessity of being baptized in order to Salvation, in case there be opportunity for it; yet it *cannot* be understood, as making it necessary for any converts to receive baptism from the *very same persons* that were instrumental in bringing them to repentance. If they be but baptized in the Name of the Lord Jesus, it seems a matter of little moment, by whom the ceremony is performed. St. Paul, it is certain, was an instrument in the hands of God, of bringing hundreds to repentance in the city of Corinth, but according to the account he gives us, he only baptized *two* persons there, and the household of a *third*. From this, it appears, both that he considered it as a matter of much greater importance to preach the Gospel, than to baptize; and also, that he judged many persons to be sufficiently qualified to perform the latter office, who were not called to be extensively useful in the execution of the former. And no wonder, for, by preaching the Gospel, the seed of Faith is sown, which as, in adults, it must precede baptism, so it is of much greater necessity and importance than it.

4. This is implied in the next clause, "He that believeth not, shall be damned." Our Lord does not say, *He that believeth not, and is not baptized*, but simply, "He that believeth not, shall be damned." If a person believe the Gospel, with such a faith as is above described, he shall be saved, even if, through want of opportunity, or his own involuntary prejudices, he should be prevented from receiving the washing of baptismal water. But although he may have had this, whether in his infancy or in his adult age, yet if he do not believe with a right faith, "he shall be damned," or *condemned*, as the original word is. Indeed, as St. John testifies, chap. iii. 18, he is "condemned already." Not receiving the Gospel, as to the Truth, Privileges, and Precepts of it, with a "faith working by love," he remains in that state of ignorance and sin, of depravity and weakness, in which all are by nature; having contracted an increased guilt, and being, of course, exposed to greater punishment, for rejecting the Grace of God offered in the Gospel. For this, adds the same Apostle in the next verse, "is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." And, living and dying in this state, he cannot escape condemnation at the Day of Judgment. For, on the one hand, being in a state of spiritual darkness and death, he has neither title to, nor meetness for the vision and enjoyment of God in glory; and, on the other hand, having rejected the means of illumination, justification, and renovation, afforded

afforded him in the Gospel; he has merited, and from a holy and just God, must meet with condemnation and misery, proportioned to his guilt. For, "if the word spoken by Angels," viz. the Law delivered on Sinai by the ministry of Angels, "was stedfast, and every transgression and act of disobedience, received a just recompence of reward, how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by those that heard him; God also bearing witness, both with signs and wonders, and divers miracles, and gifts, of the Holy Ghost, according to his own will."

"Examine yourselves," therefore, my brethren, "whether ye be in the faith, prove your own selves, know ye not your own selves, how that Jesus Christ is in you," in all his offices and characters, as your light and life, your wisdom, righteousness, sanctification, and redemption, "except ye be reprobates?" See that you do not deceive yourselves in a matter of such moment, a matter on which your everlasting salvation depends; and take care you do not rest, till that Gospel, which has "come to you in word, come also in power, and in much assurance," and you find your mind enlightened by its truths, your heart enriched and comforted with its privileges, and your life regulated by, and conformed to its precepts. Thus will you find it the Power of God to your salvation from sin here, and from all its consequences hereafter.

And as to us, my brethren, who are employed in the dispensation of this Gospel of the Grace of God, let us examine ourselves narrowly, as to our *call* to, and *qualifications* for the important office in which we are engaged; and when we are satisfied, in some measure, as to these, let us make it our care to execute our trust faithfully. "Let us study to shew ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth." Let us make ourselves thoroughly acquainted with the Gospel of Christ, with respect to all the doctrines, promises, and commands of it; and let us take care, that we inculcate every part of it, keeping back from our people nothing that would be profitable to them. Like the great Apostle of the Gentiles, while we instruct them publicly, and from house to house, let us especially testify repentance towards God, and faith in our Lord Jesus Christ, with the genuine fruit thereof, universal holiness of heart and life. Of these things, let us take care to be ourselves *living witnesses*; that speaking from experience, we may speak with demonstration of the Spirit and of power. Let us recommend our doctrine by our practice, and

XVII. Feb. 1794.

while

K

while we serve the Lord with all humility of mind, and simplicity of heart, let us be examples to believers, in conversation, in behaviour, in love, in faith, in purity; and let us take heed to ourselves, as well as to the sundry flocks over which the Holy Ghost hath made us overseers, to feed the Church of God, which he hath purchased with his own blood. In order hereto, let us give diligent attendance to reading, to exhortation, to doctrine; and follow after godliness, righteousness, faith, hope, love, patience, meekness. Let us watch in all things, endure afflictions, do the work of Evangelists, and make full proof of our ministry. Let us meditate on these things, and give ourselves wholly to them, that our profiting may appear unto all." In fine, "Let us take heed to ourselves, and to our doctrine," and continue so to do, for in this way, "we shall both save ourselves, and those that hear us."

~~~~~

### A Short Account of the Experience and Death of BARBARY STYAN.

[ By Mr. SAMUEL HODGSON. ]

**S**HE was born at Wixley, in Yorkshire, in the year 1776. From a child she was remarkable for her serious and steady behaviour. The divine Spirit powerfully influenced her mind, from the time she could remember any thing; and she made many promises of dedicating herself to the LORD; but did not fulfil her engagements till the twelfth year of her age. About that time, Mr. Brackenbury being at her father's house, at Newton-upon-Ouse, and perceiving her seriousness, took an opportunity of conversing with her. The divine blessing accompanied the Word; she was deeply awakened, and began to seek the LORD in good earnest. She retired to private devotion six or seven times every day; indeed, as she expressed herself, "I prayed almost continually." In 1787, while Mr. Dunn was meeting the Class, after he had been preaching at her Father's house, the LORD poured out his blessing upon her. These words were applied to her heart, "I will, be thou clean." Her soul was now so filled with divine Love, that she rejoiced with joy unspeakable, and full of glory.

About ten days after, being at a Love-feast at York, while Mr. Spence was saying, "He could speak his experience in one word, "My beloved is mine, and I am his;" these words were greatly blessed to her. In that moment she saw the necessity of loving GOD with an undivided heart, and began incessantly to plead the promises, and intreat him to cleanse

cleanse her from all filthiness of flesh and spirit. Next evening the LORD graciously answered her request, and brought her soul into perfect Liberty. She cried out, "Now, I am fit to die;" and made the whole house ring with the praises of her great Deliverer. For six months, she enjoyed that glorious liberty without intermission, being saved from every unhappy temper, and filled with the divine consolations. She was the admiration of all her friends and religious acquaintance, and whenever she related her experience, either in public or private, it was made a particular blessing.

During the remaining period of her life, she walked as became the Gospel of Christ, and was such a pattern of meekness, as charmed all that knew her. Nevertheless, she lamented her short comings, and bewailed herself that she had not lived more entirely devoted to GOD; though no one could see any defect in her life and conversation.

About twelve months before her decease, she lived with an aunt at Sheffield: And all the friends, with whom she contracted intimacy there, can testify how unblameable and holy her conduct was amongst them. The following paragraph, in one of her letters to her parents, describes the state of her mind at that time:

"I feel an increase of divine light. A little while ago, I was ready to conclude that every thing made against me. But now I see better, and can reflect with pleasure upon what is past, and look forward with comfort on what is to come. It has been a trying time to me of late; but in the midst of all, Religion affords me firm support, administers the most reviving cordials, and sets before me the most animating prospects. We must not expect to pass thro' this uncertain state, without encountering some of its storms. It is well indeed, that they are not perpetual; but that we have sometimes a calm. I bless God for his Goodness towards me; for I feel him drawing out my mind after him. I can say; Abba, Father! My LORD and my GOD!"

Last Autumn she began to be poorly, and was obliged to leave Sheffield. The change of air had a good effect upon her, for some time; but about Christmas, her case was alarming, and she was brought to York, in order to obtain the best advice, which proved ineffectual. As her father was returning home with her, he enquired into the state of her mind, and received the following answer: "The LORD has enabled me, through Grace, to give up all things of a worldly nature: for some weeks past, I have experienced much of the LORD's presence, so that I can give him my whole heart. When I consider the Goodness of GOD, in opening your heart to receive his Messengers into your house,

## 76 The Experience and Death of Barbary Styan.

“house, I am lost in wonder, love, and praise: Had it not been for that, I might have gone out of the World as ignorant, (it is to be feared) as many others.” Soon after this conversation, the horse fell with them; she was a little hurt by the fall, and fainted away. As soon as she recovered, she said to her father, “Let us praise the LORD.” So constantly was her mind recollected, and intent upon the divine Goodness.

When she got home, her disorder continued to increase, and confined her to the bed. Her sufferings, sometimes, were very great; yet she never complained; but in the midst of them would say;

Jesu, Lover of my Soul,  
Let me to thy Bosom fly;  
While the nearer waters roll,  
While the tempest still is high, &c.

One time in particular, after a severe fit of coughing, she cried out, “LORD, though thou slay me, yet will I trust in Thee.” Indeed, her general expression was, “What are these sufferings to those my LORD endured for me?”

On Feb. 26, I saw her for the first time after her confinement. She said to me, with great sweetness, “Glory be to GOD, I feel myself happy; and have not had a doubt upon my mind since the last time you preached here.” I asked, if she found a willingness to die, supposing it was the LORD’s Will? She answered, “At the beginning of this affliction I besought the LORD to purify my soul, and make me fit for his kingdom; and, glory be to his Name, he heard my prayer; and I am now ready to live or die, just as it shall seem good to him. But if I were to chuse, I would rather die, to be with Christ and escape the evil to come.” She then related to me a particular account of the LORD’s dealings with her Soul. During the time we were engaged in conversation and prayer, I was filled with such happiness, as I am unable to express.

In this blessed frame of mind she was generally, from the beginning of the affliction to its happy conclusion. One morning, her father asking, how she did, “Last night (she said) I had such a glorious sight, as I cannot describe. I thought I saw Jesus;—and his holy angels standing round me, to carry my soul into Paradise.” After elaps-meeting, one evening, most of the people came into the room, to see her. Observing some of them weeping over her, she said, “Weep not for me, for Jesus is here. I am happy! O, I am happy!”

April 23,

## The Experience and Death of Barbary Styan. 77

April 29, was the last time I had an opportunity of seeing her. The preceding week she had been exercised with some temptations, but was then delivered from them. And the enemy, (I believe) was never permitted to molest her any more. She was exceeding happy, and calmly waiting for the hour of her dissolution; that being freed from an afflicted body, her spirit might enter into the joy of her LORD. She viewed death with such undaunted courage, and had so strong a hope of eternal Glory, as I never saw in any one before. She cried out,

And let this feeble body fail ;  
And let it faint and die ;  
My soul shall quit this mournful vale,  
And soar to world's on high :  
Shall join the disembodied saints,  
And find its long sought Rest,  
(That only bliss for which it pants)  
In the Redeemer's Breast.

She often said, " O the pain, the bliss of dying ! But  
" the Pain is nothing ; the Bliss is all ! " In the night,  
when she could get no rest, she frequently said,

He smiles and cheers my mournful heart,  
And tells of all his pain ;  
" All this (says he) I bore for thee ;"  
And then he smiles again.

As her Father was taking leave of her one morning, before a short journey, and weeping over her, she said, " Father, do give me up : I am afraid lest you should offend the LORD, by wishing to keep me longer here. The LORD gives me sufficient Grace for these trying times ; and if he lays more upon me, he will support me." On a similar occasion she likewise said, " Have you not received Good at the hand of the LORD, and shall you not receive evil ? The LORD has done all things well."

Two days before her departure, she sang so loud, as to be heard over a great part of the house, " Vital spark of heavenly flame."

May 16. She appeared sensible that this would be the last day of her pilgrimage on Earth. While her mother and some others were standing by, she cried out with great rapture,

" For me, my elder brethren stay,  
" And Angels becken me away,  
" And JESUS bids me Come ! "

She

She lay still for a little while, but presently broke out again, in a manner that astonished all around her, "Hark! don't you hear? Hark! They whisper; angels say, Sister, "spirit, come away!" She then desired her eldest brother and an uncle to be called, whom she had often intreated to seek the LORD. And when all the family were kneeled round her, to commend her to GOD, she had just strength to say to her brother, "Thomas, turn to the LORD, or else "I shall never see thee again!" She would have spoken to her uncle, but could only fix her eyes upon him for a few minutes, and then — the powers of nature failed, and she yielded up her soul into the hands of GOD.

York, July 6, 1793.

SAMUEL HODGSON.

~~~~~

Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL'S Preface to the Gospel according to St. MATTHEW.

[Continued from page 27.]

I shall conclude the argument with observing, that the truth of the report, that Matthew wrote in Hebrew, is the only plausible account that can be given of the rise of that report. Certain it is, that all the prejudices of the times, particularly among the Greek Christians, were unfavourable to such an opinion. Soon after the destruction of the temple of Jerusalem, the Hebrew church, distinguished by the name *Nazarene*, visibly declined every day; the attachment which many of them still retained to the ceremonies of the law, in like manner the errors of the Ebionites, and other divisions which arose among them, made them soon be looked upon, by the Gentile churches, as but half-christian at the most. That an advantage of this kind would have been so readily conceded to them by the Greeks, in opposition to all their own prejudices; can be attributed only to their full conviction of the fact.

Dr. Lardner's doubts (for I can discover none in Origen) are easily accounted for. Averse, on one hand, to admit that there is any book of Scripture whereof we have only a translation, and sensible of the danger of acquiescing in an argument which would unsettle the whole foundations of his system of credibility, he is inclinable to compromise the matter by acknowledging both the Hebrew and the Greek to be originals, an opinion every way improbable, and so manifestly calculated to serve a turn, as cannot recommend it to a judicious and impartial critic. In this way of compounding matters,

matters, Whitby also, and some other disputants on the same side, seem willing to terminate the difference. Nay, even Beausobre and Lenfant, who have treated the question at more length, and with greater warmth, than most others, conclude in this manner: "As there is no dispute affecting the foundation, that is, the authority of St. Matthew's Gospel, such as we have it, the question about the language ought to be regarded with much indifference."

Having said so much on the external evidence, I shall add but a few words, to show, that the account of this matter, given by the earliest ecclesiastical writers, is not so destitute of internal probability. In every thing that concerned the introduction of the new dispensation, a particular attention was for some time shown, and the preference, before every other nation, given to the Jews. Our Lord's ministry upon the earth was among them only. In the mission of the Apostles, during his own life, they were expressly prohibited from going to the Gentiles, or so much as entering any city of the Samaritans (Matt. x. 5.); and when, after our Lord's resurrection, the apostolical commission was greatly enlarged, being extended to all nations throughout the world, still a sort of precedency was reserved for God's ancient people. *It behoved the Messiah, said Jesus, in his last instructions to the Apostles, to suffer, and to rise from the dead on the third day, and that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM.* (Luke, xxiv. 46, 47.) The orders then given were punctually executed. The Apostles remained some time in Jerusalem, preaching, and performing miracles in the name of the Lord Jesus, with wonderful success. Peter, in the conclusion of one of his discourses, without flattering his countrymen; that this dispensation of grace would, like the law, be confined to their nation, takes notice of their prerogative, in having it first offered to their acceptance. *TO YOU FIRST, says he, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities, Acts iii. 26.* And even after the disciples began to spread their Master's doctrine through the neighbouring regions, we know that till the illumination they received in the affair of Cornelius, which was several years after, they confined their teaching to their countrymen the Jews. And even after that memorable event, wherever the Apostles came, they appear first to have repaired to the Synagogue, if there was a Synagogue in the place, and to have addressed themselves to those of the circumcision, and afterwards to the Gentiles. What Paul and Barnabas said, to their Jewish brethren at Antioch, sets this matter in the strongest light. *It was NECESSARY that the word of God should FIRST HAVE BEEN SPOKEN TO YOU:*

but

but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, Acts xiii. 46. Have we not then reason to conclude, from the express order, as well as from the example of our Lord, and from the uniform practice of his disciples, that it was suitable to the will of Providence, in this dispensation of Grace, that every advantage should be first offered to the Jews, especially the inhabitants of Jerusalem; and that the Gospel, which had been first delivered to them by word, both by our Lord himself, and by his Apostles, should be also first presented to them in writing, in that very dialect in which many of the readers, at the time of the publication, might remember to have heard the same sacred truths, as they came from the mouth of Him who spake as never man spake, the great oracle of the Father, the interpreter of God?

If the merciful dispensation was in effect soon frustrated, by their defection; this is but of a piece with what happened in regard to all the other advantages they enjoyed. The sacred deposit was first corrupted among them, and afterwards it disappeared: for that the Gospel according to the Hebrews, used by the Nazarenes (to which, as the original, Jerom sometimes had recourse, and which, he tells us, he had translated into Greek and Latin), and that the Gospel also used by the Ebionites, were, though greatly vitiated and interpolated, the remains of Matthew's original, will hardly bear a reasonable doubt. Their loss of this Gospel proved the prelude to the extinction of that Church. But we have reason to be thankful that what was most valuable in the work, is not lost to the Christian community. The version we have in Greek, is written with much evangelical simplicity, entirely in the idiom and manner of the Apostles. And I freely acknowledge, that if the Hebrew Gospel were still extant, such as it was in the days of Jerom, or even of Origen, we should have much more reason to confide in the authenticity of the common Greek translation, than in that of an original where, with such unbounded freedoms had been taken. The passages quoted by the ancients from the Gospel according to the Hebrews, which are not to be found in the Gospel according to St. Matthew, bear intrinsic marks, the most unequivocal, of the baseness of their origin.

It may be proper here to enquire a little more particularly what language it was that the ancient ecclesiastical writers meant by Hebrew, when they spoke of the original of this Gospel. I should have scarcely thought this enquiry necessary, had I not observed that this matter has been more misunderstood, even by authors of some eminence, than I could have imagined. Beausobre and Lefant in particular,

Go so far as to argue against the probability of the fact, because, what we commonly call Hebrew, the language of the Old Testament, was not then spoken either in Palestine, or any where else, being understood only by the learned. And that the common language of the country was not meant, they conclude, from the use which Eusebius, who calls the original of Matthew's Gospel Hebrew, makes of the word Syriac, when he says of Bardasenes, that he was eloquent in the Syrian language. "Thus," say they, 'he knew how to distinguish between Hebrew, and the language of the country, which he calls Syriac.' But in this, these critics themselves, have unluckily fallen into a mistake, in supposing that Syriac was, in the time of our Lord and his Apostles, or, during the subsistence of the Jewish polity, the language of Palestine. That their language at that time had a mixture of the Syrian language, is acknowledged; but not that it was the same. It was what Jerom very aptly calls Syro-chaldaeic, having an affinity to both languages, but much more to the Chaldean than to the Syrian. It was, in short, the language which the Jews brought with them from Babylon after the captivity, blended with that of the people whom they found, at their return, in the land, and in the neighbouring regions. It is this which is invariably called Hebrew in the New Testament, I might have said in Scripture, no language whatever being so named in the Old Testament. It is denominated Hebrew, as Lightfoot has, from some rabbinical writings, with great probability, suggested, because the language of those who returned from captivity, would readily be called, by those who possessed the land, *lingua transfluviana*, or *transephraensis*, the language of the people beyond the Euphrates, the river which they had passed in returning to their own country; and the name, as often happens, would be retained, when the language was much altered.

Abram was in Canaan called *the Hebrew*, for this reason, probably, because he was from the farther side of the great river, not because he was descended from Heber, one indeed in the line of his progenitors, but one of whom nothing remarkable is mentioned to distinguish him from the rest. Heber was neither the first after the sons of Noah, nor the immediate father of the Patriarch. Accordingly the word is, in that passage where Abram is so named, which is the first time it occurs, rendered by the Seventy *ἰσραῆλ τραπεζῖτης*. The Canaanites, amongst whom he sojourned, appear to have used the name Hebrew in a manner similar to that wherein the Italians use the word *tramontani*, for all who live north of the Alps. The peculiarity, in respect both of religion and

and of customs, which continued in Abram's posterity, in the line of Jacob, and prevented them from mingling with other nations, or adopting their manners, must have been the reason why this appellation was given to the descendants in continuance, which, in strictness, was applicable to the first comers only. But let it be observed, that though this term was very early used of the nation, it was not applied to the language brought by Abram and his family from Ur of the Chaldees, a language which they soon lost, acquiring in its stead that of the Canaanites, amongst whom they lived. Abram's tongue was, doubtless, Chaldee, that of the country whence he came. But we learn from the sacred Historian, that Jacob his grandson (though he could not fail to understand that language, having lived so long with Laban) spoke at home a different tongue. Laban called the Heap which they had raised Jegar-sahadutha; but Jacob called it Galeed. Both names signify the same thing, the heap of testimony, the former being Chaldee, the latter what is now always called Hebrew, but then the language of Canaan.

I have observed already, that the language of the Old Testament which we now always call Hebrew, is never so called in Scripture, neither in the Old Testament nor in the New. This is a strong presumption that it was not anciently so named by any body, and that if any language had been in the Old Testament named Hebrew, it would have been the Chaldee, agreeably to the etymology of the word Hebrew, the language of those who lived beyond the Euphrates. The language of the Israelites is commonly called in the Old Testament, the Jews language, and in one place the language of Canaan. That in after-times the ancient Jewish tongue, which was often named the holy language, was also called Hebrew, is not denied. Josephus, in particular, names it so, in relating the message of Rabshakh from the king of Assyria to king Hezekiah above referred to, as he uses the word Ἑβραϊστί, in Hebrew, where the sacred historian had said יהודית Jehudith, and the Seventy Ἰουδαϊστί, in the Jews language. But this is long posterior to the finishing of the canon of the Old Testament; for Josephus did not write till after the destruction of Jerusalem, towards the end of the first Christian century. In the prologue to the Book of Ecclesiasticus, the term Ἑβραϊστί is likewise used, but it is not certain in what acceptation. By the account given there, that book was translated into Greek in the time of Ptolemy Evergetes king of Egypt, by Jesus, who was the son of Sirach, and the grandson of Jesus the author. As the original, therefore, must have been written long after the captivity, it is more probable that it was composed in the dialect spoken
in

in Palestine at the time, than that it was written in a dead language, understood only by the learned, and consequently that the word occurs in that prologue in the same acceptation wherein it is always used in the New Testament. It has, in my judgment, been proved beyond contradiction by the learned, particularly Bochart, Walton, and Le Clerc, that the language of the Old Testament is no other than the native tongue of the Canaanites, which in Greek writers is called Phenician, and did not materially differ from the dialect of the Tyrians, Sidonians, and Carthaginians. Canaan is rendered by the Seventy Φοινίκη Phenicia. A Canaanitish woman Φοινισσα, a Phenician woman, and the land of Canaan, is called ἡ χώρα τῶν Φοινικῶν the country of the Phenicians. And even in the New Testament we have a plain proof that the names were used promiscuously, inasmuch as the person who is called by one Evangelist a woman of Canaan, is denominated by another Evangelist a Syrophenician.

At the same time it ought to be remarked, that the language of Chaldea, which, before the captivity, seems never to have been denominated Hebrew, was always by the Jews distinguished by some other name. The most common was that which in the English translation, after the Septuagint and the Vulgate, is rendered Syrian, but is in the original אַרַמִּית Aramith. It is so called in some of the places above quoted, and in like manner by Ezra, (iv. 7.) The Oriental name Aram, though commonly rendered Syria, does not exactly correspond in meaning to this word, at least in the use made of it in latter times. The boundary of Syria on the East, when the name came to be used in a more confined manner, was the river Euphrates; whereas Aram comprehended large tracts of country beyond the river, as Mesopotamia, Chaldea, Assyria. Syria was included, but it made only a part. Now the Jewish language was so different from this, that it is manifest the common people anciently in Judea understood nothing of Aramic or Chaldee. For a proof of this we need recur only to some of the places above referred to. Further, it is of the same people the Chaldeans, that the Prophet speaks in this prediction: *Lo, I will bring a nation upon you from afar, O house of Israel, saith the Lord; it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandeth what they say,* Jer. v. 15.

But it may be said, since the name Aram included the country commonly called Syria, and was equally applicable to it as to any other part, and since the word Aramith was employed to denote the language of the whole; the Syrian and the Chaldean must have been one and same language.

That they were so originally, I am fully convinced. In process of time, however, from the different fates to which the eastern parts and the western of that once great empire were subjected, there gradually sprang up a considerable difference between them, insomuch that in latter times they may not unjustly be denominated different languages, though still they have more affinity to each other than any other two of the Oriental tongues. The same language is called also very properly, the tongue of the Chaldeans, Dan. i. 4. Now as the Jews, when they returned from captivity, brought a dialect of this language with them into their own country, it suited their national pride to adopt such a general name as Hebrew, which, though it may signify, when explained from etymology, *the Language spoken beyond the River*, would be generally understood to denote the language of the people called Hebrews, a name by which their nation had been distinguished from the beginning. This appellation, therefore, must appear more eligible to them, than any name which would serve more directly to remind themselves and others, that they had lived so long in subjection to another people; a disagreeable effect, which could not fail to result from their calling the language they had adopted Chaldee, Babylonian, or even the language of Aram. Besides, to have called it so, would have confounded it with a language considerably different,

[*To be continued.*]

An Account of the Earthquakes in Calabria, Sicily, and other parts of Italy, in 1783. Communicated to the Royal Society, by Sir William Hamilton. *

Naples, May 23, 1783.

I AM happy now to have it in my power to give you some little idea of the infinite damage done, and of the various phenomena exhibited, by the earthquakes (which began the 5th of February last, and continue to be sensibly, though less violently, felt to this day) in the two Calabrias, at Messina, and in the parts of Sicily nearest to the continent. From the most authentic reports and accounts received at the office of his Sicilian Majesty's secretary of state, we gathered

* The Earthquakes in Italy were, perhaps, the most terrible and destructive of any that have happened since the Creation of the World. Four hundred towns, and about four or five times as many villages, were destroyed in this dreadful calamity. The number of lives lost, are estimated at between forty and fifty thousand. Sir William Hamilton was at that time the English Ambassador to the King of the Two Sicilies: the account which he gives of this tremendous event, is the most accurate and authentic.

in general, that the part of Calabria which has been the most affected by this heavy calamity is that which is comprehended between the 38th and 39th degrees; that the greatest force of the earthquakes seemed to have exerted itself from the foot of these mountains, the Appennines called the Monte Dejo, Monte Sacro, and Monte Caulone, extending westward to the Tyrrhene Sea; that the towns, villages, and farm-houses, nearest these mountains, situated either on the hills, or on the plain, were totally ruined by the first shock of the 5th of February about noon, and that the greatest mortality was there; that in proportion as the towns and villages were at a greater distance from this centre, the damage they received was less considerable; but that even those more distant towns had been greatly damaged by the subsequent shocks of the earthquake, and especially by those of the 7th, the 16th, and 28th, of February, and that of the 1st of March: that from the first shock, on the 5th of February, the earth continued to be in a continual tremor, more or less; and that the shocks were more sensibly felt at times in some parts of the afflicted provinces than in others; that the motion of the earth had been various, and, according to the Italian denomination, *vorticoso*, *orizontale*, and *oscillatorio*, either whirling like a vortex, horizontal, or by pulsations, or beating from the bottom upwards; that this variety of motion had increased the apprehensions of the unfortunate inhabitants of those parts, who expected every moment that the earth would open under their feet, and swallow them up; that the rains had been continual and violent, often accompanied with lightning, and irregular and furious gusts of wind: that from all these causes the face of the earth of that part of Calabria, comprehended, as above-mentioned, between the 38th and 39th degrees, was entirely altered, particularly on the westward side of the mountains above-named; that many openings and cracks had been made in those parts; that some hills had been lowered, and others quite levelled; that in the plains deep chasms had been made, by which many roads were rendered impassable; that huge mountains had been split asunder, and parts of them driven to a considerable distance; that deep vallies had been filled up, by the mountains which formed those vallies having been detached by the violence of the earthquakes, and joined together; that the course of some rivers had been altered; that many springs of water had appeared in places that were perfectly dry before; and that, in other parts, springs that had been constant had totally disappeared; that near Laureana, in Calabria Ultra, a singular phenomenon had been produced, that the surface of two whole tenements, with large olive and mulberry

mulberry trees thereon, situated in a valley perfectly level, had been detached by the earthquake, and transplanted, the trees still remaining in their places, to the distance of about a mile from their first situation; and that from the spot on which they formerly stood, hot water had sprung up to a considerable height, mixed with sand of a ferruginous nature; that near this place also some countrymen and shepherds had been swallowed up, with their teams of oxen, and flocks of goats and sheep: in short, that beginning from the city of Amantea, situated on the coast of the Tyrrhene Sea, in Calabria Citra, and going along the westward coast to Cape Spartivento, in Calabria Ultra, and then up the eastern coast as far as the Cape d'Alice, (a part of Calabria Citra on the Ionian Sea) there is not a town or village, either on the coast or land, but what is either totally destroyed, or has suffered more or less, amounting in all to near four hundred what are called here *pafes*. (A village containing less than an hundred inhabitants is not counted as a *pafes*.)

The greatest mortality fell upon those towns and countries situated in the plain, on the western side of the mountains Dejo, Sacro, and Caulone. At Casal Nuovo, the Princess Gerace, and upwards of 4000 of the inhabitants, lost their lives; at Bagnara, the number of dead amounts to 3017; Radicina and Palma count their loss at about 3000 each; Terra Nuova about 1400; and Seminari still more. The sum total of the mortality in both Calabrias, and in Sicily, by the earthquakes alone, according to the returns in the Secretary of State's office, at Naples, is 33,367; but I have good reason to believe, that, including strangers, the number of lives lost must have been considerably greater; 40,000 at least may be allowed, and, I believe, without exaggeration.

From the same office intelligence we likewise heard, that the inhabitants of Scilla, on the first shock of the earthquake, on the 5th of February, had escaped from their houses on the rock, and following the example of their prince, taken shelter on the sea shore; but that in the night-time the same shock which had raised and agitated the sea so violently, and does so much damage on the point of the Faro of Messina, had acted with still greater violence there, for that the wave (which was represented to have been boiling hot, and that many people had been scalded by its rising to a great height) went furiously three miles in land, and swept off in its return 2473 of the inhabitants of Scilla, with the prince at their head, who were at that time either on the Scilla strand, or in boats near the shore.

All accounts agreed, that of the number of shocks which have been felt since the beginning of this formidable earthquake,

quake, amounting to some hundreds; the most violent, and of the longest duration, were those of the 5th of February, at 19 $\frac{1}{2}$ (according to the Italian way of counting the hours) of the 6th of February, at seven hours in the night; of the 27th of February, at 11 $\frac{1}{4}$ in the morning, of the 1st of March, at 8 $\frac{1}{2}$ in the night; and that of the 28th of March, at 11 $\frac{1}{2}$ in the night. It was this last shock that affected most the upper part of Calabria Ultra, and the lower part of the Citra. The first and the last shocks must have been tremendous indeed, and only these two were sensibly felt in this capital.

The accounts which this government has received from the province of Cosenza, are less melancholy than those from the province of Calabria Ultra. From Cape Suvero to the Cape of Cetraro, on the western coast, the inland countries, as well as those on the coast, are said to have suffered more or less, in proportion to their proximity to the supposed centre of the earthquake; and it has been constantly observed, that its greatest violence has been exerted, and still continues to be so, on the western side of the Apennines, precisely the celebrated Sila of the ancient Brutii, and that all those countries situated to the eastward of the Sila had felt the shocks of the earthquake, but without having received any damage from them. In the province of Cosenza, there does not appear to be above 100 lives lost. In the last accounts from the most afflicted part of Calabria Ultra, two singular phænomena, are mentioned: at about the distance of three miles from the ruined city of Oppido, there was a hill (the soil of which is a sandy clay) about 500 palms high, and 1300 in circumference at its basis; it was said that this hill, by the shock of the 5th of February, jumped to the distance of about four miles from the spot where it stood, into a plain called the Campodi Bassano. At the same time the hill on which the town of Oppido stood, which extended about three miles, divided into two, and as its situation was between two rivers, its ruins filled up the valley and stopped the course of those rivers; two great lakes are already formed, and are daily encreasing, which lakes, if means are not found to drain them, and give the rivers their due course, in a short time must infect the air greatly.

From Sicily the accounts of the most serious nature were those of the destruction of the greatest part of the noble city of Messina, by the shock of the 5th of February, and of the remaining parts by the subsequent ones; that the quay in the port had sunk considerably, and was in some places a palm and an half under water; that the superb building, called the Palazzata, which gave the port a more magnificent appearance

appearance than any port in Europe can boast of, had been entirely ruined; that the Lazaret had been greatly damaged, but that the citadel had suffered little; that the mother-church had fallen: in short, that Messina was no more; that the tower at the point of the entrance of Faro was half destroyed; and that the same hot wave that had done such mischief at Scilla, had passed over the point of land at the Faro, and carried off about 24 people. The Viceroy of Sicily likewise gave an account of some damage done by the earthquakes, but nothing considerable, at Mellazzo, Patti, Terra di Santa, Lucia, Castro Reale, and in the Island of Lipari.

This, was the intelligence I was possessed of at the end of last month: but, as I am particularly curious, on the subject of volcanoes, and was persuaded in my own mind (from the present earthquakes being confined to one spot) that some great chemical operation of nature of the volcanic sort was the real cause of them; in order to clear up many points, and to come at truths, which is exceedingly difficult, I took the sudden resolution to employ about twenty days (which was as much as I could allow, and have time to be out of Italy, in my way home, before the heats set in) in making the tour of such parts of Calabria Ultra and Sicily as had been, and were still, most affected by the earthquakes, and examining with my own eyes the phenomena above-mentioned. I accordingly hired for that purpose a Maltese speronara for myself, and a Neapolitan felucca for my servants, and left Naples on the 2d of May. I was furnished by command of his Sicilian Majesty, with ample passports, and orders to the commanding officers of the different provinces to give me every assistance and protection in the pursuit of my object. I had a pleasant voyage in my Maltese speronara (which are excellent boats and the boatmen very skilful) along the coast of the Principato Citra and Calabria Citra, after having passed the Gulp of Policastro. At Cerdaro, I found the first symptoms of the earthquake, some of the principal inhabitants of that city having quitted their houses, and living in new erected barracks, though not a house in the whole town, as I could see, had suffered. At St. Lucido, I perceived that the baron's palace, and the church steeple had suffered, and that most of the inhabitants were in barracks. The barracks are just such sort of buildings, as the booths of our country fairs, though indeed, many I have seen are more like our pig-styes. As my object was to get as fast as possible to the centre of the mischief, having little time, and much to see, I contented myself with a distant view of Maida, Nicastro, and Santo Eufemia, and pushed on to the town of Pizzo, in Calabria Ultra, where I landed

landed on the evening of the 6th of May. This town, situated on the sea, and on a volcanic cuffa*, had been greatly damaged by the earthquake of the 5th of February, but was completely ruined by that of the 28th of March. As the inhabitants of this town (amounting to about 5000) had sufficient warning, and had left their houses, and taken to barracks on the first shock, the 5th of February, the mortality on the 28th of March was inconsiderable; but, from the barracks having been ill constructed, and many situated in a very confined, unwholesome spot, an epidemic disorder had taken place, and carried off many, and was still in fatal force whilst I was there, in spite of the wise endeavours of government to stop its progress. I fear, as the heats increase, the same misfortune will attend many parts of the unfortunate Calabria, as also the city of Messina.

The inhabitants of Pizzo seem to me to have habituated themselves already to their present inconvenient manner of living, and shops of every kind were opened in the streets of the barracks, which, except some few, are but poorly constructed. I was assured here, that the volcano of Stromboli, which is opposite, and in full view of this town, and at the distance of above fifty miles, had smoked less, and thrown up a less quantity of inflamed matter during the earthquake than it had done for some years past; that slight shocks continued to be felt daily; and the night I slept here, on board the *Speronara* drawn on shore, I was awakened with a smart one, which seemed to lift up the bottom of the boat, but it was not attended with any subterraneous noise. My servants in the other boat, felt the same. The next day, I ordered my boats to proceed to Reggio, and I went on horseback to Monteleone, about six miles from Pizzo, up hill, on a road of loose stones and clay scarcely passable in this season, but through the most beautiful and fertile country I ever beheld; a perfect garden of olive-trees, mulberry-trees, fruit-trees, and vines; and under these trees the richest crops of corn or lupins, beans, or other vegetables, which seemed to thrive perfectly, though under a thick shade. This is the stile of the whole plain of Monteleone, except that here and there are vast woods of oak and olive trees mixed, and there olive trees are of such a size as I could never have conceived, being half as big as the oaks themselves, which are fine timber-trees, and more than treble the size of the olive trees of the *Champagna Felice*. The olive woods, in some parts of the plain, are regularly planted in lines,

* This was the only token of former volcanic explosions that I met with in Calabria.

and in others grow irregularly. Though the object of my present journey was merely to take a hasty view of the spots which had suffered so much by the calamity, my attention was continually called away, and I was lost in the admiration of the fertility and beauty of this rich province, exceeding by many degrees (as to the first point) every country I have yet seen. Besides the two rich products of silk and oil, in which this province surpasses every other, perhaps in the whole world, it abounds with corn, wine, cotton, liquorice, fruit and vegetables of every kind; and if its population and industry kept pace with its fertility, the revenue of Calabria Ultra might surely be more than doubled in a short time. I saw whole groves of mulberry-trees, the owners of which told me did not let for more than five shillings an acre, when every acre would be worth at least five pounds, had they hands to gather the leaves and attend the silk worms.

[*To be continued.*]

ON PROVIDENCE.

GOD is to be honoured, not only as the chief Good, and as the supreme Truth and Authority; but as the First Cause that giveth Being to all Things, and ordereth and disposeth all things as He pleaseth. But alas, how is GOD dishonoured by abusing his Providence. Not only the ignorant World are guilty, by setting up an Idol of their own invention, called *Chance*, as the chief Ruler of human affairs; but too many Professors of Religion are so short-sighted, as not to see and own the Hand of the Almighty.

Not only we, but all creatures, live, move, and have their Being from GOD, and in GOD. The whole course of nature moves, as it is turned by his Hand, and directed by his Counsel. It is not with the work of GOD, as with the artificer's clock, which put into a frame, and hanged with weights, will go, notwithstanding the artificer is at a distance; but though the LORD set all the creatures in frame, yet the motion of every wheel depends on himself. There is not a drop of rain falls, till GOD utters his voice, and cause the vapours to ascend from the ends of the Earth. Yet we discern not his footsteps; he passeth this way, and that, and we see him not. Our attention is turned to second causes; we look when the wind, or Moon will change, or when such and such Planets will be in conjunction; but we are so short-sighted, that we reach not GOD. Sometimes we see the People of God struggling through the waves of adversity; they are in heaviness through manifold temptations,

tions, for the trial of their Faith ; their loyalty and love to Christ is proved, by enduring various persecutions from unreasonable men ;— they seem, for a season, to be delivered into the hands of their enemies. But the wicked cannot do as they please, but only what GOD permitteth. Not only Satan is in a chain, but likewise his instruments. Why should we fear men more than GOD ? O when shall we rightly regard his Word ? “ Say not a confederacy to all them to whom this people shall say a confederacy ; neither fear ye their fear, nor be afraid : Sanctify the LORD of Hosts himself, and let him be your fear, and let him be your dread.”

How little are we affected with the continual course of Providence, though it guards and keeps us every moment ? The stars in their courses would fight against us ; the Sea would break in and overwhelm us ; the beasts of the field would arm against us, if GOD did not check them and bind them ; yea, one man would eat up another, were it not for the LORD, who sets bounds to the rage of all the creatures. It is the Eye of Jealousy that is still wakeful for us ; it is the LORD that puts the hook into the nose, and the bridle in the lips, of the Senacherib's of the World ; and yet how little are our hearts affected ? how little are they comforted, how little do they cleave unto the LORD ?

On the contrary : How distrustful are we of the divine Providence and Care in a time of seen dangers, though we are wonderfully delivered from invisible ones every day ? Who can number the legions of Devils ? So many deliverances have we by GOD's Providence every moment. And yet how distrustful are we upon all new, imminent, outward dangers ? How little do we believe that GOD is bringing Good to us, by such Providences as are ungrateful to flesh and blood ? Though the LORD very often takes away some little comforts from us, in order to bestow upon us far better. When he takes away Abel, he makes it up in Seth. When he deprived Noah of the comforts of the whole world for a season, in order to wash it from its filth ; he then put him in possession of it again, with manifest proofs of his singular care over the Patriarch and his family, while all the rest of the creatures perished. Though Mary and Martha lost their brother Lazarus, yet was he restored unto them again from the dead, with advantage. Holy Job was deprived of his children and estate ; yet the LORD made his last days better than the first, and gave him twice as much as he had before. How hardly were the disciples persuaded, that the absence of their LORD would be supplied, by the power and presence of his blessed Spirit ? And yet, saith Christ, “ I

tell you the truth, it is expedient for you that I go away ; for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him to you." Christ in the Spirit, dwelling in our hearts, is better than Christ in the flesh, dwelling in our houses.

It is usual with God to make the loss of one comfort, the means of enjoying another with advantage. But alas ! many fear they shall be losers by Christ, and for Christ. God seldom proceeds in a method agreeable to our apprehensions, or in a way which we would have him go in ; He leads us about, as he did Israel ; because it is the most profitable way, and conducive to our eternal Good. He can bring honey out of the carcass of a lion. But how little do we trust Providence, when the means seem not probable to effect our expected end ? Who believes " there shall be light in the evening ? " And that " Sarah shall have a posterity as the stars in the firmament for multitude, and as the sand on the sea shore, which is innumerable ? " Who will think that the sun and the stars shall bow to Joseph, when he lies in the pit, or in the dungeon of the Egyptian King ?

How unseemly is the behaviour of many, when Providence thwarts them in taking away a child, a husband, or an estate ? How few believe, that if God pull down their clay houses, that he will build them again of hewn stones ; and if he consume their fir-trees, he will build again with cedars ? Whence is all our dejectedness under Cross-providences, but from not believing that all things are disposed by the wise and gracious Providence of God ? The eyes of our loving Father run to and fro throughout the earth, to shew himself marvellous for our help, in a time of need and danger. We ought to say, " God is our Refuge and Strength ; a very present Help in Trouble. Therefore we will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." If the Lord is pleased to lay a great burden upon our shoulders, he will give us great strength to bear it ; but if he gives but little strength, he will surely proportion the burden to it. Whence are all our uproars of spirit, and disquietude of heart, but from not trusting Providence ?

All revenge in the hearts of men one against another, may be attributed to their blindness, and injudicious view of things. They see not that the wicked are God's Sword, to let out their corruptions ; and that he can accomplish gracious designs, by over-ruling such instruments. How would our hearts be filled with praise, if by an eye of faith we saw the Intention of God in all his Providences ? " Before I was afflicted I went astray ; but now I keep thy word : "

" I know,

“ I know, O LORD, that thy Judgments are right, and that thou hast afflicted me in faithfulness.” He for our profit, that we might be partakers of his holiness.”

How often have we made Providence an argument to justify our actions? Because GOD doth not punish us, therefore he loves us, and approves of our ways? Whereas both Scripture and Experience shew, “ That there is a just man that perisheth in his righteousness; and there is a wicked man that prolongs his life in wickedness.” Sometimes GOD’s not punishing, is the greatest punishment. Jerome observes, that God deals with us, as parents deal with their children; while there is hope of reclaiming them, they are corrected; but when they are incorrigible, they are let alone to do as they list. Or, as physicians continue their applications, while there is any hope of the patient’s life; otherwise they let them alone. How do some bless themselves, that they never fasted and prayed as others; and yet they ride on horse-back, while others go on foot? But what saith the Scripture? “ Dives had his good things here, and Lazarus evil.” Dives fared sumptuously every day; his misery is reserved to hereafter.

The Scripture saith, “ All things come alike to all;” and yet good men sometimes stumble at these dispensations. When they see the wicked walk on every side, (go where they please, and do what they please) they are apt either to doubt of GOD’s Providence, whether He governs the World; or to call in question, whether they have any relation to GOD’s special care. But do not we know that the child is oft beaten, when the servant or stranger is spared? Do not we know that judgment begins at the House of GOD? Yea, and stays long there, and all that while the tents of ungodliness may be free? They may wax old, and grow in wealth; their seed may be established. But all this they have, because they are determined to gain the world, at the expense of their souls; therefore GOD, in awful Justice, permits them to have their own way, and gives them up to the desires of their own evil hearts.

The more we have been favoured by kind Providences, has not GOD had the less of our dependance and faith? Has not the Promise lain more neglected? so that the LORD has been necessitated to draw in his hand of bounty, that when destitute we may trust in Him. The cisterns leak apace, that the Fountain may be in greater request.

How discontented are we, to this day, with GOD’s providential administrations toward us? How do we prescribe to God? Some would be richer than they are; others more honourable; some covet to be above others. We have treacherous

treacherous memories, or we should certainly recollect, how ill some of us improved our talents of power and honour, when we had them. Is it reasonable that GOD should be charged as a hard master, for not intrusting ten talents in our hands, when we have been so unfaithful to our former allotments? Jeshurun like, we waxed fat, and never were more beast-like, than when we were in the greenest pastures. GOD would be charged even with indiscretion, if he should commit more talents again to thee, till thou art humbled for thy former unfaithfulness.

How commonly do men neglect the Providence of GOD, and betake themselves to their own contrivances to extricate themselves out of trouble? Is man wiser than GOD? And yet men hope rather to help themselves, by their own wiles and endeavours, than by leaning to the Providence of GOD. What extraordinary courses some men have run, in order to deliver themselves out of their miseries? For this infidelity, GOD may justly make our land desolate, and a perpetual hissing. He may justly scatter us, as with an East Wind, before the enemy; and shew us the back, and not the face, in the day of our calamity.

Have we not been partial in viewing the Providence of GOD? Have not we taken some one Providence, and fixed our eye upon it so long, till our hearts have been overwhelmed with sorrow? But have not viewed the divine Providences in their contexture, nor in their relation to gracious ends for our good: Some take more notice of smiling Providences, than of frowning ones; of what makes for them and their courses, than of what makes against them. While others turn their whole attention to frowning Providences, and forget those that are favourable for them. In this we have shewn ourselves fools; for, "Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein." Hof. xiv. 9.

The WAY by which the Children of Israel passed the RED SEA, at the time of their Deliverance from the Land of Egypt.

[From Mr. BRUCE'S Travels, Vol. I. Page 229.]

AS the Scripture teaches us, that this Passage, was under the influence of a miraculous power, no particular circumstance of breadth, or depth, makes one place likelier than another. The land of Goshen, where the Israelites dwelt

dwelt in Egypt, was that country lying East of the Nile, and not overflowed by it, bounded by the mountains of the Thebaid on the south, by the Nile and Mediterranean on the west and north, and the Red Sea and desert of Arabia on the east. It was the *Heliopolitan nome*, its capital was *On*; from predilection of the letter O, common to the Hebrews, they called it Goshen; but its proper name was *G-shen*, the country of Grass, or Pasturage; or of the *Shepherds*; in opposition to the rest of the land which was sown, after having been overflowed by the Nile.

There were three ways by which the children of Israel, flying from Pharaoh, could have entered Palestine. The first was by the sea-coast by Gaza, Askelon, and Joppa. This was the plainest and nearest way; and, therefore, fittest for people incumbered with kneading troughs, cattle, and children. The sea coast was full of rich commercial cities, the mid-land was cultivated and sown with grain. The eastern part, nearest the mountains, was full of cattle and shepherds, as rich a country, and more powerful than the cities themselves.

This narrow valley, between the mountains and the sea, ran all along the eastern shore of the Mediterranean, from Gaza northward, comprehending the low part of Palestine and Syria. Now, here a small number of men might have passed, under the laws of hospitality; nay, they did constantly pass, it being the high road between Egypt, and Tyre, and Sidon. But the case was different with a multitude, such as six hundred thousand men having their cattle along with them. These must have occupied the whole land of the Philistines, destroyed all private property, and undoubtedly have occasioned some revolution; and as they were not now intended to be put in possession of the Land of Promise, the measure of the iniquity of the nations being not yet full, God turned them aside from going that way, though the nearest, "lest they should see war," Exod. xiii. 17. that is, lest the people should rise against them, and destroy them.

There was another way which led south-west, upon Beer-sheba and Hebron, in the middle, between the Dead Sea and the Mediterranean. This was the direction in which Abraham, Lot, and Jacob, are supposed to have reached Egypt. But there was neither food nor water there to sustain the Israelites. When Abraham and Lot returned out of Egypt, they were obliged to separate by consent, because Abraham said to his brother, "The land will not bear us both." Gen. chap. xiii. ver. 6th. Exod. chap. xiii. verse 7th.

The third way was straight east into Arabia, pretty much the road by which the Pilgrims go at this day to Mecca, and
the

the caravans from Suez to Cairo. In this track they would have gone round by the mountains of Moab, east of the Dead Sea, and passed Jordan in the plain opposite to Jericho, as they did forty years afterwards. But it is plain from Scripture, that God's counsels were to make Pharaoh and his Egyptians an example of his vengeance: and, as none of these roads led to the sea, they did not answer the Divine intention.

About twelve leagues from the sea, there was a narrow road which turned to the right, between the mountains, through a valley called *Badeah*, where their course was nearly south-east; this valley ended in a pass, between two considerable mountains, called *Geuwbe* on the south; and *Jibbel Attakah* on the north, and opened into the low stripe of country which runs all along the Red Sea; and the Israelites were ordered to encamp at *Pihahiroth*, opposite to *Baal-zephon*, between *Migdol* and that sea.

It will be necessary to explain these names. *Badeah*, Dr. Shaw interprets, *the Valley of the Miracle*, but this is forcing an etymology, for there was yet no miracle wrought, nor was there ever any in the valley. But *Badeah*, means *barren, bare, and uninhabited*; such as we may imagine a valley between stony mountains, a desert valley. *Jibbel Attakah*, he translates also, *the Mountain of Deliverance*. But so far were the Israelites from being delivered on their arrival at this mountain, that they were then in their greatest distress and danger. *Attakah*, means, however, to *arrive, or come up with*, either because there they arrived within sight of the Red Sea; or, as I am rather inclined to think, this place took its name from the arrival of Pharaoh, or his coming in sight of the Israelites, when encamped between *Migdol* and the Red Sea.

Pihahiroth is the mouth of the valley, opening to the flat country and the sea; as I have already said, such are called *Mouths*; in the Arabic, *Fum*; as I have observed in my journey to *Coffeir*, where the opening of the valley is called *Fum el Beder*, *the mouth of Beder*; *Fum el Terfowey*, *the mouth of Terfowey*. *Hhoreth*, the flat country along the Red Sea, is so called from *Hhor*, a narrow valley where torrents run, occasioned by sudden irregular showers. Such we have already described on the east side of the mountains, bordering upon that narrow flat country along the Red Sea, where temporary showers fall in great abundance, while none of them touch the west-side of the mountains or valley of Egypt. *Pihahiroth* then is the mouth of the valley *Badeah*; which opens to *Hhoreth*, the narrow stripe of land where showers fall.

Baal-Zephon

Baal-Zephon, the God of the watch-tower, was probably, some idol's temple, which served for a signal-house upon the Cape which forms the north entrance of the bay opposite to Jibbel Attakah, where there is still a mosque, or saint's tomb. It was probably a light-house, for the direction of ships going to the bottom of the Gulf, to prevent mistaking it for another foul bay, under the high land, where there is also a tomb of a saint called Abou Derage.

The last rebuke God gave to Pharaoh, by slaying all the first-born, seems to have made a strong impression upon the Egyptians. Scripture says, that the people were now urgent with the Israelites to be gone, for they said, "We be all dead men." (Exod. ch. xii. 33.) And we need not doubt, it was in order to keep up in their hearts a motive of resentment, strong enough to make them pursue the Israelites, that God caused the Israelites to borrow, and take away the jewels of the Egyptians; without some new cause of anger, the late terrible chastisement might have deterred them. While, therefore, they journeyed eastward towards the desert, the Egyptians had no motive to attack them, because they went with permission there to sacrifice, and were on their return to restore them their moveables.* But when the Israelites were observed turning to the south, among the mountains, they were then supposed to flee without a view of returning, because they had left the way of the desert; and therefore Pharaoh, that he might induce the Egyptians to follow them, tells them that the Israelites were now entangled among the mountains, and the wilderness behind them, which was really the case, when they encamped at Pihahiroth, before, or south of Baal-Zephon, between Migdol and the sea. Here, then, before Migdol, the sea was divided, and they passed over dry shod to the wilderness of Shur, which was immediately opposite to them; a space

* Mr. Bruce's conjecture, that the Children of Israel were upon their return to restore the jewels, &c. they had borrowed of the Egyptians, is undoubtedly very ingenious; but it may be necessary to observe, that the Hebrew Word *שָׁלוּ*, signifies, (not to borrow) but, *To ask, request, demand, require*: And in this sense it must be understood, Exod. iii. 22.—xi. 2.—xii. 35, 36. The Egyptians had reduced the Israelites to a state of abject slavery for many years; but when the oppressed people, (by the divine command) *requested* a part of the Wages justly due to them, the proud tyrants were so terrified by the judgments of the Almighty, that they were compelled to be honest, and grant the Children of Israel their demands.

XVII. Feb. 1794.

something

N

something less than *four leagues*, and so easily accomplished in one night.

Three days they were without water, which would bring them to Korondel, where is a spring of brackish, or bitter water, to this day, which probably were the *waters of Marah**.

The natives still call this part of the sea Bahar Kolzum, or the Sea of Destruction; and just opposite to Pihahiroth is a bay, where the North Cape is called Ras Musa, or the Cape of Moses, even now. These are the reasons why I believe the passage of the Israelites to have been in this direction. There is about fourteen fathom of water in the channel, and about nine in the sides, and good anchorage every where; the farthest side is a low sandy coast, and a very easy landing-place

It was proposed to Mr. Niebuhr, when in Egypt, to inquire, upon the spot, Whether there were not some ridges of rocks, where the water was shallow, so that an army at particular times might pass over? Secondly, Whether the Etesian winds, which blow strongly all Summer from the north west, could not blow so violently against the sea, as to keep it back on a heap, so that the Israelites might have passed without a miracle? And a copy of these queries was left for me, to join my inquiries likewise.

But I must confess, however *learned* the gentlemen were, who proposed these doubts, I did not think they merited any attention to solve them. This passage is told us, by scripture, to be a miraculous one; and, if so, we have nothing to do with natural causes. If we believe in God that he made the sea, we must believe he could divide it when he sees proper reason, and of that he must be the only judge. It is no greater miracle to divide the Red Sea, than to divide the river of Jordan.

If the Etesian wind blowing from the north-west in summer, could heap up the sea as a wall, on the right, or to the south, of fifty feet high, still the difficulty would remain, of building the wall on the left hand, or to the north. Besides, water standing in that position for a day, must have lost the nature of fluid. Whence came that cohesion of particles, that hindered that wall to escape at the sides? This is as great a miracle as that of Moses. If the Etesian winds had done this once, they must have repeated it many a time before and since, from the same causes. Yet, Diodorus Siculus says, the Troglodytes, the indigenous inhabitants of that very spot,

* Such is the tradition among the Natives.

had a tradition from father to son, from their very earliest and remotest ages, that once this division of the sea, did happen there, and that after leaving its bottom some time dry, the sea again came back, and covered it with great fury. The words of this author are of the most remarkable kind. We cannot think this heathen is writing in favour of revelation; He knew not Moses, nor says a word about Pharaoh, and his host; but records the miracle of the division of the sea, in words nearly as strong as those of Moses, from the mouths of unbiassed, undefining Pagans.

The cause of the several names of the Red Sea, is a subject of more liberal inquiry. I am of opinion, that it certainly derived its name from Edom, long and early its powerful master, that word signifying Red in Hebrew. It formerly went by the name of the Sea of Edom, or Idumea; since, by that of the Red Sea.

It has been observed, indeed, that not only the Arabian Gulf, but part of the Indian Ocean, went by this name, though far distant from Idumea. This is true, but when we consider, that the masters of that sea were still the Edomites, who went from the one sea directly in the same voyage to the other, we shall not dispute the propriety of extending the name to part of the Indian Ocean also. As for what fanciful people* have said of any redness in the sea itself, or colour in the bottom, the reader may assure himself all this is fiction; the Red Sea being in colour nothing different from the Indian, or any other Ocean.

There is greater difficulty in assigning a reason for the Hebrew name, Yam Suph; properly so called, say learned authors, from the quantity of weeds in it. But I must confess, in contradiction to this, that I never in my life, (and I have seen the whole extent of it) saw a weed of any sort in it; and, indeed, upon the slightest consideration, it will occur to any one, that a narrow gulf, under the immediate influence of monsoons, blowing from contrary points six months each year, would have too much agitation to produce such vegetables, seldom found, but in stagnant waters, and seldomer, if ever, found in salt ones. My opinion then is, that it is from the † large trees, or plants of white coral, spread every where over the bottom of the Red Sea, perfectly in imitation of plants on land, that the sea has obtained this name. If not, I fairly confess I have not any other conjecture to make.

* *Jerome Loba*, the greatest liar of the Jesuits, ch. iv. p. 46. English translation.

† I saw one of these, which, from a root nearly central, throw out ramifications in a nearly circular form, measuring twenty-six feet diameter every way.

The importance of possessing and exercising Religious Affections.

THE LORD JESUS CHRIST, who was sent into the World; to be the Light of the World, and the perfect example of true Religion, was a Person of a remarkable tender and affectionate Heart; and his virtue was expressed very much in the exercise of holy affections. He was the greatest instance of ardency and strength of *Love*, to both GOD and Man, that ever was. These affections got the victory, in that mighty conflict, when *he prayed more earnestly, and offered strong cries and tears*; and wrestled in tears and in blood. Such was the power of the exercises of his holy love, that they were stronger than death, and in that great struggle, overcame the natural affections of fear and grief, when he was sore amazed, and his soul was exceeding sorrowful, even unto death. And he also appeared to be full of affection, in the whole course of his life. We read of his great *zeal*, of his *grief* for the sins of men, and of his *pity* and *compassion*. How ineffably affectionate was that last dying conversation, which Jesus had with his eleven disciples the evening before he was crucified? Of all the discourses ever uttered by man, this was the most affectionate and affecting.

In Heaven, true religion is in its utmost purity and perfection: but according to the scripture representation, the religion of heaven consists chiefly in holy *love* and *joy*, and the expression of these, in fervent and exalted praises.

It is an evidence that true religion lies much in the affections, that the scriptures place the sin of the heart much in *hardness of heart*. It was hardness of heart that excited grief and displeasure in Christ towards the Jews; Mark iii. 5. The reason given why the house of Israel would not obey God, was, that they were *hard-hearted*; Ezek. iii. 7. And that great work of God in Conversion, is expressed once and again, by God's *taking away the heart of stone, and giving an heart of flesh*.

Now by a *hard heart*, is plainly meant, a heart, not easy to be moved with virtuous affections; like a stone, it is insensible and hard to be impressed. Hence, the hard heart is called a *stony heart*, and is opposed to an *heart of flesh*, which is sensibly touched and moved. We read of a *hard heart*, and a *tender heart*: and doubtless we are to understand these, as contrary to each other. But what is a tender heart; but one that is easily impressed with what ought to affect it?

Without holy affections there is no true religion; and no light in the understanding is good, which does not produce holy affection in the heart; no habit, principle, or external fruit is good, unless it proceed from such exercises.

We

We may hence learn how great their error is, who are for discarding all religious affections. Because some who seemingly had great religious affections, have not manifested a right temper of mind, and have run into many errors, religious affections, in general, are grown out of credit, as though religion did not at all consist in them. Thus we run from one extreme to another. Some time ago, we were in the other extreme; there was a prevalent disposition to look upon all high religious affections, as eminent exercises of high grace. If persons did but appear to be much moved, so as to be full of religious talk, without further examination, we concluded them to be full of the spirit of God. But of late, instead of admiring, we are in danger of *rejecting* all religious affections *without distinction*. Indeed, to true religion, there must be something besides affection; yet it consists so much in the affections, that there can be no true religion without them. He who has no religious affections, is in a state of spiritual death, and is wholly destitute of the saving influences of the Spirit of God.

The manner of *slighting* all religious *affections*, is the way exceedingly to harden the hearts of men, and to encourage them in their stupidity and senselessness. Prejudice against holy affections has a tendency to *destroy* the life and power of religion. And for persons to despise and cry them all down, is the way to shut all religion out of their own hearts. They who condemn high affections in others, are not like to have them in themselves. And they who have but little religious affection, have certainly but little religion; and they who condemn others for their religious affections, and have none themselves, have no religion at all.

There are false affections, and there are true. A man's having *much affection*, does not prove that he has religion; but his having *no affection*, proves that he has not. The right way, is not to reject all affections, nor to approve all; but to distinguish between them, approving some, and rejecting others.

2. If true religion lies much in the *affections*, such means are to be desired, as have a tendency to move the affections. Such books, and such a way of preaching the word, administering the ordinances, worshipping God in prayer, and singing praises, as have a tendency to affect the heart, are much to be desired.

Indeed, such means may be used as have a tendency to stir up the passions of ignorant persons, and yet no tendency to benefit their souls: for they may have a tendency to excite affections, but little or none to excite gracious affections. But undoubtedly, if the things of religion, are exhibited truly, so

as to convey just apprehensions of them, the more they have a tendency to move the affections the better.

3. If true religion lies much in the affections, what cause have we to be ashamed, that we are no more affected with the great things of religion!

God has given to us affections, for the same purpose which he has given all our faculties, viz. that they might be subservient to religion: and yet how common is it among mankind, that their affections are much more exercised in other matters, than in the things belonging to their everlasting peace. How insensible are most men, about another world! How dull are their affections! How cold their love, languid their desires, and small their gratitude! How can they sit and hear of the infinite height and depth, length and breadth of the love of God in Christ Jesus, and yet be cold, heavy, and insensible! Where are the exercises of our affections proper, if not here? What is it that does not require them? Can any thing be set in our view greater and more important?

If we ought ever to exercise our affections at all, they ought to be exercised about those objects which are most worthy of them. But is there any thing, which men can find in heaven or earth, so worthy to be the objects of their admiration and love, their earnest and longing desires, their hope and their rejoicing, and their fervent zeal, as those things that are held forth to us in the gospel of Jesus Christ? God has so disposed things, in his glorious dispensations, revealed to us in the gospel, as though every thing was contrived to have the greatest possible tendency, to reach our hearts in the most tender part, and move our affections most sensibly. How great cause therefore have we to be humbled to the dust, that we are no more affected!

Mr. FLETCHER'S Pastoral Letters.

To the Rev. Mr. GREAVES.

My dear Fellow-Labourer,

Nyon; Sept. 15th, 1780.

I Had fixed the time of my departure for this month; but now two hindrances stand in my way. When I came to collect the parts of my manuscript, I found the most considerable part wanting; and, after a thousand searches, I was obliged to write it over again. This accident obliged me to put off my journey; and now the change of weather has brought back some symptoms of my disorder. I speak, or rather, whisper with difficulty; but I hope the quantity of grapes I begin to eat will have as good an effect upon me, as in the last two autumns. Have patience then a little while: If

If things are not as you could wish, you can do, but as I have done for many years—*learn patience by the things which you suffer*. Crossing our will, getting the better of our own inclinations, and growing in experience, are no mean advantages; and they may all be yours. Mr. Ireland writes me word, that if I return to England now, the winter will undo all I have been doing, for my health for many years. However, I have not quite laid by the design of spending the winter with you; but don't expect me till you see me. I am, nevertheless, firmly purposed, that if I do not set out this autumn, I shall do so next spring, as early as I can.

Till I had this relapse, I was able, thank God, to exhort in a private room three times a week: but the Lord Lieutenant will not allow me to get into a pulpit, though they permit the school-masters, who are laymen, to put on a band and read the church prayers: so high runs the prejudice. The clergy, however, tell me, that if I will renounce my ordination, and get presbyterian orders among them, they will allow me to preach: and, on these terms, one of the ministers of this town offers me his curacy. A young Clergyman of Geneva, tutor to my nephew, appears to me a truly converted man; and he is so pleased when I tell him, there are converted souls in England, that he will go over with me to learn English, and converse with the British Christians. He wrote last summer with such force to some of the clergy, who were stirring up the fire of persecution, that he made them ashamed, and we have since had peace from that quarter.

There is little genuine piety in these parts; nevertheless, there is yet some of the form of it: so far, as to go to the Lord's table regularly four times a year. There meet the adulterers, the drunkards, the swearers, the infidels, and even the materialists. They have no idea of the double damnation that awaits hypocrites. They look upon partaking that sacrament, as a ceremony enjoined by the magistrate. At Zurich, the first town of this country, they have lately beheaded a clergyman, who wanted to betray his country to the Emperor, to whom it chiefly belonged. It is the town of the great reformer Zuinglius; yet there they poisoned the sacramental wine a few years ago. Tell it not in Gath! I mention this to shew you there is occasion and great need to bear a testimony against the faults of the clergy here; and if I cannot do it from the pulpit, I must try to do it from the press. Their canons, which were composed by 230 pastors, at the time of the reformation, are so spiritual and apostolick, that I design to translate them into English, if I am spared.

Farewell, my dear brother. Take care, good, constant care.

care of the flock committed to your charge; especially, the sick and the young. Salute all our dear parishioners. Let me still have a part in your prayers publick and private; and rejoice in the Lord, as, through grace, I am enabled to do in all my little tribulations. I am your affectionate friend and fellow-labourer,

J. F.

To the Societies in and about Madeley.

Nyon, Sept. 15th, 1786.

GRACE and peace, truth and love be multiplied unto you all. Stand fast in the Lord my dear brethren. Stand fast to Jesus; stand fast to one another; stand fast to the vow we have so often renewed together upon our knees and at the Lord's table. Resolve to save yourselves altogether. Don't be so unloving, so cowardly, as to let one of your little company fall into the hands of the world and the Devil: and agree to crucify the body of sin altogether.

I am still in a strait between the work, which Providence cuts out for me here, and the love which draws me to you. When I shall have the pleasure of seeing you, let it not be embittered by the sorrow of finding any of you half-hearted and lukewarm. Let me find you all strong in the Lord, and increased in humble love. Salute from me all that followed with us fifteen years ago. Care still for your old brethren. Let there be no Cain among you, no Esau, no Lot's wife. Let the love of David and Jonathan, heightened by that of Martha, Mary, Lazarus, and our Lord, shine in all your thoughts, your tempers, your words, your looks, and your actions. If you love one another, your little meetings will be a renewed feast; and the God of love, who is peculiarly present where two or three are gathered together, in the name of Jesus, and in the spirit of love, will abundantly bless you. Bear me still upon your hearts in prayer, as I do you upon mine; and rejoice with me, that the Lord, who made, redeemed, and comforts us, bears us all upon his Heart. I am yours in him,

J. F.

To Mr. John Owen,

Nyon, Feb. 14th, 1781.

I Thank you, my dear Brother, for your kind lines. I hope you help both Mr. Greaves and the preachers, to stir up the people in my parish. Be much in prayer. Strengthen the things that remain and are ready to die. I hope you take counsel with M. O. Mrs. Palmer, and M. Cartwright, about the most effectual means to recover the backsliders; and to keep together to Christ and to each other those who still hold their shield. Salute them kindly from me, and tell them, that I hope they will give me a good account of their little companies, and of themselves.

IF

If I were not a minister, I would be a school-master, to have the pleasure of bringing up children in the fear of the Lord: that pleasure is yours; relish it, and it will comfort and strengthen you in your work. The joy of the Lord, and of chastity is our strength. Salute the children from me, and tell them, I long to shew them the way to happiness and heaven. Pray have you mastered the stiffness and thyness of your temper? Charity gives a meekness, an affability, a child-like simplicity, and openness, which nature has denied you, that grace might have all the honour of it. Let me find you shining by these virtues, and you will revive me much. God bless your labour among the sheep and the lambs. I need not tell you to remember me to your friends, not excepting your brother in law, your sister, and your niece Sally; to whose friendship I recommend my god-daughter Patty Cartwright. Go to James Hinkman, give him my love, and ask his for me and his old brethren. Give the same commission to T. Fennel and Nelly with respect to Samuel Stretton and his wife; likewise to Serjeant Lees with respect to his brother Thomas; and to I. Tranter, T. Banks, and T. Pool with respect to their friends about them. Remember me to all friends. I am yours affectionately, J. F.

P. S. Read the following note to all that fear God, and love Jesus and each other, assembling in Madeley church:

My dear Brethren,

My heart leaps with joy at the thought of coming to see you, and bless the Lord with you. Let us not stay to praise him till we see each other. Let us see him in his Son, in his word, in his works, and in all the members of Christ. How slow will post horses go, in comparison of love!

“ Quick as seraphick flames we move,
 “ To reign with Christ in endless day.”

Meet me, as I do you—in spirit; and we shall not stay till April or May to bless God together: Now will be the time of union and love.

THE PROSTITUTE. A Fragment.

“ I have neither eat nor drank for two days: nor have I
 “ I laid my head upon a pillow for a week:—and I am
 “ drenched with the snow, which falls upon my almost
 “ naked body:—my limbs are almost numbed with cold;
 “ O relieve me, for Heaven’s sake!” These words, respired with tremulous sound and broken accent, closed with a
 XVII. Feb. 1794. sigh

fight the most piteous. They issued from a creature couched up against a door;—a female who had taken shelter from the inclemency of the night under the penthouse of a shop.

The voice of sorrow, though feeble, insinuates its prayers to the heart, with the subtlety of plaintive music. I felt mine in perfect unison. Every nerve vibrated. I had passed the door, and was going back, when that cautious old virgin, *Prudence*, said, "Go on." Turning from the object which had accosted me, *Charity* stood still in front; she laid her hand upon my breast, and put the following interrogatories to me: "Have you a wife? a sister? a daughter? a female relation? Or a female friend? If you have not, remember you had a mother! remember you are a man!

While *Charity* thus urged my feelings, I involuntarily returned where the unhappy girl lay. There *Charity* held me fast. The girl before me was an object demanding assistance from five out of the six works of mercy. She was hungry, thirsty, naked, sick, and a stranger. There was but one way to administer relief. I clothed her with my furtout, brought her to the house, roused up my servant, and insisted on her getting into his bed.

Let us leave her there, and inquire what is to be done with her. She is a child that Providence has thrown in my way, and must not be neglected. Profession she has none: and if she had, she wants what the world calls Character; or rather, she has the worst character in the world: she is unfortunate. But I will take care of thee, *Magdalene*.

~~~~~

ON SCANDAL.

**A** GAINST SLANDER there is no defence. Hell cannot boast a fouler fiend; nor man deplore so foul a foe. It stabs with a word, with a shrug, with a look, with a smile. It is the pestilence walking in darkness, spreading contagion far and wide, which the most weary traveller cannot avoid: it is the heart-searching dagger of the dark assassin: it is the poisoned arrow, whose wound is incurable: it is the mortal sting of the deadly adder. Murder is its employment; innocence its prey; and ruin its sport.

POETRY

## P O E T R Y.

THE HERMIT.\*—By *Dr. T. Parnell.*

**F**AR in a Wild, unknown to public view,  
 From youth to age a reverend HERMIT grew;  
 The moss his bed, the cave his humble cell,  
 His food the fruits, his drink the crystal well:  
 Remote from man, with GOD he pass'd the days,  
 Prayer all his bus'ness, all his Pleasure praise.

A life so sacred, such serene repose,  
 Seem'd Heav'n itself, 'till one suggestion rose;  
 That vice should triumph, virtue vice obey,  
 This sprung some doubt of Providence's sway:  
 His hopes no more a certain prospect boast,  
 And all the tenour of his soul is lost:  
 So when a smooth expanse receives impress  
 Calm nature's image on its watery breast,  
 Down bend the banks, the trees depending grow,  
 And skies beneath with answ'ring colours glow:  
 But if a stone the gentle sea divide,  
 Swift ruffling circles curl on every side,  
 And glimmering fragments of a broken sun,  
 Banks, trees, and skies, in thick disorder run.

To clear this doubt, to know the World by sight,  
 To find if books, or swains, report it right;  
 (For yet by swains alone the world he knew,  
 Whose feet came wandering o'er the nightly dew)  
 He quits his cell;—the pilgrim-staff he bore,  
 And fix'd the scallop in his hat before;  
 Then with the Sun a rising Journey went,  
 Sedate to think, and watching each event.

The morn was wasted in the pathless grass,  
 And long and lonesome was the wild to pass;

\* It is impossible for any one who has a taste for Poetry, to read this Poem without pleasure and profit: We doubt not but many of our Readers are already acquainted with it; and these, we hope, will be glad to see it communicated through the Channel of the *Arminian Magazine*, into the hands of many thousands, who never have had the opportunity of possessing it before. One of the most celebrated Writers of the present age, justly observes, that this Poem "is conspicuous throughout the whole of it, for beautiful Descriptive Narration. The manner of the Hermit's setting forth to visit the world; his meeting with a companion, and the houses in which they are successively entertained, of the vain man, the covetous man, and the good man, are pieces of very fine painting, touched with a light and delicate pencil, overcharged with no superfluous colouring, and conveying to us a lively idea of the objects." *Dr. Blair's Lectures on Rhetoric*, vol. iii, p. 163.

But when the *Southern Sun* had warm'd the day,  
 A Youth came posting o'er a crossing way ;  
 His rayment decent, his complexion fair,  
 And soft in graceful ringlets wav'd his hair.  
 Then near approaching, "Father, Hail!" he cry'd ;  
 And "Hail, my Son!" the rev'rend sire reply'd.  
 Words follow'd words, from question answer flow'd,  
 And talk of various kind deceiv'd the road ;  
 'Till each with other pleas'd, and loth to part,  
 While in their age they differ, join in heart :  
 Thus stands an aged elm in ivy bound,  
 Thus youthful ivy clasps an elm around.

Now sunk the sun ; the closing hour of day  
 Came onward, mantled o'er with sober grey ;  
 Nature in silence bid the world repose :  
 When near the road a stately palace rose :  
 There, by the moon, through ranks of trees they pass,  
 Whose verdure crown'd their sloping sides of grass.  
 It chanc'd the noble master of the dome  
 Still made his house the wandering stranger's home :  
 Yet still the kindness, from a thirst of praise,  
 Prov'd the vain flourish of expensive ease.  
 The Pair arrive : the liveried servants wait ;  
 Their Lord receives them at the pompous gate,  
 The table groans with costly piles of food,  
 And all is more than hospitably good.  
 Then led to rest, the day's long toil they drown,  
 Deep sunk in sleep, and silk, and heaps of down.

At length 'tis morn, and at the dawn of day  
 Along the wide canals the Zepher's play ;  
 Fresh o'er the gay parterres the breezes creep,  
 And shake the neighbouring wood to banish sleep,  
 Up rise the guests, obedient to the call,  
 An early banquet deck'd the splended hall ;  
 Rich luscious wine a golden goblet grac'd,  
 Which the kind master forc'd the guests to taste,  
 Then pleas'd and thankful, from the porch they go ;  
 And, but the Landlord, none had cause of woe ;  
 His cup was vanish'd ; for in secret guise  
 The younger guest purloin'd the glittering prize !

As one who spies a serpent in his way,  
 Glist'ning and basking in the summer ray,  
 Disorder'd stops to shun the danger near,  
 Then walks with faintness on, and looks with fear ;  
 So seem'd the sire ; when far upon the road,  
 The shining spoil his wiley partner show'd.

He

He stopp'd with silence, walk'd with trembling heart,  
 And much he wish'd, but durst not ask to part :  
 Murmuring he lifts his eyes, and thinks it hard,  
 That generous actions meet a base Reward.

While thus they pass, the sun his glory shrouds,  
 The changing skies hang out their sable clouds ;  
 A sound in air presag'd approaching rain,  
 And beasts to covert scud a-crofs the plain.  
 Warn'd by the signs, the wandering pair retreat,  
 To seek for shelter at a neighbouring seat.  
 'Twas built with turrets, on a rising ground,  
 And strong, and large, and unimprov'd around ;  
 Its owner's temper, tim'rous and severe,  
 Unkind and griping, caus'd a desert there.  
 As near the MISER's heavy doors they drew,  
 Fierce rising gusts with sudden fury blew ;  
 The nimble light'ning mixed with showers began,  
 And o'er their heads loud-rolling thunder ran.  
 Here long they knock, but knock or call in vain,  
 Driven by the wind, and batter'd by the rain.  
 At length some pity warm'd the Master's breast,  
 ('Twas then his threshold first receiv'd a guest)  
 Slow creaking turns the door with jealous care,  
 And half he welcome's in the shiv'ring pair ;  
 One frugal faggot lights the naked walls,  
 And nature's fervour through their limbs recalls :  
 Bread of the coarsest sort, with eager wine,  
 (Each hardly granted) serv'd them both to dine ;  
 And when the tempest first appear'd to cease,  
 A ready warning bid them part in peace.

With still remark the pond'ring Hermit view'd  
 In one so rich, a life so poor and rude ;  
 And why should such (within himself he cry'd)  
 Lock the lost wealth a thousand want beside ?  
 But what new marks of wonder soon took place,  
 In every settling feature of his face !  
 When from his vest the young companion bore  
 That Cup, the gen'rous landlord own'd before,  
 And paid profusely with the precious bowl  
 The stinted kindness of this churlish soul.

But now the clouds in airy tumult fly ;  
 The sun emergin' opes an azure sky ;  
 A fresher green the smelling leaves display,  
 And glittering as they tremble, cheer the day :  
 The weather courts them from the poor retreat,  
 And the glad master bolts the wary gate.

While

While hence they walk, the Pilgrim's bosom wrought  
 With all the travel of uncertain thought ;  
 His partner's acts without their cause appear,  
 'Twas there a vice, and seem'd a madness here :  
 Detesting that, and pitying this, he goes,  
 Lost and confounded with the various shows.  
 Now night's dim shades again involve the sky ;  
 Again the Wanderers want a Place to lie,  
 Again they search, and find a lodging nigh.  
 The soil improv'd around, the mansion neat,  
 And neither poorly low, nor idly great :  
 It seem'd to speak its Master's turn of mind,  
 Content, and not for praise, but virtue kind.

Hither the walkers turn with weary feet,  
 Then bless the mansion, and the master greet :  
 Their greeting fair, bestow'd with modest guise,  
 The courteous master hears, and thus replies :

“ Without a vain, without a grudging heart,  
 To him who gives us all, I yield a part ;  
 From him you come, for him accept it here,  
 A frank and sober, more than costly cheer.”  
 He spoke, and bid the welcome table spread,  
 Then talk'd of virtue till the time of bed,  
 When the grave household round his hall repair,  
 Warp'd by a bell, and close the hours with prayer.

At length the world renewed by calm repose  
 Was strong for toil, the dappled morn arose ;  
 Before the pilgrims part, the younger crept,  
 Near the clos'd cradle where an infant slept,  
 And writh'd his neck : the landlord's little pride,  
 O strange return ! grew black, and gasp'd, and dy'd.  
 Horror of horrors ! what ! his only son !  
 How look'd our Hermit when the fact was done ?  
 Not hell, though hell's black jaws in sunder part,  
 And breathe blue fire, could more assault his heart.

Confus'd, and struck with silence at the deed,  
 He flies, but trembling fails to fly with speed.  
 His steps the youth pursues ; the country lay  
 Perplex'd with roads, a servant shew'd the way :  
 A river cross'd the path ; the passage o'er  
 Was nice to find ; the servant trod before :  
 Long arms of oaks an open bridge supply'd,  
 And deep the waves beneath the bending glide.  
 The youth, who seem'd to watch a time to sin,  
 Approach'd the careless guide, and thrust him in :

Plunging

Plunging he falls, and rising lifts his head ;  
Then flashing turns, and sinks among the dead !

Wild, sparkling rage inflames the Father's eyes,  
He bursts the bands of fear, and madly cries,  
" Detested wretch ! " — But scarce his speech began,  
When the strange Partner seem'd no longer man :  
His youthful face grew more serenely sweet ;  
His robe turn'd white, and flow'd upon his feet ;  
Fair rounds of radiant points invest his hair ;  
Celestial odours breathe through purpled air ;  
And wings, whose colours glittered on the day,  
Wide at his back their gradual plumes display.  
The form ethereal bursts upon his sight,  
And moves in all the Majesty of Light.

Though loud at first the Pilgrim's passion grew,  
Sudden he gaz'd and wist not what to do,  
Surprize in secret chains his words suspends,  
And in a calm his settling temper ends.  
But silence here the beauteous Angel broke,  
(The voice of music ravish'd as he spoke.)

" Thy pray'r, thy praise, thy life to vice unknown,  
In sweet memorial rise before the Throne :  
These charms, success in our bright region find,  
And forte an Angel down to calm thy mind ;  
For this commission'd, I forsook the sky :  
Nay, cease to kneel — thy fellow-servant I.

" Then know the truth of government divine,  
And let these scruples be no longer thine.

" The Maker justly claims that world he made,  
In this the right of Providence is laid ;  
Its sacred Majesty through all depends  
On using second means to work his ends :  
'Tis thus, withdrawn in state from human eye  
The Power exerts his Attributes on high,  
Your actions uses, nor controuls your will,  
And bids the doubting sons of men be still.

" What strange events ean strike with more surprize,  
Than those which lately struck thy wond'ring eyes !  
Yet taught by these, confests the Almighty just,  
And where you can't unriddle, learn to trust.

" The great, vain Man, who far'd on costly food,  
Whose life was too luxurious to be good ;  
Who made his ivory stands with goblets shine,  
And forc'd his guests to morning draughts of wine,

Has,



Has, with the Cup, the graceless custom lost,  
And still he welcomes, but with less of cost.

“ The mean, suspicious Wretch, whose bolted  
Ne'er mov'd in duty to the wandering poor;  
With him I left the cup, to teach his mind  
That heav'n can bless, if mortals will be kind.  
Conscious of wanting worth, he views the bowl  
And feels compassion touch his grateful soul.  
Thus artists melt the fullen oar of lead,  
With heaping coals of fire upon its head;  
In the kind warmth the metal leans to glow,  
And, loose from dross, the silver runs below.

“ Long had our pious Friend in virtue trod,  
But now the child half-wean'd his heart from God  
(Child of his age) for him he liv'd in pain,  
And measur'd back his steps to earth again.  
To what excesses had his dotage run?  
But GOD, to save the Father, took the son.  
To all but thee, in fits he seem'd to go,  
(And 'twas my ministry to deal the blow.)  
The poor fond parent, humbled in the dust  
Now owns in tears the punishment was just.

“ But how had all his fortune felt a wrack,  
Had that false Servant sped in safety back?  
This night his treasure'd heaps he meant to steal,  
And what a fund of charity wou'd fail!

“ Thus heav'n instructs thy mind: this trial o'er,  
Depart in peace, resign, and sin no more.”

On sounding pinions here the Youth withdrew,  
The Sage stood wond'ring as the Seraph flew.  
Thus look'd Elisha, when to mount on high  
His Master took the chariot of the sky;  
The fiery pomp ascending left the view;  
The Prophet gaz'd, and wish'd to follow too.

• The bending Hermit here a pray'r begun,  
“ Lord! as in Heaven, on earth thy will be done.  
Then gladly turning, sought his ancient place,  
And pass'd a life of Piety and Peace.

By Jn<sup>o</sup> Beaumont .

Hymn . 5 .



*Pia*



*Pia*



to thy word, So lo - ving and kind. So



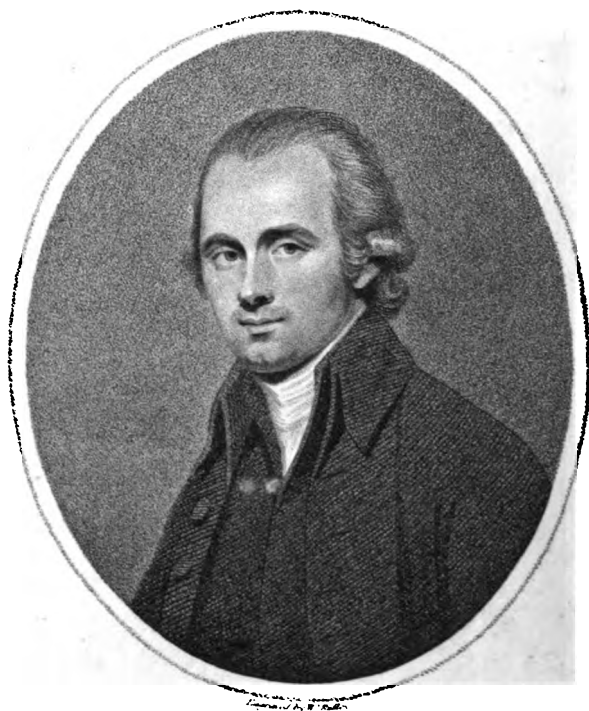
The foulest of - fen - der may turn and find grace .







ARMENIAN MAGAZINE.



MR JOHN BEAUMONT

Aged 31;

*Preacher of the Gospel.*



people, and hard-hearted sinners cried mightily for mercy. When I was almost exhausted, I ceased speaking; but the people still continued praying. I was now willing to be a Preacher, and thought, surely, I shall never doubt any more.

When Mr. R. returned, he took the circuit, and I went to open a new one. As I passed through Tuckey-hoe-Neck, I called at a house, and asked the mistress, if she wished to hear the Word of the LORD preached? She assented, and invited her neighbours to the preaching. The LORD gave me liberty to speak to them; and I published preaching for the next day. The master of the house was an officer of rank, and it being the general muster day, he marched up all the company, and I spoke to hundreds with freedom. Many tears were shed, and several sinners were convinced; one of whom has since become a preacher. I continued some days at this place, and my labours were attended with success.

I again met Mr. R. in Cecil county, where we had a quarterly meeting; and from thence we set out for Hartford; he desired me to attend the Baltimore Conference. On the LORD'S-day following I was appointed to preach in my native place; and a multitude of people assembled on the occasion; amongst whom were many of my old friends and relations, which made the cross very heavy. Just as I began to preach, I fainted; but upon recovering, I resumed the subject, and we had a solemn season.

On Monday I had a severe conflict about attending the Conference: the exercise of my mind was too great for my emaciated frame. However I got there at the time appointed, went thro' examination, and was admitted on trial. I still felt an unwillingness to be a Travelling Preacher, and my mind was so agitated, that when I went from the Preaching-house, I again fainted. When I recovered, I found myself in an upper room, surrounded by several preachers. I enquired where I had been, and seemed lost to all things below. I thought I had been in a place from whence I desired not to return. The brethren joined in prayer. My soul was so happy, and every thing wore so pleasing an aspect, that the preachers appeared to me more like angels than men. And I have blessed my gracious LORD ever since, that I was united to this happy family, though unworthy of a name among them.

I was appointed to labour in Frederic Circuit, with Mr. R. and on Saturday I got into the Circuit. On the LORD'S-day, I preached, but with little freedom. The enemy still pursued me with his fiery darts. At times I had sweet communion

union with the LORD; but a consciousness of my weakness, and inability for the great work in which I was engaged, caused my hands to hang down. I was a young soldier; and knew but little about exercising the Christian's Armour. The Goodness of GOD was indeed great to me, in opening the hearts of the people to receive me, and bear with my weakness.

One day, being on the way to my appointment, the difficulties seemed so great, that I turned my horse three times homeward. I was in a lonely wood by myself. I wept and prayed at the feet of the LORD, till I obtained encouragement to go forward; and we had a very lively meeting. Sometimes, when I have seen the people assembling to the Preaching house, I have been tempted to hide myself, or wish that I was sick; but I have constantly found, that the greater the cross it was to speak, and the greater the blessing, both to me and the people. I remember one time, the congregation were gathered, and I was alone, under great exercises. I could not find one verse in all the Bible that I could speak upon. But in an instant, while I was at prayer, the following words were powerfully applied; "The Spirit of the LORD GOD is upon me, because he hath anointed me to preach glad tidings to the meek, to bind up the broken hearted," &c. Isa. lxi: 1. I immediately went into the Assembly, and gave out that text. The power of the Lord descended upon the congregation. Many were cut to the heart, and cried out aloud for mercy. We continued singing and praying till near sun-set; my voice being almost lost amidst the cries of the distressed. We had only four members in Society in this place, but twenty were that day added to them.

Some time after, I was requested to keep a Watch Night. A considerable number of persons assembled at the time appointed; but the children of Belial were very angry, and stoned the house. Notwithstanding which, the LORD's presence was amongst us. I have reason to believe that several souls were born of GOD that evening.

I continued six months in Frederick Circuit; the children of GOD were much quickened; many were added to the Society, and many brought into the kingdom of Grace. My heart was closely united to the people, and they were remarkably kind to me in every part of the Circuit.

In November, I was sent into Fairfax Circuit, where I continued three months, and preached the Gospel with freedom. I cannot say I had much success, neither was I so greatly harrassed by the Enemy. Indeed, I was better acquainted with his devices, and had a more stedfast confidence in the LORD; neither was I so easily shaken with respect



to my call to the ministry. I was now perfectly willing to be an Itinerant Preacher, and the LORD gave me favour in the fight of the people.

As there were many doors open for us in New Virginia, and several small societies formed, Mr. R. judged it expedient to send me into that part of the country; and, through the divine Blessing, I found a willingness to go any where, or to do any thing that would be for the Glory of GOD. During my stay in this Circuit, the LORD enlarged my desires, increased my gifts, and opened the hearts and houses of his people to receive the word. Many were added to the Society. I visited Shepherd's-town, on the Potowmack River, and on the LORD's-day attended the church. The minister preached on, "Keep holy the Sabbath." He was a slow spoken man, and I believe his discourse took up about fifteen minutes. I have no doubt but the sermon was his own composition, for he did not mention a word about Repentance or Faith. Having obtained permission, I went up into the pulpit, and gave out,—“How shall we escape, if we neglect so great salvation?” After I had done, one of his hearers asked the minister, “What he thought of the doctrine the stranger had delivered?” He answered, “Why, he seems to bring Scripture to prove it: It may be so; but if it is, I know nothing of it.”

I preached every other Sunday in the church during my stay in this Circuit. The fourth time I was there, a great number of people were assembled. One woman cried so loud for mercy, that she alarmed the congregation: Many wanted to get out, but the aisles were so crowded, that they could not. In a few minutes, the LORD set her soul at liberty. She clapped her hands in an ecstasy of joy, praised the LORD, and then sat down quietly. The congregation seemed lost in astonishment; and the power of GOD reached most of their hearts, and their eyes overflowed with tears. The Presbyterian Minister was present, and most of his congregation. Meeting him a few days after, he said, “I was hearing you preach; and I did not like your doctrine; It was a volley of stuff! You preach perfection; and that I do not believe attainable in this life.” I answered, “Then you do not believe the doctrine which Jesus Christ and his Apostles taught: for our LORD says, “Be ye perfect as your Father in Heaven is perfect:” and the Apostle declares, “The Blood of Christ cleanses from all sin:” When are we to be made perfect?” “Not till death,” said he. I replied, “Our LORD came to destroy the Works of the Devil; and do you suppose that he will call Death to his assistance? Death in Scripture, is called the last Enemy;—as Death leaves us, Judgment will find us; and if we die in our sins, where Christ

is, we cannot come. I want to know how Death is to accomplish this work?" The minister endeavoured to defend his doctrine, by affirming, "That at the article of Death, sin is done away, and not till then." To which I replied, "The papists say, we must be refined by the Fire of purgatory;—the Universalians preach, that the last farthing will be paid in Hell;—and you declare, That Death will do it. But we bear witness to the doctrine taught in the holy Scriptures, that Jesus shall save his people from their sins." I then asked him "Do not you believe that the LORD is able to cleanse the soul from all sin, one minute before death?" He agreed, at last, that it might be a minute before Death. I then added, "If a minute, why not a month,—a year,—seven years? The apostle says, Behold, now is the day of Salvation! How dare any man limit the Holy One of Israel?" The minister cried out, "I have done with you!" and immediately went away.

A few evenings after, I preached near the minister's house; he was present again. We had a precious opportunity; and many of the stout-hearted sinners trembled before the LORD. I believe the minister was affected; he came to me after the sermon, and asked my pardon, if he had said any thing amiss.

The LORD enabled me to preach once or twice every day, while I continued in this country; and some days three or four times. The last discourse I delivered to this affectionate people, was a time not soon to be forgotten. I continued near three hours, and even then, found it difficult to break from them.

Being invited to the house of a Quaker, before I departed, we had family prayer. The Lord was truly with us, and touched the hearts of both the parents and their children.

On the 20th of May, 1777, I attended the Conference at Deer-Creek, and was greatly refreshed among the Servants of GOD; some of whom I have never seen since, nor shall again on this side Eternity. I was appointed to Brunswick Circuit, in Virginia. I had a lively hope that the Lord would be with me, and bless my feeble endeavours to promote his cause. On the 7th. of June, I got into the Circuit, and began my ministry among a lively people. I was attacked by an officer, who wanted to know my sentiments with regard to fighting. I told him, that God had taught me better, than to use carnal weapons against the lives of my fellow-creatures. He intimated something about stopping me: To which I answered, that I was not afraid of man, and that if he did not learn the use of spiritual weapons,

weapons, and fight the good fight of faith, he would never see the Kingdom of GOD.

Next day we had a lively meeting at Brother J—'s. I was fully satisfied that the LORD had sent me into this part of his Vineyard. I met with a Black Boy at this place, happy in the LORD: I think he exceeded all the youths I ever saw, for the gift and power of Prayer. June 9, I preached a few miles off, to as many as the house could contain. The cries of the people were so great, that after speaking to them two hours, I was obliged to withdraw; and they continued the meeting a long time after. I trust several were set at liberty. Next day I preached again, and one soul was born of GOD.

June 12. I found much liberty in preaching at Dr. C's. to an attentive congregation. At Colonel T's. we held a Watch Night. The word was blessed to the Colonel and his family; and they treated me ever after more like a son than a stranger. Next day I crossed the Roanok River; after preaching, we had a Love-feast, and many spoke freely of the Goodness of God. The people here wanted to gain me with kindness; but I refused their obliging offers, being fully persuaded that I should be more useful in wandering up and down the Earth, without any incumbrances; and as for riches, I had sufficient for my purpose. The temptation was considerable, and pleasing to nature. Vain World, away with thy flattery! I rejoiced in the LORD, having the testimony of a good Conscience, knowing the sacrifice I made was for the sake of the Church of Christ, which he has purchased with his own Blood. It was no time to think of houses, lands, &c. I passed on, greatly encouraged to devote my all to the service of my great Master. But these peaceable seasons did not always attend me; I experienced severe buffetings from the enemy: however, through the divine blessing, my exercises proved profitable to me; my soul was humbled before the LORD; and I was, in some measure, sensible of the necessity of experiencing a deeper work of Grace upon my heart, before I could be completely happy.

June 22, I preached in Roan-oak Chapel to about five hundred Whites, and almost as many Blacks. I found much freedom, and the tears trickled down the faces of many. In this way I continued round the Circuit, till the Quarter-Meeting. The LORD blessed my labours, and increased my love to Him, and his people. I had opportunity of conversing with some deeply experienced Christians. By their humble walk, and heavenly life, I was much quickened to seek for full Salvation. I believed there was such a thing as per-  
fect

fect Love, to be attained in this world ; I likewise knew that I was not in possession of it : I saw a beauty in the doctrine, and preached it, but it was at a distance.

About this time the State oath began to be administered, and was universally complied with ; but I could not be subject to the Rulers in this respect, as it touched my Conscience towards GOD. I was informed, that I must either take the Oath, or go to gaol ; or otherwise leave the State. I answered the persons who came to tender the oath to me, " I am a friend to my country ;— I can do nothing willingly or knowingly to the prejudice of it ; if required, I will give good security for my behaviour during my stay in the State, but I think the Oath is too binding on my Conscience. Moreover, I never swore an oath in my life ; and ministers of the Gospel have enough to do in their own sphere. I want, in all things, to keep a conscience void of offence ; to walk in the safest way : and to do all I can to bring sinners to the Lord. The Conference appointed me to labour in this State, and I am confident that my appointment is approved of by my heavenly Father ; and therefore, I dare not leave the State. And as for going to prison, I leave that matter to the God of Daniel ; being well assured He is able to defend my cause, whether in, or out of gaol."

The various trials I had on this occasion drove me nearer to the Lord ; and as it was generally expected that every sermon would be my last, many more attended than otherwise would have done. At a certain place, several of the Rulers engaged to put me to gaol, when I came that way again : my friends endeavoured to persuade me to decline going there ; but I answered, " I can not be clear, if I distrust so gracious a God." Before I came to the place, several of the ruling men who had threatened to imprison me, were removed by the hand of affliction, and another was lying at the point of death. From this time the persecution which had chased me several months, entirely subsided, and I preached with much freedom during my stay in the State. Though I met with a number of inward and outward trials, yet I bless the Lord that he sent me into this part of his Vineyard ; and particularly for the conversation of many worthy friends, which was made a special blessing to my soul.

[ *To be continued.* ]

## A S E R M O N

## ON the NATIVITY OF CHRIST.

LUKE ii. 13, 14.

And suddenly there was with the Angel, a multitude of the heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth Peace, Good-will towards Men.

**H**OW admirable is the condescension of the Almighty, in sending his holy Angels on an embassy to lowly pious Shepherds, announcing to them the most important event, "Unto you is born this day, a Saviour, who is CHRIST the LORD!" These glad Tidings were conveyed to the Shepherds while they were carefully engaged in their respective vocation, "they were keeping watch over their flock by night." How often do the People of GOD enjoy the sweetest communion with Heaven, when they are diligently employed in the discharge of the duties of this life. The glorious appearance of the Angels to the Shepherds, was intended to confirm their faith in the Messiah; and certainly it ought to have the same influence upon us? If the testimony of two or three creditable witnesses, is deemed sufficient to confirm a Truth, much more an host of holy angels. It is, therefore, the basest infidelity to call that in question, which is confirmed by a multitude of the heavenly Host. This appearance must have been an unspeakable comfort to these poor men, in their low condition; from whence we may observe, that for one christian to comfort and confirm another in the ways of Religion, is a work worthy of an angel; but for one man to hinder and discourage another, in seeking the salvation of his soul, is the work of a Devil. The design of the Manifestation of the Angels was to celebrate the Birth of Christ. "There was a Multitude of the heavenly Host, praising God." The word translated *Praising*, signifies also *Singing*. It implies Praise expressed in Singing. The angels were joyful at the Birth of Christ their Lord. Joy is no way better expressed than in praising God, and it is a pity, that such a sweet affection as joy, should run in any other stream. God planted this affection in the creature, and it is fit he should reap the fruit of his own garden. The matter of their celebration and gratulation was this, "Glory to God in the Highest; and on earth Peace; Good-will towards men."

I. The

I. The angels begin with the chief end of all, the Glory of God; it is God's end, it was the angels end, and it should be ours too. Glory to God on high.

II. They wish the chief good of all; that whereby we are fitted for this end; Peace. God cannot be glorified on earth, unless there be peace wrought: for man else conceives God as an enemy. By this peace we are fitted to glorify God.

If we find Reconciliation with God through Jesus Christ, then the sense of God's Love, in the work of Reconciliation, will inflame our hearts to glorify God; therefore next to the Glory of God, they wish peace on earth.

III. Here is the ground of all happiness, from whence this peace comes, from God's Good-will, from his good pleasure, Good-will towards Men. The Good-will and Pleasure of God, is the cause and ground of Peace in Christ; and peace in Christ puts us into a condition, and stirs us up to glorify God. To begin with the first.

### I. Glory to God in the Highest.

The Angels begin with that which is the end of all, God's end in all things, is his own Glory: he hath none above himself, whose glory to aim at. And the angels wish, glory to God in the highest Heavens. That is the place where his Majesty most appears: and indeed he is more glorified there, than any where in the world. Many there are who do not glorify God at all, here on earth; their whole life is nothing but a dishonouring of God. The best, in some sense, cannot perfectly glorify God, 'till they are in heaven. And, yet, in some sort, we may glorify God more on earth, than in heaven. It may seem a paradox, but it is true. Here upon earth we glorify God in the midst of enemies: he hath no enemies in heaven; there all are of one heart. Here upon earth, we live not only among devils, but among men led by the spirit of the devil, where God is dishonoured; and if here we take God's side, and stand for his cause, we, in some sort, honour God more here, than we are capable to do in heaven, where there is no opposition.

God is always glorious; but alas! few have eyes to see it; I take Glory here, for the Excellency and Eminency of the Goodness and Greatness of God discovered and taken notice of. In the former part of the chapter, Light is called the Glory of the Lord. Light is a glorious creature; nothing expresseth glory so much as that: it carries its evidence in itself; it discovers all other things, and itself too. So excellency and eminency will discover itself to those that have eyes to see it, and being manifested and taken notice of, is glory.

The incarnation of Christ is the foundation of all the other good we have by Christ. There is a union of the two natures, God and man; so that by the incarnation, Christ is man, the human nature in Christ is pure and holy, being sanctified by the spirit, and united to God. Now Christ being not only man, but pure man, and God-man, hence it is that he comes to be qualified for all that he did and suffered after; it was from hence that they had their worth.

The incarnation of Christ, together with the benefits thereof, such as redemption, adoption, and whatever else we gain thereby, is that wherein God will shew his glory most. The glory and excellency of God doth most shine in his love, and mercy, in Christ. Every excellency of God hath its proper place or theatre, where it is seen; as his power, in the creation; his wisdom in his providence! his justice in hell; his majesty in heaven: but his bowels of tender mercy do most of all appear in his church among his people: to whom he shews the excellency of his goodness in the incarnation of Christ, and the benefits we have by it.

Many are the attributes and excellencies of God, that shine in Christ; as, his truth: all the promises of God are. Yea, and Amen in Christ; in him there is an accomplishment of all the promises. His wisdom, in that he could reconcile justice and mercy, by joining two natures together: that he could join two attributes seeming contrary, justice and mercy. To reconcile man, by reconciling justice and mercy; and by such an excellent way, as that God should become man; to reconcile justice and mercy, by such a person, as should satisfy justice, and give way to mercy, that is by Christ, this was great wisdom. Likewise his justice: justice is fully satisfied in Christ. He became our surety, who is God as well as man. If no creature can satisfy God, God can. The second Person in the Trinity took our nature, and died for us: God must be satisfied; and when no creature in heaven or earth can do it, his own Son must. Here was the glory of his justice. But the main of all is, his mercy and goodness, which engaged him to contrive this great work of redemption, by the incarnation and death of Christ; his infinitely rich, glorious, abundant mercy, that is the main thing wherein God is glorious now in Christ.

There are no words strong enough to set forth the mercy of God in Jesus Christ. Therefore I will only speak of this attribute, because it bears the mastery among all the other. For after the fall, man being miserable and sinful, what attribute can exalt itself, but mercy to misery, and grace to sinful man, in pardoning his sin? Considering in what state  
man

man flood after he had transgressed, there was no other attribute could exalt itself, but grace and mercy, to triumph over misery and sin. Therefore, Glory to GOD in the highest heavens, especially for his free grace and mercy in Christ.

Now then reflect: doth the grace, and love, and mercy of God, appear, and shew themselves in Jesus Christ? I beseech you then, let us remember it, especially in the greatest extremities; for it answereth all objections, the greatest and strongest that can be made.

The sinner will object, "My sins are great, of long continuance, and of a deep dye." Look then upon God in Christ, and consider his end in the incarnation of his Son; it was, that his mercy should be exalted, and triumph over all man's unworthiness. The greater thy sins are, the greater will be the glory of his mercy in forgiving thee: and that is what God seeks for now, to be glorious in his mercy.

Again, thy heart tells thee, that if there be any mercy shewed to such a wretch as thou art, it must be no ordinary mercy. It is true; God's mercy is no ordinary thing; of all his attributes, he will triumph in that. What? Wouldst thou have infinite mercy? Thou hast it in Christ. Perhaps thy sins have abounded. God's grace abounds much more. It may be, thy sins are as mountains; God's grace is as the ocean, to cover those mountains.

"But is it possible for God to forgive such a wretched sinner as I, who have been a blasphemer, an adulterer, a sabbath-breaker, a covetous, unjust person, who have every way broken all the laws of God?" It were not with men: but saith God, My thoughts are not as your thoughts: my thoughts are as far above yours, as the heavens are above the earth. Therefore bound not the infinite mercy of God with thy narrow thoughts, but let it have its scope; especially in plunges and assaults; and in times of distress, comfort yourselves with this consideration, that God sets himself to be glorious in his love and mercy; to poor, miserable, wretched man, through Jesus Christ.

You have heard now of the joy of the angels, of their manner of celebrating the birth of Christ: and if the angels should now leave heaven, and come down upon earth, and take upon them bodies, how would they celebrate the incarnation of Christ? You see here they sung, Glory to God on high; and this would be the course wherein they would carry themselves to glorify God, answerable to their song: so should we do, if we will be like the blessed angels. We see how to celebrate the Nativity of Christ: we need not go to fetch joy from hell. "If the devil should be incar-



nate, and come to live among men, he would celebrate the incarnation of Christ, no otherwise than men do in many places. Then if we would not have our portion with devils, let us not imitate them. What? hath God been so rich in love to us, as to take our miserable nature upon him? and shall we be beholden to the devil for joy, when we should rejoice for Christ?

Consider the monstrous ingratitude, the preposterous behaviour of those who celebrate the Nativity of Christ in this brutish, devilish manner. What? because Christ was born, shall we give up ourselves to all licentiousness? Shall we, instead of repenting, run further and further into guilt? Is that the reasoning of the scriptures? No; they say, Repent, for the kingdom of God is at hand; for Christ and the fruits of the gospel are at hand. The grace of God hath appeared in Christ; what? to teach us to be more disordered than at other times? Oh, no! to live soberly, justly and godly in this present world.

I shall next shew you; 1. How we may know, whether we glorify God for Christ, or no: 2. What are the hindrances that keep us from it. And, 3. The means how we may come to glorify God.

And first, in order to know whether we glorify God: do we exalt God in our souls, above all creatures? then we agree with the blessed Angels in giving him glory. God is glorious, especially in his mercy and goodness; let him be so in our hearts, above all our unworthiness and sin: for God hath not glory from us, till we give him the highest place in our love, and joy, and delight. And this especially appears in opposition of other things, when we will not offend God for any creature. Therefore let us ask our own thoughts often; what that is, that our delight, and joy, and love, is spent upon, and runs after? Is it the sweet love of God in Christ? This is an excellent sign. Let us examine what is highest in our souls: The loving-kindness of the Lord is better than life itself, saith the Psalmist. Then we give God glory, when for his sake, we set light by life itself; When we are ready to part with all; with father and mother, and houses and lands, and all for Christ; then with the angels we say, glory be to God on high!

2. We give glory to God for Christ, when we take all the favours we have from God in Christ; when we see Christ in every thing; all things are ours, because we are Christ's. It is by Christ that we are heirs, that we have any comfortable interest in the favour of God; therefore when we accept all in Christ, and give God in Christ the glory of all, we give glory to God.

3. We

3. We give glory to God, when we all join together, and stir up one another, and labour to promote the knowledge of God in Christ, all the ways we can; when every one in his place and calling, Magistrates and Ministers, and every one in our families, labour that Christ may rule there, that God in Christ may be known. Where there is a zeal for God's glory, and a disposition to glorify God, there will be a stirring up one of another; angels stirring up men, and men angels: and a wishing, that God may have glory in heaven and earth.

4. We glorify God in Christ, when we see such mercy of Christ, as doth so transform us, that, from a thorough inward change, we have always a blessed disposition to glorify God. This is the difference between the glass of the gospel, and the glass of the law, and of the creatures. In the law, we see the beams of the justice of God; and the beams of his power and goodness in the creature; but this sight doth not change and transform us to be good and gracious: but when we see the glory of God, of his goodness and infinite mercy, shining in the face of Jesus Christ, it changes the soul, to be like unto Christ. Therefore, if we find, that the knowledge of God in Christ, has changed our dispositions, it is a sign that we give glory to God indeed.

To glorify God, being so excellent a duty, let us consider, secondly, What are the main hindrances that we give not God more glory?

1. One main hindrance, is a veil of ignorance spread over our heart, which hinders us from seeing the glorious light of God shining in Jesus Christ, and thereupon instead of that blessed disposition that should be in the soul, there comes an admiration of, and a delight in base things. This ignorance is partly from the natural darkness of our own hearts; and partly from the policy of Satan, who casts dust in our eyes, and labours that we may not see the glory of God in the Gospel. It is then no wonder, if where the gospel is not preached, the devil hath a kind of reign, and God is not honoured at all; because the devil is the prince of darkness, and rules in darkness.

2. Another great hindrance is, Unbelief: though the veil of ignorance be remov'd, and a man come to hear of the mercy of God in Christ Jesus, and to see so clearly the scheme of redemption, that he is able to discourse well upon it; yet not seeing it in a proper and spiritual light, he believes it not with a proper and effectual faith; so that there still remains a veil of unbelief upon his heart: and one or other of these two veils, or it may be both of them, is the cause why we see not the light of God, shining in the Gospel,

gospel, and why we do not glorify him. There are wondrous things in the gospel; but if we want either light or sight to see them, what doth it avail? If the light shine round about us, and the god of this world hath blinded our eyes, how can we glorify God? It cannot be, if we want a heavenly, spiritual light, suitable to the things: for a natural man, by the light that he hath, cannot judge sufficiently of them. The main hindrances then, of glorifying God are, the veil of ignorance and unbelief.

3. Another hindrance of glorifying God is, when men lift up their sins above the mercy of God in Jesus Christ. This is to take away God and Christ altogether: for if the mercy and bountiful goodness of God, were not greater than our sins, it were not the mercy and bounty of a God. But there are but few of these that miscarry; God usually shines upon them at the last. There are three ranks of men; some are profane, dead, loose christians, that were never under the law; that never understood the corruption of nature, nor themselves. Some again are brought from that, to understand themselves a little, they are under the law, and feel the flashes of God's wrath. And some in the third place, are brought from hence, to be under grace. That is the only happy condition, to be under the grace of God in Christ. Some men of the first rank never come to the second; they never understand what sin is, and what the wrath of God is: they will give their conscience no leisure to tell them what their condition is; but if they come not to the second step, there is very small hope of their coming to the third: but there is hope of the second, that they will come to the third rank. Now as those of the third rank glorify God, by submitting their sins to his mercy in Christ Jesus; so the second hinder God of much glory, and themselves of much comfort; (though, as I said, few of them miscarry at last; and the first do not glorify God's mercy in Christ at all.

In the third place, as a means to attain to this duty of glorifying God, let us beg of him the spirit of Revelation, to discover to us the things that make for our peace, in their own proper light; for they are spiritually discerned. Therefore the Apostle desires of God the Spirit of Wisdom, and Revelation, to discover these things to us; not only that they are Truths, but that they are truths to us: for, unless we know these things belong to us in particular, we cannot glorify God as we should. But when there is a spirit of appropriation to make these our own, that God in Christ loves us, ("Who loved me, and gave himself for me," Gal. ii. 20.) then the soul cannot but break forth, with the angels here,

here, glory to God on high. Therefore beg the Spirit, to reveal to thee thy part, that God is thy Saviour, and that thy sins are forgiven: beg of God to take away the veils of ignorance and unbelief, and openly to reveal his fatherly bowels, and tender mercy to thee in Christ. It is the end of our lives, and should be the pitch of our desire to glorify God: let us then desire God to reveal himself so far to us, to be our Father in Christ, that we may glorify him. Surely it is a forcible plea; God will do that which is suitable to this end; he hath made all things for his own glory. Especially the work of redemption in Christ, is for the glory of his rich mercy, and we should desire the sense of his mercy and love for this purpose, that we may be prepared to glorify God.

This is one excellent way to help us to glorify God: for we cannot glorify him, 'till we know we are at peace with him. And this was the end of the angels in wishing peace upon earth; that God being reconciled, and peace being established in men's consciences, they might glorify God. The reason of this will be more clearly seen in considering the second part of the angel's song.

[*To be concluded in our next.*]

### Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL'S Preface to the Gospel according to St. MATTHEW.

[*Continued from page 84.*]

**W**E have no reason to consider the dialect which the Jews introduced into Judea, on their return from the Babylonish captivity, as entirely pure. But in whatever state it might have been at first, it cannot be imagined that its purity could have been preserved five hundred years, especially considering the great variety of calamities, as well as the different species of tyranny which the nation experienced in that interval. The language of their neighbours, and of those who, from the circumjacent countries, had, during the people's absence, possessed the land, which was chiefly Syriac, would have a considerable share in the ordinary speech. With these we might expect to find a mixture of Greek and Latin words, as Judea had been successively subjected to the Macedonians and the Romans. Exactly such it is found to have been in the time of our Saviour. What, therefore, is called Hebrew in the New Testament, and by the earliest fathers,

is not the language of the Scriptures of the Old Testament, spoken by the Jews in Palestine before the captivity; it is not the Chaldee spoken in Babylon; neither is it the Syriac spoken in the neighbouring country of Syria; but it is a dialect formed of all the three languages, chiefly the two last blended together, and which is therefore properly denominated Syro-Chaldaic, as having a great affinity to both, and, at the same time, retaining much of the old Hebrew idiom. After the destruction of Jerusalem, the extinction of the Jewish polity, and the dispersion of the people by the Romans, their particular dialect fell quickly into disuse; and Syriac, the language of the province (for to Syria, Palestine had before now been annexed,) became soon the prevailing language of the whole country. This will perhaps in part account for the undoubted fact, that a correct copy of Matthew's original was in a short time no where to be found. The very dialect shared in the fate of the people, and did not long survive their city and temple.

Further, that the language of the Syriac version of the New Testament (though justly accounted much nearer to the language used by our Lord and his Apostles than that of any other version now extant) is not properly the same language, may be proved from that very translation itself; where we sometimes, not always, find a difference between the words which the sacred writers have retained in their original form, and those employed by the Syriac interpreter. In some cases, I admit they are the same. Thus, the Evangelist Mark has given, in his gospel (ch. v. 41.) the original expression, *Talitha cumi*, used by our Lord, adding the interpretation into Greek. The Syriac translator employs also the original expression, but adds no interpretation, finding that it suits equally the syrian language as that which in the New Testament is called Hebrew. Nay, the same expression is used, in another Gospel, in the Syriac where the Evangelists does not, as Mark, introduce the original words. Also many words, as *rabbi* and *abba*, are the same in both. This may likewise be said of some proper names, which have the signification of appellatives. *Cephas* being of the same import in both languages, needed not an interpretation in Syriac as in Greek. On the name *Thomas* there was an inconsiderable difference. What was *Thaoma* in the dialect of Jerusalem, was in proper Syrian, *Thama*. This interpretation is thrice given in the Syriac version of John's Gospel, as answering to the Greek *Διδυμος* *twin*. *Boanerges*, *Aceldama*, and *Golgotha*, are all translated by that interpreter, who would not have made this distinction, with regard to them, if he had thought them equally intelligible, to Syrian

Syrian readers, with the terms whereof he has given no explanation. These observations serve to show both the affinity of the two languages, and their difference. The difference, was enough to render one of them unintelligible to those who were accustomed only to the other; and the affinity was so great, as to render a very little practice sufficient to qualify those who spoke the one, for understanding the other.

I shall add only one remark more for evincing the difference between the language called Hebrew in the New Testament, and the Syriac: it is this, that the name always given to Syria, in the Syriac version, is not *Aram*, as in the Old Testament, but ארם *Suria*; whence, according to analogy, the name appropriated to the language is ארמית *Suriaith*; whereas Εβραϊκή, in the Greek New Testament, or τῆς Εβραϊκῆς Διαλέκτου, is never rendered *Suriaith*, but *Ghibriath*. See the following passages, Luke xxii. 38. John v. 2. xix. 13, 17, 20. Acts xxi. 40.—xxii. 2.—xxvi. 14.—Rev. ix. 11. in some of which, we have both the name itself, in what is called Hebrew, the language of the place, and, for the sake of the Syriac reader, an interpretation of the name into that tongue. This shows evidently, that the Hebrew word had no currency with them, as it needed an explanation. Nay, more, in the postscript subjoined to the Syriac version of this Gospel, the language in which Matthew wrote and preached, is not termed *Suriaith*, but *Ghibriath*\*. Let it be observed, that I urge this, not as a testimony of the fact (as a testimony it is not needed, and would be of very little consequence), but solely to mark the distinction observed in the application of the words Syriac and Hebrew. But enough, for showing that the language called Hebrew by the writers of the New Testament, is not the same with the language of the Old Testament, which is never in Scripture called Hebrew; that it is neither pure Syriac nor Chaldee, but that it approaches nearest the last of these, though with a considerable mixture of the other two. An attention to these things will serve to show, how ill-founded many things are, which have been advanced on this subject, by Beaufobre and others.

That this Gospel was composed by one born a Jew, familiarly acquainted with the opinions, ceremonies, and customs, of his countrymen; that it was composed by one conversant in the sacred writings, and habituated to their idiom; a man of plain sense, but of little or no learning, except

ob.  
is as The postscript, literally translated, is, "Here endeth judgely Gospel of Matthew's preaching, which he preached the counw, in the land of Palestine."

obnoxious VII. March, 1794.

what

R

what he derived from the Scriptures of the Old Testament and, finally, that it was the production of a man who wrote seriously, and from conviction; who, as on most occasions he had been present, had attended closely to the facts and speeches which he related; but who, in writing, entertained not the most distant view of setting off himself by the relation; we have as strong internal evidence as the nature of the thing will admit. Now, exactly such a man the Apostle and Evangelist Matthew must have been; of whom, as we have seen, we have an historical proof, quite unexceptionable, that he was the author.

That this history was primarily intended for the use of his countrymen the Jews, we have, in aid of historical evidence, very strong presumptions, from the tenour of the book itself. Every circumstance is carefully pointed out, which might conciliate the faith of that nation; every unnecessary expression is avoided, which might in any way serve to obstruct it. To come to particulars: there was no sentiment relating to the Messiah, with which the Jews were more strongly possessed, than that he must be of the race of Abram, and of the family of David; Matthew, therefore, with great propriety, begins his narrative with the genealogy of Jesus. That he should be born at Bethlehem, in Judea, is another circumstance, in which the learned among the Jews of those times were universally agreed. His birth in that city, with some very memorable circumstances that attended it, this historian has also taken the first opportunity to mention. Those passages in the Prophets, or other sacred books, which either foretell any thing that should happen to him, or admit an allusive application, or were in that age generally understood to be applicable to events which concern the Messiah, are never passed over in silence by this Evangelist. The fulfilment of prophecy was always to the Jews, convinced of the inspiration of their sacred writings, a principal topic of argument. Accordingly, none of the Evangelists has been more careful than Matthew, that nothing of this kind should be overlooked. And none of the sacred penmen has more properly avoided the unnecessary introduction of any term offensive to his countrymen.

There is one argument from the language, and but one that has occurred to my observation, which forms, at least, a presumption that the Greek is a version. Though the sacred writers, in that language, sometimes retain in the narratives, without adding an explanation, a memorable Oriental word in frequent use among the people, and known<sup>des</sup>, all connected with them, such as Hofanna, Hallelui<sup>es</sup>, never find, in the moral or didactic part, any thing regard<sup>able</sup>, to Syrian

from a different tongue, which renders the import of a precept unintelligible to those unacquainted with the tongue. Indeed, in the history, the very words spoken (to impress those more strongly who happen to understand them) are, though seldom, sometimes mentioned, but they are always accompanied with an interpretation, that no reader may be at a loss for the meaning. Such are *Ephphatha*, *Talitha cumi*, and the exclamation on the cross. But the prohibition of what is criminal, and that under a severe sanction, where the crime itself is expressed in an unknown tongue, and left unexplained, is totally without a parallel in holy writ. Of this we have an example in the words thus rendered in the common version: *Whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.*\* I think, with Dr. Sykes, that *μωψ*, in this place, ought to be understood as an Oriental, and not a Greek word, as well as *ρακα*; for *μωψ* *moreh*, is actually such a word, and could not be represented otherwise in the Greek character. The English translators, therefore, had the same reason for rendering the latter clause, *Whosoever shall say Moreh*, that they had for rendering the former clause, *Whosoever shall say Raca*. It is, at least, presumable, that the same caution which led the writer to preserve the original term in one member of this sentence, would lead him also to preserve it in the other, more especially as this is the clause which contains the severest threatening.

Besides, our finding that this word is a term of reproach in that dialect, as well as the other, adds greatly to the probability, that it was so understood by the writer. Moreover, if this be interpreted as a Greek word, and rendered *thou fool*, it will coincide with *raca*, *stultus*, *fatus*, which can hardly be rendered otherwise; whereas, there is evidently intended here, a gradation in the crimes, as there is a gradation in the punishments. Now, let it be observed, that this manner, in such a case as the present, suits more the excessive scrupulosity of a translator, than the simplicity and plainness of an inspired writer, who means to instruct his readers in every duty, and to warn them against every danger.

\* Dr. CAMPBELL translates the whole passage thus, "Ye have heard that it was said to the ancients, Thou shalt not commit murder; for whosoever committeth murder shall be obnoxious to the judges. But I say unto you, Whosoever is angry with his brother unjustly, shall be obnoxious to the judges;—whosoever shall call him Fool, shall be obnoxious to the council:—but whosoever shall call him Miscreant, shall be obnoxious to hell-fire." Mat. v. 21, 22.



Did the sacred penmen find it necessary to employ Syro-Chaldaic terms, because those reproachful names had nothing equivalent to them in the Greek language, and consequently because those who spoke Greek, not being susceptible of the guilt implied in using those words, were in no danger of incurring the punishment? This is too absurd to be believed by any body. There is no language, ancient or modern, in which abuse may not be uttered; and indignation, contempt, and abhorrence, signified in the highest degree. In such a case, therefore, it would be unaccountable and unparalleled in an inspired author to adopt terms unintelligible to the people whose language he writes, and leave them unexplained; but this manner is not at all to be wondered at in a translator, especially when we consider how apt the early translators among the Jews were to carry their scruples this way to excess. One of the greatest difficulties in translating, is to find words in one language, that sufficiently correspond to those of another, which relate to manners and sentiments. In most other matters there is, comparatively, but little difficulty. The word *moreh*, here used by the Evangelist, differs only in number from *morim*, the compilation with which Moses and Aaron addressed the people of Israel, when they said, with manifest and indecent passion, as rendered in the English Bible, *Hear, now, YE REBELS*, and were, for their punishment, not permitted to enter the land of Canaan. The word, however, as it is often used to imply *rebellion against God* than against any earthly sovereign; and as it includes disbelief of his word, as well as disobedience to his command, I think better rendered in this place *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation. In this way translated, the gradation of crimes, as well as of punishments, is preserved, and the impropriety avoided, of delivering a moral precept, of consequence to men of all denominations, in words intelligible only to the learned.

As the sacred writers, especially the Evangelists, have many qualities in common, so there is something in every one of them, which, if attended to, will be found to distinguish him from the rest. That which principally distinguishes Matthew, is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these his sermon on the mount, his charge to the Apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the Apostleship, he was an eye and ear witness of

most

most of the things which he relates. And though I do not think it was the scope of any of these historians, to adjust their narratives by the precise order of time wherein the events happened; there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them. They do not call their works *histories*; and as to the import of the title *Εὐαγγέλιον* commonly given, it is, in this application, well explained by Justin Martyr, a writer of the second century, who makes it equivalent to *Ἀπομνημονεύματα* *memorable things*, or *memoirs*, according to the explanation of this word given by Johnson, which he defines, *An account of transactions familiarly written.*

It has been shown, that we have reason to consider Matthew's Greek Gospel, which we at present possess, as a version from the original, written in the language spoken in Palestine in our Lord's time, and during the subsistence of the Jewish common-wealth. But as to the translator, nothing but conjecture has ever been advanced by the learned. The obscurity in which the question about the translator lies, can no-wise affect the credibility of the fact, that it is a translation. Who ever doubted that the Syriac New Testament, and the old Italic, are translations? Yet the translators are equally unknown with the Greek interpreter of Matthew's Hebrew Gospel. This is often the case with ancient versions; and we have reason to believe that the present is very ancient, it having been made before those freedoms were taken with the original, which have justly brought dishonour of the Nazarene and the Ebionite copies,

That Matthew's Gospel was the first published, is another opinion as was hinted already, which rests on the concurrent voice of antiquity; the same foundation with that on which our belief is built that Matthew was the author, and that the language in which he wrote his Gospel, was that kind of Hebrew which was spoken at that time in Judea. Notice was taken of Matthew's Gospel, and of Mark's, very early in the church, and before we find any direct mention of Luke's and of John's. The first who expressly mentions all the four Evangelists, is Ireneus, who mentions them as having written in the same order wherein they appear to have been arranged in the Bible in his time, and wherein they have continued ever since. Some transcribers have, indeed, affected to arrange them differently, putting the two Apostles before the other two, who were only Evangelists. But they seem to have done this, from an opinion of the comparative rank of the writers, without controverting the order in which the Gospels were written. In the Cambridge manuscript, which is followed by some other manuscripts less considera-  
ble,

ble, the order is, Matthew, John, Luke, Mark, but Matthew's title to the first place does not appear, in any view of the matter, ever to have been questioned among the ancients.

~~~~~

An Account of the HINDOOS, in the East Indies, and of the possibility of spreading the Gospel among them; extracted from the Narrative drawn up by the Rev. JOHN THOMAS, and addressed to the Rev. Mr. Rippon.

Rev. and dear Sir, London, Aug. 25, 1792.

I Now sit down to give you a succinct account of myself and my work among the poor *Hindoos*; and a sketch of their religion and manners; together with a few remarks, that may afford some information to those who may hereafter be sent among them, to communicate the glad tidings of salvation by Christ.

My father is deacon of a Baptist Church at *Fairford* in *Gloucestershire*. He trained me up in the nurture and admonition of the Lord; but I proved for a long time a hopeless child. Very sharp convictions were often felt and repeatedly stifled, till it pleased God to make my sins a heavy burden to me, in the year 1781. I had lately married, and my nights and days were dreadful to me and my wife; but in the month of August that year, attending on the Rev. Dr. S. who preached from John, vi. 27. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you." I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when meditating on the scriptures I had heard, and on the gospel by Matthew, I beheld a new object, in a new light, even Christ crucified, which has been followed, I trust, with newness of life.

[Mr. Thomas then informs us, that at the time above-mentioned, he was settled in Great-Newport-street, in the practice of Surgery: but finding the world more ready to receive credit than give it, he was obliged in 1783, to sail in capacity of Surgeon of the Oxford Indiaman, to Bengal. He returned to London in 1785, and preached in different places in town and country. In 1786, he sailed the second time to Bengal, in the same ship. During his residence in that country he was solicited by his friends to learn the Language, and preach the Gospel to the Hindoos. Mr. Thomas says, "I was averse to the climate, dreaded a longer separation from my family, and had no particular bent of mind to the work; having also the charge of a ship's company

pany as their surgeon, without any probability of the Captain's giving me leave to stay, or of another surgeon being found to supply my place, I could not accede to the proposal; yet it would often return to my mind, and after a few weeks I became greatly concerned for the condition of the perishing multitudes of Pagans, in utter darkness; and was inflamed with fervent desires to declare the glory of Christ among them. After much prayer and many tears, I gave myself up to this work; the Lord removed difficulties out of the way, confirming the mission, and comforted me, by adding two seals (both Europeans) to my first labours. I must here pass over many griefs and sorrows, and proceed to give you some information concerning the Hindoos.

There are four *Shasters*, or Laws, among the Hindoos, which they call the *Vedas*; these they hold in the highest esteem. There are eighteen sacred books called *Poorans*, which are commentaries on the *Vedas*: it is the custom of all the Brahmans, to learn a great part of these by heart, and they are very apt in quoting portions of them in conversation. Notwithstanding they hold their sacred Books in the most profound reverence, yet they will hear the divine authority of them questioned, with patience and moderation, at all times, and in all places. Some of these books hold up for their veneration characters which are very profligate, and contain strange doctrines evidently of an infernal origin, which have a dreadful effect on their minds and manners. They abound, moreover, with such contradictions (though on the other hand with very good moral precepts,) that I am sure it is no difficult thing to convince the more intelligent persons amongst them, that they are not of divine authority: and I am persuaded, there are some to be found among them, who think there is no revelation from God yet, because they see in all these books, some things incompatible with their notion of God. That there is one great GOD, Omnipotent, Omnipresent, and Omniscient; that he is to be worshipped and served; that the soul is immortal; that we have all sinned; and that some Atonement is necessary; are truths commonly believed among them all; and add to these things, the divine predictions we have of the latter day, with the encouragements of Jehovah, to declare his glory among the Heathens; and I think, one might find reason enough to go and preach to them. But I can truly say, wherever I have been conversing or preaching among them, I have invariably found them willing to hear, and that they always behave with great decency and respect. I trust also that the door of faith is opened to the Hindoos, by the conversion of two or more Hindoos, and by many other striking

striking effects, which, though short of real conversion, may, in the Lord's own time, prove a great blessing to many.

Bosho, the Munshee, (or Teacher) one of these converts, is about 35 years of age, and a person of more than ordinary capacity: he has been well educated in the Persian language. I have employed him in the office of my Munshee, or Teacher, all the time I have been in Bengal. He often disputes with and confounds the Brahmans, both learned and unlearned, though he is not a Brahman himself, but of the writer *Cast*; [Order or tribe.] This man has a considerable degree of knowledge and gifts, and I hope they will one day shine forth to the good of many. I should have baptized him, but his relations refused to give him his wife and children. He will accomplish his wishes, I hope, before I return, and then his family will be numbered with the stated hearers. The greatest difficulty in spreading of the Gospel in Bengal, arises from the *Cast*; for all who are baptized, and partake of bread and wine with us, will lose *Cast*; and when a man has lost *Cast*; his most intimate friends and nearest relations will forsake him for ever. He cannot possibly be restored again by any means; and the meanest Hindoo, from that time refuses to eat, drink, or converse with him; he becomes an outcast and a vagabond in their eyes, in the most strict sense. But when the way is once opened, the difficulty will gradually diminish, and, if they walk according to the Gospel, they will become a *Cast* of themselves, and that an honourable one too.

Many have left off their idolatry, flower-offerings, and vain superstitions, and are in the habit of reading the Bible as the Word of God, and the only book that discovers, to their satisfaction, the way of salvation. They have *Matthew*, *Mark*, *James*, some part of *Genesis* and the *Psalms*, with different parts of the prophecies, in *Bengalee* manuscript; three or four of them have all the above, and some only a single part which they lend to one another and copy.

Mohun Chund is a Brahman of some repute, and has a vast number of disciples, who prostrate themselves at his feet wherever they meet him: he lives about six miles from *Malda*. He came to hear me in the croud, and was easily distinguished from the rest, by his fixed attention and regular attendance. One day, after I had been discoursing about prayer, he very gravely asked me, "Sir, when a man prays to God, how many days is it before he gets an answer?" I repeated the account of the woman of *Canaan*, and other different cases: he continued to attend, converse, and write, on the things of the Gospel, and seemed at length convinced that he was a great sinner before God; that there was no refuge for him among all their shallows; and that the Gospel alone

alone was of God, discovering the way of salvation. He continually came to see me, and was reckoned by his people a convert to christianity, for he disused the worship and ceremony of the Hindoos, to his own temporal loss, and forbade that homage which had long been superstitiously paid him from the people. He often talked publicly with great persuasion, to other Brahmans, in favour of the Bible.

On the 28th of June 1790, Mohun Chund had been to pay me a visit, and returning to his own home, he found there Parbotee, a Brahman, who called to see him. Parbotee is a man of title, and of a more high and honourable rank than Mohun Chund. He was also a very strict observer of the Hindoo laws and customs, daily rising early in the morning, and repairing to the distant woods to gather curious flowers, superstitiously valued amongst them; and these he offered, with abundant forms, in the river Mahanuddee which was near; and repaired, at particular seasons, to their more sacred river the Ganges, which they say cleanses from sin. There was not his equal, in all the neighbourhood, for zeal and accuracy; a thorough devotee. This man having heard of our new Shafter, the Bible, was not a little displeas'd: and when he understood that the other Brahman who came in, had been to see me, he required of him to go and wash his clothes, for he must be defiled, and would defile, for he had been in the company of an Englishman: and it is the common custom of all religious orders among them, to go out of the company of an Englishman or Mahometan, into the river, and immerse their bodies, with their clothes on. To induce him to go and wash his clothes, Parbotee urged that I was of the Maleetch, viz. unclean, if not filthy. Mohun Chund replied, that filthy men did filthy deeds, whereas he could never say so of this Englishman, and he would not go and wash his clothes. The other continued to insist upon it, and finding his injunction was not honoured, he proceeded to do a thing which will appear trivial to you, but is a very formidable action among them.

It is the custom of the country to smoke very much; and their tobacco is made up into a paste, which they place on one side of a copper-plate, and coals of fire on the other side; the tobacco being lighted, they then put it on the upper extremity of a tube, and the lower extremity runs down into a vessel, containing cold water. The smoke is drawn through the water by means of another flexible tube, which is the pipe, and is generally about twelve feet long. When Brahmans, or others of equal cast, meet together, it is a constant mark of friendship for the man of the house to offer his

Hookah to his visitor, and it is passed on from one to the other. But when the Brahman in question gave the Hookah to Parbotee, he emptied the water out of it: this action is a kind of formal disgrace among them, and proves a forerunner of that which is worse than death, viz. losing Cast. Such a proceeding, before witnesses, could not fail of drawing the attention of many, to the great dishonour of Mohun Chund: So he left the company, and went and poured out his complaint to God in prayer. The day was far gone, he returned no more to his company, but retired with his family to rest. About two in the morning, he was called up by Parbotee, with vehement cries; on opening the door, he found him in great agitation, and, to his inexpressible surprize, Parbotee desired to hear the Gospel, and that Mohun Chund would pray for him: he took him to the house of Boshoo the Teacher, where they spent their time till daylight in reading, praying, and singing. But matters were not yet explained: they observed he did not go to his usual ceremonies, but returned to Boshoo's house in great trouble of mind, about noon, making his former requests; and, on their repeated enquiry, he related to them a very remarkable dream, in which I have no doubt but he received divine admonition and instruction. The effects of it were visible on his body and mind for many days. I found it very difficult to administer any consolation to him, but he continued daily to hear the Gospel, and began to join the rest in singing and praying; and professed to believe that the Bible was the only word of God, and Jesus Christ the only Saviour. When I left Bengal, he continued to walk in a becoming manner, and gave me great satisfaction. I cannot pass by one remarkable circumstance, Boshoo, Parbotee, Mohun Chund, and myself were on the river, going a journey of 230 miles; and we had a prayer meeting on setting out. Mohun Chund and Boshoo; having made their intercessions, I called upon Parbotee, whom I had never before heard; and though the Munkhee's prayer was more judicious and orderly, yet that of Parbotee, both in manner and matter, was at that time inexpressibly sweet and awful to my spirit.

Expressions in PARBOTEE'S PRAYER.

"I performed the rites of the Ganges: I called this good; I worshipped wood and stone: I called this good;—I heard the shafters of men, that are all false and vain: I called this good:—Lord, I am a most wretched creature to this day! I know nothing,—nothing. I have spent all my days in wickedness, and have not obtained the least knowledge of God. O put far from me these evil things! O make them depart far from me. I have hearkened now to thy word. I will bear them no more.—I will not the least regard the idols of wood

wood and stone any more!—Vanity: lies. Lord, I will hear no more at all these shafters of the Hindoos; they are all false and vain. Wretched sinner! Save me! O save me. Give, O Lord! give me to know—Hell! what?—Heaven! what?—Without the blood of Christ I shall never be saved. Without the flesh of Christ I shall never live.*—Lord, what is the meaning of this? I know not what it is;—how can I get the blood of Christ?—O teach me; I will do any thing thou sayest. Cast! what?—Home! what?—Friends! what?—Life! what?—What is any thing? all is nothing but thee. I want no money; I want nothing, but thee. O what a wretched sinner am I! O tell me thy way; O tell me by Munthee; tell me by the Sahaib.† We are going to Calcutta.—Many wicked things are there. O keep us: all while we stay there.

“O that I had but love! O that I had but faith!—O that I had forgiveness! O that I had but those things which thy people have. O Lord, how many evil things are in my mind every day! I am a wicked blasphemous wretch! I have shame in me;—Wicked shame before the people, and wicked fear of men! O put far away my sins. Forgive me; and teach me what I shall do. I will do any thing. O that I did but know what to do!”

Here he burst into a flood tears, with now and then such fervent cries, as I never before heard: he continued in prayer about half an hour. I explained the faithful promises of God to supply the poor and needy, and to satisfy the thirsty soul with living waters; spoke of the mind, and the inner man, delighting in God manifested in the flesh, and crucified for sin; that this was eating the flesh and drinking the blood of Christ. After concluding, he returned to his boat, and went there over his own sinfulness, a long time.

Considering that this took place almost two months after the dream, and observing the deep concern of his mind, I cannot doubt but that it has pleased God to awaken this man. He continues, a living witness to thousands, of the vanity of paganism, and the reality of the christian religion. The Brahmans and relations of these people, who find their interests shaken, have raised reports, stirred up enemies, and brought accusations against them evidently false; but they behave, on these trying occasions, like christians, who have their trust and hope in God; and they are to be baptized on my return to that country, and so lose Cast for ever, in which many will join them, and become stated hearers of the Gospel.

* He had heard read John vi. 53.

† Sahaib, i. e. Sir. He meant Mr. Thomas.

A man of Parbotee's high authority among them being on our side, if he could only say that he thought the Bible might be true, and of divine authority, would be a very great blessing to any Missionary whose heart should be stirred up to go and preach to them. But I bless God, and reflect on it with great comfort, that there are thousands of Hindoos, Brahmans, and others, who are ready to own as much, and more than this; and if these were dead, I should go over to them, with all joy and confidence of hope, assuredly gathering, from these tokens, and many others, that the Lord hath called me to preach unto them the unfearchable riches of Christ; and I hope and pray, he will call others more fit for, and worthy of, this delightful work than myself.

In addition to what may be gathered from the above, of their religion and manners, I shall mention a few things which shew, that the necessity of some atonement for sin, is one of their prevailing ideas. I believe that human sacrifices are very rare, if not entirely unknown among them: although about four years since there was an account of one in the India papers; but there are doubts of the authority from whence it came. Sacrifices are made, however, of buffaloes, kids, and lambs, which are to be publickly seen at their stated seasons. They have also a custom of using several voluntary tortures, which every person, who has resided in the country for a year or two, must be more or less acquainted with. I shall describe two or three of them:

1st. That of swinging. The person who makes this atonement has two iron flesh-hooks passed through the integuments, on each side the back-bone; and being suspended by ropes attached to these hooks, he is drawn up about 40 feet in the air, and there twirled round for a considerable time; all which he bears, without any expression of pain or impatience. Whatever he throws down of fruit, or the like, is caught up with great avidity, and counted sacred. Sometimes the skin has given way, and the person has been dashed to pieces: so now, in all that I have seen, cloth has been passed round the middle, for the hooks to hold by with the skin. The ceremony may be seen in almost every town once a year.

Another torture is after this manner: The man passes threads through each of his sides, in six places; and the threads being thirty yards long, and fixed at each end, he dances backward and forward as in a rope-walk.

A third is running a spit of four feet long all through the tongue, and drawing it backwards and forwards. Besides which, I might mention sitting in one position for years, exposed

posed to fire, in hot weather, and cold dews in cold weather. Many other things of a like nature are common among them.

I shall conclude with an instance I heard from some of our religious brethren at Calcutta. Mr. Swartz, or one of the Malabarian missionaries, related it to them.

A certain man, on the Malabar coast, have enquired of various devotees and priests, how he might make atonement for his sin; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and on these spikes he was to place his naked feet, and walk about 480 miles. If through loss of blood, or weakness of body, he was obliged to halt, he might wait for healing and strength. He undertook the journey, and while he halted under a large shady tree, where the Gospel was sometimes preached, one of the missionaries came, and preached in his hearing, from these words, "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, This is what I want; and he became a lively witness, that the blood of Jesus Christ does cleanse from all sins indeed.

In the year 1787 I began to learn to speak and write the Bengalee. In 1788 I could converse freely with them, especially with those I was well acquainted with. In 1789 I began to find that my pronunciation was defective, and consequently my preaching, for the most part, could not be understood: all the time I spent among them was five years and a half; but most of this time I have preached twice every Lord's day to a congregation of Europeans in the country. Considering these things, I doubt not but a person of a moderate capacity may attain, in two or three years, as much knowledge of the language as I have; and I can now express myself in prayer, preaching, and conversation, comfortably to myself, and so as to be understood by others.

I am, Rev. and Dear Sir,

Your's affectionately,

JOHN THOMAS.

A Short Account of Mrs. VALTON, who died
Nov. 16, 1793.

[By Mr. JOHN VALTON.]

JUDITH VALTON was born of parents who were members of the established Church; they feared the LORD, and endeavoured to bring up their children in his discipline and

and instruction; instilling into their minds their duty towards GOD, and all mankind. The pious labours of the parents were much blessed to Judith, who was the youngest of the surviving children. From her infancy she was serious and thoughtful, and most dutifully devoted to her parents. At the age of thirty she was married to a gentleman of plentiful fortune, to whom she behaved with all the affection of a Christian wife. She was a most tender nurse to him during a long affliction. After having lived twelve years with an indulgent loving husband, she became a widow.

During her married state, she kept up a distant correspondence with Miss Johnson, with whom she became providentially acquainted; and at times she used to attend the Preaching of the Methodists, and received the word with pure affection. Frequently her convictions were painful, insomuch that she never could relish the people and pleasures of the World. Her husband kept his coach, and suitable attendants; but these were matter of shame, not pride, to her; and she most studiously avoided every thing that was held in honour among the children of the world. After the death of her husband, she sold the carriage, dismissed her attendants, and joined her invaluable friend and mother in the Lord, Miss Johnson. She likewise entered into union with the despised people called Methodists. About twelve months she resided with Miss Johnson, and received from that mother in Israel, every help her inexperience required.

For the benefit of her health, she took a cottage in a village about seven miles from Bristol; the two first years she spent her Summer at that place, and then retired there altogether: where in a short time, she introduced the Gospel, and supported it during her residence in the village, which was about twelve years. She esteemed the Messengers of God very highly for their Master's sake. She was not only a sincere lover of the preachers, but a fostering mother to the young converts, watching over them with tender sympathy, and christian anxiety. The poor of the parish also very feelingly affected her, and the breasts of her charity were drawn out to their relief. About fourteen years ago, she was much grieved to see the profligacy of the poor children in the village, who were running about, and making an uproar in the streets on the Lord's-day.

She laid this deeply to heart, and confiding in the grace of God, invited them to her house; and began, I believe, the first Sunday School in England. As the service at the Church was only once on the Lord's-day, in the Morning and Evening alternately, she spent the vacant half day in teaching them to read, and instructing them in the principles of

of Religion. This work of mercy was always begun and ended with singing and prayer. It was also her custom, to take the children with her to the Church; a place, which before they were quite strangers to. She provided them with Bibles, Testaments, and other necessary books, at her own expence; and also, greatly assisted their parents in clothing them. Her pious endeavours met with the blessing and concurrence of the Lord, so that the children became New Creatures, in their conduct and conversation. No noise was heard in the streets, and the village wore a different aspect. The children most dearly loved and revered her, and in their little way, shewed all the acknowledgment they were capable of. She continued this labour of love for several years, when Providence sent an able School-Master to the village, to whom she delivered them up. A few of the principal inhabitants then concurred with her, and made a handsome allowance to the Master, for this additional service.

If it is not a trespass upon modesty, I would here observe, that between twenty and thirty years ago, I was providentially led into the same thing, where I lived. Soon after I was converted to God, I was greatly affected at the sight of the wickedness of the people around me. I began to read religious tracts to a few persons, weekly; and at last, God opened my mouth and heart, to speak a little to them extempore, about three times a week. I formed a society which is now pretty large, and they have a preaching house, and the word preached to them every week. I set up an evening school for the benefit of a company of rude children, that wrought all day in the chalk hills, and lime kilns. Two or three of my brethren, assisted me in the evenings, and I met and catechised the children on the Lord's-day morning, and procured them necessary books, &c. much good would have been done hereby, had not their wretched parents prevented it, by suffering the children to absent themselves from school.

But to return to her, who some years ago pledged her troth to me before the Altar. It is about nine years since I had, by loud and long preaching, in a glorious revival of religion, near Leeds, in Yorkshire, brought myself near to the grave. I was under the Physicians hands for some time, and was reduced so low, that I was not able to preach, nor scarce to pray with the family. While I was in that situation, I received a condoling letter from that man of God, now in Abraham's bosom, Mr. Fletcher. He therein told me, he thought a nurse, in the quality of a wife, might be a blessing to me, and hinted to Mrs. Purnell, who with Miss Johnson, had, some time before, been a tender nurse to him.

Accordingly,

Accordingly, after much prayer, I wrote a letter to her on the subject. In her answer, she did not refuse, nor would she consent to travel. As I was determined to take a Circuit, as soon as I should be able, I gave up all thoughts of an union between us. About two years after, I was appointed a Supernumerary in the Bristol Circuit. Finding that I was not likely to take a Circuit again as an effective man, and being told by Dr. Whitehead, that if I would preach less, I might be able to continue for some years; I concluded that my call was now to act only as a Supernumerary, and which to this day, is all that I can safely do. I now thought of renewing my application to Mrs. Purnell, and having consulted Mr. Charles Wesley, he heartily concurred, and strongly enforced it. Mr. John Wesley at first objected, but afterwards fully approved of it. I then retired for a few weeks to Brean, and gave myself up to prayer and humiliation. I had during that time sweet communion with God, and gracious manifestations of his love and mercy. The Lord removed all impediments, and with the concurrence of every disinterested person, we were solemnly united at St. James's Church, Bristol. Our reciprocal love, I believe, increased to the last. I will say no more. She is gone to heaven, and I mean to follow her, the Lord being my helper. Near seven years I possessed this inestimable treasure.

On the 5th. of Sep. last, She felt the first approach of the disorder which caused her death. Her sufferings were very great, and most affecting to all that beheld her distress. She endured her affliction for about ten weeks, when it pleased the Lord to sign her soul's release, and take her home to himself. A few days before she died, I apprehended, one evening, that the silver cord was loosing, and her dissolution approaching; I thought she would speak no more. I was much pained in my mind that she had said nothing in the way of triumph, which I expected. While I was musing, my mind was exercised on her account, the words of our Lord were brought with sweet power to my soul, "Blessed are the poor in spirit, for theirs is the kingdom of God." More suitable words could not be applied. I believe, few persons that ever lived, were more eminent for this amiable grace, than herself. I was satisfied. I then besought the Lord, that he would open her lips, that she might shew forth his praise. The Lord indulged me. She immediately awoke, when I asked, "If Jesus was precious to her." If so, that she would give me a sign. She spoke aloud, and said, "Under God, I have no fear." O how happy was I in this declaration. I could not help saying, before several friends, Now, angels, ye may come and convey her home.

And

And I could have sung aloud the praises of my God. She said several times, during her affliction, "I the chief of sinners am, but Jesus died for me! He has promised me, that he will never leave me nor forsake me; he has loved me with an everlasting love." Her dear friend, Miss Johnson, gave her faithful attendance, and was indeed my chief support, under God. It is amazing with what patience she endured the chastening of the Lord, considering the severity of her sufferings. We could not but admire the innocence that appeared in her countenance, and the simplicity of her words.

A few days before she died, these words were strongly impressed upon her mind, "Woman, thou art loosed from thy infirmity." She expected that death would have released her that night; but not finding it so, she expressed her surprise in the morning. I told her, I believed that from that time the commandment came forth for her deliverance, and that God would soon send his angels for her. On the 15th. of Nov. she had a very restless night, and continued so till three the next morning, when she was more composed; about nine o'clock she sweetly fell asleep, and entered into the joy of her Lord. Such an easy death I never saw. I could scarcely believe she was dead. Happy soul, the days of thy mourning are ended. Lovely and pleasant hast thou been to me! I went immediately on my knees, and with a bleeding heart, and spirit of resignation, uttered my soul to GOD in the language of the patient man, "The Lord gave, and the Lord has taken away, Blessed be the name of the Lord."

Since her removal, I have been graciously supported, thro' the mercy of my God, and have only now to pray that I may improve this awful providence. Her dear remains were deposited in our parish Church, attended with the tears, and genuine sorrow of both poor and rich. The cries of the poor sounded her knell through all the parish, and her works shall praise her in the Gates. As her death has deprived me of the greatest part of her annuity, I can little more than desire to assist the poor and needy. But I bless God for a willing mind. My soul has said unto the Lord, Thou art my portion, my goods are nothing unto Thee. By grace I am saved!

I would now make a few remarks on her conduct, which may illustrate the grace of God, and promote his glory. She was a woman of much prayer. Her usual hour of rising was about six, both winter and summer. From that time, to near half after seven, she was engaged in supplication to God, and as much in the evening, besides her other visits to the throne of Grace. She usually read the word of God

VOL. XVII. March, 1794.

upon

T

upon her knees, and had that blessed book treasured up in her heart. In my absence she read, sung, and prayed with the family, morning and evening. The Tabernacles of the Lord were amiable to her, and her great delight was in his sanctuary. She scarce ever gave alms to the poor, without giving them serious advice respecting their souls. A year or two before her death, she became a contributor to support a day school of girls, and was the principal inspector or Governess over them. In this labour of love she used to spend many hours every week, and had the satisfaction to find that her labour was not in vain. The leading feature in her character was poverty of spirit. I scarce ever met with any, who had such humbling views of their own unworthiness, and made so little account of their pious endeavours. Her pity for the poor was great, and so was her care to conceal every act of charity. She truly verified the Poet's words, "did good by stealth, and blusht to find it fame." Her left hand knew not what her right hand did. Her tender care and affection for me were great indeed, and I have only now to bemoan my unworthiness of her. In a word, I will add, she was the best of wives, and one of the best of women;

"And she was mine, and I was—was most blest,—

"Gay title of the deepest misery!

"Good-lost, weighs more in grief, than gain'd in joy—

"Like blossom'd trees, o'erturn'd by vernal storms."

The History and Description of the Tree which produces the BALM of GILEAD. From the Travels of James Bruce, of Kinnaird, Esq; F. R. S

THE great value set upon the Balaſtan, Balsam, or BALM of GILEAD, in the East, remounts to very early ages; It is coeval with the India Trade for Pepper, and the beginning of it consequently lost in the darkness of the first ages. We know from Scripture, the oldest history extant, as well as most infallible, that the Ishmaelites, or Arabian carriers and merchants, trafficking with the India commodities into Egypt, brought with them Balm as part of the cargo with pepper; but the price that they paid for Joseph was silver, and not a barter with any of their articles of Merchandise.

Strabo alone, of all the antients, hath given us the true account of the place of its origin, "Near to this, that historian says, " is the most happy land of the Sabaeans, and they are a very great people. Amongst these, Frankincense, Myrrh, and Cinnamon grow, and in the coast that is about Saba,

Saba, the Balm also." Among the Myrrh-trees behind Azab all along the coast, to the straits of Babelmandeb, is its native country. It grows to a tree about fourteen feet high, spontaneously and without culture, like the Myrrh, the Coffee, and Frankincense-tree; they are all equally the wood of the country, and are occasionally cut down and used for fuel. We need not doubt but it was early transplanted into Arabia, that is, into the South part of Arabia Felix, immediately fronting Azab, the place of its nativity; the high country of Arabia was too cold to receive it, being all mountainous; water freezes there. The first plantation that succeeded seems to have been at Petra, the ancient metropolis of Arabia, now called Beder, or Beder Hunein.

Josephus, in the History of the Antiquities of his country, says, That a tree of this Balsam was brought to Jerusalem by the Queen of Saba, or (Sheba) and given among other presents, to Solomon, who, as we know from Scripture, was studious of all sorts of plants, and skilful in the description and distinction of them. Here it seems to have been cultivated and to have thriven, so that the place of its origin came to be forgotten.

Notwithstanding this positive authority of Josephus, and the great probability that attends it; we are not to put it in competition with what we have been told from Scripture, as we have just now seen, that the place where it grew, and was sold to merchants, was in Gilead in Judea, more than 1730 years before Christ, or 1000 before the Queen of Sheba; so that reading the verse, nothing can be more plain than that it had been transplanted into Judea, flourished, and had become an article of Commerce in Gilead long before the period Josephus mentions: "And they sat down to eat bread, and they lifted up their eyes and looked, and behold a company of Ishmaelites came from Gilead with their camels, bearing Spicery, and Balm, and Myrrh, going to carry it down to Egypt;" Gen. xxxvii. 25. Now, the spicery, or Pepper, was certainly purchased by the Ishmaelites at the mouth of the Red Sea, where was the market for Indian goods, and at the same place they must have bought the Myrrh, for that neither grew nor grows any where else than in Sheba, or Azabo, east to cape Gaedrfan, where were the ports for India, and whence it was dispersed all over the world.

The Ishmaelites, or Arabian carriers, loaded their camels at the Mouth of the Red Sea with pepper and myrrh. For reasons not now known unto us, they went and compleated their cargo with Balsam at Gilead, so that contrary to the authority of Josephus, nothing is more certain, than 1730

years before Christ, and 1000 years before the Queen of Sheba came to Jerusalem, the Balsam-tree had been transplanted from Abyssinia into Judea, and become an article of commerce there, and the place from which it originally was brought, through length of time, combined with other reasons, came to be forgotten.

Theophrastus, Dioscorides, Pliny, Solinus, and Serapion, all say, that this Balsam came only from Judea. The words of Pliny are, "But to all other odours whatever, the Balsam is preferred, produced in no other part, but the Land of Judea, and even there in two Gardens only; both of them belonging to the King, one no more than twenty acres, the other still smaller."

At this time, I suppose, it got its name of Balsamum Judaicum, or Balm of Gilead, and thence became an article in merchandize and fiscal revenue, which probably occasioned the discouragement of bringing it any more from Arabia, whence it very probably was prohibited as contraband. We shall suppose 30 acres planted with this tree would have produced more than all the trees in Arabia do at this day. Nor does the plantation of Beder Hunein amount to much more than that quantity, for we are still to observe, that even when it had been, as it were, naturalized in Judea, and acquired a name in the country, still it bore evident marks of its being a stranger there: and its being confined to two royal gardens alone, shews it was maintained there by force and culture, and was by no means a native of the country. And this is confirmed by Strabo, who speaks of it being in the King's Garden at Jericho. This place being one of the warmest in Judea, shews likewise their apprehensions about it, so that in Judea, we may imagine it was pretty much in the state of our myrtles in England, which though cultivated in green-houses in all the rest of the Island, yet grow beautifully and luxuriantly in Devonshire and Cornwall, the western parts of it.

Diodorus Siculus says, it grew in a valley in Arabia Felix; he should have said, on a number of gentle, sloping hills in Arabia Desart, which have a very small degree of elevation above the plain, but by no means resembling a valley. This place was the scene of three bloody battles between Mahomet and his kinsmen, the Beni Koreish, who refused to be converts to his religion, or acknowledge his divine legation. These are at large described by several of the historians of that nation, with circumstances and anecdotes, as well interesting and entertaining, as elegantly told. They shew plainly that Mahomet's tribe the Beni Koreish, did not receive their fanatical manners and dispositions from Mahomet and his religion,
but

but were just as obstinate, ignorant, and sanguinary when they were Pagans, as they were afterwards when converted and became Mahometans. The last of these battles, which was decisive in Mahomet's favour, gave him the sovereignty of Mecca, and was attended with the extirpation of some of the principal families of this tribe. At this time the Balsam is supposed, by being sold in Judea; and not accessible by reason of the commotions in Arabia, to have become almost forgotten in that last part, where the trade from Abyssinia, its native country, was likewise interrupted by this innovation of religion, and by Mahomet's profanation of the Caaba, or Temple of the Sun, the ancient resort of the Sabean merchants carrying on the trade of India. This interval the impostor thought proper for a pretended miracle; he said, that from the blood of Beni Koreish slain, there had sprung up this grove of trees, from the juice of which all the true believers on this side received a cure for their wounds, however fatal they appeared, nay, some of them were revived from even death itself. Since that time it has maintained its reputation equal to that which it had in antiquity.

Prosper Alpinus says, That one Messoner an eunuch, governor of Cairo, in the year 1519, caused to bring from Arabia 40 plants, which he placed in the garden of Mattareah, where he superintended them. It was many times renewed, and has as often perished since. Bellonius says, that in his time there were ten plants at Mattareah, and he is of opinion, that in all ages they grew well in Arabia; which is not true, for those of Beder are constantly supplied with new plants so soon as the old ones decay. There were none existing at Mattareah the two several times I have visited Cairo, but there were some of the Christians still living there that remembered one plant in that garden.

There were three productions from this tree very much esteemed among the ancients. The first was called Opopalifamum, or juice of the balsam: the next was Carpobalsamum, made by the expression of the fruit when in maturity: the third was Xylobalsamum, the worst of all, it was an expression or decoction of the small new twigs, of a redish colour. These twigs are still gathered in little faggots, and sent to Venice, where I am told they are an ingredient in the Theriac, or of some sort of compound drug, made in the laboratories there: but the principal quantity of Balsam in all times was produced by an incision, as it is at this day. Concerning this, too, many fables have been invented and propagated.

Tacitus says, that this tree was so averse to iron that it trembled upon a knife being laid near it, and some pretend the

the incision should be made by ivory, glass or stone. There is no doubt but the more attention there is given to it, and the cleaner the wound is made, the better this Balsam will be. It is now, as it probably ever has been, cut by an ax, when the juice is in its strongest circulation in July, August, and the beginning of September. It is then received into a small earthen bottle, and every day's produce gathered and poured into a larger, which is kept closely corked. The Arabs Harb, a noble family of Beni Koreish, are the proprietors of it, and of Beder where it grows. It is a station of the Emir Hadje, or Pilgrims going to Mecca, half way between that city and Medina. Some books speak of a white sort brought by the caravans from Mecca, and called Balsam of Mecca, and others a Balsam called that of Judea, but all these are counterfeits or adulterations. The Balsam of Judea which I have already mentioned, was long ago lost when the troubles of that country withdrew the royal attention from it; but as late as Galen's time, it not only existed, but was growing in many places of Palestine besides Jerico, and there is no doubt but it is now totally lost there.

When Sultan Selim made the conquest of Egypt and Arabia in 1516, three pounds was then the tribute ordered to be sent to Constantinople yearly, and this proportion is kept up to this day. The remainder is sold or farmed out to some merchants, who to increase the quantity, adulterate it with oil of olives and wax, and several other mixtures, consulting only the agreement of colour, without considering the aptitude of mixing; formerly we were told it was done by art, but nothing is easier detected than this fraud now.

The Opobalsamum or juice flowing from the Balsam-tree, at first when it is received into the bottle, from the wound from whence it issues, is of a light, yellow colour. Apparently turbid, in which there is a whitish cast, which I apprehend are the globules of air that pervade the whole of it in its first state of fermentation; it then appears very light upon shaking. As it settles and cools, it turns clear, and loses that milkiness which it first had when flowing from the tree into the bottle. It then is the colour of honey, and appears more fixed and heavy than at first. After being kept for years, it grows a much deeper yellow, and of the colour of gold. I have some of it which I got from the Cadi of Medina, in 1768; it is now still deeper in colour, full as much so as the yellowest honey. It is perfectly fluid, and has lost very little either of its taste, smell, or weight. The smell at first is violent and strongly pungent, giving a sensation to the brain like to that of volatile salts when rashly drawn up by an incautious person. This lasts in proportion

to

to its freshness, for being neglected, and the bottle uncorked, it quickly loses this quality, as it probably will at last by age, whatever care is taken of it.

In its pure and fresh state it dissolves easily in water. If dropt on a woollen cloth, it will wash out easily, and leaves no stain. It is of an acid, rough, pungent taste, is used by the Arabs in all complaints of the stomach and bowels, is reckoned a powerful antileptic, and of use in preventing any infection of the plague. These qualities it now enjoys, in all probability, in common with the various balsams we have received from America, such as the Balsam of Tolu, of Peru, and the rest; but it is always used, and in particular esteemed as a cosmetic: as such it has kept up its reputation in the East to this very day. The manner of applying it is this; they first go into the tepid bath till the pores are sufficiently open, they then anoint themselves with a small quantity, and as much as the vessels will absorb; never-tiring youth and beauty are said to be the consequences of this. The purchase is easy enough. I do not hear that it ever has been thought restorative after the loss of either.

I had two very fine trees brought from Beder Hunein; the first by the Cadi of Medina at Yambo; the second at Jadda, by order of Yousef Kabil, Vizir or Minister of the Sheriffe of Mecca; the tree was five feet two inches high, from where the red root begins, or which was buried in the earth, to where it divides itself first into branches. The trunk at thickest was about five inches diameter, the wood light and open, and incapable of polishing, covered with a smooth bark of bluish white; a part of the bark is of a reddish brown. It flattens at top like trees that are exposed to snow blasts, or sea air, which gives it a stunted appearance. It is remarkable for a penury of leaves. The flowers are like that of the Acacia tree, white and round, only that three hang upon three filaments or stalks, where the Acacia has but one. Two of these flowers fall off and leave a single fruit; the branches that bear this are the shoots of the present year; they are of a reddish colour, and tougher than the old wood; it is these that are cut off and put into little faggots, and sent to Venice for the Theriac, when bruised or drawn by fire, and formerly these made the Xylobalsamum."

[Bruce's Travels, Vol. V.]

An

An Account of the EARTHQUAKES in ITALY.

[*Continued from page 90.*]

THE town of Monteleone, antiently Vibo Valentia, is beautifully situate on a hill, overlooking the sea, and the rich plains before-mentioned, bounded by the Appenines, and crowned by Alpramonte, the highest of them all, interspersed with towns and villages, which, alas! are no more than heaps of ruins. The town of Monteleone suffered little by the first shocks of the earthquake; but was greatly damaged by that of the 28th of March, (though only twelve lives were lost) and all the inhabitants are reduced to live in barracks, many of which are well constructed with either planks or reeds, covered with plaister on the outside.

All agreed here, that every shock of the earthquake seemed to come with a rumbling noise from the westward, beginning usually with the horizontal motion, and ending with the vorticoſe, which is the motion that has ruined most of the buildings in this province. The same observation I found to be a general one throughout this province. I found it a general observation also, that before a shock of an earthquake, the clouds seemed to be fixed and motionless; and that, immediately after a heavy shower of rain, a shock quickly followed. I spoke with many here, and elsewhere, who were thrown down by the violence of some of the shocks; and several peasants in the country told me, that the motion of the earth was so violent, that the heads of the largest trees almost touched the ground from side to side; that, during a shock, oxen and horſes extended their legs wide aſunder, not to be thrown down; and that they gave evident signs of being sensible of the approach of each shock. I myself observed, that in the parts that have suffered most by the earthquakes, the braying of an aſs, the neighing of a horſe, or the cackling of a gooſe, always drove people out of their barracks, and was the occasion of many Paternoſters and Ave-Marias being repeated in expectation of a shock.

From Monteleone I deſcended into the plain, having paſſed through many towns and villages, which had been more or leſs ruined, according to their vicinity to the plain. The town of Mileio, ſituated in the bottom, I ſaw was totally deſtroyed, and not a houſe ſtanding. At ſome diſtance I ſaw Soranio and the noble Dominican Convent a heap of ruins: but as my object was not to viſit ruins, but the greater phænomena produced by earthquakes, I went on to Roſarno. I muſt, however, firſt mention the moſt remarkable inſtance I met with of animals being able to live long without food, of which there have been many examples during theſe preſent earthquakes.

earthquakes. At Soriano two fattened hogs, that had remained buried under a heap of ruins, were taken out alive the forty-second day; they were lean and weak, but soon recovered. One of his Sicilian Majesty's engineers, who was present at the taking them out, gave me this information.

It was evident to me, in this day's journey, that all habitations situated on high grounds, the soil of which is a gritty sand stone, somewhat like a granite, but without the consistence, had suffered less than those situated on the plain, which are universally levelled to the ground. The soil of the plain is a sandy clay, white, red, or brown; but the white prevails most, and is full of marine shells, particularly scollops-shells. This valley of clay is intersected in many places by rivers and torrents coming from the mountains, which have produced wide and deep ravines all over the country. Soon after we had passed through the ruined town of St. Pietro, we had a distant view of Sicily, and the summit of Mount-Ætna, which smoked considerably. Just before we arrived at Rosarno, near a ford of the River Mamella, we passed over a swampy plain, in many parts of which I was shewn some hollows in the earth, of the shape of an inverted cone; they were covered with sand, as was the soil near them. I was told, that during the earthquake of the 5th of February, from each of these spots a fountain of water mixed with sand, had been driven up to a considerable height. I spoke to a peasant here, who was present, and was covered with the water and sand; but he assured me it was not hot, as had been represented. Before this appearance, he said, the river was dry, but soon after returned and overflowed its banks. I afterwards found, that the same phænomenon had been constant with respect to all the other rivers in the plain during the formidable shock of the 5th of February. I think this phænomenon is easily explained, by supposing the first impulse of the earthquake to have come from the bottom upwards, which all the inhabitants of the plain attest to be fact; the surface of the plain suddenly arising, the rivers, which are not deep, would naturally disappear, and the plain, returning with violence to its former level, the rivers must naturally have returned, and overflowed, at the same time that the sudden depression of the boggy grounds would as naturally force out the water that lay hid under their surface. I observed in the other parts where this phænomenon had been exhibited, that the ground was always low and rushy.

Between this place and Rosarno we passed the river Messina, or Metauro, which is near the town above-mentioned, on a strong timber bridge, seven hundred palms long, which

VOL. XVII. March, 1794.

had

U

had been lately built by the Duke of Monteleone. From the cracks made on the banks and in the bed of the river by the earthquake, it was quite separated in one part, and the level on which the piers were placed having been variously altered, the bridge has taken an undulated form, and the rail on each side is curiously scolloped; but the parts that were separated having been joined again, it is now passable: the Duke's bridgeman told me also, that at the moment of the earthquake this great river was perfectly dry for some seconds, and then returned with violence and overflowed, and that the bridge undulated in a most extraordinary manner. When I mention the earthquake in the plain, it must be always understood the first shock on the 5th of February, which was by far the most terrible, and was the one that did the whole mischief in the plain, without having given any previous notice. The town of Rosarno, with the Duke of Monteleone's palace there, was entirely ruined; but the walls remained about six feet high, and are now sitting up as barracks. The mortality here did not much exceed 200 out of near 3000. It had been remarked at Rosarno, (and the same remark has been constantly repeated to me in every ruined town that I have visited) that the male dead were generally found under the ruins in the attitude of struggling against the danger; but that the female attitude was usually with hands clasped over their heads, as giving themselves up to despair, unless they had children near them, in which case they always were found clasping the children in their arms, or in some attitude which indicated their anxious care to protect them—a strong instance of the maternal tenderness of the sex! The only building that remained unhurt at Rosarno was a strong built town gaol, in which were three notorious villains, who would probably have lost their lives had they been at liberty. After having dined in a barrack, the owner of which had lost five of his family by the earthquake, I proceeded to Laureana, often crossing the wide extended bed of the river Metauro.

The environs of Laureana, which stands on an elevation, is the garden of Eden itself; nothing I ever saw can be compared to it. The town is considerable; but as the earthquake did not come on suddenly, as in the plain, not a life was lost there. I lodged in the barracks of a sensible gentleman of Mileto, Don Domenico Acquanetta, who is a principal proprietor of this town. He attended me the next day to the two tenements, called the Macini and Vaticano, mentioned in the former part of this letter, and which were said to have changed their situation by the earthquake. The fact is true, and easily accounted for. These tenements were situated

Situated in a valley surrounded by high grounds; and the surface of the earth, which has been removed, had been probably long undermined by little rivulets, which came from the mountains, and now are in full view on the bare spot the tenements had deserted. These rivulets had a sufficiently rapid course down the valley, to prove it's not being a perfect level, as was represented. I suppose the earthquake to have opened some depositories of rain-water in the clay hills which surround the valley, which water, mixed with the loose soil, taking it's course suddenly through the undermined surface lifting it up with the large olive and mulberry trees; and a thatched cottage, floated the entire piece of ground, with all it's vegetation, about a mile down the valley, where it now stands, with most of the trees erect. These two tenements may be about a mile long, and half a mile broad. I was shewn several deep cracks in this neighbourhood, not one above a foot in breadth; but which, I was credibly assured, had opened wide during the earthquake, and swallowed up an ox, and near an hundred goats. In the valley above-mentioned I saw the same sort of hollows in the form of inverted cones, out of which, I was assured, that hot-water and sand had been emitted with violence during the earthquakes, as at Rosarno; but I could not find any one who could positively affirm that the water had been really hot, although the reports which government received affirm it. Some of the sand thrown out here with the water has a ferruginous appearance, and seems to have been acted upon by fire. I was told that it had also, when fresh, a strong smell of sulphur, but I could not perceive it.

From hence I went through the same delightful country to the town of Polistene. To pass through so rich a country, and not see a single house standing on it, is most melancholy indeed! Wherever a house stood, there you see a heap of ruins, and a poor barrack, with two or three miserable mourning figures sitting at the door, and here and there a maimed man, woman, or child, crawling upon crutches. Instead of a town, you see a confused heap of ruins, and round about them numbers of poor huts or barracks, and a larger one to serve as a church, with the church bells hanging upon a sort of low gibbet; every inhabitant with a doleful countenance, and wearing some token of having lost a parent.

I travelled four days in the plain, in the midst of such misery as cannot be described. The force of the earthquake was so great there, that all the inhabitants of the towns were buried either alive or dead under the ruins of their houses in an instant. The town of Polistene was large, but ill situated

U a

between

between two rivers, subject to overflow : 2100 out of about 6000 lost their lives here the fatal 5th of February. The Marquis St. Giorgia, the Baron of this Country, whom I found here, was well employed in assisting his tenants. He had caused the streets of his ruined town to be cleared of rubbish, and had erected barracks on a healthy spot near it, for the remainder of his subjects, and on a good plan. This prince's activity and generosity is most praise-worthy ; and, as far as I have seen hitherto, he is without a rival. I observed, that the town of St. Giorgia, on a hill about two miles from Polistene, though rendered uninhabitable, was by no means levelled like the towns in the plain. There was a nunnery at Polistene : being curious to see the nuns that had escaped, I asked the Marquis to shew me their barracks ; but, it seems, only one out of twenty-three had been dug out of her cell alive, and she was fourscore years of age. After having dined with the Marquis in his barrack, near the ruins of his very magnificent palace, I went through a fine wood of olive, and another of chefnut-trees, to Casal Nuovo, and was shewn the spot on which stood the house of my unfortunate friend the Princess Grace Grimaldi : who, with more than four thousand of her subjects, lost her life by the sudden explosion of the 5th of February, that reduced this town to atoms. I was told by some here, who had been dug out of the ruins, that they felt their houses fairly lifted up, without having had the least previous notice. In other towns some walls and parts of houses are standing : but here you neither distinguish streets nor houses ; all lie in one confused heap of ruins. An inhabitant of Casal Nuovo told me he was on a hill at the moment of the earthquake, overlooking the plain ; when, feeling the shock, and turning towards the plain, instead of the town, he saw in the place of it a thick cloud of white dust like smoke, the natural effect of the crushing of the buildings, and the mortar flying off.

From hence I went through the towns of Castellace and Milicusco (both in the same condition as Casal Nuovo) to Terra Nuova, situated in the same lovely plain, between two rivers, which with the torrents from the mountains, have, in the course of ages, cut deep and wide chasms in the soft sandy clay soil, of which the whole plain is composed. At Terra Nuova the ravine or chasm is not less than 500 feet deep, and three quarters of a mile broad. What causes a confusion in all the accounts of the phænomena produced by this earthquake in the plain, is the not having sufficiently explained the nature of the soil and situation. They tell you, that a town has been thrown a mile from the place where it stood, without mentioning a word of a ravine ; that woods and

cont.

corn-fields have been removed in the same manner: when in truth, it is but upon a large scale, what we see every day upon a smaller, when pieces of the sides of hollow ways, having been undermined by rain waters, are detached into the bottom by their own weight. Here, from the great depth of the ravine, and the violent motion of the earth, two huge portions of the earth, on which a great part of the town stood, consisting of some hundreds of houses, were detached into the ravine, and nearly across it, about half a mile from the place where they stood; and, what is most extraordinary, several of the inhabitants of those houses, who had taken this singular leap in them, were nevertheless dug out alive, and some unhurt. I spoke to one myself who had taken this extraordinary journey in his house, with his wife and a maid servant: neither he nor his maid-servant were hurt: but he told me his wife had been a little hurt, but was now nearly recovered. I happened to ask him, what hurt his wife had received: his answer, though of a very serious nature, will nevertheless I am sure, make you smile, Sir, as it did me. He said, she had both her legs and one arm broken; and that she had a fracture on her skull, so that the brain was visible. It appears to me, that the Calabresi have more firmness than the Neapolitans; and they really seem to bear their present excessive misfortune with a true philosophic patience. Of 1600 inhabitants at Terra Nuova, only 400 escaped alive. My guide there, who was a priest and physician, had been shut up in the ruins of his house by the first shock of the earthquake, and was blown out of it, and delivered by the succeeding shock, which followed the first immediately. There are many well-attested instances of the same having happened else where in Calabria.

In other parts of the plain, situated near the ravine, and near the town of Terra Nuova, I saw many acres of land with trees and corn-fields that had been detached into the ravine, and often without having been overturned, so that the trees and crops were growing as well as if they had been planted there. Other such pieces were lying in the bottom, in an inclined situation, and others again that had been quite overturned. In one place, two of these immense pieces of land having been detached opposite to one another, had filled the valley, and stopped the course of the river, the waters of which were forming a great lake; and this is the true state of what the accounts mention of mountains that had walked, and joined together, stopped the course of the river, and formed a lake. At the moment of the earthquake the river disappeared here as at Rosarno, and, returning soon after, overflowed the bottom of the ravine about three feet in depth,

so

so that the poor people who had been thrown with their houses into the ravine from the top of it, and had escaped with broken bones, were now in danger of being drowned. I was assured, that the water was sal, like that of the sea; but this circumstance seems to want confirmation.

[*To be continued.*]

A remarkable Dream of Dr. DODDRIDGE; preserved by the Rev. SAMUEL CLARKE, son of the late Dr. CLARKE, of St. Alban's. Mr. CLARKE relates the Narrative in the following manner:

THE Doctor and my Father had been conversing together, one evening, on the nature of the separate state, and the probability that the scenes in which the soul would enter, upon its leaving the body, would bear some resemblance to those with which it had been conversant while on earth, that it might by degrees be prepared for the more sublime happiness of the heavenly World. This, and other conversation, probably gave rise to the following dream:

The Doctor imagined himself dangerously ill at a friend's house in London: and after lying in this state for some time, he thought his soul left the body, and took its flight in some kind of fine vehicle (which though very different from the body it had just quitted) was still material. He pursued his course till he was at some distance from the city, when turning back, and reviewing the town, he could not forbear saying to himself, "How trifling and how vain do these affairs, in which the inhabitants of this place are so eagerly employed, appear to me, a separate spirit." At length, as he was continuing his progress, and though without any certain director, yet easy and happy in the thoughts of the universal Providence and Government of God, which extends alike to all states and worlds; he was met by one who told him he was sent to conduct him to the place appointed for his abode; from hence he concluded that it could be no other than an angel, tho' (as I remember) he appeared under the form of an elderly man. They went accordingly together till they came in sight of a spacious building, which had the air of a palace; upon enquiring what it was, his guide told him it was the place assigned for his residence at present; upon which the Doctor observed, that he remembered to have read while on earth, That eye hath not seen, nor ear heard, nor heart conceived, what God hath laid up for his servants: whereas, he could easily have conceived an idea of such a building as this, from others he had seen, though,

though, he acknowledged they were greatly inferior to this in elegance. The answer his guide made him was plainly suggested by the conversation of the evening before; it was, that the scene first presented was contrived on purpose, to bear a near resemblance of those he had been accustomed to on earth, that his mind might be more easily and gradually prepared for those glories that would open upon him in eternity; and which would at first have quite dazzled and overpowered him.

By this time they were come up to the palace, and his guide led him through a kind of saloon into the inner parlour. The first remarkable thing he saw, was a golden cup, that stood upon the table, on which was embossed a figure of a vine and a cluster of grapes. He asked his guide the meaning of this, who told him, it was the cup in which the Saviour drank new wine with his disciples in his kingdom; and that the figures carved on it were intended to signify the union between Christ and his people; implying that the grapes derive all their beauty and flavour from the vine, so the saints, even in a state of glory, were indebted for their establishment and happiness, to their union with their Head, in whom they were all compleat: while they were thus conversing, he heard a tap at the door, and was informed by the angel, that it was the signal of his Lord's approach, and was intended to prepare him for the interview. Accordingly, in a short time, he thought, our Saviour entered the room, and upon his casting himself at his feet, he graciously raised him up, and with a look of inexpressible complacency, assured him of his favour, and his kind acceptance of his faithful services; and as a token of his peculiar regard, and the intimate friendship he intended to honour him with, he took the cup, and after drinking of it himself, gave it into his hand. The Doctor would have declined it at first, as too great an honour, but his Lord replied, as to Peter in relation to washing his feet, If thou drink not with me, thou has no part in me. This scene he observed, filled him with such a transport of gratitude, love, and admiration, that he was ready to sink under it. His Master seemed sensible of it, and told him, he must leave him for the present, but it would not be long before he repeated his visit; and in the mean time he would find enough to employ his thoughts, in reflecting on what had passed, and contemplating the objects around him. As soon as his Lord had retired, and his mind was a little composed, he observed the room was hung round with pictures, and upon examining them more attentively, he discovered, to his great surprise, that they contained the history of his own life. The most remarkable scenes he had passed through, being there

there represented in a most lively manner. It may easily be imagined how much this would affect his mind; the many temptations and trials he had been exposed to, and the signal instances of the divine goodness towards him in the different periods of his life, which by this means were all presented at once to his view, excited the strongest emotions of gratitude, especially when he reflected that he was now out of the reach of any future distress; and that all the purposes of divine love and mercy towards him were happily accomplished. The ecstasy of joy and thankfulness, into which these reflections threw him, was so great that it awoke him out of his sleep. But for some considerable time after he awoke, the impressions continued so lively, that tears of joy flowed down his cheeks; and he said, that he never on any occasion remembered to have felt sentiments of devotion, love and gratitude, equally strong.

~~~~~

### LETTERS FROM MR. ABRAHAM JOHN BISHOP.

#### No. I.

Dear Brother, Halifax, Nova Scotia, Aug. 31, 1791.

**I** Hope you received the few lines I sent you from the Downs, on the 10th of July, informing you that we were proceeding on our voyage to America. On the 28th, we carried away our main-top mast, and main-top-gallant; but, blessed be the LORD, we received no other damage. On the 30th, we arrived here.

I am at a loss to express my gratitude to the Father of Mercies for his tender care over me. His Blessing follows me every where, and he with-holds no good thing from me. He was graciously pleased to give me favour with the people on board the vessel, so that they permitted me to exhort, and preach; and likewise to reprove them, when necessary. How far my poor labours have been blessed to their souls, will be made evident at the great day. I found much love to them all, and liberty when I preached to them.

On my arrival at Halifax, I was kindly received by the Brethren, especially by Mr. Machinton, who requested me to make his house my home. He has the cause of GOD much at heart. He proposes going with me into the country, and introducing me among the French settlers. How great is the Lord's goodness to them that put their trust in him. He makes the way plain before me, and inclines the hearts of men to help me in my difficulties. I am sorry I ever mistrusted His faithfulness and mercy. At present, I find my

my soul happy in GOD; and my whole desire is to do and suffer his blessed Will. The trials I experienced when at Sea, have been salutary; and my faith is strengthened by the exercises I have gone through.

I waited upon the Lieutenant Governor, with my Letter from the Secretary, who received me very courteously; he commended much the errand I was come upon, and offered me his service. He said I might be ordained here, if I pleased. But upon consulting with my friends, I was informed, that my labours would be more useful to remain as I was, that the credentials I brought with me, were sufficient, and it would be far the best to enjoy my liberty, and not be tied by the forms of the church.

Give my most affectionate Love to the Brethren in London. I have not forgotten their kindness to me. May you go on unanimously in the work of our common Lord and Master. May we bear a faithful and undaunted testimony to Him before all men, that when we finish our course on earth we may reign with him for ever. I remain, with earnest wishes for your spiritual prosperity, your affectionate Brother,

ABRAHAM J. BISHOP.

No. II.

My dear Brother,

St. John's, Nov. 1, 1791.

I Left Halifax on the 17th of September, and arrived in this city on the 24th. The poor people received me joyfully, and soon procured a good place to preach in. I have continued to labour among them, and likewise up the River St. John's, about fourteen miles from this place. The LORD is pleased to bless my labours amongst them; and crowned our assemblies with his gracious presence. I have joined a small Society up the River, consisting of fourteen members; and another here of twenty Whites, and about twenty-four Blacks. Most of the Blacks were awakened under the Ministry of one of their own colour, who has been with them for some time. I have wrote to Dr. Coke to send two English Preachers to relieve me in the spring, that I may proceed farther into the Country, I hope it will not be very difficult to find two Preachers, whose love to precious souls, and the blessed Redeemer's Kingdom, will prevail with them to put their lives in their hands, and come over to my help; especially as the way is clear, and the door open. We make a public collection weekly, to assist in defraying

VOL. XVII. March, 1794.

the

X

the expences. One of the Preachers will be wanted at St. Hene's about ninety miles from St. John's. Many persons, from various parts of the country, importune me, with the greatest earnestness, to visit them, whom I am obliged to refuse, at the present, for want of time; as I have so much work on my hands.

I remain, &c.

ABRAHAM J. BISHOP.

No. III.

Dear Brother,

St. John's, April 1, 1792.

**H**AVING a few moments to spare, I take the opportunity of giving you an account of the glorious work which the LORD is carrying on in this part of the World. From this place to St. Hene's, about two hundred souls have been converted, within the last six months: a considerable number are under divine convictions, seeking the LORD in truth and sincerity; and whom, I trust, will soon enter into liberty. I have never seen such a work before. The Society in St. John's are increased to eighty; above half of them have found peace with GOD. They have purchased a Church ready furnished with a pulpit and galleries, and the people continue to attend diligently. But I need help, for my body is very weak, and the work is great, both here and up the River.

I have been twice up the River, and they are very solicitous for my return; but I cannot leave this place till a Preacher relieves me. The LORD has raised up and prepared several of our members to exhort, and call sinners to repentance, and they have been useful among the people. A young man, in particular, who has been converted about three months, is very helpful to me; and I doubt not, if he keeps humble, but he will be useful to the Church. Mr. Black from Halifax, paid me a visit in November last, and took the charge of the Society while I went up the River; but some malicious persons hindered him from preaching, because he had not a license from the Governour. On my return, I found he was gone back to Halifax, but he has promised to re-visit us in the spring. When he comes, I purpose preaching in other parts of the Province where I have not yet been.

I hope the Reformation in this Province will be general. The experience of the young converts is truly wonderful. Children of ten, twelve, and fifteen years of age, rejoicing  
in

in a sin-pardoning God. And some persons of above sixty years old, are snatched from the pit of destruction, and turned from the error of their ways to the living God. This is the Lord's doing, and it is marvellous in our eyes. O what shall we render unto the Lord for his great benefits? He has looked upon our low estate; glory be to his holy Name.

I hope the Conference will send us help;—Men filled with faith, and the fruits thereof;—whose hearts glow with love to precious souls, and who think nothing too near, or dear, to win them to Jesus.

For my own part I can say, Goodness and Mercy have followed me all my days. I am a wonder to myself. I desire to lie low in the dust before the Lord; and to walk humbly in his sight. I ought to love much, for much has been done for me. The Lord is good, and that I know right well.

I remain, &c.

ABRAHAM J. BISHOP.

No. IV.

My dear Brother,

Grenada, April 19, 1793.

I Am now enabled, through the mercy of God, to give you some account of the Prosperity of the work in this Island. Soon after you left us, we had the place for public Worship, properly fitted up, and a number of hearers have diligently attended the Word. The Lord has graciously poured out his Spirit upon the people. Some have been under great convictions, which happily terminated in a thorough change of heart and life: and others are anxiously enquiring, "What shall we do to be saved." The Work began upon Hospital-Hill, Feb. 9th. In order to disturb us, the enemy endeavoured to stir up his servants; but the power of divine Truth prevailed. An officer who has a command in the Black Troops, hindered me from preaching in the Barracks, as usual; one of his men was in such distress on account of his sins that he went out alone to pray, and the Lord set his soul at liberty, and filled him with peace and joy: He ran immediately to his comrades, and acquainted them. His officer perceived that something was the matter with him, and enquiring into the cause, the poor simple man told him, "That he had found the Lord." The brutal officer took a whip, and beat him, declaring, "*That he would whip him till he said he loved the Devil!*" But the dear man refused to comply with the horrible command of the petty tyrant. And notwithstanding the officer forbade the man



to go any more to the preaching, he and his comrades attend constantly.

We have great cause to praise the Lord for his goodness. Our Society is increased to about eighty; and the congregations are large. The prejudices of the people are wearing away. I have been through the town, begging assistance from the gentlemen and others, to purchase the house where we preach, in which I have happily succeeded; and we have now thrown all the apartments into one, and have made it a convenient preaching-house, which will contain about 400 people. All our dear friends have helped us liberally, and we hope in a year's time to clear all the debt. Mr. D. continues very affectionate; and at his request, I have lectured several times in his church.

I intend to labour in this circuit till I am released by an English Preacher from the Conference, and then to go forward to other places, where I have invitations. Mr. D. joins me, in requesting the Conference to send a Preacher as soon as possible. There is a great door opened in this Island, especially among the English. Both the French and English in the country estates, are entirely destitute of any one to instruct them; and we have no popish priest to interrupt us, as in the town. As I can speak both languages, it would be well for me to be in the country. I do not know any place, where, I believe, I could be more in the way of duty than here; though I must acknowledge, the great wickedness and dissipation of the people, have given me many a heart-sinking moment. It is impossible to express the weight I feel, at times, on my mind, on account of the greatness of the work. I long for the conversion of the poor heathen. With regard to my trials, I humbly trust, through Grace they will all work together for my everlasting welfare.

Then I shall with my Saviour dwell,  
 In joys, beyond what tongue can tell,  
 On that immortal shore;  
 JESUS, my Friend, will be my joy,  
 His Praises be my sweet employ,  
 And part from him no more.

We had a blessed Love Feast on the Sunday after Easter:  
 Many spoke freely of the Lord's Dealings with their Souls.

I am, &c.

ABRAHAM J. BISHOP.

POETRY.

## P O E T R Y.

From Mr. COWPER'S TIME-PIECE.

*Peace among the Nations recommended on the ground of their common fellowship in sorrow.—Prodigies enumerated.—Sicilian Earthquakes.—Man rendered obnoxious to these calamities by sin.—God the Agent in them.—The Philosophy that stops at secondary causes, reproved.*

SURE there is need of social intercourse,  
 Benevolence, and peace, and mutual aid,  
 Between the nations, in a World that seems  
 To toll the death-bell of its own decease,  
 And by the voice of all its elements  
 To preach the general doom\*. When were the winds  
 Let slip with such a warrant to destroy;  
 When did the waves so haughtily o'erleap  
 Their ancient barriers, deluging the dry?  
 Fires from beneath, and meteors † from above,  
 Portentous, unexampled, unexplained,  
 Have kindled beacons in the skies, and the old  
 And crazy earth has had her shaking fits  
 More frequent, and forgone her usual rest.  
 Is it a time to wrangle, when the props  
 And pillars of our Planet seem to fail,  
 And nature ‡ with a dim and sickly eye  
 To wait the close of all? But grant her end  
 More distant, and that prophecy demands  
 A longer respite, unaccomplish'd yet:  
 Still they are frowning signals, and bespeak  
 Displeasure in his breast who smites the earth  
 Or heals it, makes it languish or rejoice.  
 And 'tis but seemly, that where all deserve  
 And stand expos'd by common peccancy  
 To what no few have felt, there should be peace,  
 And brethren in calamity should love.

Alas for Sicily! rude fragments now  
 Lie scatter'd where the shapely column stood,  
 Her palaces are dust: In all her streets  
 The voice of singing and the sprightly chord  
 Are silent. Revelry and dance and show

\* Alluding to the calamities at Jamaica.

† August 18, 1783.

‡ Alluding to the fog that covered both Europe and Asia during the whole summer of 1783.

Suffe

Suffer a Syncope and solemn pause,  
 While GOD performs upon the trembling stage  
 Of his own works, his dreadful part alone.  
 How does the earth receive him?—With what signs  
 Of gratulation and delight, her King?  
 Pours she not all her choicest fruits abroad,  
 Her sweetest flowers, her aromatic gums,  
 Disclosing paradise where'er he treads?  
 She quakes at his approach. Her hollow womb  
 Conceiving thunders, through a thousand deeps  
 And fiery caverns roars beneath his foot.  
 The hills move lightly and the mountains smoke,  
 For he has touch'd them. From the' extremest point  
 Of elevation down into the' abyfs,  
 His wrath is busy and his frown is felt.  
 The rocks fall headlong and the vallies rise,  
 The rivers die into offensive pools,  
 And, charged with putrid verdure, breath a gross  
 And mortal nuisance into all the air.  
 What solid was, by transformation strange  
 Grows fluid, and the fixt and rooted earth  
 Tormented into billows heaves and swells,  
 Or with vortiginous and hideous whirl  
 Sucks down its prey insatiable! Immense  
 The tumult and the overflow, the pangs  
 And agonies of human and of brute  
 Multitudes, fugitive on every side,  
 And fugitive in vain. The sylvan scene  
 Migrates uplifted, and with all its soil  
 Alighting in far distant fields, finds out  
 A new possessor, and survives the change.†  
 Ocean has caught the frenzy, and upwrought  
 To an enormous and overbearing height,  
 Not by a mighty wind, but by that voice  
 Which winds and waves obey, invades the shore  
 Resistless. Never such a sudden flood,  
 Upridged so high, and sent on such a charge,  
 Possess'd an inland scene. Where now the throng  
 That press'd the beach, and hasty to depart  
 Look'd to the sea for safety? They are gone,  
 Gone with the reflux wave into the deep,  
 A Prince with half his people.\* Ancient towers,  
 And roofs embattled high, the gloomy scenes  
 Where beauty oft and letter'd worth consume  
 Life in the unproductive shades of death,  
 Fall prone; the pale inhabitants come forth,

† See page 155.

\* The Prince of Scilla, pa. 86.

And, happy in their unforeseen release  
 From all the rigors of restraint, enjoy  
 The terrors of the day that sets them free.  
 Who then that has thee, would not hold thee fast  
 Freedom! whom they that lose thee, so regret,  
 That even a judgment making way for thee,  
 Seems in their eyes, a mercy, for thy sake.

Such evil sin hath wrought; and such a flame  
 Kindled in Heaven, that it burns down to earth,  
 And in the furious inquest that it makes  
 On God's behalf, lays waste his fairest works.  
 The very elements, though each be meant  
 The minister of man, to serve his wants,  
 Conspire against him. With his breath, he draws  
 A plague into his blood. And cannot use  
 Life's necessary means, but he must die.  
 Storms rise to overwhelm him; or if stormy winds  
 Rise not, the waters of the deep shall rise,  
 And needing none assistance of the storm,  
 Shall roll themselves ashore, and reach him there.  
 The earth shall shake him out of all his holds,  
 Or make his house his grave. Nor so content,  
 Shall counterfeit the motions of the flood,  
 And drown him in her dry and dusty gulphs.

What then—were they the wicked above all,  
 And we the righteous, whose fast-anchor'd isle  
 Moved not, while their's was rock'd like a light skiff,  
 The sport of every wave? No: none are clear,  
 And none than we more guilty. But where all  
 Stand chargeable with guilt, and to the shafts  
 Of wrath obnoxious, God may chuse his mark:  
 May punish, if he please, the less, to warn  
 The more malignant. If he spar'd not them,  
 Tremble and be amazed at thine escape  
 Far guiltier England, lest he spare not thee.

Happy the man who sees a God employed  
 In all the good and ill that checquer life!  
 Resolving all events, with their effects  
 And manifold results, into the will  
 And arbitration wise of the Supreme.  
 Did not his eye rule all things, and intend  
 The least of our concerns (since from the least  
 The greatest oft originate), could chance  
 Find place in his dominion, or dispose  
 One lawless particle to thwart his plan,  
 Then GOD might be surprized, and unforeseen

Contingence

Contingence might alarm him, and disturb  
 The smooth and equal course of his affairs,  
 This truth, philosophy, though eagle-eyed  
 In nature's tendencies, oft overlooks,  
 And, having found his instruments, forgets  
 Or disregards, or more presumptuous still  
 Denies the power that wields it. God proclaims  
 His hot displeasure against foolish men  
 That live an atheist life : involves the Heaven  
 In Tempests, quits his grasp upon the Winds  
 And gives them all their fury : bids a Plague  
 Kindle a fiery boil upon the skin,  
 And putrify the breath of blooming health.  
 He calls for famine, and the meagre fiend  
 Blows mildew from between his shrivel'd lips,  
 And taints the golden ear. He springs his mines,  
 And desolates a nation at a blast.  
 Forth steps the spruce philosopher, and tells  
 Of homogeneal and discordant springs  
 And principles ; of causes how they work  
 By necessary laws their sure effects,  
 Of action and re-action. He has found  
 The source of the disease that nature feels,  
 And bids the world take heart and banish fear.  
 Thou fool ! will thy discov'ry of the cause  
 Suspend the effect or heal it ? Has not God  
 Still wrought by means since first he made the world,  
 And did he not of old employ his means  
 To drown it ? What is his creation less  
 Than a capacious reservoir of means  
 Form'd for his use, and ready at his will ?  
 Go, dress thine eyes with eye-salve, ask of him,  
 Or ask of whomsoever he has taught,  
 And learn, though late, the genuine Cause of ALL.



CHRISTIAN REGISTER

ARMINIAN MAGAZINE.



*Engraved by W. B. Phillips*

MR JONATHAN CROWTHER,

Aged 32:

*Preacher of the Gospel.*

T H E

# Arminian Magazine,

For A P R I L 1794.



The JOURNAL of Mr. FREEBORN GARRETSON.

[Continued from page 119.]

**I**N September 1777, I travelled in Roanoak Circuit, North Carolina. The cruelties which the poor Negroes suffered affected me greatly. I endeavoured frequently to inculcate the doctrine of Freedom, in a private way, which procured me the displeasure of some interested persons. I set apart times to preach to the Blacks, and adapted my discourses to their capacity; these were refreshing seasons from the presence of the LORD: Often were their fable faces overflowed with penitential tears, while their hands of faith were stretched out to embrace Salvation through Jesus Christ. Their captivity and sufferings were sanctified and drove them to the Friend of sinners; many of them were exceedingly happy through the manifestations of pardoning mercy.

I was fully persuaded that Christian Perfection was attainable in this life, and contended for it both in public and private. But at this time the LORD discovered more fully to me, all the secret corruptions of my heart; I expected, in a few moments, to be in Eternity, and had such a sight of the purity of GOD, of Heaven, and of the divine Law, that I was humbled to the very dust. I had no expectation of entering into Heaven, without a greater likeness to my adorable Redeemer; and the continual cry of my soul was, "LORD, save me from inbred sin." For more than a week, this earnest struggle continued. If my appointments had not been made, I am apprehensive I should have declined preaching, till the Blood of Christ had cleansed me from all filthiness. The enemy strove hard to rob me of the consciousness of pardoning Love, and at times I was brought very low; but through Grace, I retained the witness of my Justification.

One day I went to my appointment, and while the people were assembling, I withdrew at a distance from the house and wrestled with the LORD. I thought I could not meet the people, unless I was fully cleansed from all inward sin. After

VOL. XVII. April, 1794.

Y



the congregation had waited a considerable time, I returned to the house; but my struggle seemed to be at a height; I intended to pray with the congregation and then dismiss them. However, after prayer, this text occurred to my mind, "Blessed are the pure in heart, for they shall see God." The LORD gave me uncommon liberty while I described; 1. The impurity of the heart; 2. How it is to be purified; 3. The happy consequences following. While I was speaking of the travail of the soul for purity, all my inward distress vanished away, and I found myself unspcakably happy. I am conscious that the LORD deepened his work in my soul, but I did not embrace the witness of the Spirit; however, I found daily, an abundance of divine peace and joy. From this time I preached the Doctrine of Christian Perfection more than ever. The plan seemed as plain to me as the noon-day sun; many of the children of GOD were convinced of the necessity of it, and some were brought into perfect liberty.

The Work of the LORD prospered in the circuit, notwithstanding some were stirred up to persecute. One day, a very wicked man came into the house where I was preaching. He supposed my discourse pointed at him; and he stood for a considerable time swelling, and threatening in his heart, that he would pull me down, and beat me. Before the sermon was concluded, he gave heed to the things that were spoken, and the spirit of conviction took hold upon him; before he left the house, he professed faith in Jesus Christ. I trust he became a changed man. From thence I went to the house of a friend, whose brother (who lived next door) was a violent persecutor. He came into the house, while I was at family prayer in the evening, with a loaded gun, and stood with it presented a considerable time, but had not power to draw the trigger. A few days after, being in a rage with his brother for receiving the preaching, he shot at him, and slightly wounded him.

During my stay in this circuit, sinners were daily convinced and converted; and at the Spring Quarter-meeting we had some lively witnesses of perfect love; others were greatly excited to seek that blessed liberty. Glory be to GOD, I had many precious hours, while traversing the forests of Virginia and Carolina, endeavouring to gather poor lost sinners to the Redeemer's fold. I often thought, that the consolations afforded me, were an ample compensation for all the difficulties and trials I met with, in wandering up and down; and with regret surveyed the backwardness which I felt at my first entrance into the LORD's vineyard. But thanks be to his blessed name, I now go willingly, and desire cheerfully to obey all his commandments, and do all the little good I can to promote his glory.

In

In the month of May, 1778, we had a comfortable conference at Leesburgh. Three Preachers, and myself, were appointed for the Peninsula, including Delaware and part of Maryland. There was at that time great persecution against the Methodists. Brother H. was apprehended by the Rulers, and put into confinement. Brother L. thought it his duty to return to Virginia; and poor Brother C. was too weak to travel much; so that for a considerable time I was left almost alone. A company of men embodied themselves, with a backslider at their head. It was soon rumoured through the country, that the Methodists were enemies to the American cause, and were going to meet the English army. Some time before this, the English preachers had embarked for Europe. All these circumstances united to render the prospect very gloomy. If the LORD had not been on our side, we should have been torn to pieces by our enemies. Mr. Asbury suffered very much, for near twelve months; but he found an asylum at the house of a good old Judge; and we have since seen the hand of the LORD in his preservation, and continuation among us.

My exercises, during these troubles, were very great. All my friends in Kent, intreated me not to hazard my life by travelling at large. At first I hearkened to their intreaties, and tarried reluctantly some days among them. I applied unto the Lord for direction in this dilemma, and he graciously heard my supplication, he gave me such a consciousness of his paternal care, and almighty protection, that taking leave of my kind friends, I ventured out, without any dread of my worst enemies. I travelled through the country, and preached two or three times a day, to listening multitudes, who were frequently bathed in tears.

I went through Cecil, and part of the Delaware State. A blessed flame was kindled in the hearts of many; and others were anxious to know the way of salvation. At Mr. W's. I found Mr. Asbury much indisposed; after some edifying conversation with him, I went on to Maryland, and had great liberty in preaching among our persecuted friends in Queen Ann's county. Here I was threatened with imprisonment, but they did not lay hands upon me in the public congregation.

Next day, as I was going to Kent, John B. who was formerly a Judge in that county, met me on the road. When I came near him, he made a full stop, as if he wanted something. Not apprehensive of any danger, I enquired the distance to Newton. He answered, "You must go to jail;" and instantly seized upon my horse's bridle. I requested that he would shew me his authority for proceeding in this manner. He alighted from his horse, and taking up a large stick

which lay in the way, beat me upon the head and shoulders for some time. Not being far from his quarters, he called out aloud for help. I saw several persons with a rope, running to his assistance. Providentially, at this moment, he let go his hold of my bridle, or, in all probability, they would have put an end to my life; for they appeared to be in the utmost rage. I now rode off, and got a considerable distance before he could mount; but being better acquainted with the country than I was, he took a nearer road, and came upon me again; as soon as we met, he struck at me with all his might. My horse made a full stop, the saddle turned, and I fell with violence to the ground. The fall, together with the blows I had received, deprived me of my senses. I was taken up insensible, and carried into a house not far distant. Upon being bled, I recovered my senses, but every one expected I had not many minutes to live. Indeed, I can say truly, that the only thing which induced me to wish to stay any longer in this world, was to promote the salvation of my fellow-creatures. I was so exceeding happy, that I could not contain myself. The Heavens seemed to be open, and by faith, I saw my Redeemer standing at the right hand of his Father, pleading for me.

My persecutor walked to and fro, in great agitation, and wishing that he had not molested me. I had a heart to pray for him, and desired he would sit down by me, and read such and such chapters. He did so. I then said to him, "If the Lord is pleased to take me away at this time, I have a witness within me, that I shall go to Heaven. I truly suffer for the sake of the Gospel of Christ Jesus. I freely forgive you; and intreat you to seek for the salvation of your soul, and never persecute any more the followers of the Lord." The poor unhappy man did not know which way to look. "I will take you in my carriage," said he, "wherever you want to go."

When he perceived I was likely to recover, his heart hardened again. He went to a magistrate, who was likewise a bitter enemy to the Methodists. They both came into my room in a great rage. The magistrate sternly demanded my name; he then took out his pen and ink, and began to make a mittimus to commit me to jail. I said to him, "Sir, as you are a justice of peace, how can you suffer men to behave in this manner?" He answered, "You have broken the Law." I replied, "How do you know that? And supposing I have broken the law, is this the way to put the law in force against me? I am an inhabitant of this state, and have property in it: if I mistake not, the law says, for the first offence the fine is five pounds, and double for every offence after. The grand crime that I am charged with, is,—Preaching the Gospel,

**Gospel.** My persecutor conducted himself more like a highwayman, than a person enforcing the law in a Christian country. Be well assured, this matter will be brought to light in an awful Eternity." Upon hearing these things, the magistrate dropped his pen, and made no further attempt to commit me to prison. By this time, the person who bled me, came with a carriage; and I found myself able to rise from the bed, and give an exhortation to the two gentlemen, and others who were present. I then rode to a friend's house, and in the evening, as I sat in bed, preached from the words of our Lord, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; But be of good cheer; I have overcome the world." John xvi. 33.

The sufferings which I passed through, I can truly say, were for my good; and I believe, they were useful to others; for the work of the Lord greatly prospered, and I met with very little persecution in that country afterwards. In the morning I awoke about four o'clock, and desired our friend to prepare a carriage for me by six, as I had twenty-five miles to travel that day, and preach twice. Being disappointed in procuring a conveyance, though I was so bruised, as scarce able to turn in bed, yet I looked up to the Lord for help, and obtained it. I was enabled to get on horseback, and travelled fifteen miles by 11 o'clock, where I preached to above five hundred persons, most of whom appeared to be much affected. I then rode ten miles farther, and preached to some hundreds, with great freedom. O how precious was Christ to me! I seemed as if I could have died for him.

After a few days rest, I returned to the place where I had been so ill-treated, and found that the spirit of persecution was, in a good measure, subsided. The way was wonderfully opened for the Gospel; I had many hearers, and the word was blessed to their souls.

From Queen Ann's, I travelled through the Delaware State, and had many opportunities of enforcing the Truth, on attentive multitudes, who flocked together from various parts. In the neighbourhood of Mr. S. the people had been deprived of the Word for some time. While I was preaching among them, the divine presence so powerfully overflowed my soul, that I almost thought myself in Heaven; and many of the poor persecuted people were exceeding happy. Many were awakened that day. At the Love-feast, the sanctifying operations of the Holy Spirit, were remarkable. Our happy friends returned to their habitations, rejoicing in the Lord, and praising him for the abundant consolations afforded them,

July

July 19, I visited the people of Mashey Hope. Before the hour of preaching, I was sorely tempted, and greatly afraid that I should not be an instrument of doing any good. There was a large congregation: Soon after I stood up before the people, the powers of darkness fled before me; and the Lord gave me great liberty. The Word ran through the congregation, and many were thoroughly awakened. After sermon, I spent some time in comforting, and praying for the distressed. In the afternoon, I preached in a place about four miles off, with much liberty. A few months ago, the people here were fast asleep in their sins; but now, through the divine blessing, many are awakened, and turned from darkness to light, and from the power of Satan to God.

In July, I went into Talbot county, in Maryland, and preached amongst them about a fortnight. In this place I received a very extraordinary relation: For three evenings successively, the people were much alarmed by an uncommon voice. The last night that it was heard, there were several reputable persons present. The congregation were then engaged in solemn supplication; and they were exhorted to pray mightily. When one of them asked, who it was, he received for answer, "I am a good spirit." At the quarter-meeting, a man who was awakened by hearing the voice; stood up and said, "Curiosity that day brought me out; but I was cut to the heart; and rested not till I found peace to my soul."

In August, I went to Kent Island; where I frequently preached to a very gay, high-minded people. But a great change for the better, has since taken place in that Island. At the quarter-meeting in Kent, I had only a few local preachers to assist me: But the Lord was present, both in public worship, and at the love-feast. The hearts of many were glad, and I spoke freely of the Goodness of God.

One day after preaching, my Brother John came, and looking at me wishfully, said, "I shall never see you again in this world!" In a few days after, he was taken ill. The evening before he died, a physician who was with him, being asked, how soon, he thought, my brother would die, answered, "He will not stay till the morning." My brother over-hearing the conversation, cried out, "Doctor, I shall not go till eight o'clock in the morning." He was greatly beloved by all the people of God, was a leader of three classes, and spent much of his time in public and private exercises of Religion. He retained his senses perfectly to the last moment; exhorting his wife, and a brother who lived with him, to stand fast in the faith; and intreating the servants to seek the Lord.

He

He then, in a very affecting manner said, "There is now  
 "but one thing which lies heavy upon my mind, and that is  
 "the case of my two unconverted brothers. Tell them from  
 "me, I never expect to see them in Heaven, unless they re-  
 "pent, and turn to the Lord." At eight o'clock, he  
 resigned his soul into the hands of the Lord, a faithful wit-  
 ness of perfect love. I got to my brother's house on the day  
 of his interment, being a fortnight after he had taken his  
 farewell of me. His message was conveyed to my two bro-  
 thers, who lived on the Western Shore, and had a happy  
 effect upon them; both of them sought the Lord truly, and  
 found him to the Salvation of their souls.

[ To be continued. ]

## A S E R M O N

### ON the NATIVITY OF CHRIST.

LUKE ii. 13, 14.

[ Concluded from page 127. ]

II. **I**N considering the second part of the Song of the An-  
 gels, PEACE ON EARTH, we may observe, That the  
 same holy affection which moved the angels to wish that God  
 might have the Glory due to him from the creature, moves  
 them to wish Peace to Men likewise; because, we cannot  
 glorify God, 'till we have the knowledge of our Peace with  
 him through Christ.

"But why cannot we glorify God without this know-  
 ledge?" The reason is; Peace comes from righteousness.  
 Christ is first the King of Righteousness, and then King of  
 Peace: unless the soul be assured of righteousness or justifica-  
 tion through Christ, it can have no Peace. We cannot  
 heartily wish for the manifestation of the glory of him, that  
 we think is our enemy: Therefore God must first speak  
 Peace to the soul, and then we are fit to glorify God.

Peace, in general, is a harmony and agreement of different  
 things. The best thing that man can attain unto is, to have  
 Peace with his Creator. You may know what this Peace is  
 by the Apostle, Eph. i. 10. That in the dispensation of the  
 fulness of times, he might gather together into one all things  
 in Christ. The word, *ἀνακεφαλαιοῦσθαι*, there used, is very  
 expressive. It signifies to recapitulate, or gather all to a head  
 in Christ. Out of Christ, there is a division, a separation,  
 and a scattering, a breach that is five-fold.

1. There

1. There is a scattering and a division from God, the fountain of good, with whom we had communion in our first creation: His delight was then in his creature; but we lost that blessed communion, and our sins have separated between God and us.

2. There is a separation between the holy Angels and us; for they being good subjects, take part with their prince, and therefore join against rebels.

3. There is a division and scattering between man and man. Since the fall there is a spirit of division among men, 'till the Gospel again brings Peace; especially there is no found Peace between men in the state of nature, and those that are God's children.

4. There is a separation between man and the other creatures. They are ready to be in arms against any man that is in the state of rebellion against God. If God do but give them leave, they presently make an end of sinful men.

5. They have no Peace with themselves. They speak Peace to themselves; but alas! God speaks none to them. They make a covenant with death and hell; but death and hell make no covenant with them. So it is forced Peace; it is a dead sleep. They consider not the war they are in with God, with angels, with other men, with other creatures, and with themselves. They suppose all is Peace; but when God opens their conscience, there is a hell in their hearts, that when let loose, makes them to suffer a hell upon earth; they enter into the pains of hell before their time.

Christ at his coming brings all into one again; he brings God and man together again, by offering himself a sacrifice, by making full satisfaction to the divine Justice. Sin only separates between God and us, and that Christ takes away; therefore he is called by S. Paul, Christ our Peace. And by Isaiah, *The Prince of Peace*. He was qualified to be our Peace, as being a friend to both parties; having married our nature on purpose, that he might, in our nature, bring God and us together.

If then we are at Peace with God, all other Peace will follow: For good subjects will be at peace with rebels, when they are brought into subjection to their King, and all join in one obedience; by this means, the angels are brought to be at peace with us. As for men, there is a spirit of union between them. The same spirit that knits us to God by faith, knits us to one another by love. And we have Peace with the creatures: for when we have peace with God, He makes all other things peaceable. The Heathen could say, *Franquillus*.

*quillus Deus, tranquillat omnia*; when God is at Peace, He makes all so.

Again: Being at Peace with God, there is Peace in our hearts. When we are assured that he is our Father, he seals it upon our conscience by his Spirit; and then peace flows into our hearts like a river.

This blessed Peace, in all its branches, is founded in Christ; Christ is the Cause and the Foundation of it. For though these words were spoken at the incarnation of Christ, yet we are to refer them to the whole work of his mediocrship, in the state of his abasement, and his state of exaltation; our Peace is wholly founded upon him. He was born, and became man, and was made a sacrifice for sin for us; and then he rose again, to shew that he had satisfied God's anger, and that Peace was fully established: Therefore the Holy Spirit was sent after the resurrection of Christ, as a testimony, that God was appeased; and now Christ is in Heaven, as a priest, to make intercession for us: So that Christ is our peace, from his incarnation to his death, from thence to his resurrection, ascension, and intercession. All Peace with God, with angels, and with creatures, is established in Christ.

This should teach us, that in all our intercourse with the Father, we should take Christ with us. We must not offer sacrifice without the High Priest. There is no intercourse between God and us, 'till we are reconciled through Christ, in whom we must offer all our sacrifices. Christ is the true mercy-seat; Jerusalem was the glory of the world, and the temple was the glory of Jerusalem, but the Mercy-seat was the glory of the temple, because that pointed to Christ, in whom we have intercourse with God the Father.

But why does he say, Peace on Earth? 1. Because Peace was wrought upon earth by Christ, when he offered himself a sacrifice of a sweet-smelling savour. And, 2. Because here on earth we must be partakers of it. We defer to make our Peace with God, from time to time, and think there will be Peace made in another world. But if Heaven be not entered into here, it will never be entered afterwards; for the Church is the seminary of the heavenly Paradise. All that are taken to Heaven, must be planted in the church, and grow up there a white, under the means of salvation. Therefore labour to have Peace on Earth, or else you can never glorify God; and if we glorify him not on earth, we shall never do it in Heaven.

I shall now give a few directions to maintain this Peace continually. To keep our daily Peace with God, requires a great deal of watchfulness over our thoughts, and over our words and actions. Watchfulness is the preserver of Peace. It is not here, as it is in a peace between two kings, that are



co-ordinate one with another ; but it is a Peace between the King of Heaven, and rebels, that are taken to be subjects ; therefore we must walk in humble terms. We must watch over our carriage, that we do not grieve the Spirit of God. If we do not watch against sin, we cannot enjoy daily Peace : but God will suffer our knowledge to lash our conscience, and make us more miserable than carnal men, who never had a sight of his goodness. Oh ! the misery of a man, that once had Peace, and is fallen again into ill terms with God.

2. In order to maintain Peace with God, we should renew our covenant, and purposes every day. If we have fallen into any sin, let us make use of our great Peace-Maker, Christ ; who is in Heaven to make Peace between God and us. Let us desire God, for his sake, to be reconciled unto us. Let us intreat him, to testify it to us by his holy Spirit.

3. Take the direction of the Apostle, when we find any trouble in the world, not to trouble ourselves over much. Cast your care upon God. Let your requests be made known to him with thanksgiving. Pray for future favours, and thank him for past. Then the Peace of God that passeth all understanding shall keep your hearts and minds in the knowledge and love of Christ Jesus.

4. If we would maintain this Peace, let us be always doing that which is good, and pleasing to God. " Finally Brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things ; and then, the God of Peace be with you."

To stir us up the more, to search the grounds of our Peace : I beseech you, consider the fearful state of a man, that hath not made his Peace with God. Notwithstanding Christ hath died, that will not serve the turn, unless a man take him by faith. Therefore, those that have not been brought by the Spirit of God, to communion with Christ, alas ! they are under the wrath of God. Then, ask thy soul ; hast thou sued out thy pardon ? Is there reconciliation wrought between God and thee ?

If we do not make our Peace with God, what a dreadful case are we in ? God himself ere long, will appear our enemy ; Christ, who we think will save us, will be our Judge, and a terrible Judge. If his wrath be kindled, who shall abide it ? As for the Holy Spirit, how can they look for comfort from him ? They have grieved him ; therefore he will grieve their conscience : as he is the God of all comfort and consolation, so he is the God of all terror to wicked men, when he hath knocked at their hearts, to open, and to let him in, but they would not. The angels are ready executioners

tioners of God's vengeance, upon all occasions : And the creatures, wait but for a command from God, to execute his wrath upon sinners. The Heavens are ready to rain upon them, as in the flood ; the earth is ready to swallow them up as it did Korah ; the beasts that carry us, and all the creatures we use, wait but for a command from above to destroy us ; our meat to choak us, the air to infect us, the water to drown us, if we are at variance with God. As for the devils, they are ready to be tormentors of the wicked. They that tempt to sin now, will torment for it hereafter. Therefore, " Where shall the ungodly appear ?" Where shall he hope for comfort ? Neither from God, nor angels, nor devils, nor wicked men, nor good men, none of them will yield him comfort. They are all ready to serve the Lord of Hosts against his enemies.

Indeed, God shews his patience here, but when his wrath comes, at the day of judgment ; when God hath forsaken sinful men ; when the Judge of all, hath said, " Depart ye cursed !" no creature shall minister them the least comfort ; the sun shall shine upon them no more ; the earth shall bear them no longer ; as Dives had not a drop of water to comfort him in those flames, no more shall any miserable wretch that comes into that place of torment. Therefore if we are not at Peace with the Lord of Hosts, every creature is ready to be in arms against us.

Let us not then delude ourselves, but get into the ark in time ; that when any publick calamity shall come, we may be safe in Christ. If we are at Peace with God, by faith in Christ, every thing will minister comfort to us ; we cannot think of God, but as our Father ; of Christ but as our Redeemer, and reconciler, the Holy Spirit takes upon him the term of a comforter ; angels are ministering spirits. As for God's people, they have a common stock of prayers for us ; every one that saith, Our Father, thinks of us ; and for all other things, they are at Peace with us ; in the greatest extremities, God will deliver and support us. As troubles increase, so will comforts increase ; and the very troubles themselves are at Peace with us ; all work for the best to them that love God. Even in the greatest confusions and tumults of nations, " the Righteous is afraid of no ill tidings," because his heart is fixed upon God's love in Christ : While the wicked, when war and desolation, and signs of God's anger appear from Heaven, " Shake as the trees of the forest."

When death comes, then is the upshot of all. Oh ! the miseries of a man, in the evil day, that hath not made his Peace with God ! While to the godly, the sting of death is taken away. He that hath made his Peace with God, can say with old Simeon, " Lord, now let thy Servant depart in

Peace, for mine eyes have seen thy salvation." He is willing to yield his soul to God, because he is at Peace with him. They die in Peace, and commend their souls to God, as to a faithful Creator; as St. Paul saith, "I have fought the good fight, I have kept the faith; henceforth is reserved for me a crown of righteousness; and not for me only, but for all those that love his appearing."

And after death, what comfort are those in, that have made their Peace with God in Christ? The godly have comfortable thoughts of those blessed times to come. They cannot think of death and judgment, without much comfort. "Lift up your heads, for your redemption draws near." Therefore let us not conceive slightly of this Peace. It is not a freedom from petty ills, and an advancement to a little good; but it is a deliverance from the wrath of God, before which no creature can stand, no, not the angels themselves; from hell and damnation; from the curse of God, and from the kingdom of Satan: It is a freedom from that condition, which all the powers of the world shall tremble at, and an advancement to the greatest good: It is a freedom from bondage, and an advancement to son-ship. Therefore let us have high thoughts of this Peace, as the angels had, when they sang, glory to God on high, on earth Peace, and

### III. GOOD-WILL TOWARDS MEN.

This is the spring and root of all. The angels begin with, **G**lory to God, and then they come to Peace on earth. Now there is no Peace, but what issues from grace; grace is God's free good-will and pleasure; therefore the angels say, "Good-will towards men."

We may learn hence, 1. That God hath now a gracious good-will towards men. 2. That this good-will, is the foundation of all good. 3. That this is founded upon Christ.

1. God now shews good pleasure towards men. The love that God bears towards man, as it is a propension in him to do good, is love: As it is free, it is his good pleasure or grace; as it is to persons in misery, it is mercy. The foundation of all is love; but the terms differ according to circumstances: Good pleasure and grace, imply freedom in the party loving; and mercy implies misery in the party loved. Now this good-will and grace, is toward men:

2. This good Will of God to restore lapsed man, by the sending his Son, is the ground of all good to man. Whatever good thing we have in Christ, comes freely. He that gave Christ, "Shall he not also with him freely give us all things?" The very grace to keep the covenant, is a free gift. "I will take away your stony heart, and give you a new heart, and cause you to walk in my statutes." He humbled himself wondrously, in vouchsafing to enter into covenant;

nant; it was humiliation on God's part, and exaltation to us; therefore, we may cry, grace, grace! There is nothing but grace, and free love, in the whole of our salvation.

But if all the good which comes to man, be merely from God's good will, let us empty ourselves, and give him the glory of all. It is easily spoken, but not so easily done; for man naturally is proud, and unwilling to give the glory of all goodness and happiness, to God's free grace. But we must beg grace of God, to work our hearts to this, more and more to empty ourselves of ourselves, and to give God the glory of all: But,

3. This free love and grace of God, is only through Christ: Therefore the angels pronounce at the birth of Christ, good-will to men. What we have by grace, we have only by Christ; because he hath given satisfaction to God's justice, that so grace may be conveyed, and derived unto us without prejudice to any other attribute in God; and the embracing power and grace in us, is faith.

IV. The first use we shall make of what hath been said, shall be to observe, that all that are not in Christ, lie open to the vengeance, and wrath of God.

But how shall I know that I am in the state of grace? The Holy Spirit must ascertain this: For as the work of salvation was so great, that only Christ could satisfy God; so the doubts of man's heart, the guilt of his conscience, and the fear of God's wrath, upon such guilt, is such, that God must assure the sinner, that he is reconciled to him; and the Holy Spirit must ascertain this to the soul. The soul will never be happy except it see and know in particular, God reconciled in Christ: the Spirit must seal it to the soul: being above conscience, he only can quiet our conscience.

Now the Spirit that worketh this in us, and assures us of God's good pleasure, changes and purifies our dispositions, that we may delight in God: For there is a mutual good pleasure; God hath a pleasure in us as his, and we have a good pleasure in God, wrought by the Spirit; the Spirit not only witnesses, but works this sweet and gracious disposition towards God; God delights in us, and we in God. Christ delights in the Church above all things; the Church is his spouse, his body, his friends, his children; and those that have the Spirit of God, delight in them too. My delight is in the sons of men, saith Christ; which he shewed, by taking the nature of man upon him: So all that have the Spirit of Christ, delight in the Church and people of God.

God delights in obedience, more than sacrifice: His people yields their bodies and souls a sacrifice to him: God accepts them through Christ, and he is acceptable to them in Christ Jesus, and they seek out what pleases him and is acceptable

to him: As the sons of Isaac, sought out what might please their father, so God's children seek out what duties God relishes best. Thanksgiving is a sacrifice, with which God is well pleased: The Spirit infusing the love of God into their hearts, sets their wills at liberty, to devise to please God in all things.

Therefore, if we have tasted God's good-will towards us, we have a good pleasure to him again. Whatsoever is God's pleasure shall be our pleasure: what pleases him, shall please us. If it please him to exercise me with crosses, and afflictions; what pleases God shall please me; for every thing that comes from Him, tastes of that free love and mercy; "all the ways of God are mercy and truth." His way of correction is a way of love; therefore, if it please him, it shall please me; my will shall be his.

But if we do not find ourselves yet to be the people of God, what shall we do? Attend upon the means of salvation, the Gospel of Peace, and do not stand disputing. Disputing and cavilling hinder many; therefore leave disputing, and fall to obeying. God hath a gracious purpose, to save all that repent of their sins, and believe in Christ: This is Gospel. I will leave secret things, for they belong to God; revealed things only belong to me. I will cast myself into the arms of his mercy in Christ, and then let God do as he please: If I perish, I will perish in the arms of Christ.

If thou doubtest of God's love; cast thyself upon the love of God in Christ, and then it is out of question. Whosoever casts himself by faith upon Christ, he fulfils the covenant of grace. Stand not disputing and wrangling, but through grace, believe and obey, and then all questions concerning thy estate are resolved; all is clear.

The very worst of men are desirous of obtaining pardoning mercy; they are content that God should forgive their sins. But we shall never be saved without entire mercy; we must not only be pardoned, but renewed in righteousness and holiness. Every evil temper must be subdued; every affection and appetite must be regulated by reason and by grace. We must be cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Those that have not the Spirit, who desire not healing and sanctifying grace, as well as pardoning grace, are deceiving themselves. Let us remember this especially; because most men think, "Oh! God is merciful, and his love is free in Christ; and though I am unworthy, yet God will have mercy upon me!" But hast thou a real desire, to partake of God's whole mercy, to make thee good, as well as to make thee his child, and entitle thee to Heaven? And does this desire influence every power of thy soul to seek the Lord? Dost thou

thou constantly and deeply mourn for thy sins and follies? Art thou earnestly hungering and thirsting after righteousness, more than for thy daily food? Or if thou hast obtained a manifestation of pardoning mercy, art thou now on full stretch for entire purity of heart; fighting and striving against all the subtle reasonings, and crafty arguments, of men and devils, who plead for the dominion and indwelling of sin? Dost thou give all diligence to be found of Christ in Peace, without spot and blameless? Is thy inward sincerity demonstrated by shewing mercy to others, according to thy ability; and promoting peace and good-will among all men? If these marks of christian sincerity are found upon thee, there is then good hope concerning thy salvation: But if not, thy case is dangerous, if not desperate; thou art deceiving thyself, and in the high road to everlasting perdition.

To conclude: The love of God is a love that reaches to the filling of nature, with all the happiness it is capable of. What supported the spirit of Daniel in the lion's den? Of the three young men in the midst of the furnace? Of St. Paul in the dungeon? The beams of God's love in Christ, brake into the prison, into the furnace, into the dungeon. A few of those beams will enlarge the heart more, than any affliction in the world can cast it down. That is excellent which Moses saith, Deut. xxxii. 16. where after recounting the many blessings of Joseph, he closes all with the chief and spring of all the rest, "The good pleasure of him that dwelt in the bush." You know that God appeared in the bush, when it was flaming. The burning bush shewed the state of Israel, in the midst of the furnace of persecution: The bush, though on fire, was not consumed: Why? Because the good-will of God was in the bush. So let us be in any persecution, or like Moses's bush, all on fire, yet the fire shall not consume nor hurt us: Why? The good pleasure of him that dwelt in the bush is with us. "I will be with thee in the fire, and in the water," saith the Lord; not to keep thee out, but I will be with thee in it: So that in the greatest persecutions that can be, the good-will of him that dwelt in the bush will be with us; so that we shall not be consumed; though we be afflicted, we shall not despair: Why? The good pleasure of God dwells in the bush, in the Church. In the midst of afflictions and persecutions, he is with us. Who can be miserable, that hath the Presence, the Favour, and the Good Will of God?

## The Authenticity of the Gospels demonstrated.

From Dr. CAMPBELL'S Preface to the Gospel according to St. MARK.

**T**HAT the Gospel was written by Mark which is commonly ascribed to him, and that it was the second in the order of time, are points for which the unanimous voice of antiquity can evidently be pleaded. The first authority to be produced, in support of both these articles, is Papias, to whom, as the oldest witness, and, consequently, in a case of this nature, the most important, we are chiefly indebted for what has been advanced in relation to the Evangelist Matthew. What he says concerning Mark may be thus rendered from the words of Eusebius, who quotes him: " This is what was related by the elder (that is, John, not the Apostle, but a disciple of Jesus;) Mark being Peter's interpreter, wrote exactly whatever he remembered, not indeed in the order wherein things were spoken and done by the Lord; for he was not himself a hearer or follower of our Lord, but he afterwards, as I said, followed Peter, who gave instructions as suited the occasions, but not as a regular history of our Lord's teaching. Mark, however, committed no mistake in writing such things as occurred to his memory: for of this one thing he was careful, to omit nothing which he had heard, and to insert no falsehood into his narrative." Such is the testimony of Papias, which is the more to be regarded, as he assigns his authority. He spoke not from hearsay, but from the information he had received from a most credible witness, John the elder or presbyter, a disciple of Jesus, and companion of the Apostles, by whom he had been intrusted with a ministry in the church.

2. It would be superfluous here to add other testimonies. Suffice it to say, that what is above advanced by Papias, on the authority of John, is contradicted by no person. It is, on the contrary, confirmed by all who take occasion to mention the subject. I shall only subjoin the account given by Irenæus, because it serves to ascertain another circumstance, namely, that the publication of Mark's Gospel, the second in the order of time, soon followed that of Matthew's. After telling us that Matthew published his Gospel, whilst Peter and Paul were preaching at Rome, he adds: " After their departure [*εξόδου*,] Mark also, the disciple and interpreter of Peter, delivered to us, in writing, the things which had been preached by Peter." The Greek *εξόδου*, like the English word *departure*, and the word used in the old Latin edition, *excessus*, is equivocal; it may either denote *death*, which is a departure out of this world, or mean a departure out

out of the city. It is probably in the former of these senses that the word is here used. Yet by the accounts given by some others, Mark's Gospel was published in Peter's lifetime, and had his approbation. But not to insist on matters which cannot now be ascertained, it sufficeth us, that we know by whom this Gospel was written, and whence the writer drew his information. Indeed this latter point has, from the earliest times, been considered as so well authenticated, that some have not scrupled to denominate this, *The Gospel according to Peter*. They did not intend thereby to dispute Mark's title to be esteemed the writer, but to express, in a stronger manner, that every thing here advanced had the sanction of that Apostle's testimony, than whom no disciple more closely attended our Lord's ministry, from its commencement to its consummation. The Gospel of Mark is said, by some, to be but two years posterior in date to that of Matthew.

3. But as to the person here named Mark, authors are not equally agreed. Some have thought that he is the person of whom mention is several times made in the Acts, and some of Paul's Epistles, who is called *John*, whose surname is *Mark*, and whose mother's name was *Mary*; of whom we are likewise told that he was sister's son to Barnabas. From the little we are able to collect out of the apostolical writings, it appears to me rather improbable, that this is he. Of John, surnamed Mark, one of the first things we learn is, that he attended Paul and Barnabas in their apostolical journies, when these two travelled together. And when afterwards there arose a dispute between them concerning him, insomuch that they separated, Mark accompanied his uncle Barnabas, and Silas attended Paul. When Paul was reconciled to Mark, which was probably soon after (for though among good men there may arise differences, as these differences are not embittered by any malignity of disposition, a reconciliation is easily effected,) we find Paul again employing Mark's assistance, recommending him, and giving him a very honourable testimony. Col. iv. 10. & Tim. iv. 11. Philem. 24. But we hear not a syllable of his attending Peter, as his minister, or assisting him in any capacity. This is so different from the accounts which the most ancient writers give of the Evangelist Mark, that though they cannot be said to contradict each other, they can hardly be understood as spoken of the same individual. The Evangelist is not said to have derived any part of his information from our Lord himself, or even from any of his Apostles, except the Apostle Peter (for no other is ever named,) whose disciple he is always represented as having been; and who, doubtless, speaks of him when he says, *Marcus my son saluteth you*; 1 Pet. v. 13. a denomination

XVII. April, 1794.

A a



denomination commonly given, in those times by the minister, to every one who by his means had been converted to the Christian faith. But as to the nephew of Barnabas, we have seen how differently he is represented in the Acts, as well as in Paul's Epistles. And if we recur to tradition (for historical evidence cannot be pretended,) it represents him as having been a disciple of our Lord, and one of the Seventy, whom Jesus in his lifetime sent out to preach the Gospel. Besides, no ancient author, in speaking of this Evangelist, ever calls him John, but always Mark. In brief, the accounts given of Paul's attendant, and those of Peter's interpreter, concur in nothing but the name, Mark, or Marcus; too slight a circumstance to conclude the sameness of the person from, especially when we consider how common the name was at Rome, and how customary it was for the Jews, in that age, to assume some Roman name when they went thither.

4. Further, that Mark wrote his Gospel in Greek, is as evidently conformable to the testimony of antiquity, as that Matthew wrote his in Hebrew. Cardinal Baronius is the only person who has strenuously maintained the contrary, affirming that this Evangelist published his work in Latin. I know no argument, worthy the name of argument, but one, that he produces in support of his opinion. The external evidence of testimony is clear against him; but something like internal probability may be urged in favour of his sentiment. 'This Gospel,' says the Cardinal, 'was published at Rome, for the benefit of the Romans. Can we then suppose it would be written in any other than the language of the place?' I shall admit that this Gospel was published at Rome; though that is not universally believed, some rather supposing it to have been at Alexandria, after Mark had been entrusted with the superintendance of that church; and though the design of the publication had been the benefit of those residing at Rome, it would not have been exclusively intended for the natives. Let it be observed, that the ministry of Peter, to whom Paul tells us, the Gospel of the circumcision was committed, was chiefly employed in converting and instructing his countrymen the Jews, who abounded at that time in the imperial city. Now it was customary with such of the Jews as went abroad (I may say generally with travellers of all nations, especially from the East,) to make themselves masters of the Greek tongue, which was become a kind of universal language, and was more used by strangers at Rome, than the language of the place. It was with such that the first Christian missionaries were principally concerned. The Apostle Paul accordingly wrote to them in Greek, and not in Latin, which would not have

have been done, if the former language had not been then better understood in the Christian congregation than the latter. Now, if there was no impropriety in Paul's writing them a very long Epistle in Greek, neither was there any in Mark's giving them his Gospel in that language. The only thing I know which looks like an ancient testimony in favour of the opinion of Baronius, is the inscription subjoined to this Gospel in Syriac, and in some other Oriental versions. But it ought to be remembered, that these postscripts are not the testimonies of the translators. They proceed merely from the conjecture of some transcriber, but when written, or by whom, is equally unknown.

5. From this Gospel, as well as from the former, we should readily conclude that the Author was by birth and education a Jew. The Hebraisms in the style (or examples of what has been called the idiom of the synagogue) are very evident throughout the whole. At the same time, as some critics have observed, there are several expressions here used, which clearly indicate that the writer had been accustomed for some time to live among the Latins. Not only does he use the Latin words, which are to be found in other Gospels, and seem to have been then current in Judea, as *λεγιων* *legion*, and *δυναριον* a *denarius*; but he employs some which are peculiar to himself, as *κεντυριων* *centurion*, and *σπιικυλατωρ* *sentinel*. These have been pleaded as evidences that the original was Latin; but, in fact, they are much stronger marks of a Greek writer who had lived some years among the Latins, and had been accustomed to use, and hear used by others, such names of offices as were familiarly known in the place. Nothing is more common with travellers, than to interlard their conversation with such foreign words as those now described. This is not always as people are apt to suspect, the effect of affectation: for it is manifest from experience, that such words, in consequence of the recent habit, do most readily suggest themselves to the memory of the speaker or writer, even though using a different tongue. There are some other internal evidences which have not escaped the notice of the inquisitive, that this Gospel was written in a country of strangers, or at least beyond the confines of Judea, where the names of places, and the peculiar phrases relating to religious ceremonies, could not be so familiar to the people, not even to the Jews, as they would be in any part of Palestine. The first time the Jordan is mentioned, *ποταμος* is added to the name for explanation; for though no person in Judea needed to be informed that Jordan is a river, the case was different in distant countries. The word *γηνος*, which, on account of its figurative application in the New Testament, is, in English, always rendered *hell*, is strictly and originally the name of a place

near Jerusalem, *the valley of Hinnom*, where infants had been sacrificed by fire to Moloch, a place well known to the inhabitants of the country, though perfectly unknown to those of Italy or Egypt. This Evangelist, therefore, when he mentions it, very properly adds for explanation, *το πυρ το αβυσσος, the unquenchable fire*, ch. ix. 43. Words and phrases not used out of Palestine and the neighbouring regions, are either not named by him at all, or attended, as the above example, with some circumstance which may serve to explain them. Thus he avoids altogether the word *Mammon* used by Matthew and Luke, which, though familiar in Judea, and perhaps through all Syria, might not have been understood even by the Hellenist Jews at Rome. He therefore makes the common term *χηματα riches*, which could not be mistaken anywhere, supply its place; and though he finds it convenient on one occasion, ch. vii. 11. to employ the Oriental word *Corban*, he immediately subjoins the interpretation *ὁ εἰς δωρον; that is, a gift*. In another place, he adopts the terms *κοιτιαι χειρι*, which, though not Oriental words, make a sort of Oriental phraseology, that would be unintelligible to the far greater part of Greek readers. For this reason he immediately explains himself by adding, *τυτ' εἰν, ανητοιε; that is, un-washed*. Add to this, that the rite there alluded to is, in the following verses, explained in a manner, which, to one in Matthew's circumstances, who wrote for the immediate use of the natives of Judea, familiarized to such observances, must have appeared entirely superfluous. When the two Gospels, Matthew's and Mark's, are on these points compared together, though the particulars in the comparison, taken severally, appear inconsiderable, they bear such strong internal characters as serve greatly to corroborate the historical proof we have relating to their respective authors and languages, the circumstances of time, and place of publication, as well as the people for whose use they were respectively written. Such little points, which have nothing of the ostentation of evidence, will be admitted by the judicious to have the more weight on that very account. And let it be observed, that though the church of Rome in that early period, and the same may be affirmed of the church of Alexandria, consisted mostly of Hellenist Jews, it was not confined to these. The sacred writers, therefore, who wrote in Greek, chose very properly, so far to adapt their expressions as to be at least intelligible to other readers of that language.

6. There are some peculiarities of style which have been observed in this writer, such as the more frequent use of the adverbs *ευθως* and *ευθιως*, than is found in any other writer of the New Testament, his beginning sentences oftner with *και*, and *και ελεγει αυτοις*, idioms not unfrequent with the rest. Au-

gustin

gustius considers this Evangelist as the abridger of Matthew. *Marcus Mattheum subsacutus tanquam pedisequus et breviator ejus videtur.* It is indeed true, that Mark sometimes copies the very expressions used by Matthew. That he is not, however, to be considered as an abridger, may be evinced by the following reasons: First, he omits altogether several things related by Matthew, our Lord's pedigree, his birth, the visit of the Magians, Joseph's flight into Egypt, the cruelty of Herod. As his intention appears to have been to give in brief the history of our Lord's ministry, he begins very properly with the preaching of the Baptist. Again, there are some other things in Matthew, whereof, though they fall within the time to which Mark had confined himself, he has taken no notice; and some things are mentioned by Mark which had been overlooked by Matthew. Further, he has not always followed the same arrangement with his predecessor; and his relation of some facts, so far from being an abridgment of Matthew's, is the more circumstantial of the two. His style in general, instead of being more concise, is more diffuse. That he had read Matthew's Gospel, cannot be doubted. For their exact conformity in expression in several places, Grotius has an ingenious manner of accounting. He supposes that Mark had carefully read Matthew's Gospel in the original Hebrew, before it was translated into Greek; and that he had the particulars fresh in his memory, when he was occupied in writing his Gospel. Again, he supposes that the translator of Matthew into Greek has thought it safest to adopt the expressions of Mark, wherever they would suit the Hebrew, from which he was translating. But this, it must be confessed, though not implausible, is mere conjecture. It is generally our Lord's discourses which are abridged by Mark. As to his miracles, he has rather more fully related them. The additional circumstances and incidents recorded in this Gospel, appear to rest upon the authority of the Apostles, but principally on that of Peter.

---

### ON GRATITUDE for divine MERCIES.

**T**HE ALMIGHTY GOD most justly expects Praise, or Thankfulness, from every rational creature, for Benefits received; and more especially from those who know Him, and have tasted that he is gracious. The paying of this Rent-penny, is the only heavenly work that can be done upon earth; it is the only joyful employment, that shall last to all Eternity. Will not the very Heathens themselves rise up in judgment against unthankful Christians? Plato, when ready to die, gave God thanks for three things; 1. That he was made a Man; 2. That he was born in Greece; and 3. That he lived in the time of Socrates. How much more should

Should our lips shew forth the high praises of God, who hath not only made us men, but **NEW MEN**? That we are born of God, adopted into his family, and regenerated by his holy Spirit? That we have breathed, not in Greece, but in Britain? O the riches of Free Grace! That we have our residence in a Land of Liberty, overflowing with the glorious Light of the Gospel! Why did not the Lord shut thee up with the rest of the World in darkness, and in the shadow of Death? And yet, ungrateful wretch, thou wilt hardly confess, that *the lines are fallen happily, and thou hast a goodly Heritage*. How seldom is such language as this heard from thee; "Blessed be the Lord, that my lot is fallen in so fair a ground; that I was born in Britain; and not in the Deserts of Asia, or Africa. Blessed be God that I have had more than the light of the sun, moon, and stars, to conduct me to Jesus! Thanks be to the Lord, that so many wells of Salvation have been opened unto me!"

If Plato thanked God for living in the days of Socrates; we may say, That greater than Socrates have been among us. We have had those with whom we have taken sweet counsel, and with whom we have gone to the House of God together; who have been burning as well as shining lights; many examples of close-walking, heavenly Christians, have we enjoyed; and who were endued with Wisdom from above, far superior to what either Socrates or Plato could pretend to. We have been blessed with the society of serious, active Christians; such as would not suffer sin to rest upon us; who have admonished us faithfully, and daily told us, "This is the Way, walk herein." What extraordinary helps we have had! But O the cursed unthankfulness of our hearts towards God; notwithstanding his bestowing upon us so many lights to guide us, so many fires to warm us, and so much salt to season us!

Instead of giving God the glory of all, how have we sacrificed to our own nets, and to other instruments? We have praised ourselves, rather than God, for what we have; we have not ascribed the glory to God, but to instruments; like unto that Cardinal, who wrote down, What such a lord did for him, and what such a pope conferred upon him; whereupon another inferred, "This man remembered his friends, but forgot God." "Saul hath slain his thousands, and David his ten thousands;" but God hath little or no share in the triumph.

How sensible are we of our wants and straits? But how unaffected with the Goodness of God towards us? How full of complaints, but empty of acknowledgments? Has not the want of some one thing robbed us of the comfort of all other enjoyments, and God of the praises that were due to his  
Name?

Name? We have been more troubled for the want of that one thing, than thankful for many mercies. Like Haman, one Mordecai not bowing to our desires, has made us heavy and senseless under all our honours. Like Ahab, we have been more dejected for want of Naboth's vineyard, than we have blessed God for a kingdom. Are we not longer, and heartiest, in the petitionary part of prayer? We are still craving the supply of wants, but too seldom engaged in blessing God for what he largely bestows upon us: Our petitions are long, but our praises are short. Do we not satisfy ourselves in being glad for mercies and deliverances? Whereas it is one thing to be glad of a deliverance, but another thing to be thankful for it. This is the return which God looks for. "O that men would praise the Lord for his Goodness!"

It was a Law, and a Statute ordained for Israel, to help their memories, that they should WRITE, what God had done for them; and by this means provide, that the generations to come might know his wonderful works. How unjust are we to our children, if we deprive them of a faithful record of God's mercies to us? By such a record they might read the right way, in sailing heaven-ward; by our falls, they might know where the rocks and quicksands lie, and so shun them; and by our deliverances they might be encouraged to trust in the Lord, amidst storms of temptation and affliction.

Have we not neglected to call upon others to join us in praising God? A thankful heart is filled with enlarged desires: it does not think it enough to praise God alone, but would have all to unite in this blessed work.

Can we forget the horrible pit, and the miry clay, from which we have been delivered? Are we unmindful of the blessed Jubilee, when the Lord said to the Prisoners, "Go forth: and to them that were in darkness, shew yourselves." Paul remembered many circumstances of his conversion; the time, the place, and the manner of it; and also, what he was before conversion. And shall we forget that the Lord hath "translated us from the kingdom of Satan, into the kingdom of his dear Son?" How grateful ought we to be for Christ? He is the River which maketh glad the City of God. His bleeding, dying Love, should ever be remembered by us, with hearty thanksgivings. How thankful should we be for the Covenant of Grace, the Bow in the Cloud, after a deluge of sin and misery, the forfeited lease of eternity renewed, the Magna Charta of the City of God? And in particular, for the promise of the Spirit, in all his offices and operations, for the application of the purchased possession?

How

How seldom do we remember to thank the Lord for outward blessings? You began, perhaps, with a little, like Jacob; and now, behold, you have two troops; a troop of children, friends, and an estate, or good trade, to maintain them. While others have only one mess, you have Benjamin's portion, riches and Christ too; and should not you cry out, "Bless the Lord, O my soul; and all that is within me, bless his holy Name?"

You have had the sentence of death in yourselves; you have been with David and Paul, in the mouth of the lion, or other dangers, and yet your lives are given you for a prey. What a multitude of preventing mercies have you been made partakers of! How many have died much younger than you? Whilst the Lord hath lengthened out your days in order to repentance? Numbers have died in an instant, and been snatched away into eternity without a moment's warning, whilst you have had various messengers to notify the approach of Death? How many have been led to shameful and violent Deaths, whilst you have been kept from such dismal ends? And yet how seldom do you admire his Providence, and preventing Loving-kindnesses? You have a guard of angels to attend you day and night, to secure you from danger; but how little do you bless the Lord for the heavenly host?

We ought to imitate the ancient Christians, whose mouths were always full of—"Thanks be unto God." When they heard of persecution or protection, crosses or comforts, their language was, "God be praised." The pious Mr. Bradford said, "If the Queen will release me, I will thank her; if she keep me in prison, I will thank her; if she burn me, I will thank her." Thou shouldest say from thine heart, "Blessed be God, that I am reckoned worthy to suffer for his Name;—that he counts me a son, and chastens me for my profit, that I may be partaker of his Holiness." The apostle Peter would not have any one ashamed who suffers as a Christian; but to glorify God on this behalf, and to rejoice, inasmuch as he is partaker of the sufferings of Christ. Alas, how far have we been from praises, when the storms were high, and threatened our tabernacles?

How often does God charge us to remember mercy, and to praise him for it? "Ye that fear the Lord, praise him. Praise him, O ye servants of the Lord. Praise thy God, O Zion. Praise him for his mighty acts. Praise him according to his excellent greatness." Did we oftner recount the mercies of God, the fire of Love would burn within our breasts. God took it ill of the Israelites, that they remembered not his Hand, nor the day in which he delivered them. Our Saviour was grieved that his disciples remembered not the  
five

five leaves, and the number of baskets they took up: But if we forget the multitude of divine mercies conferred upon us, we are far more criminal than they. When we were ripe for judgment, then mercy stepped in. Was it not the Providence of God that brought you to such a place, to such a preacher, to such a text? And did not he give you the hearing ear, and the understanding heart? Did not the Lord break your heart, when it was harder than the nether-millstone? Did not he quicken, strengthen, enlighten, and excite you to believe unto salvation? Did not he cause the walls of Jericho to fall, as by the voice of rams-horns: by weak, inconsiderable means? Did he not alienate thy heart from those idols, that were dearer to thee than thine eyes? Did not he present the face of Christ as lovely to thy soul? And hath not Christ fed thee with fresh supplies of free grace; and watered thee every moment? How many doubts hath Christ answered, and how many scruples hath he satisfied thee in? And yet, O wretched heart, how unthankful hast thou been?

O let not our ingratitude cause the showers to be withheld;—nor the sun to set on the prophets at noon-day;—nor the manna to cease falling before our doors. Our water was become wine; our gleanings were better than the world's vintage; God dealt with us as sons. Let us remember the mercies we enjoy this day. Do not we sit under our own vines? Have we not our solemn assemblies? Do not we go in troops to the house of the Lord? Do we fear the shaking of the spear? Hath not God given the churches rest? May we not be as holy as we please? Have we not as much liberty as we desire? Shall we be troubled then, because every Mordecai does not bow to us? Let each of us then say to himself, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Yea, let us "Rejoice evermore; pray without ceasing; and in every thing give thanks; for this is the Will of God, in Christ Jesus, concerning us."

---

### An Account of the EARTHQUAKES IN ITALY.

[Continued from page 158.]

**T**HE whole town of Mollochi di Sotto, near Terra Nuova, was detached into the ravine, and a vineyard of many acres near it, lies in the bottom of the ravine, as I saw, in perfect order, but in an inclined situation; there is a foot-path through this vineyard, which has a singular effect, considering its present impracticable situation. Some water-mills,

XVII. April, 1794.

that

B b



that were on the river, having been jammed between two such detached pieces as above described, were lifted up by them, and are now seen on an elevated situation, many feet above the level of the river. Without the proper explanations, it is no wonder that such facts should appear miraculous. I observed in several parts of the plain, that the soil, with timber trees and crops of corn, consisting of many acres, had sunk eight and ten feet below the level of the plain; and in others again I perceived it had risen as many. It is necessary to remember, that the soil of the plain is a clay mixed with sand, which is easily moulded into any shape. In the plain, near the spots from whence the above-mentioned pieces had been detached into the ravines, there were several parallel cracks; so that had the violence of the shocks of the earthquake continued, these pieces also would probably have followed. I remarked constantly, in all my journey, that near every ravine, or hollow-way, the parts of the plain adjoining were full of large parallel cracks. The earth rocking with violence from side to side, and having a support on one side only, accounts well for this circumstance.

From Terra Nuova I went to Oppido. This city is situated on a mountain of a ferruginous sort of gritty stone, unlike the clay soil of its neighbourhood, and is surrounded by two rivers in a ravine deeper and broader than that of Terra Nuova. Instead of the mountain on which Oppido was situated having split in two, and by its fall on the rivers stopped their course, and formed great lakes, as we are told, it was (as at Terra Nuova) huge pieces of the plain on the edge of the ravine, that had been detached into it, nearly filled it up, and stopped the course of the rivers, the waters of which are now forming two great lakes. It is true, that part of the rock on which Oppido stood, was detached with several houses into the ravine; but that is a trifling circumstance, in comparison of the very great tracts of land, with large plantations of vines and olive trees, which have been detached from one side of the ravine clear over to the other, though the distance is more than half a mile. It is well attested, that a countryman, who was ploughing his field in this neighbourhood with a pair of oxen, was transported with his field and team, clear from one side of a ravine to the other, and that neither he nor his oxen were hurt. After what I have seen, I verily believe this may have happened. A large volume might be composed of the curious facts and accidents of this kind, produced by the earthquakes in the valley; and, I suppose, many will be recorded in the account of the late formidable earthquakes, which the Academy of Naples intend to publish, the President having already sent into Calabria fifteen members, with drafts-men in proportion, to collect the facts,

facts, and make drawings for the sole purpose of giving a satisfactory and ample account of the late calamity to the public: but, unless they attend, as I did, to the peculiar nature of the soil where those accidents happened, their report will generally meet with little credit, except from those who are professed dilettanti of miracles, and many such do certainly exist in this country. I met with a remarkable instance here of the degree of immediate distress to which the unfortunate inhabitants of the destroyed towns were reduced. Don Marcillo Grillo, a gentleman of fortune, and of great landed property, having escaped from his house at Oppido, which was destroyed by the earthquake, and his money (no less than twelve thousand pieces of gold) having been buried under the ruins of it, remained several days without food or shelter during heavy rains, and was obliged to a hermit in the neighbourhood for the loan of a clean shirt.

Having walked over the ruins of Oppido, I descended into the ravine, and examined carefully the whole of it. Here I saw, indeed, the wonderful force of the earthquake, which has produced exactly the same effects as I have described in the ravine of Terra Nuova, but on a scale infinitely greater. The enormous masses of the plain, detached from each side of the ravine, lie sometimes in confused heaps, forming real mountains, and having stopped the course of two rivers, (one of which is very considerable) great lakes are already formed, and, if not assisted by nature or art, so as to give the rivers their due course, must infallibly be the cause of a general infection in the neighbourhood. Sometimes I met with a detached piece of the surface of the plain, (of many acres in extent) with the large oaks and olive trees, with lupins or corn under them, growing as well, and in as good order, at the bottom of the ravine, as their companions from whom, they were separated, do on their native soil in the plain, at least 500 feet higher, and at the distance of about three quarters of a mile. I met with whole vineyards in the same order in the bottom, that had likewise taken the same journey. As the banks of the ravine, from whence these pieces came, are now bare and perpendicular, I perceived that the upper soil was a reddish earth, and the under one a sandy white clay, very compact, and like a soft stone; the impulse these huge masses received, either from the violent motion of the earth alone, or that assisted with the additional one of the volcanic exhalations set at liberty, seems to have acted with greater force on the lower and more compact stratum, than on the upper cultivated crust; for I constantly observed, where these cultivated islands lay, (for so they appeared to be on the barren bottom of the ravine) the under stratum of compact clay had been driven some hundred yards farther, and lay in

confused blocks; and, as I observed, many of those blocks were of a cubical form. The under soil having had a greater impulse, and leaving the upper in its flight, naturally accounts for the order in which the trees, vineyards, and vegetation, fell, and remain at present in the bottom of the ravine. This curious fact, I thought, deserved to be recorded, but is not easily described by words. When the drawings and plans of the Academy are published, this account (imperfect as it is) may, perhaps, have its utility; had my time permitted, I would certainly have taken a draftsman with me into Calabria.

In another part of the bottom of the ravine there is a mountain composed of the same clay soil, and which was probably a piece of the plain detached by an earthquake at some former period: it is about 250 feet high, and about 400 feet diameter at its basis: this mountain, as is well attested, has travelled down the ravine near four miles, having been put in motion by the earthquake of the 5th of February. The abundance of rain which fell at that time, the great weight of the fresh detached pieces of the plain, which I saw heaped up at the back of it, the nature of the soil of which it is composed, and particularly its situation on a declivity, accounts well for this phenomenon; whereas the reports which came to Naples, of a mountain, in a perfect plain, having leaped four miles, had rather the appearance of a miracle. I found some single timber trees also, with a lump of their native soil at the roots, standing upright in the bottom of the ravine, and which had been detached from the plain above-mentioned. I observed also, that many confused heaps of the loose soil, detached by the earthquake from the plains on each side of the ravine, had actually run like a volcanic lava, (having probably been assisted by the heavy rain) and produced many effects greatly resembling those of lava during their course down a great part of the ravine. At Santa Christina, in the neighbourhood of Oppido, the like phenomena have been exhibited, and the great force of the earthquake of the 5th of February seems to have been exerted on these parts, and at Casal Nuovo and Terra Nuova. The phenomena exhibited by the earthquakes in other parts of the plains of Calabria Ultra, are of the same nature; but trifling in comparison of those I have been describing. The barracks erected for the remaining inhabitants of the ancient city of Oppido, now in ruins, are on a healthy spot, at about the distance of a mile from the old town, where I found the baron of this country, the Prince of Cariatri, usefully employed in the assistance of his unfortunate subjects. He shewed me two girls, one about sixteen years of age, who had remained eleven days without food under the ruins of a house

at

at Oppido: she had a child of five or six months old in her arms, which died the fourth day. The girl gave me a clear account of her sufferings: having light through a small opening, she had kept an exact account of the number of days she had been buried. She did not seem to be in bad health, drinks freely, but has yet a difficulty in swallowing any thing solid. The other girl was about eleven years of age: she remained under the ruins six days only; but in so very confined and distressful a posture, that one of her hands pressing against her cheek, had nearly worn a hole through it.

From Oppido I proceeded through the same beautiful country and ruined towns and villages to Seminara and Palmi. The houses of the former were not quite in such a ruined condition as those of the latter, whose situation is lower, and nearer the sea. One thousand four hundred lives were lost at Palmi, and all the dead bodies have not been removed and burnt, as in most other parts I visited; for I myself saw two taken up whilst I was there: and I shall ever remember a melancholy figure of a woman in mourning, sitting upon the ruins of her house, her head reclined upon her hand and knee, and following with an anxious eager eye every stroke of the pickaxe of the labourers employed to clear away the rubbish, in hopes of recovering the corpse of a favourite child. This town was a great market for oil, of which there were upwards of 4000 barrels in the town at the time of its destruction; so that the barrels and jars being broken, a river of oil ran into the sea from it for many hours. The spit oil mixed with the corn of the granaries; and the corrupted bodies have had a sensible effect on the air. This, I fear, as the heats increase, may prove fatal to the unfortunate remainder of the inhabitants of Palmi, who live in barracks near the ruined town. My guide told me, that he had been buried in the ruins of his house here by the first shock; and that, after the second, which followed immediately, he found himself sitting astride a beam at least sixteen feet in the air. I heard of many such extraordinary escapes in all parts of the plain, where the earthquake had exerted its greatest force.

From Palmi I proceeded through the beautiful woody mountains of Bagnara and Solano; noble timber oak-trees on high rocks, narrow vallies with torrents in their bottoms, the road dangerous both on account of robbers and precipices. My two guards instead of leading the way, as they had hitherto done, now separated, and formed an advanced and a rear guard. The narrow road was often interrupted by the fallen rocks and trees during the earthquakes, and obliged us to seek a new and still more dangerous road; but the Calabrese horses are really as sure footed as goats. In the midst of one  
of

of these passes we felt a very smart shock of an earthquake, accompanied by a loud explosion, like that of springing a mine; fortunately for us, it did not, as I expected, detach any rocks or trees from the high mountains that hung over our heads. After having passed the woods of Bagnara, Sinopoli, and Solano, I went through rich corn fields and lawns, beautifully bounded with woods and scattered trees, like our finest parks, and which continue varying for some miles, till you come upon the top of an open plain on a hill, commanding the whole Faro of Messina, the coast of Sicily as far as Catania, with Mount *Ætna* rising proudly behind it, which altogether composed the finest view imaginable. From thence I descended a horrid rocky road to the Torre del Pezzolo, where there is a country seat and a village belonging to the Princess of Bagnara. There I found that an epidemical disorder had already manifested itself, as it probably will in many other parts of this glorious but unhappy country, in proportion as the heats increase, owing to the hardships suffered, and the air having been spoiled by new formed lakes. Several fishermen assured me, that, during the earthquake of the 5th of February at night, the sand near the sea was hot, and that they saw fire issue from the earth in many parts. This circumstance has been often repeated to me in the plain, and my idea is, that the exhalations which issued during the violent commotions of the earth, were full of electrical fire, just as the smoke of volcanoes is constantly observed to be during violent eruptions: for I saw no mark in any part of my journey of any volcanic matter having issued from the fissures of the earth; and I am convinced that the whole damage has been done by exhalations and vapours only.

The first shock felt at this place, as I was assured, was lateral, and then vorticose, and exceedingly violent; but what they call violent here must have been nothing in comparison of what was felt in the plain of Casal Nuovo, Polistene, Palmi, Terra Nuova, Oppido, &c. &c. where all agreed in assuring me, that the violence of the fatal shock of the 5th of February was instantaneous, without warning, and from the bottom upwards; and, indeed, in those places where the mortality has been so great, and where nothing is to be seen but a confused heap of ruins, without distinction of either streets or houses, the violence of that shock is sufficiently confirmed. From this place to Reggio the road on each side is covered with villas and orange-groves. I saw not one house levelled to the ground; but perceived that all had been damaged, and were abandoned; and that the inhabitants were universally retired to barracks in these beautiful groves of orange, mulberry, and fig-trees, of which there are many in the environs of Reggio. One that I visited, and which is reckoned

reckoned the richest in all this part of Magna Grecia, is about a mile and a half from the town of Reggio; and, what is remarkable, belongs to a gentleman whose name is Agamemnon. The beauty of the agrume (the general name of all kind of orange, lemon, cedrate, and bergamot trees) is not to be described; the soil being sandy, the exposition warm, and great command of water, a clear rivulet being introduced at pleasure in little channels to the foot of each tree, are the reasons of the wonderful luxuriancy of those trees. Don Agamemnon assured me it was a bad year when he did not gather from his garden (which is of no great extent) 170,000 lemons, 200,000 oranges, (which I found as excellent as those of Malta) and bergamots enough to produce 200 quarts of the essence from their rinds. There is another singularity in these gardens, as I was assured, every fig-tree affords two crops of fruit annually; the first in June, the second in August.

But to return to my subject, from which my attention was frequently called away by the extraordinary and uncommon beauty and fertility of this rich province; I arrived about sun-set at Reggio, which I found less damaged than I expected, though not a house in it is habitable or inhabited, and all the people live in barracks or tents: but, after having been several days in the plain, where every building is levelled to the ground, a house with a roof, and a church with a steeple, was to me a new and refreshing object. The inhabitants of the whole country that has been so severely afflicted with earthquakes, seem, however, to have so great a dread of going into a house, that when the earthquakes shall have ceased, I am persuaded the greatest part of them will still continue to live in barracks. The barracks here (except some few that are even elegant) are ill constructed, as are in general throughout the country all barracks of towns that have been so little damaged as to allow the inhabitants to flatter themselves with a hope of being able to return to, and occupy, their houses again, when the present calamity is at an end.

Reggio has been roughly handled by the earthquakes, but is by no means destroyed. The archbishop, a sensible, active, and humane prelate, has distinguished himself from the beginning of the earthquakes to this day, having immediately disposed of all the superfluous ornaments of the churches, and of his own horses and furniture, for the sole relief of his distressed flock; with whom he cheerfully bears an equal share of every inconvenience and distress which such a calamity has naturally occasioned. Except in this instance, and very few others, indeed, I observed throughout my whole journey a prevailing indolence, inactivity, and want of spirit, which is unfortunate, as such a heavy and general calamity can only be

be repaired by a disposition directly contrary to that which prevails: but as this government is indefatigable in its endeavours at remedying every present evil, and preventing such as may naturally be expected, it is to be hoped that the generous and wise dispositions lately made, will restore the energy that is wanting; and without which one of the richest provinces in Europe is in danger of utter ruin. Silk and essence of bergamot, oranges and lemons, are the great articles of trade at Reggio. I am assured, that no less than 100,000 quarts of this essence are annually exported. The fruit, after the rind is taken off, is given to the cows and oxen; and the inhabitants of this town assure me that the beef, at that season, has a strong and disagreeable flavour of bergamot. The worthy archbishop gave me an account of the earthquakes here in 1770 and 1780, which obliged the inhabitants (in number 16,400) to encamp or remain in barracks several months, without, however, having done any considerable damage to the town. I was assured here, (where they have had such a long experience of earthquakes) that all animals and birds are in a greater or less degree much more sensible of an approaching shock of an earthquake than any human being; but that geese, above all, seem to be the soonest and most alarmed at the approach of a shock; if in the water, they quit it immediately, and there are no means of driving them into the water for some time after.

[To be concluded in the next.]

The Stations of the PREACHERS, and Numbers in Society, in the United States of AMERICA.

*Superintendants.* Thomas Coke, Francis Asbury.

*Elders.* Ira Ellis, Thomas Bower, Freeborn Garrettson, Isaac Lowe, Ruben Ellis, Richard Ivey, Bartholomew Mc Henry, Francis Poythress, A. G. Thompson, Philip Bruce, Nelson Reed, Joseph Everitt, John Mc Clasky, Robert Cloud, John Merrick, Jacob Brulh, Jasse Lee.

VIRGINIA.

|                                                   | Whites. | Blacks. |
|---------------------------------------------------|---------|---------|
| <i>Amherst,</i> John Jones, Daniel Hall           | 345     | 128     |
| <i>Orange,</i> Wm. Mofs, J. Rogers, Sam. Steward  | 550     | 58      |
| <i>Hanover,</i> Stephen Rossel, N. Sebrell        | 520     | 138     |
| <i>Gloucester,</i> John Ellis, Laur. Mansfield    | 658     | 74      |
| <i>Williamsburg,</i> Pemberton Smith, Chr. Moring | 490     | 234     |
| <i>Pomomkey,</i> James Meacham, John Hutt         | 112     | 37      |
| <i>Franklin,</i> B. Riffin, J. Wynn, H. Saunders  | 567     | 68      |
| <i>Cumberland,</i>                                |         |         |

|                                                   | Whites. | Blacks. |
|---------------------------------------------------|---------|---------|
| <i>Cumberland</i> , Wm. Spencer, H. Crank         | 384     | 37      |
| <i>Bedford</i> ,                                  | 499     | 43      |
| <i>Mecklenburgh</i> , Rice Haggard, Jacob Peck    | 479     | 52      |
| <i>Amelia</i> , Stephen Davies, John Buxton       | 645     | 139     |
| <i>Brunswick</i> , J. Baldwin, Benj. Barnes       | 677     | 238     |
| <i>Greenville</i> , William Mackendree, J. Tucker | 735     | 219     |
| <i>Suffex</i> , Josiah Akew, D. Stringer          | 565     | 168     |
| <i>Surry</i> , Daniel Southall, T. Easter         | 831     | 800     |
| <i>Bertie</i> , Henry Merrit, J. Dawly            | 598     | 163     |
| <i>Portsmouth</i> , Jeffy Nicholson, B. Blanton   | 787     | 557     |
| <i>Camden</i> , Archer Davis, J. Hunter           | 539     | 278     |
| <i>Banks</i> , Benjamin Wilson                    | 174     | 4       |

NORTH CAROLINA.

|                                                      |     |     |
|------------------------------------------------------|-----|-----|
| <i>Roan Oak</i> , William Moody, A. Henly            | 394 | 459 |
| <i>Pamlico</i> , Daniel Shines, Edward Hardy         | 346 | 55  |
| <i>Quotenty</i> , Morris How, Absalom Kinsey         | 407 | 409 |
| <i>Scoperlong</i> , John Abair                       | 167 | 10  |
| <i>Matamorasheat</i> , Frederick Roper               | 164 | 47  |
| <i>Trent</i> , Samuel Cowles, Peter Gautier          | 719 | 520 |
| <i>Cashen</i> , Rufus Wiley, William Ormond          |     |     |
| <i>Bladen</i> , Joshua Cannon, Samuel Edney          | 403 | 64  |
| <i>Yadkin</i> , George Mc Kenny, Joseph Moore        | 439 | 14  |
| <i>Lincoln</i> , John Mc Gee, F. Killingsworth       | 453 | 39  |
| <i>Anson</i> , James Parks                           | 241 | 40  |
| <i>Salisbury</i> , Aquilla Sugg, Simon Carlisle      | 555 | 31  |
| <i>New Hope</i> , I. Fore, H. Hill, J. Jackson       | 678 | 145 |
| <i>Tar River</i> , J. Pace, E. Humphrey              | 627 | 117 |
| <i>Castwell</i> , Jonathan Bird, John Sproul         | 517 | 75  |
| <i>Guildford</i> , J. Molley, En. George, W. Bellamy | 613 | 57  |

SOUTH CAROLINA.

|                                                               |             |     |
|---------------------------------------------------------------|-------------|-----|
| <i>Charleston</i> , Reuben Ellis, Daniel Smith                | 148         | 82  |
| <i>Edisto</i> , Francis Parker, Benjamin Torrant              | 528         | 163 |
| <i>Little Pee Dee</i> , R. Lipsey, John Ruffel,               | 700         | 33  |
| <i>Great Pee Dee</i> , James Follison                         | 260         | 54  |
| <i>Santee</i> , Isaac Smith, J. Wood                          | 300         | 150 |
| <i>Catauba</i> , John Crawford                                | 229         | 22  |
| <i>Cherokee</i> , J. Richardson, William Fallwood. J. Jenkins | 453         | 11  |
| <i>Bush River</i> , Tobias Gibson                             | 76          | 12  |
| <i>Broad River</i> , Arthur Lipsey, Coleman Carlisle          | 500         | 86  |
| <i>Union</i> ,                                                | 236         | 24  |
| <i>Selenda</i> , William Lilly, Sam. Annesly, Joseph Randell  | 266         | 6   |
| <i>George Town</i> , William Mc Dowall                        | 49          | 100 |
| XVII. April, 1794.                                            | Washington, |     |



|                                                   | Whites. | Blacks. |
|---------------------------------------------------|---------|---------|
| <i>Washington</i> , Jonathan Jackson, Hez. Arnold | 332     | 91      |
| <i>Richmond</i> , Bar. Mc Henry, Henry Leadbetter | 590     | 85      |

## GEORGIA.

|                                              |     |     |
|----------------------------------------------|-----|-----|
| <i>Burke</i> , Benjamin Carter, George Clark | 450 |     |
| <i>North Savannah</i> , John Bonner          | —   | 106 |
| <i>Oconee</i> , John Clark, James Holly      | —   | 220 |
| <i>Elbert</i> , John Halliday                | —   | 186 |

## HOLSTEIN.

|                                                  |     |     |
|--------------------------------------------------|-----|-----|
| <i>New River</i> , David Haggard, Daniel Lockett | 278 | 17  |
| <i>Holstein</i> , Salathiel Weeks, James Ward    | 214 | 13  |
| <i>Green</i> , Stephen Brooks, William Burke     | 268 | 8   |
| <i>Ruffel</i> , Jeremiah Norman                  | —   | 115 |

## KENTUCKY.

|                                                      |   |     |
|------------------------------------------------------|---|-----|
| <i>Lexington</i> , John Seawell, Benjamin Northcott, |   |     |
| John Page                                            | — | 562 |
| <i>Danville</i> , Willson Lee, Richard Bird          | — | 597 |
| <i>Limestone</i> , John Ray                          | — | 149 |
| <i>Salt River</i> , Henry Birchett, Isaac Hammer     | — | 381 |

## MARYLAND.

|                                                       |     |     |
|-------------------------------------------------------|-----|-----|
| <i>Cumberland</i> , John Ball, Jon. Stephenfon        | 370 | 57  |
| <i>Calvert</i> , Richard Parrot                       | —   | 700 |
| <i>Annapolis</i> , R. Bonsfall                        | —   | 170 |
| <i>Severn</i> , John Rowen, Nathaniel Greaves         | 900 | 450 |
| <i>Baltimore</i> , James O. Cromwell, S. Browning     | 950 | 200 |
| <i>Prince George</i> , J. Chalmer, Aquila Garrettsfon | 40  |     |
| <i>Montgomery</i> , Joshua Wells, Thomas Bell         | 650 | 354 |
| <i>Frederick</i> , Thomas Scott, Thomas Lyall         | 500 | 100 |
| <i>Bath</i> , Rezin Simpson, W. R. Nichols            | 320 | 42  |
| <i>Huntingdon</i> , John Simmonds                     | —   | 215 |
| <i>Northumberland</i> , J. Campbell, Wm. Calvert      | 250 |     |
| <i>Little York</i> , Sam. Rudder, Charles Cook        | 200 | 5   |
| <i>Hartford</i> ,                                     | —   | 630 |
| <i>Baltimore-town</i> , Richard Whatcoat              | 450 | 190 |
| <i>Fellspoint</i> , Joseph Cromwell                   | —   | 120 |
| <i>Dover</i> , Walter Fountain, George Pickering      | 941 | 477 |
| <i>Milford</i> , George Moore, Solomon Sharp          | 846 | 310 |
| <i>Somerset</i> , John Smith, John Beard              | 615 | 195 |
| <i>Northampton</i> , John Millbarn, Hugh Works        | 600 | 248 |
| <i>Annamessix</i> , James Thomas, Joseph Rowen        | 337 | 75  |
| <i>Dorset</i> , Joseph Wyatt, James Painter           | 643 | 390 |
| <i>Talbot</i> , Evan Rogers, Shadrach Bostwick        | 400 | 343 |
| <i>Carolina</i> , Thomas Jackson, Joshua Jones        | 799 | 271 |
| <i>Queen Ann</i> , Chr. Spivy, William Bishop         | 532 | 416 |

Kent,

The Stations of the Preachers, &c. 203

|                                                            | Whites. | Blacks. |
|------------------------------------------------------------|---------|---------|
| <i>Kent</i> , John Jerrell, John Fontaine                  | 395     | 472     |
| <i>Cecil</i> , Robert Sparks, James Wilson                 | 416     | 290     |
| <i>Ohio</i> , Isaac Lunsford, Laffly Matthews, Daniel Hitt | 364     | 6       |

PENNSYLVANIA.

|                                                      |     |    |
|------------------------------------------------------|-----|----|
| <i>Philadelphia</i> , John Mc Clasky, Henry Williams | 297 | 31 |
| <i>Pittsburgh</i> , Valentine Cook, Seally Bunn      | 156 |    |
| <i>Redstone</i> , Jacob Peck, William Mc Lenahan     | 316 | 10 |
| <i>Alleghany</i> , Samuel Breeze, Thomas Boyd        | 360 | 23 |
| <i>Tioga</i> , John Hill                             | 71  |    |
| <i>Willmington</i> , Sylvester Hutchinson            | 83  | 41 |
| <i>Chester</i> , Joseph Lovell, J. Wainwright        | 367 | 3  |

NEW YORK.

|                                                             |     |     |
|-------------------------------------------------------------|-----|-----|
| <i>New York</i> , Tho. Morrell, Lemuel Green, Geo. Strebeck | 511 | 130 |
| <i>New Rochelle</i> , James Bell, Benj. Fizler              | 390 | 11  |
| <i>Croton</i> , Peter Moriarty, Joshua Taylor               | 318 | 7   |
| <i>Long Island</i> , J. Riggan, James Boyd                  | 266 | 23  |
| <i>Staten Island</i> , Thomas Ware                          | 77  | 3   |
| <i>Elizabeth Town</i> , John Clark, Joseph Trotten          | 190 | 3   |
| <i>Newburgh</i> , Samuel Fowler, L. Mc Combs                | 394 | 6   |
| <i>Wioming</i> , William Hardesty                           | 116 |     |
| <i>Bristol</i> , Simon Miller, J. Robinson                  | 162 | 6   |

NEW JERSEY.

|                                                               |     |    |
|---------------------------------------------------------------|-----|----|
| <i>Trenton</i> , Gamaliel Bailey, D. Freeman                  | 890 | 93 |
| <i>Flanders</i> , Jethro Johnson, Robert Mc Koy               | 268 |    |
| <i>Burlington</i> , Robert Hutchinson, Wm. Dogherty           | 507 | 47 |
| <i>Bethell</i> , Robert Cann, Levi Rogers                     | 457 | 3  |
| <i>Salem</i> , Benjamin Abbit, — Bartine                      | 554 | 23 |
| <i>Dutchess</i> , Thomas Everard, Zeb. Kankey                 | 546 | 7  |
| <i>Columbia</i> , Samuel Wigton, Elisha Pelham                | 226 | 3  |
| <i>Pittsfield</i> , David Candell, Robert Dillon, J. Rextford | 224 |    |
| <i>Albany</i> , Robert Green, David Vallean                   | 161 |    |
| <i>Cataraqui</i> , Darius Dunham                              | 165 |    |
| <i>Cambridge</i> , John Crawford, T. Woolsey                  | 315 |    |
| <i>Saratoga</i> , Matthew Swain                               | 182 |    |
| <i>Otsego</i> , Jon. Newman, James Covell                     | 207 |    |
| <i>Litchfield</i> , Philip Wager, James Coleman               | 428 | 1  |
| <i>Fairfield</i> , Joshua Taylor, Smith Weeks                 | 220 |    |
| <i>Middleton</i> , Richard Swain, Aaron Hunt                  | 124 |    |
| <i>Hartford</i> , Hope Hull, George Roberts, F. Aldridge      | 195 |    |
| <i>Lynn</i> , Jesse Lee, Menzis Rayner                        | 118 |    |

|                                   | Whites.                        | Blacks. |
|-----------------------------------|--------------------------------|---------|
| <i>Boston</i> , Jer. Cofden       | —                              | 15      |
| <i>Needham</i> , John Allen       | —                              | 34      |
| <i>Providence</i> , Lemuel Smith  | —                              | —       |
| Total number of Whites and Blacks | <hr/> <hr/> 66,191 <hr/> <hr/> |         |

~~~~~

ON EDUCATION.

From DR. BEATTIE'S Elements of Moral Science,
Vol. II.

THE present plain of education, as it is commonly conducted, seems to proceed on a supposition, that piety and virtue are not indispensable parts of duty; for that the figure a man makes, and the gratifications he obtains, in this world, are of more value to him than eternal happiness in the world to come. Accordingly, some pains are taken to cultivate his understanding, to adorn his outside, and to fit him for the common arts of life; but the improvement of his heart, and the regulation of his passions and principles, are, comparatively speaking, but little minded. Children are too often treated rather as playthings than as immortal beings, who have a difficult part to act here, and a strict account to render hereafter. A man, indeed, is not a moral agent till he attain the use of reason. But before he can compare things together so as to draw inferences, he may contract habits of obstinacy or obedience, fretfulness or contentment, good or ill nature, and even of right or wrong opinion: which shall adhere to him through life, and produce important consequences. Therefore let no one think that moral discipline in the beginning of life is of little moment; it can hardly begin too early.

Not few are the methods taken, even by parents who mean well, which would seem to teach children vice rather than virtue, and to create and cherish evil passions, instead of preventing them. They are taught to threaten, and even beat those by whom they think themselves injured, or to beat other persons or things in their stead; and thus learn to be peevish and revengeful; and thus too their notions of merit and demerit are confounded; for how is it possible for them to learn any thing good from seeing a stranger threatened, a dog punished, or a footstool beaten, for a fault committed by themselves, or by the nurse!—Their good behaviour is sometimes rewarded so absurdly, as to hurt their health, and teach them gluttony or sensuality at the same time. They are frequently

quently taught to consider strangers, especially those who are old and ill-dressed, as frightful beings, by whom they are in danger of being taken away : and thus they learn cowardice, dislike to strangers, disrespect to old age, and an abhorrence of poverty and misfortune, as if these rendered a man the object, not of pity, but of detestation.

They are from time to time entertained with stories of ghosts and other terrible things, which, they are told, appear in the dark ; and hence receive impressions of terror which they find it difficult to get the better of, even when they come to be men. They are flattered on account of their finery, and so become fond of a gaudy outside ; a passion which, if they do not subdue it, will go near to make them ridiculous. When they begin to speak, they are encouraged to speak a great deal ; and thus learn petulance, and want of respect to their superiors.—They are sometimes threatened with dreadful punishments, and in the most boisterous language ; and by this example of ferocity and passion are taught to be fierce and passionate. At other times they are, without sufficient reason, extravagantly caressed, which, while it enervates their minds, conveys a notion that their parents act capriciously, and that they may do so too.—Their slightest foibles and greatest faults are often blamed with equal severity ; and the most trifling accomplishment more warmly commended than a generous sentiment, or virtuous action. You may have heard them blamed more bitterly for making an awkward bow, than for telling a lie ; and praised more for their dancing, than for alacrity in obeying their parents. Does not this absurd conduct tend to poison their principles, deprave their judgment, and even pervert their conscience ?

What can excuse the parent, or teacher, who chastises a child for a natural weakness of memory, or slowness of apprehension ? Would it not be equally reasonable to punish him because Providence has given him a puny frame of body, or sickly constitution ? And what notions of rectitude is a child likely to form, from seeing cruelty where there ought to be lenity, and from being punished because he cannot do what is above his strength ? Many more instances might be given of parents and teachers, who really mean no harm, inuring children to vicious habits, and teaching them to form licentious opinions, in matters which the world in general considers as of little moment. But very trivial matters call forth the passions of a child ; and whatever does so is of serious importance, because it must give rise to virtuous or to criminal practice, and tend to form habits either good or evil.

Let children be taught, as far as their capacity will admit, to form right opinions ; to consider clothes, for example, as intended

intended more for use than for ornament; and food, as what is necessary to life and health, but must not be perverted to the purposes of sensuality. Let them be informed, that by nature all men are equal; a lesson which they will easily learn, as pride is one of those passions which they seldom or never acquire of themselves; and let them be made to understand, that a man is contemptible, not because he is old, or ugly, or poor, but because he is of indecent behaviour. Let them be accustomed to reverence old age; and for their parents to entertain the most profound respect, without repining at their commands, or venturing on any pretence to dispute their opinion. This will make them affectionate and dutiful; for the more they respect a parent or a teacher, the more they will love him; this will also teach them to be modest, obedient, and docile; and soon impress them with a sense of their being subject to moral discipline, and accountable for their conduct.

When vices are practised, or without disapprobation named, in the presence of children; when a parent or teacher punishes at one time a fault, which he overlooks at another; or neglects to take cognisance of a transgression whereof the child knows that he cannot be ignorant:—these are so many lessons of immorality, which cannot fail to corrupt a young mind. To correct a child when one is in a passion, gives him an example of two vices at once, rage and revenge; for all correction of this kind is likely to be, and to the sufferer will appear to be, excessive; and seem to have, and perhaps really has, something vindictive in it. To bodily punishment we are not to have recourse till all other means of reformation have been attempted in vain; and let this last remedy be applied, if at all applied, with temper and solemnity; that the child may see we are driven to it against our will, from a regard to our duty, and his good. Honour and shame are much more liberal motives; and experience proves that they may for the most part, if not always, be more effectual. These, indeed, may be employed, with good success, through the whole of life, as a preservative from vice, and a curb to every inordinate passion.

Whether a public school, or the privacy of domestic education, be preferable, has long been matter of controversy, and is not likely to be soon determined. Experience will not settle the point; for men of every character, and of all degrees of genius and literature, have been formed both by the one method and by the other. Supposing the teachers in both equally conscientious, and of equal ability, one might say, perhaps, that the former is the best scene of discipline for this world, and the latter for that which is to come. In the former there are, no doubt, superior opportunities of acquiring

acquiring habits of activity, a free and manly behaviour, with knowledge of the world and of human nature, as well as of making valuable connexions in the way of acquaintance and friendship. But in the latter may be expected more modesty and innocence, stricter rectitude of principle, fewer temptations to irregularity, and less danger from bad company.

Perhaps if the two methods were to be united: if they who frequent public schools were also to be continually under the eye of an attentive parent or tutor (which, comparatively speaking, could happen but to few,) the objection to those crowded seminaries might in part be obviated. But without such private inspection, great schools, especially in great towns, would seem to be extremely dangerous. Horace informs us (Sat. 1. 6.) that he was educated in a way similar to what is here proposed; that his father, though by no means wealthy, brought him from his native village to Rome, and put him under the best masters; but did himself carefully inspect every part of his son's education and behaviour. What the poet has written on this subject merits particular attention, and does honour both to his father's worth and wisdom, and to his own gratitude and filial piety. A more amiable picture of a father and a son is hardly to be met with in pagan antiquity.

THE SPANISH BULL.

From a Collection of Letters written from Barcelona.

AN Emigrant, who had borrowed some money of his companion, killed him in a duel, because he refused to lend him more. He was refused burial for many reasons, and, among others, because he had not a Bull, the necessary accomplishment to every individual in Spain, to enable him to eat or drink, to abstain from either, to go to bed, or sleep in his chair. No matter what it is: a Bull must be had. As the history of this precious adjunct is not generally known, we shall transcribe it from our author.

“ To understand his misfortune, we must observe, that the church refuses its last offices to every one not furnished with the Bulla de la Cruzada. They refuse to bury him, if, under his pillow, at the moment of carrying away the corpse, it is not found. This Bull, which opens the gates of heaven to the greatest villain, is the most infamous tax which any nation has yet experienced. It began in the days of ignorance and fanaticism, when millions of Europeans went to
Palestine,

Palestine, to kill or be killed. The court of Rome, which under this pretext, so often ransomed the different powers of Europe, suggested, in 1509, this Bull of the Crusade, to Ferdinand King of Arragon, who was engaged in a war against the Moors of Africa. The pope ordered that every good catholic, who expected the indulgence of heaven, should be provided with one of these Bulls: the priests inculcated it as a duty, and it has since brought a considerable income to Rome, who has in Spain a person that farms the revenue. The price is fixed yearly by the pope's nuncio, and is never less than twelve sous (about six-pence) or above a piastre, because every one is taxed according to his supposed fortune. With this patent, he is cleared of those crimes, which the pope alone, or the bishops, can absolve. He may eat eggs and milk in Lent, and other foods at different times, according to its tenour. Government does not absolutely order the subjects of his catholic majesty to buy this Bull; but, as I have said, the priests refuse the last consolations to those who neglect or despise the precaution; and, in Spain, no one is wise or bold enough to brave ecclesiastical censures."

The Method of treating the SMALL POX.

THE following Relation is the result of many years observation and experience. In the 23d year of my age, the practice of Inoculation for the Small Pox, began to be in vogue, in the country wherein I lived. My situation greatly exposed me to take the disorder in the natural way, which induced me to put myself under the care of one of the most famous Inoculators in that part of the country. Previous to receiving the infection, I lived five weeks on little else than bread and water, and took three doses of Glauber's salts. The operation was then performed on both arms, near the place where issues are usually made; and the same kind of diet strictly adhered to. In about ten days after, I felt myself a little out of order, and was then removed to the sick apartments, with several others who were inoculated with me. We were indulged, though cautiously, the benefit of the open air; for old prejudices against so necessary an expedient, were not then entirely removed. However, heedless inattention, the almost inseparable attendant of youth, supplied the place of what more mature judgment and experience has since brought into necessary practice.

A company

A company of us getting out one day, rather by stealth, and rambling about the meadows, I conceived a possibility of jumping over a piece of water that separated one meadow from the other, and pretty deep; but not reflecting that I had lived near eight weeks chiefly on bread and water, whereby my strength had been greatly diminished, so that I fell short of my intended purpose, and plunged into the midst of the water, without any other inconvenience following than that of being well wetted: the Small Pox, being then far advancing towards maturation, soon terminated with the most favourable circumstances.

Sometime after, conceiving it my duty to enter into connection with the travelling Preachers, I was appointed at the Leeds Conference to the London circuit; and in the year 1767 travelled with that good man *William Pennington*, in what was then called the Suffex circuit. The Suttonian practice of Inoculation was then in the highest estimation in those parts, and the whole country little better than a pest-house. Many poor people caught the disorder in the natural way, and died thereof; not being able to pay the excessive expences required by regular practitioners.

Being almost every day in company with people in every stage of the disorder, and, observing the medicines and methods made use of by various practitioners, in the treatment of their patients; I had it strongly impressed on my mind, to write an account thereof, and print it; thereby reducing the price, by making the method more generally known amongst the common people: I therefore drew up the substance of the process, as it appeared to me, in the compass of a penny pamphlet; this I shewed to Mr. Pennington, who transcribed it, and by our adding a few recipes at the end, we swelled it to the price of threepence, and published it under the title of "The general method of Inoculation, now practised with great success in the counties of Kent and Suffex; in a Letter to a friend, by a lover of mankind." I believe that pamphlet contained the essentials of the art (though there were some things in it, that now appear to me almost unnecessary.) It had the desired effect, an edition of fifteen hundred was soon disposed off, without one instance of any bad consequence attending it, that ever came to my knowledge.

In the year 1771, I settled on P— C—n, and took upon me the care of a school. The Small Pox was at that time very ripe in the place, and many died thereof: I offered to inoculate several poor children in the school, and others, gratis. These having the disorder in the most favourable manner, I was soon importuned to inoculate others; and in a

XVII. April, 1794.

little

D d

little time, acquired no small degree of fame in the profession ; as not the least alarming circumstances attended, or followed the operation in any one.

After the malignancy of the disorder had subsided, and my school greatly increasing in the number of scholars, I found it impossible to attend both professions, with that care and assiduity which the nature thereof required ; I was therefore under the necessity of relinquishing one or other of them ; and not having been bred to the regular profession of Physic (a misfortune I have often lamented) I therefore laid aside Inoculation, as to the practical part thereof myself : but the importunities of the poor, many of whom had large families of children, and grown people who came at first as strangers to this place from different parts of the country, still prevailed on me to prepare them proper physic, they performing the operation on themselves, or getting some of their neighbours to do it for them ; all of whom passed through the disorder, who previously applied to me before they were inoculated, with the greatest ease and safety ; nor do I know an instance to the contrary on any one to whom I recommended the process.

From the experience of near twenty years, I am fully persuaded very little of the success of Inoculation depends on the simple performance of the operation ; but on the physic, diet, and proper treatment, previous to the infection being taken, and during the process of the disorder. At the time I practised Inoculation, a company came to be inoculated ; they put themselves under the care of a Gentleman regularly bred to physic, and one of the most experienced in that profession in the place ; but in spite of all his remonstrances, some of them lived as though they were come to the house of feasting, rather than abstinence : One of them died, and two others were with difficulty saved, though attended by two of the best physicians in the country ; I saw them nearly as black as a coal ; whilst others of the same company, who lived in a proper manner, passed through the disorder with the greatest ease and safety.

During the time of my practising Inoculation, some persons applied to me for physic, who were in danger of taking the natural Small Pox, but unwilling to be inoculated ; I observed that all who took the physic, and observed the rules for a proper regimen of diet, did as well, passing through the disorder with as few complaints, as those that were inoculated. Particularly, a smith, his wife and three children, who had not had the Small Pox, were greatly alarmed by the fourth child bringing the disorder into the family : I prepared them the same physic as for Inoculation ; they all had the disorder in the natural way, in the most favourable manner ;

manner; the man attended his business in the shop all the time, and the woman (though otherwise sickly) her household affairs, making no other complaint than that they were hungry (for want of their usual repast of meat;) and so slightly affected, as not to be sure, in their apprehension, from having it again. This was also the case of another family of four children, who caught the disorder from the smith's, they having previously taken the preparative medicines.

Since the year 1781, a great number have taken the physic, without one instance of any bad consequences, previous to the infection being caught in the natural way. A few weeks ago a young man fell ill of the natural Small Pox, a few doors from my back gate; the good women supplied him with plenty of saffron, sheep's dung, brandy, &c. &c. and he died in a few days; there were six children in the house, belonging to two families; I persuaded their mothers to give them the preparative physic; they all had the disorder in the most distinct manner, and passed through it with every favourable circumstance imaginable.

The pills which I have given for near twenty years past, differ a little from those prescribed in the book above mentioned, and are as follows. Take nine grains of Calomel, and one grain of Cinnabar of Antimony. I lay this powder on a dutch tile, or marble slab, and drop upon it three or four drops of highly camphorated Spirits of Wine, and with a moistened crumb of bread, work it up into a consistency to make four pills, which when dry have a reddish appearance, and are each of the size of a very small pea. I weigh no more of the powder at a time, because of making the pills equal, which is easily done by carefully dividing the mass. These pills, when dry, keep a long time, and each contains two grains of Calomel, which could not be so exactly formed, if a greater quantity was mixed up at once.

Where there is reason to fear any danger of taking the infection, or a desire of having the disorder in the natural way, I recommend the following method of taking the physic, i. e. Take one dose, of four or five of the pills, at going to bed; and near an ounce of Glauber's salts early the next morning, drinking thin water-gruel to work it off. The salts, or some other purgative medicine, must in no wise be omitted in the morning, even if the pills wrought off themselves in the night, which frequently happens. When it is difficult to get children to take the salts, a little jallap may be substituted in their room, but salts are always best. This dose is to be considered as sufficient for a healthy strong person; children from two to four years of age, may take one pill;—from four to six or seven, one pill and an half;—from seven to ten or twelve years old, two pills;—from that age to sixteen or seventeen,

three pills;—and then a whole dose of four or five. A second dose may be taken the third or fourth night following; and a third, the eighth or ninth night, abstaining, on those days the physic is working, from raw and unprepared vegetables. During the whole of the preparation, or whilst any danger remains of catching the infection, it is highly necessary to abstain from all animal food, butter, salt, &c. and whatever possesses a heating quality; drinking cold water; or imperial water, made with about two tea-spoonfuls of Cream of Tartar, and three or four pints, or more, of boiling water, and sweetened with sugar; too much of this liquor can hardly be drank before, and especially as soon as the fever appears.

I believe that those who follow these directions, carefully avoiding all animal food, strong and heating liquors, and who will keep themselves cool and exposed to the open air when the fever first appears, will do as well as if Inoculated; I have never seen an instance to the contrary in all that have applied to me for the above medicines. But I have seen, and frequently heard of the most fatal consequences, both in children and others, where there has not been a strict attention paid to proper physic, diet, and regulations, as to air and gentle exercise.

Women who give suck to young children, whether they are Inoculated, or have the disorder in the natural way, should take the greatest care how they diet themselves, and keep their milk cool. I have Inoculated several sucking children, who all did well; one six months old; the mother taking physic and dieting herself all the time: when at the next door, an infant of the same age, was Inoculated by a regular practitioner in physic, and no attention paid to physic and diet, this child died of the confluent sort, and nearly as white as a piece of cloth.

After the disorder is over, I always recommend two or three gentle doses of cooling physic; Salts are best; and that the patients be particularly careful in returning slowly to their accustomed way of living, both as to their usual food and exercise: for want of this, I believe, many have suffered much by boils and nauseous sores, and breakings out in different parts of the body; if not precipitated themselves into hasty consumptions; and almost instantaneous pains of death; very just punishments for their inordinate sensuality, and ingratitude to God, who having delivered them from so imminent danger, the only return they seem desirous to make him, for so great an instance of his providence, is to insult his goodness by a more shameful course of living in beastly sensuality.

I would be understood, that it is not my intention to persuade any one, or bias their minds either for, or against Inoculation.

Inoculation. I only relate the simple truth as it has been verified in every instance wherein I have been concerned, and the number of cases without the least misfortune, are sufficient, I hope, to persuade all considerate persons to avail themselves of so inestimable an instance of the Goodness of **GOD** in discovering to Mankind such an almost infallible antidote against one of the most dreadful disorders the human Race is liable to, in this state of probation.

The reason why I have not mentioned any other medicines in the treatment of this disorder, is, that I never had any need of the use of them; or, at least, only of cooling and opening things; which every person of common understanding can easily procure and administer, to keep the body cool and gently laxative; and of these, I have always found cold water, and the open refreshing air, the best. I am, with much respect, your affectionate friend,

PAIDAGOGOS.

Dr. DODDRIDGE'S Account of the DEATH of a remarkable Malefactor.

THE following Event is of a public uncommon nature, in which the pious Dr. Doddridge was particularly concerned. We have inserted it, not only as an evidence of the Doctor's great benevolence, but also for the sake of the important reflections he makes upon it.

"April 5, 1741. At our Assizes last month, [at Northampton] one Bryan Connell, an Irish Papist, was convicted of the Murder of Richard Brymley, of Weedon, about two years ago. The evidence against him at his trial seemed full and strong; but it chiefly depended on the credit of an infamous woman, who owned she had lived with him in adultery some years. There were some remarkable circumstances in the course of the trial, in which I thought the Providence of **GOD** wonderfully appeared. The prisoner told a long story of himself; but it was so ill supported, that I imagine, no one person in court believed it. I visited him after his conviction, with a compassionate view to his eternal Concerns; but instead of being able, by any remonstrances, to persuade him to confess the fact, I found him fixed in a most resolute denial of it. He continued to deny it the next day with such solemn, calm, but earnest appeals to Heaven, and fervent cries that God would inspire some with the belief of his innocence, that I was much impressed. As he desired to leave with me, at the time of his execution, a paper, in which he would give an account of the places where, and the persons

sons with whom, he was, when the murder was committed. I was so struck with the affair, that I obtained time of the Under-sheriff to make enquiry into the truth of what he had told me. Having sent a wife and faithful friend to Whitchurch and Chester, to examine the evidence he appealed to, I found every circumstance which the convict had asserted, proved; and the concurrent testimony of five credible persons attested, that he was in Cheshire, when the murder was committed. These testimonies I laid before the Judge by whom he was condemned, for the deliverance of what in my conscience I believed, and do still believe, to be innocent blood. But the Judge did not think himself warranted to relieve him; as the evidence given against him by the wicked woman was materially confirmed by two other witnesses; and because he thought the most dangerous consequences might attend such an examination of the affair as I proposed. The Convict was accordingly executed. I had laboured with unwearied pains and zeal, both for the deliverance of his life and the salvation of his soul. What made the case more affecting to me was, that nothing could be more tender than his expressions of gratitude, and nothing more cheerful than his hope of deliverance had been. Among other things I remember he said, "Every Drop of my Blood thanks you, for you have had compassion on every Drop of it." He wished he might, before he died, have leave to kneel at the threshold of my door to pray for me and mine; which indeed he did on his knees, in the most earnest manner, as he was taking out to be executed. "You, saith he, are my redeemer in one sense" (a poor, impotent redeemer!) "and you have a right to me. If I live I am your Property, and I will be a faithful subject."

The manner in which he spoke of what he promised himself from my friendship, if he had been spared, was exceeding natural and instructing. Upon the whole, I never passed through a more striking scene. I desire it may teach me the following Lessons: 1. To adore the awful Justice of God in causing this unhappy creature thus infamously to fall by her, with whom he had so scandalously sinned, to the ruin of a very loving and virtuous wife. Thus God made his own Law effectual, that the Adulterer should die. 2. To acknowledge the depths of the divine Counsels; which in this affair, when I think on all the circumstances of it, are to me impenetrable. 3. To continue resolute in Well-doing, though I should be, as in this instance I have been, reproached and reviled for it. Some have said, that I am an Irish Papist; others have used very contemptuous language, and thrown out base censures for my interposing in this affair; though I am in my conscience persuaded, that to have neglected that interposition,

interposition, in the view I then had of things, would have been the most criminal part of my whole life. 4. May I not learn from it Gratitude to him, who hath redeemed and delivered me? In which, alas! how far short do I fall of this poor creature! How eagerly did he receive the news of a Reprieve for a few days! How tenderly did he express his gratitude; that he should be mine; that I might do what I pleased with him; that I had bought him; spoke of the delight with which he should see and serve me; that he would come once a year from one end of the kingdom to the other to see me and thank me, and should be glad never to go out of my sight! O, why do not our hearts overflow with such sentiments on an occasion infinitely greater! We were all dead men. Execution would soon have been done upon us: But "Christ has redeemed us to God with his blood." We are not merely reprieved but pardoned; not merely pardoned but adopted; made heirs of eternal Glory, and near the borders of it. In consequence of all this, we are not our own, but bought with a price. May we glorify God in our bodies and spirits, which are his."

[Orton's Life of Dr. Doddridge, p. 181.]

A remarkable Cure of a GUTTA SERENA.

ELIZABETH WATKINS, aged nineteen, servant of Mr. Thomas Howells of Hay, was suddenly struck blind, about seven weeks ago. She could not discern any person or object distinctly, so as to know a window from a board, but was obliged to be led about by the hand. A lighted candle placed near her eyes, appeared like the Moon in a mist, as she expressed herself. Upon applying to Mr. Jones, surgeon, in Hay, he electrified her, and used every other proper means, without affording her any relief. Her master then sent her to Mr. Powell, surgeon, in Brecon, who is remarkably successful in curing *Cataracts*. He told her, that the disorder was a *Gutta Serena*, and that he could not promise her a cure. However Hugh Williams, the young woman's uncle, was resolved to have Mr. Powell's assistance; and he accordingly administered the best medicines in his power, that the case required.

On the 2d of April, Mr. Powell visited his patient, and found her neither better nor worse. He told her, not to be disheartened, as he believed she might recover her sight:— meaning, that if she did, it would be gradually, and at a distant period. The same evening she attended a prayer meeting in Mr. Wesley's chapel. While she was upon her knees, humbling herself before the Lord, and reflecting, that she had
been

been very sinful in repining at her affliction; Mr. P. who was then engaged in public prayer, expressed himself to this effect,—"Lord, I believe, thou canst do all things; the same now, as when thou didst create man."—Upon hearing these words, she felt a sharp pain through each temple, which met at the inner angle of the eye, and she was instantly cured of her Blindness. She then looked round about her, and said to Miss W's servant maid, who led her to the chapel, "Jenny, I can see! I see every body in the chapel!" She walked home without any assistance; and two or three days after, was able to thread a very small needle, as Miss W. informed me. Her sight is now perfectly restored, and she is returned again to her place. The sole intention of making this fact public, is, to glorify the gracious RESTORER of all Health, spiritual and corporeal; and more especially as it happened in a public assembly. If any person can prove that it proceeded from *natural Causes*, let him do it: Till then, I am not afraid of appearing in the eyes of *some*, so much of an enthusiast (a word *too often* used, and *very little* understood) as to believe, that He who can do all things; and, no where, in his Word, restrains his power of working miracles to time or place, was the immediate Author of this cure.

Mr. Powell has informed me, That he can in no wise, attribute this *instantaneous* recovery to natural means; as he knows of none adequate to such an effect, except Electricity; which was tried in vain in this very case by Dr. Jones.

Hay, April 10, 1792.

W. CHURCHEY.

~~~~~

A LETTER from Mr. ABRAHAM JOHN BISHOP, to  
the Rev. Dr. COKE.

St. George, Grenada, May 1, 1793.

My dear Brother,

I Humbly hope, through the tender mercies of the Almighty, these lines will find you safe arrived among our dear friends at London; and that all our brethren in Europe are in peace and harmony. In my last letter I informed you of the prosperity of the work in this Island; and that we had purchased a house, and converted it into a chapel. I have now the pleasure of acquainting you, that our chapel is finished, and is a commodious, comfortable place of worship; thanks be to our good Lord. The people contribute something towards defraying the expences of the chapel daily; and our society continues to increase. But I feel my poor body is weak, and I need help. In the Name of the Lord, I intreat the Conference to send an English Preacher to assist me;

me; I only require his passage to be paid; and hope we shall be able to support him here. If he wants any thing to make his situation comfortable, he shall be welcome to a share of my small income. I shall expect a Preacher immediately after the Conference, otherwise the work will suffer, and the great labour I am engaged in, may shortly bring me to the grave. It is impossible to describe the great weight I feel upon my mind, on account of the cause of God. I have no Class-leaders as yet, and am therefore obliged to attend to all myself. The miseries of the people call loudly for help; and when the Lord opens a wide door for the preaching of his Gospel, we ought to rush into it with all diligence.

Many and various have been the exercises of my mind, since I saw you, both from within, and from without. The wickedness of the West Indies is exceeding great, and there are few to stand in the gap; very few on the Lord's side; so that Satan tyrannises over the minds of men, almost without opposition:

The World he astuates and guides,  
And on that troubled Ocean rides,  
And reigns despotic there.

I often converse with Mr. D. we are much united in spirit; and take sweet counsel together. Four white young men have joined the Society, whose faces, I trust, are Zionward. May the Lord increase their number.

Your's, in great sincerity,

ABRAHAM J. BISHOP.

A Letter from Mr. FRANCIS HALLETT, Clerk of the Parish of St. George, to the Rev. Dr. Coke; giving an account of the Death of Mr. Bishop.

Rev. Sir,

Grenada, July 13, 1793.

**M**Y worthy Friend, the Rev. Mr. D. filled up a letter which he found among the papers of my dear Brother, Mr. Abraham J. Bishop, and forwarded it to you by the packet. As Mr. D. could not at that time write particularly, on account of his indisposition, added to the great grief occasioned by the loss of Mr. Bishop; I shall now attempt it.

On the 11th of June, Mr. Bishop was so well, that he read prayers for Mr. D. in my School, adjoining to the Church. He complained, when he went home, of a head-ach, and eat very little that day. In the evening he had a fever, which

XVII. April, 1794.

Mr. D.

E e



Mr. D. apprehending to be of a malignant nature, sent for a physician. Mr. Bishop, though not conscious of the violence of his disorder, said to one of our friends, "I am ready to go to Heaven." He earnestly exhorted all who came near him; appeared entirely dead to the things of this world, and had a glorious prospect of a blessed Eternity. His disorder continuing to increase, it was thought expedient to have a consultation of physicians; accordingly, two more of the most eminent of the faculty were called in: But it was not in the power of medicines to afford him relief; his work was finished on Earth; and on the 16th of June, the Lord was pleased to receive his departing spirit. All who knew him, cannot but acknowledge, that he was uniformly pious. His zeal for the Truth was unbounded; he had his conversation in Heaven, and walked humbly and closely with God. O what a Friend! what a Brother, have I lost! I have learned many useful lessons from him, and am determined, through Grace, to practise what I have been taught. In the midst of affliction the Lord has mercifully upheld me, and through his assistance I yet stand.

I believe the Spirit of God is still with us, and indeed I can, in some good degree, speak positively. The meetings are continued at the chapel, by two or three of us who met in class with Mr. Bishop; and on those evenings we used to have preaching, I generally read one of Mr. Wesley's sermons. There were 109 in society; but some of them belonged to the Black Corps stationed here, and are now sailed with the expedition against Martinico; and as that business has failed, I am informed they are to be stationed at Dominico: where, I fear, they will not enjoy the privilege of hearing the Word; there being no Preachers on that Island. I humbly hope, that the Lord will bless us with another Preacher, and that many souls will be brought to an acquaintance with our God. Mr. Dent has taken Mr. Bishop's affairs into his hands; and I am confident that nothing will be wanting on his part. He preached Mr. Bishop's funeral sermon in the chapel, from Rev. xiv. 13. This Island, and Dominico, have been visited with a severe affliction, which has carried off numbers, both rich and poor: among the rest we have to lament the death of the honourable William Smith, a Member of Council, and a sincere Friend of Mr. Bishop. That the Lord may bless all your labours, to the advancement of his kingdom in the souls of men, shall be the constant prayer of your very obedient servant,

FRANCIS HALLETT.

Letter

## Letter from Mr. Fletcher, to Mr. John Wesley.

Rev. Sir,

Tern, Nov. 24, 1756.

**A**S I look upon you as my spiritual guide, and cannot doubt of your patience to hear, and your experience to answer a question, proposed by one of your people, I freely lay my case before you.

Since the first time I began to feel the love of God shed abroad in my soul, which was, I think, at seven years of age, I resolved to give myself up to him, and to the service of his Church, if ever I was fit for it; but, the corruption which is in the world, and that which was in my heart, soon weakened, if not erased those first characters, which grace had written upon it. However, I went through my studies, with a design of going into orders; but afterwards, upon serious reflection, feeling I was unequal to so great a burden, and disgusted by the necessity I should be under to subscribe the doctrine of Predestination, I yielded to the desire of my friends, who would have me to go into the army: but just before I was quite engaged in a military employment, I met with such disappointments as occasioned my coming to England. Here I was called outwardly three times to go into orders; but upon praying to God, that if those calls were not from him, they might come to nothing, something always blasted the designs of my friends; and in this, I have often admired the goodness of God, who prevented my rushing into that important employment, as the horse into the battle. I never was more thankful for this favour, than since I heard the gospel in its purity. Before I had been afraid, but then *I trembled* to meddle with holy things; and resolved to work out my salvation privately, without engaging in a way of life, which required so much more grace and gifts, than I was conscious I possessed; yet, from time to time, I felt warm and strong desires, to cast myself and my inability on the Lord, if I should be called any more, knowing that he could help me, and shew his strength in my weakness: and these desires were increased, by some little success, which attended my exhortations and letters to my friends.

I think it necessary to let you know, Sir, that my patron often desired me to take orders, and said, he would soon help me to a living; to which I coldly answered, I was not fit, and that besides, I did not know how to get a title. The thing was in that state, when about six weeks ago, a gentleman, I hardly knew, offered me a living, which, in all probability, will be vacant soon; and a clergyman, I never spoke to, gave me of his own accord, the title of curate to one of his

his livings. Now, Sir, the question, which I beg you to decide is, Whether, I must and can make use of that title to get into orders? For, with respect to the living, were it vacant, I have no mind to it; because, I think, I could preach with more fruit in my native country, and in my own tongue.

I am in suspense: on one side, my heart tells me, I must try, and it tells me so, whenever I feel any degree of the love of God and man; on the other, when I examine, whether I am fit for it, I so plainly see my want of gifts, and especially, of that *soul* of all the labours of a minister,—*love, continual, universal, flaming love*, that my confidence disappears; I accuse myself of pride to dare to entertain the desire, of supporting one day the ark of God, and conclude, that an extraordinary punishment will, sooner or later, overtake my rashness. As I am in both of these frames successively, I must own, Sir, I do not see which of these two ways before me, I can take with safety; and I shall gladly be ruled by you; because, I trust, God will direct you in giving me the advice, you think will best conduce to his glory, which is the *only thing* I would have in view in this affair. I know how precious your time is, and desire no long answer,—*perish*, or *forbear*, will satisfy and influence, Rev. Sir, your unworthy servant,

J. F.

~~~~~  
P O E T R Y.

The COUNTRY FELLOWS, and the Ass.

A F A B L E.

Spoken at the breaking up of the Free-Grammar School, in Manchester.

A Country Fellow, and his Son, they tell
In modern Fables, had an Ass to sell,
For this intent, they turn'd it out to play,
And led so well, that, by the destin'd day,
They brought the creature into sleek repair,
And drove it gently to a neighbouring Fair.

As they were jogging on, a rural Claf
Was heard to say,—“ Look ! Look there, at that Ass !
“ And those two blockheads, trudging on each side,
“ That have not either of 'em, sense to ride ;
“ Asses all three ! ”—And thus the country folks
On man, and boy, began to cut their jokes.

The

The' old fellow minded nothing that they said,
 But every word stuck in the young one's head;
 And thus began there comment there-upon,—
 " *Ne'er heed 'em, Lad.*" — " *Nay, Father, do, get on.*" —
 " *Not I, indeed.*" — " *Why then let me, I pray.*" —
 " *Well do; and see, what prating tongues will say.*"

The boy was mounted; and they had not got
 Much further on, before another knot,
 Just as the ass was pacing by, pad, pad,
 Cried,— " *O! that lazy looby of a lad!*
 " *How unconcernedly the gaping brute*
 " *Lets the poor aged fellow walk a foot!*"

Down came the Son, on hearing this account,
 And beg'd, and pray'd, and made his Father mount:
 Till a third party, on a farther stretch,
 " *See! see!*" exclaim'd, " *that old hard-hearted wretch!*
 " *How like a Justice there he sits, or Squire;*
 " *While the poor lad keeps wading thro' the mire!*"

" *Stop!*" —cried the lad, still deeper vex'd in mind,
 " *Stop, father; stop; let me get on behind.*" —
 Thus done, they thought they certainly should please,
 Escape reproaches, and be both at ease;
 For having tried each practicable way,
 What could be left for jokers now to say?

Still disappointed, by succeeding tone,—
 " *Hark ye, you fellows! Is that ass your own?*
 " *Get off, for shame! Or one of you at least,*
 " *You both deserve to carry the poor beast,*
 " *Ready to drop down dead upon the road,*
 " *With such an huge, unconscionable load.*"

On this, they both dismounted; and, some say,
 Contriv'd to carry, like a truss of hay,
 The ass between them: Prints, they add, are seen,
 With man, and lad, and slinging ass between:
 Others omit that fancy in the Print,
 As over-straining an ingenious hint.

The Copy that we follow, says, the man
 Rub'd down the ass, and took to his first plan:
 Walk'd to the Fair, and sold him, got his price,
 And gave his Son this pertinent Advice;—
 " *Let Talkers talk; stick thou to what is best:*
 " *To think of pleasing all,—is all a Jest.*"

[DR. BYROM.

Exhorting

EXHORTING SINNERS.

AWAKE! obey JEHOVAH's Call,
Thou wretched,—sin deluded worm!
Ere thy frail Tabernacle fall,

Beat down by an eternal storm:
Awake, before thou lift thine eyes
In Hell, with unavailing cries!

Awake, to Righteousness awake,
With Mary seek the Crucified;
With Lot escape the burning Lake,
That yawning Tophet, large and wide;
Region of everlasting night,
Invisible to mortal sight.

Abyss of complicated woes,
Receptacle of sad despair,
Where a tempestuous whirlwind blows
And blasts the deathless Rebels there,
Scorch'd with an unextinguish'd flame,
Amid the dire sulphureous stream.

Sinner, escape that second Death,
Before the fire its victims seize;
Fly from the vengeance of that breath
Which kindled first the furious blaze,
When the rebellious host was driven,
With flaming thunder-bolts from Heaven.

Wisely on Earth your Time redeem,
The day's at hand;—far spent the night;—
Profligate men, who fondly seem
By force to' invade Abaddon's right;
Ye court your bane, reject your care,
Resolv'd to make Damnation sure!

As if ye long'd for endless pains,
To dwell with Dæmons in the fire;
As if in love with Death and Chains,
To gratify your hearts desire;
Heavens richest gifts ye trample down
Refuse the Cross, and spurn the Crown.

Hurried away by headstrong Will,
GOD's Grace disdain to implore,
Madly ye rush thro' every ill,
But know, when Life's short Race is o'er
On you will break Wrath's bursting flood,
The Wrath of an avenging GOD!

Behold,

Behold, where howling victims lie,
 They bite their tongues, and gnash their teeth;
 The gnawing Worm, that cannot die,
 Inflicts an everlasting Death:
 Each darling Sin distraction brings,
 And Conscience, like an adder, stings:

Their Pride, unmortified by Grace,
 And Lust, unquench'd in JESU'S Blood,
 Allow them not a moment's space,
 Like ravening wolves bereav'd of food,
 The wretched captives howl and mourn,
 And curse the hour that they were born.

There—parch'd with thirst their burning tongues
 Invoke one cooling Drop in vain;
 No gleam of Hope to them belongs,
 No mitigation of their pain;
 No period of their misery
 Thro' vast, vast, vast—ETERNITY!

Infatuated souls, awake!
 Your fierce Damnation slumbers not:
 ALMIGHTY GOD, for JESU'S sake,
 That LAMB, once offered without Spot,
 Rouse them from Sleep,—insensible
 On the tremendous brink of Hell!

Before the brittle thread is broke,
 Before the Day of Grace is past,
 Touch and dissolve the flinty rock,
 Extort the Mourner's cry at last,
 "Where shall we fly? What shall be done,—
 "That everlasting DEATH to shun!"

~~~~~  
 INCITEMENT TO PITY.

"Assist them, Hearts from anguish free!  
 "Assist them, sweet Humanity!"

LANGHORNE.

AH, ye! who meet stern Winter's frown,  
 Upheld by Fortune's powerful hand,  
 Who see the chilling snow come down,  
 With all her comforts at command:

O! think of their less happy doom,  
 Whom Poverty's sharp woes assail!  
 No sparkling fire, no chearful room,  
 Revives their cheek, cold, sunk and pale.

Deep

Deep howls the wind! the pelting rain  
 Drips through the shatter'd casement cold:  
 While the sad Mother's arms contain  
 Her Infants shivering in their fold:

In vain they raise their piteous cry,  
 And plead, at hungry Nature's call:  
 Their only food a Mother's sigh!  
 Their only warmth the tears that fall!

Stretch'd on his miserable bed,  
 The wretched Father sinks in grief:  
 Pale Sickness rests upon his head,  
 And only hopes from Death relief.

The Parent's tender, mournful eyes  
 Mingle their faint and humid beams:  
 Fresh woes from retrospection rise,  
 Fresh source from Mem'ry's fountain streams!

O, RICH!—the transport might be thine,  
 To soothe their suff'rings into peace!  
 To bid the sun of comfort shine!  
 And Want's oppressive empire cease!

To see the glow of Health's return,  
 Re-animate their faded cheek!  
 Life's feeble spark, rekindled burn,  
 And give—what language cannot speak!

On Fancy's pinion oft I roam,  
 With Pity, partner of my flight,  
 Forget awhile that grief's my own:  
 And taste a soothing, sweet delight.

Forget the *many*, poignant, woes,  
 That weigh this drooping form to earth;  
 Where restless Sorrow hopes repose,  
 'Scap'd from those *ills* which gave it birth!

O! ye, embark'd for Pleasure's shore,  
 Restrain awhile the fluttering sail!  
 At Pity's call! retard the oar,  
 Nor let her plaintive pleadings fail!

MYRANTHA.







Mr. William Blagborne

Aged 38.

Preacher of the Gospel.

# Arminian Magazine,

For M A Y 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[Continued from page 175.]

**I**N September 1778, I returned to Delaware, and preached at Musk-mellon, in the house of Mr. W. one of the people called Quakers. For several days before, I had laboured under great exercises of mind, especially while on my way to this place. The appointment was for Mr. Francis Asbury, which made my trial the greater. Near a thousand persons were assembled, many of whom came out of curiosity. I preached from, "One thing I know, that whereas I was blind, now I see," John ix. 25. Glory be to the Lord, he makes use of clay, in these days, to open the eyes of the blind. While I was describing the darkness of the human mind, there were great weeping and mourning among the people. And the presence of the Lord was in a special manner among us, while I was shewing the way in which sinners are brought to Him, and the blessed privileges they enjoy. A great number were that day convinced and converted. I shall mention one particular instance of the divine power at this meeting. A man, noted for wickedness, came cursing and swearing to the preaching, as he afterwards told me. Under the first head of the discourse, he felt the burden of sin, like the weight of a mill-stone upon him. "I would," he said, "have run out, but I was afraid to put one foot before the other, lest I should drop into Hell; for the pit was disclosed to my view, and I saw no way to escape it. I thought every moment I should fall, but I held myself up by the chair. Under the second head of the discourse, while you were describing the excellencies of Christ Jesus, I saw a beauty in him; and without any dependance upon myself, I cast my soul upon Him. At that moment, my burden fell off, my soul was happy, and I went home rejoicing in the Lord, my Strength and Redeemer. I knew this man six years after, and have no reason to doubt the soundness of his conversion. There was likewise an  
 XVII. May, 1794. officer

officer cut to the heart; soon after he threw up his commission, and became a pious follower of Christ.

After the meeting, many persons came and invited me to preach at their houses. I went to Mother-kill, a place, famous for wickedness. Here I met with a person of distinction, who had been awakened by an earthquake;—she found peace with God, soon after I came to the place, and in about a twelve-month, died, a witness of perfect love. When I first preached in this place, I had only a few hearers, but they gradually increased: under the second discourse, a young man was awakened, who afterwards became a light in the church of Christ. I preached at his father's house, and the work of the Lord prospered; a large society was raised up in that neighbourhood, who were an honour to their profession. The inhabitants about Mother-kill were Presbyterians; their pastor strove, by every means, to keep them from the Methodists; but his efforts were in vain, for they were convinced that there was more in religion than a mere form. Multitudes came to hear the word, and many large societies were formed in different places.

Sept. 12, 1778, I went to the town of Dover; a proverb for wickedness. An aged gentleman invited me to preach in the academy. Scarcely had I alighted from my horse, when I was surrounded by hundreds of men. Some cried out, "He is a good man;" others said, "Nay, he deceiveth the people; he is one of Clowe's men; hang him! hang him!" I know not what the event would have been, if the Lord had not interposed. The noise and tumult were so great, that I had no possible chance to speak for myself, and to all human appearance, I was in a fair way to be torn in pieces every moment. At this crisis, several gentlemen of the town, who were alarmed by the uproar, ran to my assistance. The chief of these were Mr. P. a merchant, who was formerly awakened under Mr. Whitfield; Mr. L. and the alderman of the town. They led me through the mob, and desired me to preach. I stood up at the door of the academy, and gave out, "If it bear fruit, well: and if not, then after that thou shalt cut it down." It was not very difficult for me to be heard at the distance of a quarter of a mile; many listened at their windows and gardens. One woman was convinced, who sat in her window above a quarter of a mile off, and had no rest in her soul, until she found the pardoning mercy of God. I have seldom seen such a weeping congregation in a new place; but the Lord's presence was remarkably among us. I believe upwards of twenty persons were that day truly awakened. The mob were confounded; many of them hung down their heads: even their ringleader said, "I would go and ask his pardon,

if I thought he would forgive me." From that day he took to the reading of his Bible; and no more officiated as a persecutor.

In the evening I lectured at Mr. S's, the Gentleman who invited me to the town; many of the chief inhabitants were present, and we had a solemn time. Upon returning to my room, I was severely assaulted by the enemy. I felt myself in a situation something similar to that of Jonas, when he was under the withered gourd; it seemed as if I had given all to the people, and had nothing left for myself. The enemy suggested, That the Lord would make use of me for the benefit of others, and then cast me away, as a parent does a rod after correcting the child. I was under such exercises, that I scarcely closed my eyes all the night. I believe these temptations were permitted, in order to keep me humble at the feet of the Saviour; and I hope I shall always be thankful for every trial the Lord is pleased to permit for the exercise of my faith.

Next day, I preached a few miles out of town, and returned to Dover in the evening, where I found many mourning after the Lord; and others endeavouring to persuade them, that they were under a delusion. But through the blessing of God, Truth prevailed, and became triumphant. I formed the penitents into a Society; the work spread, and many were truly converted. Among the rest who at this time embraced the Gospel, were an aged lady, and ten of her children, with their husbands and wives. The lady had been a strict communicant at the church for many years; but now she was divested of her own righteousness, and groaned for acceptance through Christ Jesus; in a short time the Lord visited her with his forgiving Love, and most of her children. Such a family I have seldom seen in America.

The fields appeared white for harvest, but the labourers were very few; this engaged me in strong cries to the Lord, to open the way, and send out more. The Lord granted my request; he raised up several young men, and sent others from the Western Shore. I wrote to Mr. Asbury, informing him that the way was open into every part of the State, and requested him to visit Dover; which he did accordingly, and brought in many whom I could not reach. The Lord gave us favour with Dr. M. minister of the church, and he became a great blessing to many souls. Prejudice and bitterness were dispelled from the minds of the people in general, and there appeared a willingness in them to hear and embrace the Truth. Some hundreds were enabled to rejoice in the kingdom of Grace.

Sept. 19. I was present at the funeral of one of my brothers, It was a solemn season. My youngest brother, from

Baltimore attended; he was a wild young man; but the power of God laid hold upon him, and he returned home a penitent mourner: After a few weeks, he came to see me again, and continued with me till the Lord set his soul at liberty.

Sept. 20. As I was walking in the fields alone, I heard the cries of a person on the top of a tree; looking up, I saw a man preparing to be his own murderer. He had tied a rope to a limb of the tree, with a noose in it, and was saying to himself, "O what a wretch I am! Once I had a day of Grace, but now it is a gone case with me!"—He then attempted to put the rope over his head, bidding the world, "Farewell!" I instantly called out to him, to "Stop a few moments;" and after some time, prevailed upon him to renounce his wicked intentions, and come down from the tree. In the course of our conversation, I learned, that the good Spirit had strove with him from time to time; but he continually rebelled against the light that shone upon his conscience, till at last his heart was hardened; and the evil one persuaded him, That the day of Grace was past, and that it was better to plunge himself into Eternity as quick as possible, in order that he might know the worst of his doom. I found great satisfaction in being the instrument of providentially preserving a wretched creature from utter destruction.

Next day I went to Queen Ann's, and found the Work going on prosperously. Many were hungering and thirsting after righteousness. I visited poor John W. a brother of the Doctor's; he was near Death, and in an unconverted state. While he enjoyed health, he was a great persecutor; but the school of affliction had taught him a better lesson. He was now a humble penitent, and intreated the prayers of those he once despised. He most fervently warned his old companions to flee from their sins; and take example by him. I was greatly affected with his situation, and determined not to leave him in the arms of the wicked one. He cried out, "Oh! I am sleeping over Hell!" After praying with him frequently, I retired into a secret place, and wrestled with the Lord, in his behalf, for a considerable time, till I found a hope that God would shew him mercy. Returning to the house, I again called the family to prayer; many of whom were happy in the Lord. While we were at the Throne of Grace, the Lord visited the dying man, and set his soul at liberty from the bondage of sin and Satan. He spoke freely of the Love of Christ, which was shed abroad in his heart; and expressed a perfect resignation to the divine Will. I preached his funeral sermon to a multitude of serious hearers, Having

Having a strong impression upon my mind to visit the inhabitants of Somerset and Suffex County, I arrived there on the 24th of October, and preached in a forest, to some hundreds, who had assembled together to hear this new Doctrine: many of them expected to be greatly diverted; for they were a people destitute both of the form and power of Godliness. My text was, "Behold the Lamb of God, which taketh away the sins of the World." The first sermon was only preparatory to the second, which I preached, after a few minutes intermission, from, "I saw the dead, small and great, stand before God, &c." The divine Power descended upon the congregation in a wonderful manner; I suppose above 30 persons were under deep convictions, and soon after joined the Society; and I had invitations to preach from various parts of the country.

Next day, while I was preaching, a woman came with a pistol, intending to shoot me: She made so great a disturbance, that I was obliged to stop, till the people put her out and shut the door. This was a precious season indeed. After the sermon, I was surrounded by the people, who with many tears intreated me to pray for them, and not let the disturbance prevent me from visiting them again. The wife of Mr. N. a merchant in Salisbury, was deeply awakened, and many others who came from a distance. This country was famous for gambling and dancing. But the works of darkness fled before the Light of the Gospel. I joined many broken-hearted sinners in society, who soon became acquainted with the power of religion.

Nov. 7, on my way to Talbot quarterly meeting, I preached at Mr. P's. Two very dressy young women, who came on a visit to their relations, were convinced, and began to cry for mercy. The Love-feast at Talbot began on Monday morning. Many rejoiced in the Lord, and spoke freely and feelingly of what he had done for their souls.

Nov. 10. I called again at Mr. P's, and found the young women dressed very plain, and in great distress. I lectured on the 16th of St. John. Afterwards we continued in prayer many hours, and the Lord graciously inclined his ear to our supplications. The young women were set at liberty, and likewise Dr. W. and two of his sisters.

Next day, being greatly refreshed and strengthened, I returned to Somerset, and found the young converts growing in Grace, and increasing in number. Mr. N. invited me to preach at Salisbury, where a blessed work broke out; but the enemy strove to interrupt its progress. The Sheriff came with a writ to take me to jail; after he had served it, he informed me that I must be confined. To which I replied, that I was a servant of the Lord Jesus, and that if he laid a hand

hand upon me, he must answer for it another day. The Sheriff was afraid to do me any injury; and a great number of both friends and enemies followed me to the next preaching-place. I spoke from Acts xiii. 41. "Behold, ye despisers, and wonder, and perish, &c." The power of God was amongst us, the persecutors trembled like a leaf, and had no inclination to arrest me, so that I went on my way rejoicing in God my Saviour.

I preached at Quantico, where many were converted and formed into a society; most of them were young persons.

In April, 1779, I went still farther into the Wilderness, in order to enlarge the circuit, where I met with a variety of trials, and was sorely tempted by the enemy. I had none to converse with, at first, who knew the Lord; yet he was with me daily, and made the wilderness my closet, in which I had constant communion with him. April 3, I preached at a place called the Sound, near the sea-shore, to about 200 people. There were several Baptists in this place. One of their preachers, who spoke after me, depreciated infant baptism. I requested the people to attend next day, and I would preach on the subject.

April 4, a number of people assembled. I preached from Mark xvi. 16. "He that believeth, and is baptized, shall be saved, &c." The congregation, consisting chiefly of Church-men and Presbyterians, gave great attention, and were not displeased with hearing a vindication of Infant Baptism. If it was of no other service, it prepared their minds for matters of greater importance. After a short intermission, I preached again, from 1 Pet. iv. 18. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Though I continued more than three hours in the two sermons, yet the people were so greatly affected, that they seemed as if transfixed to their seats. From this time the work of the Lord began to prosper among them.

Next day, I preached at a place still nearer the Sea, and the same convincing power rested upon the congregation. Many of them thought but little of walking ten or twelve miles to hear the Word. I appointed a day to read and explain the Rules of our Society, and many came together. I preached first, and then explained the nature and design of a Christian Society. After examination, I admitted about thirty members. While I was preaching at another place, some distance off, a man suddenly started up from his seat, and exclaimed, "Sir, it is a shame for you to go on as you do! Why, do you think you can make us believe that your doctrine is true?" I stopt immediately, and desired him to point out wherein it was false. After some conversation, he was sorry for exposing his ignorance, and asked pardon for

for the interruption he had given. As he was a person of some note, it proved of advantage to the people.

I returned again to the Sound, and preached two or three times every day, to multitudes of attentive hearers. A person of some consideration, set up a reading meeting, in opposition to us; but the power of God reached his heart, so that he gave it up, and joined the Society. Several persons agreed to hire a Clergyman to preach against us; he came once, and appointed a second time. I happened to meet him, one day, upon the road, and informed him, that I was the man against whom he preached in such a place: I asked, "Sir, have you ever heard a Methodist?" He replied, "No:" After an hour's conversation, in which I explained our doctrine; he promised, that he would never do the like again. And indeed, the people could not prevail upon him to preach against the Methodists, all the time he stayed in that country.

[To be continued.]

A SERMON, [from Dr. LEIGHTON] ON  
PSALM cxix. 136

Rivers of water run down mine eyes; because they  
keep not thy Law.

**L**OVE is the leading Passion of the Soul, all the rest of the affections follow it. In the words before us we have a clear demonstration of this fact, wherein the Psalmist testifies his Love to God, by his esteem and love of the Law, or Word of God. Indeed, every verse in the Psalm is a breathing, or declaration of this love, either in itself, or in the causes, or effects of it. Where he sets forth the excellency of the divine Law, there we have the causes of his love. His observing and studying God's Word; his desire to know it more, and observe it better, these are the fruits of his affection to it. The love itself he often expresses in this manner, "Thy Word is pure, therefore thy servant loveth it:" "I love thy commandments above gold, yea, above fine gold:" — But, as if he found it impossible to communicate by words the intenseness of his affection, he expresses it most by intimating that he cannot express it, — "O how I love thy Law!" Hence are his desires (which are love in pursuit) so earnest after it. Amongst many pathetic breathings, he cries out, (verse 20,) "My soul breaketh for the longing that it hath unto



unto thy judgments \* at all times." Hence likewise his joy and delight (which are Love in possession) "I have rejoiced in the way of thy testimonies as in all riches." "I will delight myself in thy statutes; I will not forget thy Word." We have his abhorrence of things opposite, which is Love's antipathy, verse 113, "I hate vain thoughts, but thy law do I love: I hate and abhor lying; but thy law do I love." In verse 139, we find his zeal, (which is no other but the fire of love kindled into a flame,) "My zeal hath consumed me, because mine enemies have forgotten thy words." In verse 158, his love for the divine Precepts shews its sympathy and sorrow for the violation of the law, "I beheld the transgressors, and was grieved, because they kept not thy word." And in the text, we find his grief swelling to such a height, that it runs over into abundant tears, "Rivers of water run down mine eyes, because they keep not thy law."

The words have briefly *these Rivers* in their channel and course, (*they run down mine eyes,*) in their spring and cause, viz. his sympathy with God's law broken by men: "because they keep not thy law." But both together clearly teach us, That good men are affected with deep sorrow for the sins of the ungodly.

More particularly consider, 1. The Object of this affection. 2. The Nature of it. 3. The Degree or Measure of it. 4. Its Subject.

1. The Object is, the violation of God's commandments, or to take it as it is in the text, men that are transgressors of the law,—*"they keep not thy law."* It is true, the whole Creation groaneth under the burden of sin in the effects of it; but sin itself is man's enemy, he being that reasonable creature to whom the law was given. Now in the general, it is matter of grief to a good mind, to consider the universal depravity of man's nature. That he is a transgressor from the womb, that the carnal mind is enmity against God, it is not subject to his law, neither indeed can be. And this grief will pierce the deeper, by remembering from whence man is

\* The Hebrew Word *מִשְׁפָּט*, translated *Judgment*, and in the plural *Judgments*, is generally supposed to signify judicial punishment inflicted on transgressors; but it is taken in a great latitude of signification: It means—Rule, form, order, model, plan, rule of right, or of religion; an ordinance, institution; judicial process, cause, trial, sentence, condemnation, acquittal, deliverance, mercy, &c. Isaiah xlii. 1, "He shall bring forth [or *publish*] Judgment to the Gentiles;" in this place, and many others, it certainly means the Law to be published by the Messiah; the institution of the Gospel. See Bishop Lowth on Isaiah xlii.

fallen.

fallen. When he came out of the hands of his Creator, the Image of God was stamped upon him, and shone bright in his soul. The whole frame of his soul was regular and comely; the inferior faculties obeying the higher, and all of them subject to God. But how soon was man seduced, and then what a change ensued? Ever since that fatal day, there is such a tumult and confusion in all impenitent and unconverted souls, that they are perversely deaf to the voice of God's law, and have an utter aversion to obey and keep it. Hence is that repeated complaint, "They are all gone out of the way, and become abominable; there is none that doeth good, no not one." Look abroad in the world, and what shall we see but a sea of wickedness over the face of the whole, which draws from a discerning eye that beholds it, these rivers of tears? The greatest part of mankind neither know the true God, nor the true religion, nor the right way of worshipping Him. And even the people that are enlightened by the Gospel of Christ, and profess to be his followers, manifest by their unholy lives, and filthy conversation, that they are enemies to the Truth as it is in Jesus.

But more particularly, to branch this out a little in several sorts of men; this godly grief has a very large sphere, it will extend to remote people, remote every way, not only in place, but in manners and religion, even to heathens, and gross idolaters: Yea, the very sins of enemies, and of such as are profess enemies to God, yet move the tender hearted christian to sorrow and compassion: "Of whom I now tell you weeping, that they are enemies to the cross of Christ," Philip. iii. 18: Enemies, and yet he speaks of them weeping; what he writes concerning them, he would have written in tears, if that had been legible. Thus you see the extent of this grief. But yet, out of all question, it will be more intense in particulars of nearer concernment; it is the burden of the pious man's heart, that His Law, who made the world, and gives Being to all things, should be so little regarded, and so much broken through all the World; but yet more especially, that in his own Church, amongst his own people, transgression shall abound. Sins within the Church are most properly scandals; God manifests himself (so to speak) most sensible of those, and therefore the godly man is so too. Whether they be the continual enormities of profane persons, who are by external profession in the face of the visible church; though indeed they be in it, but as spots and blemishes, as the Apostle speaks; or whether it be the apostacy, or the gross falls of true converts. All these are the great grief of the godly. The relations of men, either natural or civil, will add something too; this sorrow will be greater than ordinary in a

XVII. May, 1794.

christian,

christian, he will melt in a particular tenderness for the sins of his kindred, parents or children, husband or wife; and most of all, Ministers for their people. How pathetically does this appear in St. Paul, 2 Cor. xii. 21, "And lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed." A man cannot but be more particularly touched with the sins of that nation, and of that city, and congregation, and family, whereof he is a member: as Lot dwelling among them of Sodom, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds. The sins of more eminent persons, either in church or commonwealth, will most affect a prudent christian, because their inclinations and actions import the publick much; therefore the Apostle, when he had exhorted to supplications and prayers for all men, particularly mentions kings, and such as are in authority. And truly, when they are abused by misadvice and corrupt counsel, some of these tears were very well spent, if poured forth before God in their behalf, for in his hand (as that wise king confesseth) are their hearts, even as rivers of waters; let their motion be never so impetuous, yet he turns them whither he pleaseth. And who knows but these rivers of waters, these tears, may prevail with the Lord to reduce the violent current of that river (a king's heart) from the wrong channel?

But to proceed: The second thing to be considered in this affection, is the nature of it, (1.) It is not a stoical apathy, an affected carelessness, much less a delightful partaking with sinful practices. (2.) Not a proud setting off their own goodness, with marking the sin of others, as the pharisee did in the Temple. (3.) Not the derision and mocking of the folly of men, with that laughing philosopher. It comes nearer to the temper of the other that wept always for it. It is not a bitter anger, breaking forth into railings and reproaches, nor an upbraiding insultation; nor is it a vindictive desire of punishment, venting itself in curses and imprecations, which is the rash temper of many. The disciples motion to Christ was far different from that way; and yet he says to them, "You know not of what spirit ye are." We find not here a desire of fire to come down from heaven, upon the breakers of the Law, but such a grief as would rather bring water to quench it, if it were falling on them.

3. The degree of this sorrow is vehement; not a light transient dislike, but a deep resentment; such as causeth not some few sighs, or some drops of tears, but rivers.

It is true, The measure and degree of sorrow for sin, whether their own or others, is different in divers persons, that are

are yet true mourners: And they are also different in the same person, at divers times; not only upon the difference of the cause, but even where the cause is equal, upon the different influence and working of the Spirit of God. Sometimes it pleaseth him to melt the heart more abundantly, and so he raises these rivers, in the eyes, to a higher tide than ordinary. Sometimes they remove again, but yet this godly sorrow is always serious and sincere; and that is the other quality here remarkable in it. It is not a feigned weeping only in publick; for the speech is here directed to God, as a more frequent witness of these tears than any other; who is always the witness of the sincerity of them, even when they cannot be hid from the eyes of men: For I deny not but they may, and should have vent in publick, especially at such times as are set apart for solemn mourning and humiliation; yet, even then, usually these streams run deepest, where they are stillest and most quietly conveyed. But howsoever, sure they would not be fewer, and less frequent alone, than in company. Jer. ix. 1. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people." And xiii. 17. "But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive."

4. The subject of this affection is, not the ungodly themselves that are protest transgressors of this law; they rather make a sport of sin, they play and make themselves merry with it, as the Philistines did with Sampson, 'till it brings the house down about their ears: But the godly are they that are affected with this sorrow, such as are careful observers of the Law themselves, and mourn first for their own breaches; for these are the only fit mourners for the transgression of others.

Now to enquire a little into the cause of this, Why the breaking of God's Law should cause such sorrow in the godly, as here breaketh forth into abundance of tears; we shall find it very reasonable if we consider, 1. The nature of sin, which is the transgression or breach of the law, as the Apostle defines it. 2. The nature of this sorrow and these tears. 3. The nature of the godly.

1. Sin is the greatest evil in the world, yea, (in comparison) it alone is worth the name of evil, and therefore may justly challenge sorrow, and the greatest sorrow. The greatest of evils it is, both formally, in that it alone is the defilement and deformity of the soul, and causally, being the root from whence all other evils spring; the fruitful womb that conceives and brings forth all those miseries that either man feels or hath cause to fear. Whence are all those personal evils

incident to men in their estates, or in their bodies, or minds, outward turmoils and diseases, and inward discontents, and death itself, in all the kinds of it? Are they not all the fruits of that bitter root? Whence arise these publick miseries of nations and kingdoms, but from the national sins of the people, as the deserving and procuring cause at God's hand? And withal, often from the ambitious and wicked practices of some particular men, as the working and effecting causes, so that every way, if we follow these evils home to their original, we shall find it to be sin, or the breaking of God's Law.

Ungodly men, though they meddle not with publick affairs at all, yea, though they be faithful and honest in meddling with them, yet by reason of their impious lives, are traitors to their nation; they are truly the incendiaries of states and kingdoms. And these mourners, though they can do no more, are the most loyal and serviceable subjects, bringing tears to quench the fire of wrath. And therefore, sorrow and tears are not only most due to sin, as the greatest of evils, but they are best bestowed upon it, if they can do any thing to its redress; because that is both the surest and most compendious way to remedy all the rest, sin being the source and spring of them all.

This is the reason why Jeremiah, (ix. 1.) when he would weep for the slain of his people, is straightway led from that to bewail the sin of his people, verse 2, 3, &c. And in his book of tears and lamentations, he often reduces all these sad evils to sin as causing them, "The crown is fallen from our head, Woe unto us that we have sinned." He turns the complaint more to the sin than to the affliction.

[To be concluded in our next.]

### **The Authenticity of the Gospels demonstrated.**

**From Dr. CAMPBELL'S Preface to the Gospel according to St. LUKE,**

**L**UKE, to whom this Gospel, the third in order, has been, from the earliest ecclesiastical antiquity, uniformly attributed, was, for a long time, a constant companion of the Apostle Paul, and assistant in preaching the Gospel, as Mark is said to have been of the Apostle Peter. Of Luke we find honourable mention made once and again in Paul's Epistles. Col. iv. 14. But the most of what we can know of his history, must be collected from the Acts of the Apostles, a book also written by him in continuation of the history contained in the Gospel. Though the Author, like the other Evangelists,

Evangelists, has not named himself as the author, he has signified plainly in the introduction of his work, that he is not an apostle, nor was himself a witness of what he attests, but that he had his intelligence from apostles and others who attended our Lord's ministry upon the earth.

2. It has been made a question whether he was originally a Jew or a Pagan. The latter opinion has been inferred from an expression of the Apostle Paul to the Colossians, Chap iv. 10—14, where, after naming some with this addition, *who are of the circumcision*, he mentions others, and among them Luke, without any addition. These are, therefore, supposed to have been Gentiles. But this, though a plausible inference, is not a necessary consequence from the Apostle's words. He might have added the clause, *who are of the circumcision*, not to distinguish the persons from those after mentioned as *not of the circumcision*, but to give the Colossians particular information concerning those with whom perhaps they had not previously been acquainted. If they knew what Luke, and Epaphras, and Demas, whether Jews or Gentiles, originally were, the information was quite unnecessary with regard to them. It will perhaps add a little to the weight of this consideration to observe that in those days, in introducing to any church such Christian brethren as were unknown to them before, it was a point of some importance to inform them whether they were of the circumcision or not, inasmuch as there were certain ceremonies and observances wherein the Jewish converts were indulged, which, if found in one converted from Gentilism, might render it suspected that his conversion was rather to Judaism than to Christianity.

3. Some ancients, on the contrary, have imagined that he was not only a Jew, but one of the Seventy, commissioned by our Lord to preach the Gospel, Luke x. 1. This, I think, may be confuted from what is advanced by Luke himself, who does not pretend to have been a witness of our Lord's miracles and teaching; but to have received his information from witnesses. This would not have been done by one who had attended our Lord's ministry, and was, though not an apostle, of the number of his disciples. But that our Evangelist was, with all other writers of the New Testament, a convert to Christianity from Judaism, not from Gentilism, is, upon the whole, sufficiently evident from his style, in which, notwithstanding its greater copiousness and variety, there are as many Hebraisms as are found in the other Evangelists, and such as, I imagine, could not be exemplified in any writer, originally Gentile, unless his conversion to Judaism had been very early in life.

4. Further, Luke seems to have had more learning than any of the other Evangelists. And if he be the person mentioned

tioned in the above cited passage of the Epistle to the Colossians, of which I see no reason to doubt; he was by profession a *physician*. The reason which Luke himself assigned for his writing was, it would appear, to prevent people's giving, without examination or inquiry, too easy credit to the narratives of the life of Jesus, which at that time seem to have abounded. I acknowledge that the word *επιχειρησας*, *have undertaken*, used here by Luke, does not necessarily imply any blame laid on the execution; but the scope of the place seems to imply it, if not on all, at least on some of those undertakings; for if all, or even most, were well executed, the number was an argument rather against a new attempt than for it. The very circumstance of the number of such narratives at so early a period is itself an evidence that there was something in the first publication of the Christian doctrine, which, notwithstanding the many unfavourable circumstances wherewith it was attended, excited the curiosity and awakened the attention of persons of all ranks and denominations; in so much that every narrative which pretended to furnish men with any additional information concerning so extraordinary a personage as Jesus, seems to have been read with avidity.

5. Who they were to whom the Evangelist alludes, who had, from vague reports, rashly published narratives not entirely to be depended on, it is impossible for us now to discover. Grotius justly observes, that the spurious Gospels mentioned by ancient writers, are forgeries manifestly of a later date. He seems to except the Gospel according to the Egyptians, which, though much earlier than the rest, can scarcely claim an antiquity higher than that according to Luke. That there were, however, some such performances at the time that Luke began to write, the words of this Evangelist are sufficient evidence: for, to consider this book merely on the footing of a human composition, what writer of common sense would introduce himself to the public by observing the numerous attempts that had been made by former writers, some of whom at least had not been at due pains to be properly informed, if he himself were actually the first, or even the second or the third, who had written on the subject; and if one of the two who preceded him, had better opportunities of knowing than he, and the other fully as good? But the total disappearance of those spurious writings, probably no better than hasty collections of flying rumours, containing a mixture of truth and falsehood, may, after the genuine Gospels were generally known and read, be easily accounted for. At midnight the glimmering of a taper is not without its use; but it can make no conceivable addition to the light of the meridian sun. And it deserves to be remarked by the way, that whatever may be thought to be insinuated here

here by the Evangelist, concerning the imperfect information of former historians, there is no hint given of their bad design.

6. Some have inferred from Luke's introduction, that his must have been the first genuine Gospel that was committed to writing. In my opinion this would need to be much more clearly implied in the words than it can be said to be, to induce a reasonable critic to adopt an opinion so repugnant to the uniform voice of antiquity. The remark of Grotius on this head appears to have more weight than is commonly allowed it. Luke, he observes, wrote in Greek, Matthew's Gospel had been written in the Hebrew of the times, and probably was not then translated into Greek. The expression of Papias implies, in my opinion, as was hinted already, that that Gospel remained a considerable time without any written translation into Greek. If so, the only authentic Gospel which had preceded Luke's in Greek, was the Gospel by Mark, which comparatively was but a compend.

7. Luke, in composing this Gospel, is supposed by some to have drawn his information chiefly from the Apostle Paul whom he faithfully attended, as Mark did his from the Apostle Peter. They even proceed so far as to suppose that when Paul, in his Epistles, uses the expression *my Gospel*, Rom. ii. 16. xvi. 25. 2 Tim. ii. 8. he means the Gospel according to Luke: but nothing can be more unnatural than this interpretation. That Paul, who was divinely enlightened in all that concerned the life and doctrine of his Master, must have been of very great use to the Evangelist, cannot be reasonably doubted; yet, from Luke's own words, we are led to conclude, that the chief source of his intelligence, as to the facts related in his Gospel, was from those who had been eye and ear witnesses of what our Lord both did and taught. Now of this number Paul evidently was not. But, though Luke appears to have been an early and assiduous attendant on the ministry of that Apostle, and to have accompanied him regularly in his apostolical journies, from his voyage to Macedonia, till he was carried prisoner to Rome, whither also the Evangelist went along with him, he could not fail to have many opportunities, both before and after joining him, of conversing with those Apostles and other disciples who had heard the discourses, and seen the miracles, of our Lord.

8. As to the time when this Gospel was written, hardly any thing beyond conjecture has yet been produced. The same may be said of the place of publication. Jerom thinks it was published in Achaia, when Paul was in that country, attended by Luke; and by the computation of Euthemius, it was fifteen years after our Lord's ascension; but Paul's journey into Achaia could not have been so early. Grotius supposes that



that both the Gospel and the Acts were written soon after Paul left Rome, to travel into Spain. His principal reason seems to have been, because the latter of these histories ends nearly about that time, to wit, when Paul was first a prisoner at Rome. But though this may be admitted to be a very strong presumption, that the Acts of the Apostles were composed then, it affords no sort of evidence that the Gospel may not have been composed and published long before. That it actually was some time before the other appears to me the more probable supposition of the two. By the introduction to the Gospel, where the author particularly addresses himself to his friend Theophilus, his whole intention at that time appears to have been to give a history of our Lord's life, teaching, and miracles. And even in concluding the Gospel, no hint is given of any continuation or further history then in view. Again, in the beginning of the Acts, when he addresses the same friend, he speaks of the Gospel as of a treatise which he had composed on a former occasion, and which was then well known. And as to the place of publication, though nothing certain can be affirmed concerning it, I am inclined to think it more probable that it was Antioch, or at least some part of Syria, if not Palestine. Every thing here seems addressed to those who were well acquainted with Jewish customs and places. No hints are inserted, by way of explanation, as we find in the Gospels of Mark and John.

9. But though no certainty can be had about the precise time and place of publication, we have, in regard to the Author, the same plea of the uniform testimony of Christian antiquity, which was pleaded in favour of the preceding Evangelists, Matthew and Mark. Some indeed have thought that, as an Evangelist, Luke has the testimony of Paul himself, being, as they suppose, *the brother whose praise is in the Gospel*, mentioned in 2 Cor. viii. 18. But admitting that Luke is the person there intended, another meaning may, with greater plausibility, be put on the expression *in the Gospel*, which rather denotes in preaching the Gospel, than in writing the history of its Author. The name Evangelist was first applied to those extraordinary ministers, such as Philip and Timothy, both expressly called so, Acts xxi. 8. 2 Tim. iv. 5. who attended the Apostles, and assisted them in their work. Luke was doubtless an Evangelist in this sense, as well as in the current, but later, acceptation of the term. Lardner has taken notice of allusions to some passages in this Gospel to be found in some of the apostolic fathers; and there are evident quotations from it, though without naming the author, in Justin Martyr, and the Epistle of the churches of Vienne and Lyons. Tatian, a little after the middle of the second century, composed a Harmony of the Gospels, the first of the

the kind that had been attempted, which he called *DIATESARON* (*διὰ τεσσάρων*) of the four, and which demonstrates that, at that time, there were four Gospels; and no more, of established authority in the church. Irenæus, not long after, mentions all the Evangelists by name, arranging them according to the order wherein they wrote, which is the same with that universally given them, throughout the Christian world, to this day. When speaking of Luke, he recites many particulars which are peculiar to that Gospel. And though the reasons assigned by that ancient author, why the Gospels can be neither fewer, nor more, than four, shows at least the certainty of the fact, that the four Gospels were then received by Christians of all denominations, and that beside them there was no gospel or history of Jesus, of any estimation in the church. From that time downwards, the four Evangelists are often mentioned; and whatever spurious narratives have from time to time appeared, they have not been able to bear a comparison with those, in respect either of antiquity or of intrinsic excellence. Early in the third century, Ammonius also wrote a Harmony of the four Gospels. As these were at that time, and had been from their first publication, so they continue to this day to be, regarded as the great foundations of the Christian faith.

10. The Gospel by Luke has supplied us with many interesting particulars, which had been omitted by both his predecessors, Matthew and Mark. From him we learn whatever relates to the birth of John the Baptist; the annunciation; and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted to the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge, when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor. He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zacchæus the publican; the cure of the woman who had been bowed down for eighteen years; and of the dropsical man; the cleansing of the ten lepers; the repulse he met with when about to enter a Samaritan city; and the instructive rebuke he gave, on that occasion, to two of his disciples, for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other Evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded

XVII May, 1794.

up

H h

up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed profligate; of the pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which, so early a writer as Irenæus has specified as peculiarly belonging to this Gospel; and has thereby shown to all after-ages, without intending it, that it is, in every thing material, the same book, which had ever been distinguished by the name of this Evangelist till his day, and remains so distinguished to ours.

11. In regard to Luke's character as a writer, it is evident, that though the same general quality of style, an unaffected simplicity, predominates in all the Evangelists; they are, nevertheless, distinguishable from one another. Luke abounds in Hebraisms as much as any of them: yet it must be acknowledged, that there are also more Grecisms in his language than in that of any of the rest. The truth is, there is greater variety in his style, which is probably to be ascribed to this circumstance, his having been more, and for a longer time, conversant among the Gentiles than any other Evangelist. His ordinary place of abode, if not the place of his birth, appears to have been Antioch, the capital of Syria, the seat of government, where people of the first distinction in the province had their residence, and to which there was great resort of strangers. Here the Greek language had long prevailed. Besides, Luke's occupation, as a physician, may very probably have occasioned his having greater intercourse with those of higher rank. Not that the profession itself was then in great esteem in that country; for it has been justly observed, that in Rome, as well as in Syria, slaves who gave early signs of quickness of parts and manual dexterity, were often instructed in physic, who, if they proved successful, were commonly rewarded with their freedom. That Luke himself, whatever may have been his early condition in life, was, when a Christian minister, a freeman and master of his time, is evident from his attendance on the Apostle Paul in his peregrinations for the advancement of the Gospel. But the profession of medicine and surgery (for these two were then commonly united) not only proved the occasion of a more general intercourse with society, but served as a strong inducement to employ some time in reading. This may sufficiently account for any superiority this Evangelist may be thought to possess above the rest, in point of language.

12. His name, *Λουκᾶς*, *Lucæ*, in one place, Philem. 24. in the common translation, rendered *Lucas*, is supposed to have been

been a contraction of the Roman name *Lucillus*, or of *Lucanus*, in like manner as *Demas* is contracted from *Demetrius*, and *Epaphras* from *Epaphroditus*. Names thus contracted from the master's name were commonly given to slaves, but not peculiarly to such. That a considerable portion of Luke's time had been spent in Rome, or at least in Italy, has been argued from some Latinisms discovered in his style; such as, Ch. xii. 58. *δος εργασιαν*, *da operam*, *endeavour*; and *καλως ποιειτε τοις μισουσι υμας*, Ch. vi. 27. *Benefacite his qui oderunt vos*, with the dative case, *Do good to them who hate you*; whereas, in the parallel place in Matthew, chap. v. 44. the verb is construed more in the Greek manner with the accusative, *καλως ποιειτε τας μισοντας υμας*. But I see no reason why, in the Evangelist Luke, by birth a Syrian, this should be accounted a Latinism rather than a Syriaism, as in Syriac the *h* prefixed (which is necessary in the expression of this precept) is always considered as corresponding to the dative in Greek and Latin. That he has also a greater variety in his words and phrases than any of the other Evangelists, will be quickly discovered by an attentive reader of the original. I mention one evidence of this, from a circumstance I have had particular occasion to attend to, which is this: Each of the Evangelists has a considerable number of words which are used by none of the rest, but in Luke's Gospel, the number of such peculiarities, or words used in none of the other Gospels, is greater than that of the peculiar words found in all the three other Gospels put together. Again, some expressions which are frequent in the other Gospels, in Luke occur but rarely. The Hebrew word *Amen*, as an affirmative adverb joined with *λογω υμιν*, and used for ushering in solemnly the instructions given by our Lord, is employed by Luke much seldomer than by any of the other Evangelists. Instead of it he sometimes says *αληθως*, sometimes *ναι*, and once *επ' αληθειας λογω υμιν*, phrases never used by the rest. On the other hand, he oftner than they employs the neuter article *το*, in reference not to a noun, but to a sentence, or part of a sentence. Of this there are at least seven instances in his Gospel, Luke i. 62. ix. 46. xxii. 2. 4. 23. 24. 37. I recollect but two in the rest, one in Matthew, chap. xix. 18, and one in Mark, chap. ix. 23. As to these two, they are not parallel places to any of the passages wherein this mode of construction has been adopted by Luke. It may be observed, in passing, that the terms peculiar to Luke are for the most part long and compound words. The first word of his Gospel, *πειθηται*, is of the number. So much for what regards his words and idioms.

13. As to the other qualities of his style, we may remark, that there is more of composition in the sentences than is found in the other three. Of this the very first sentence

is an example, which occupies no less than four verses. In the passages, however, wherein those incidents are related, or those instructions given, which had been anticipated by Matthew or by Mark, there is sometimes, not always, a perfect coincidence with these Evangelists in the expression, as well as in the sense; sometimes, however, the coincidence in translations is more complete than in the original. I have observed that there are degrees, even in the simplicity of the sacred writers; for though all the Evangelists are eminent for this quality, there are some characteristic differences between one and another, which will not escape the notice of a reader of discernment. Matthew and John have more simplicity than Mark; and Luke has, perhaps, the least of all. What has been observed of the greater variety of his style, and of his more frequent use of complex sentences, may serve as evidence of this. And even as to the third species of simplicity formerly mentioned, simplicity of design, he seems to approach nearer the manner of other historians, in giving what may be called his own verdict in the narrative part of his work. I remember at least one instance of this. In speaking of the Pharisees, he calls them *φιλαργυροι*, Ch. xvi. 14. *lovers of money*. The distinction with regard to Judas, which it was proper in them all to observe, as there were two of the name among the Apostles, is expressed by Luke with more animation, Ch. vi. 16. *ὁς και εγινετο προδοτης, who proved a traitor*, than by Matthew, Ch. x. 4. who says, *ὁ και παραδους αυτον*; or by Mark, Ch. iii. 19. whose expression is, *ὁς και παραδωκεν αυτον*; both which phrases, strictly interpreted, imply no more than *who delivered him up*. The attempt made by the Pharisees, to extort from our Lord what might prove matter of accusation against him, is expressed by Luke in language more animated than is used by any of the rest, *εξεταρα θινος ενχειν και απορρωματιζειν αυτον περι πλειονων*, Ch. xi. 53. *began vehemently to press him with questions on many points*.— On another occasion, speaking of the same people he says, *Αυτοι δε εκληροδοθησαν ακωιας*, Ch. vi. 11. *But they were filled with madness*. In the moral instructions given by our Lord, and recorded by this Evangelist, especially in the parables, none can be happier in uniting an affecting sweetness of manner with genuine simplicity. Of this union better instances cannot be imagined, than those of the humane Samaritan, and of the penitent prodigal.

14. To conclude, though we have no reason to consider Luke as, upon the whole, more observant of the order of time than the other Evangelists, he has been at more pains than any of them, to ascertain the dates of some of the most memorable events on which, in a great measure, depend the dates of all the rest. In some places, however, without regard

to order, he gives a number of detached precepts and instructive lessons, one after another, which probably have not been spoken on the same occasion, but are introduced as they occurred to the writer's memory, that nothing of moment might be forgotten. In regard to the latter part of the life, and to the death of this Evangelist, antiquity has not furnished us with any accounts which can be relied on.

~~~~~

Some Account of the Life and Death of Mr. SAMUEL IBBS, of Margate, in Kent.

SAMUEL IBBS, was born in Staffordshire, in 1764. At a proper age he was apprenticed to a draper and taylor, with whom he served seven years. During that period, he was treated with much inhumanity, particularly by his mistress, who was a woman of a fierce and turbulent disposition: In one of her violent paroxysms of passion, she threw a knife at him, which severed his lower lip in two. Though exposed to such male-treatment, he worked for his master some time after his apprenticeship was expired.

From the place of his nativity he went to London, where he worked at his business a considerable time; by a close application to which, in a most unhealthy situation, he greatly injured his health; being confined in a room along with about threecore persons, he was unavoidably exposed to the noxious effluvia, united to the pernicious dyes of many of the clothes, during an intensely hot summer, which in all probability laid the foundation of a consumption, that at last terminated his mortal existence.

In 1788, he removed to Margate, and worked as a journeyman two years. An opportunity then offered of going into business on his own account, which he embraced; and being a good workman in every branch of his trade, his business increased rapidly, as long as his health permitted him to attend upon it. Though at this time his disorder was accompanied with those flattering delusions of recovery so peculiar to consumptions, that he fitted up a shop at a considerable expence, intending to enter on a much larger line of business; "but Death stepp'd in, and baffled all those views."

With regard to the dealings of God towards his soul, he has frequently said, "That goodness and mercy followed him all his days." His mind was illuminated as soon as reason was able to distinguish between good and evil. But being a youth of strong passions, he was early drawn into various snares, for which his soul, even then, was pierced through with many sorrows. He has repeatedly said, "That "the
"convictions

“convictions of the divine Spirit, and the terrors of a just and holy Law, lay heavy on my soul, almost from my very infancy.” As he advanced in years, his constitutional sins gained strength, and led him captive. He found a law in his members, warring against the law of his conscience, and bringing him into bondage to the law of sin and death. And instead of flying to the strong for strength, he foolishly trusted in his own righteousness; hoping that his own arm would bring him salvation in the time of trial; till repeated falls plunged him deeper and deeper into misery. His distress was so great at times, that for many nights he durst not close his eyes in sleep, for fear he should awake in Hell.

He was in this unhappy state, repenting and transgressing, when he came to London; where providentially meeting with some persons who were seeking the Lord, they addressed him to this purpose, “Turn in with us, and we will do thee good.” He accepted of their invitation, and diligently attended upon the ministry of God’s Word; which was so far blessed to his soul, that the eyes of his understanding were enlightened in some measure. He saw on what a broken reed he had been leaning; how that like a poor culprit, who has violated the laws of the land, he had been appealing for justification to those very statutes by which his life was forfeited. He clearly discovered, that by the deeds of the law shall no flesh living be justified; yet he had a glimmering hope, that as Jesus Christ came into the world to save sinners, he trusted he would save him. But it was almost hoping against hope, so deep into iniquity did he feel himself plunged.

At this time, he sat under the ministry of that eminent servant of Christ, Mr. Scott, and had the plan of salvation, by Grace, through faith, clearly opened to him. During his attendance at the Lock Hospital, which was some months, the Lord dealt graciously with him, and drew him by the cords of love. And although he did not attain to the experimental knowledge of the pardon of sin, yet his heart was prepared, in some good degree, for that blessing, when he left the metropolis and went to Margate.

His removal to Margate, was attended with many gracious Providences. He soon became acquainted with the little Society of Methodists at that place, and observed how sweetly they seemed to go on, hand in hand, in the ways of religion; how cheerfully they bore each others burden, fulfilling the law of Christ. Indeed, this society was, at that time, (and may it long continue so!) “A proverb of reproach and love.” These considerations induced him to cast in his lot with them. He continued diligent in all the means of Grace, particularly in that apostolical ordinance of Class-meeting; a scriptural institution peculiar at this day to the Methodists. He was encouraged

encouraged to cast himself, without reserve, upon the abundant mercies of God; and by faith to lay hold on the hope set before him; he received the Spirit of Adoption and Grace, who witnessed with his spirit, the forgiveness of sins, through the Blood of Jesus.

He walked in the clear light of God's reconciled countenance some time; and then departed from his first love, and fell into a dark, uncomfortable state. The causes of this declension were, 1, A vain imagination that he was now out of all danger of falling from his steadfastness. 2, As his adversaries were apparently fled, he became less mindful of his ways; and neglected to employ and improve the Grace he had received. 3, Being naturally of a very cheerful disposition, even to excess, he did not take care to keep this temper within proper bounds; but lost a measure of that godly seriousness, so necessary to all Christians:—yielding to a spirit of levity, continually brought his mind into a dead, barren, wandering frame, and robbed him of a portion of his strength and activity. And even when by violent exertions of faith, he embraced the power of God to salvation, and enjoyed the comforts of it, his consolations were but transitory; owing to frequent relapses into improper facetiousness and trifling conversation. 4, To these causes of his fall from the Life of God may be added, his contracting a critical disposition, and consequently losing a part of christian simplicity. His attention was more engaged to the letter, than to the Spirit;—whether the word was spoken in a grammatical eloquent style, than its agreeing with the law and the testimony.

His disorder by this time had made a considerable progress, which induced him to enter into a strict examination of the state of his soul. But alas! he could find no permanent consolations; no joyful hope of immortality! Neither could he receive with pleasure the kind importunities of his brethren, who laboured to excite him to give all diligence in working out his salvation. Indeed, when the complaint was first attended with alarming symptoms, he expressed much resignation to the divine Will; even though the prospect seemed gloomy and adverse, both for this life, and for that which is to come: But this apparent resignation bordered more upon stical apathy, than a lively expectation that all things should work together for his good. Sometimes he appeared almost indifferent both to life and death; though the former promised no prosperity, nor the latter any happiness. But the repeated attacks and rapid progress of the consumption, roused him, in some measure, from this spiritual lethargy, and stirred him up to consider his latter end.

Being persuaded by his friends to consult Dr. Diamond, of Staplehurst, in Kent, who is famous for his skill in the treatment

ment of consumptive disorders; Mr. Ings went to that place, where he continued about a month under the Doctor's care. And although he obtained little relief for his bodily complaint, yet his soul profited much under the ministry of the venerable Mr. Chapman, whose lively experimental preaching, was blessed to his soul, and excited in him a thirst after righteousness.

About two months longer he was able to walk out a little, but the violence of the cough prevented his attendance upon the public means of grace. His temporal affairs being much deranged, greatly increased his inward conflicts. To depart out of this world into another, now appeared to him a serious and important business. Upon a friend's saying to him, "We must all die;"—he answered, "Very true; the whole world will be dead in little more than fourscore years; yet still it is an awful concern to every individual." About three days before he was confined to his room, he said to me, "I saw something last night which gave me great pleasure: I perceived that my legs were beginning to swell, and now I know that I shall not be long here."

He was very fervent in his exhortations to all who visited him, to prepare for the situation in which they then saw him. Especially when young persons came to enquire after his health, he would say, "I am not quite dead yet;—but I am dying:—and young as you are, you must also soon die: O call upon the Lord, while you are in health, to prepare you for death: for I have now enough to do to bear my pains; and yet I have a GOD to seek!"

Being with him a few days before his departure, he said, "O pray for me; for I cannot pray for myself. O what shall I do?—What am I;—and where am I going?" I intreated him to look unto Jesus, who was then interceding for him at the right hand of the Majesty on high; he answered, "I do desire to look unto him, and be saved;—but I cannot. I cannot believe now! Lord help my unbelief." When I saw him again, he cried out; "O brother Coxens, pray that the Lord may appear in my behalf; that I may experience his forgiving Love; and that I may not depart, till I have the witness that God for Christ's sake has blotted out my sins." From this time he was earnestly feeling after God; and often saying, with fervency of spirit, "Come, Lord Jesus, come quickly!" That evening he gave directions concerning his funeral; and particularly requested that "*Pope's dying Christian*," might not be sung; because he considered the Music as too much calculated to carry away the mind from the solemn import of the words: but desired they would sing the Hymn beginning with, "Ah, lovely appearance of Death!" He then poured out his soul in fervent prayer; acknowledg-

ing

ing his vileness and depravity, and how richly he merited eternal destruction. While he was considering how far distant he was from his relations, and that he was a stranger and sojourner among the people where he was going to yield up his breath, he said,—“But I have many friends here; dear affectionate friends indeed, in whom I can place full confidence.”

Upon being asked, if he could rejoice in the Lord, he answered me, “I cannot rejoice; but I can praise God that I am not afraid of going to Hell. I think I shall be saved, yet only so as by fire.” During this, and the two following days, he was grievously assaulted by the enemy. The father of lies insinuated, that it was better to die, than to live in such misery: and that if he would only put a period to his existence, he would be immediately happy. But looking unto Jesus, the temptation vanished away. At another time, during some broken slumbers, he seemed to be in a violent agony; when he came to himself, he said, “I have had a dreadful conflict with the enemy, who endeavoured to strip me of all hope; but the Lord Jesus graciously delivered me, and will bruise Satan under my feet shortly.” The enemy repeated his assaults, sometimes tempting him to despair, and at other times endeavouring to persuade him, not to regard whether he had the Spirit of Christ, or not. In his last conflict with the powers of darkness, the enemy represented to his mind the flames of Hell, with all their horrors, at the same instance suggesting, that these would be his portion to all eternity! But the Lord heard the cries of his poor afflicted servant in the day of trouble, and delivered him from all his fears.

The morning before his decease, I asked him, if he was happy? He tremblingly answered, “No.” I was grieved at the heart to see my dear friend still without the divine consolations, and earnestly besought the Lord for him. In the afternoon, as soon as I entered the room where he lay, he cried out in a holy triumph of joy, “My Jesus is come! My Jesus is come! O bless and praise God.”—“When you were praying for me in the morning, I had no breath; but afterwards I cried mightily unto the Lord; and such a glorious light, the Light of God’s reconciled Countenance, broke into my soul; all my fears were gone, and I saw by faith that Jesus died for me! Bless and praise God. I am a poor sinner, but Jesus Christ died for sinners;—Jesus Christ died for me:” Afterwards he said, “I told you a few days ago, that I thought the Lord would just enable me to declare, before I went hence, that the Blood of Christ cleanseth from all sin;—praised be God, so it does.”

XVII. May, 1794.

From

From this time he continued to feast on redeeming Love, being refreshed with glorious views of Eternity and Heaven; crying out, "O what a glorious City! with Jesus in the midst! and how many little children are there to!" Soon after he said to me, "I shall very soon go." On my observing, that when he was absent from us, he would be present with the Lord; and that he was now going to him whom his soul loved; he replied, "Yes; I know I am; I am going to Jesus;—I shall go in the morning." Being asked, by an affectionate friend, if he wished to live? he answered, "No, no; I am going to Jesus." After a short slumber, as if angels were whispering, "Sister spirit, come away;" he answered, "I am coming; I am coming; I shall come presently."

About nine o'clock, he said, with great earnestness, "O what a fine Throne! with somebody standing with extended arms to receive me; 'Tis Jesus standing to receive me. I am coming presently." Then endeavouring to take a little refreshment, but finding a difficulty in swallowing, he said, "Never mind it: all is well: Jesus does all things well."

At four o'clock in the morning, Nov. 23, 1793, the symptoms of death hastened on apace; and we who stood around his bed, expected that his faltering tongue had ceased its function; but about half an hour after, he looked affectionately at me, saying, "Amen, Amen." At five o'clock, his happy spirit took its flight to that glorious City, and into those gracious Arms, which he had seen extended to receive him.

Z. COZENS.

An Account of the EARTHQUAKES in ITALY.

[*Concluded from page 200.*]

THE mortality here, by the late earthquake of the 5th of February, corresponds with the apparent degree of damage done to the town, and does not exceed 126. As it happened about noon, and came on gently, the people of Reggio had time to escape: whereas, as I have often remarked, the shock in the unhappy plain was as instantaneous as it was violent and destructive. Every building was levelled to the ground, and the mortality was general, and in proportion to the apparent destruction of the buildings. Reggio was destroyed by an earthquake before the Marston war, and having been rebuilt by Julius Cæsar, was called Reggio Julio. Part of the wall still remains, and is called the Julian Tower;

Tower; it is built of huge masses of stone without cement. Near St. Paryo, between Reggio and Cape Spartivento, there are the remains of a foundery; his present Catholic Majesty, when King of Naples, having worked silver mines in that neighbourhood, which were soon abandoned, the profit not having answered the expence. There are some towns in the neighbourhood of Reggio that still retain the Greek language. About fifteen years ago, when I made the tour of Sicily, I landed at Spartivento in Calabria Ultra, and went to Bova, where I found that Greek was the only language in use in that district.

On the 14th of May I left Reggio, and was obliged (the wind being contrary) to have my boats towed by oxen to the Punta del Pezzolo, opposite Messina, from whence the current wafted us with great expedition indeed into the port of Messina. The port and the town, in its half ruined state; by moon-light, was strikingly picturesque. Certain it is, that the force of the earthquake (though very violent) was nothing at Messina and Reggio to what it was in the plain. I visited the town of Messina the next morning, and found that all the beautiful front of what is called the Palazzata, which extended in very lofty uniform buildings, in the shape of a crescent, had been in some parts totally ruined, in others less; and that there were cracks in the earth of the quay, and part of which had sunk above a foot below the level of the sea. These cracks were probably occasioned by the horizontal motion of the earth, in the same manner as the pieces of the plain were detached into the ravines at Oppido and Terra Nuova; for the sea at the edge of the quay is so very deep, that the largest ships can lie along side; consequently the earth, in its violent commotion, wanting support on the side next the sea, began to crack and separate: and as where there is one crack there are generally others less considerable in parallel lines to the first, I suppose the great damage done to the houses nearest the quay has been owing to such cracks under their foundations.

Many houses are still standing, and some little damaged, even in the lower part of Messina; but in the upper and more elevated situations, the earthquakes seem to have had scarcely any effect, as I particularly remarked. A strong instance of the force of the earthquake having been many degrees less here than in the plain of Calabria, is, that the convent of Sante Barbara, and that called the Noviziato de Gesuiti, both in an elevated situation, have not a crack in them, and that the clock of the latter has not been deranged in the least by the earthquakes that have afflicted this country for four months past, and which still continue in some degree. Besides, the mortality at Messina does not exceed 700 out of upwards of

30,000, the supposed population of this city at the time of the first earthquake, which circumstance is conclusive. I found that some houses, nay a street or two, at Messina were inhabited, and some shops open in them; but the generality of the inhabitants are in tents and barracks, which, having been placed in three or four different quarters, in fields and open spots near the town, but at a great distance one from the other, must be very inconvenient for a mercantile town; and unless great care is taken to keep the streets of the barracks, and the barracks themselves, clean, I fear that the unfortunate Messina will be doomed to suffer a fresh calamity from epidemical disorders during the heat of summer. Indeed, many parts of the plain of Calabria seem to be in the same alarming situation, particularly owing to the lakes which are forming from the course of rivers having been stopped, some of which, as I saw myself, were already green, and tended to putrefaction. I could not help remarking here, that the nuns, who likewise live in barracks, were constantly walking about, under the tuition of their confessor, and seemed gay, and to enjoy the liberty the earthquake had afforded them, and I made the same observation with respect to school-boys at Reggio; so that in my journal, which I wrote in haste, and from whence I have as hastily transcribed the imperfect account I send you, the remark stands thus: *'Earthquakes particularly pleasing to nuns and school-boys.'*

Out of the cracks of the quay, it is said that during the earthquakes, fire had been seen to issue, (as many I spoke with attested;) but there are no visible signs of it, and I am persuaded it was no more than, as in Calabria, a vapour charged with electrical fire, or a kind of inflammable air. A curious circumstance happened here also, to prove that animals can remain long alive without food: two mules belonging to the Duke of Belyiso remained under a heap of ruins, one of them twenty-two, and the other twenty-three days: they would not eat for some days, but drank water plentifully, and are now quite recovered. There are numberless instances of hogs remaining many days in the same situation; and a hen belonging to the British vice-consul at Messina, that had been closely shut up under the ruins of his house, was taken out the twenty-second day, and is now recovered; she did not eat for some days, but drank freely; she was emaciated, and shewed little signs of life at first. From these instances, from those related before of the girls at Oppido, and the hogs at Soriano, and from several others of the same kind that have been related to me, but which, being less remarkable, I omit, one may conclude that long fasting is always attended with great thirst, and total loss of appetite.

From

From every enquiry I found that the great shock of the 5th of February was from the bottom upwards, and not like the subsequent ones, which in general have been horizontal and verticose. A circumstance worth remarking (and which was the same on the whole coast of that part of Calabria that had been most affected by the earthquake) is, that a small fish called cicirelli, resembling what we call in England white-bait, but of a greater size, and which usually lie at the bottom of the sea, buried in the sand, have been ever since the commencement of the earthquakes, and continue still to be, and in such abundance as to be the common food of the poorest sort of people; whereas, before the earthquakes, this fish was rare, and reckoned amongst the greatest delicacies. All fish in general have been taken in greater abundance, and with much greater facility, in those parts, since they have been afflicted by earthquakes, than before. I constantly asked every fisherman I met with on the coast of Sicily and Calabria, if this circumstance was true, and was as constantly answered in the affirmative; but with such emphasis, that it must have been very extraordinary. I suppose, that either the sand at the bottom of the sea may have been heated by the volcanic fire under it, or that the continual tremor of the earth has driven the fish out of their strong holds, just as an angler, when he wants a bait, obliges the worms to come out of the turf on a river-side by trampling on it with his feet, which motion never fails in its effect, as I have experienced very often myself.

I found the citadel here had not received any material damage, but was in the same state as I had left it fifteen years ago. The lazaret has some cracks in it like those on the quay, and from a like cause. The port has not received any damage from the earthquakes. The officer who commanded in the citadel, and who was there during the earthquake, assured me, that on the fatal 5th of February, and the three following days, the sea, about a quarter of a mile from that fortress, rose and boiled in a most extraordinary manner, and with a most horrid and alarming noise, the water in the other parts of the Faro being perfectly calm. This seems to point out exhalations of eruptions from cracks at the bottom of the sea, which may very probably have happened during the violence of the earthquakes; all of which, I am convinced, have here a volcanic origin.

On the 17th of May I left Messina, where I had been kindly and hospitably treated, and proceeded in my *sporonara* along the Sicilian coast to the point of the entrance of the Faro, where I went ashore, and found a priest who had been there the night between the 5th and 6th of February, when the great wave passed over that point, carried off boats and
above

above twenty-four unhappy people, tearing up trees, and leaving some hundred weight of soil it had brought with it on the dry land. He told me he had been himself covered with the wave, and with difficulty saved his life. He at first said the water was hot; but, as I was curious to come at the truth of this fact, which would have concluded much, I asked him if he was sure of it; and, being pressed, it came to be no more than the water having been as warm as it usually is in summer. He said the wave rose to a great height, and came on with noise and such rapidity, that it was impossible to escape. The tower on the point was half destroyed, and a poor priest that was in it lost his life.

From hence I crossed over to Scilla. Having met with my friend the Padre Minasi, a Dominican friar, a worthy man, and an able naturalist, who is a native of Scilla, and is actually employed by the Academy of Naples to give a description of the phenomena that have attended the earthquake in those parts, with his assistance on the spot, I perfectly understood the nature of the formidable wave that was said to have been boiling-hot, and had certainly proved fatal to the baron of the country, the Prince of Scilla, who was swept off the shore into the sea by this wave, with 2479 of his unfortunate subjects. The following is the fact: the Prince of Scilla having remarked, that during the first horrid shock, (which happened about noon the 5th of February) part of a rock near Scilla had been detached into the sea, and fearing that the rock of Scilla, on which his castle and town is situated, might also be detached, thought it safer to prepare boats, and retire to a little port or breach surrounded by rocks at the foot of the rock. The second shock of the earthquake, after midnight, detached a whole mountain, (much higher than that of Scilla, and partly calcareous, and partly cretaceous) situated between the Torre del Cavallo, and the rock of Scilla. This having fallen with violence into the sea, (at that time perfectly calm) raised the fatal wave, which I have above described to have broken upon the neck of land, called the Punta del Faro, and in the island of Scilla, with such fury, which returning with great noise and celerity directly upon the beach, where the prince and the unfortunate inhabitants of Scilla had taken refuge, either dashed them with their boats and richest effects against the rocks, or whirled them into the sea; those who had escaped the first and greatest wave were carried off by a second and third, which were less considerable, and immediately followed the first. I spoke to several men, women, and children, here, who had been cruelly maimed, and some of whom had been carried away into the sea by this unforeseen accident. 'Here,' said one, 'my head was forced through the door of the cellar,' which he shewed me was broken. 'There,'

'There,' said another, 'was I drove into a barrel.' Then a woman would shew me her child, all over deep wounds from the stones and timber, &c. that were mixed with the water, and dashing about in this narrow port; but all assured me they had not perceived the least symptom of heat in the water. Had I been satisfied with the first answer of the priest at the Punto del Faro, and set it down in my Journal, who could have doubted but that this wave had been of hot water? Now that we are well acquainted with the cause of this fatal wave, we know it could not have been hot; but the testimony of so many unfortunate sufferers from it is decisive.

A fact which I was told, and which was attested by many here, is very extraordinary indeed; a woman of Scilla, four months gone with child, was swept into the sea by the wave, and was taken up alive, floating on her back at some distance, nine hours after. She did not even miscarry, and is now perfectly well; and, had she not been gone up into the country, they would have shewn her to me. They told me she had been used to swim, as do most of the women in this part of Calabria. Her anxiety and sufferings, however, had arrived at so great a pitch, that, just at the time that the boat which took her up appeared, she was trying to force her head under water, to put a period to her miserable existence.

The Padre Minasi told me another curious circumstance that happened in this neighbourhood, which to his knowledge was strictly true: a girl about 18 years of age was buried under the ruins of a house six days, having had her foot, at the ankle, almost cut off by the edge of a barrel that fell upon it; the dust and mortar stopped the blood; she never had the assistance of a surgeon; but the foot of itself dropped off, and the wound is perfectly healed without any other assistance but that of nature. If of such extraordinary circumstances, and of hair-breadth escapes, an account was to be taken in all the destroyed towns of Calabria Ultra and Sicily, they would, as I said before, compose a large volume. I have only recorded a few of the most extraordinary, and such as I had from the most undoubted authority.

In my way back to Naples, (where I arrived the 23d of May) along the coast of the two Calabrias and the Principato Citra, I only went on shore at Tropea, Paula, and in the Bay of Paliourus. I found Tropea (beautifully situated on a rock overhanging the sea) but little damaged: however, all the inhabitants were in barracks. At Paula the same. The fishermen here told me they continued to take a great abundance of fish, as they had done ever since the commencement of the present calamity. At Tropea, the 15th of May, there was a severe shock of an earthquake, but of a very short duration. There were five shocks during my stay in Calabria and

and Sicily; three of whom rather alarming; and at Messina, in the night-time, I constantly felt a little tremor of the earth, which has been observed by many of the Messinese. If you consider the fatigue and hurry of the journey I have just been taking; and that, in the midst of the preparations for my other journey to England, which I propose to begin to-morrow, I have been writing this account, I shall hope then to be entitled to your indulgence for all its imperfections.

But, before I take my leave, I will just sum up the result of my observations in Calabria and Sicily, and give you my reasons for believing that the present earthquakes are occasioned by the operation of a volcano, the seat of which seems to lie deep, either under the bottom of the sea, between the island of Stromboli and the coast of Calabria, or under the parts of the plain towards Oppido and Terra Nuova. If on a map of Italy, and with your compass on the scale of Italian miles, you were to measure off 22, and then fixing your central point in the city of Oppido, (which appeared to me to be the spot on which the earthquake had exerted its greatest force) from a circle, (the radii of which will be, as I just said, 22 miles) you will then include all the towns and villages that have been utterly ruined, and the spots where the greatest mortality has happened, and where there have been the most visible alterations on the face of the earth. Then extend your compass on the same scale to 72 miles, preserving the same centre, and form another circle, you will include the whole of the country that has any mark of having been affected by the earthquake. I plainly observed a gradation in the damage done to the buildings, as also in the degree of mortality, in proportion as the countries were more or less distant from this supposed centre of the evil.

One circumstance I particularly remarked; if two towns were situated at an equal distance from the centre, the one on a hill, the other on a plain, or in a bottom, the latter had always suffered greatly more by the shocks of the earthquake than the former; a sufficient proof to me of the cause coming from beneath, as this most naturally have been productive of such an effect. And I have reason to believe, that the bottom of the sea, being still nearer the volcanic cause, would be found (could it be seen) to have suffered even more than the plain itself; but, as you will find in most of the accounts of the earthquake that are in the press, and which are numerous, the philosophers, who do not easily abandon their ancient systems; make the present earthquakes to proceed from the high mountains of the Appennines that divide Calabria Ultra, such as Monte Deio, Monte Caulone, and Aspramonte. I would ask them this simple question, did the Æolian or Lipari islands

islands (all which rose undoubtedly from the bottom of the sea by volcanic explosions at different and perhaps very distant periods) owe their birth to the Appennines in Calabria, or to veins of minerals in the bowels of the earth, and under the bottom of the sea? Stromboli, an active volcano, and probably the youngest of those islands, is not above 50 miles from the parts of Calabria that have been most affected by the late earthquake. The verticle shocks, or, in other words, those whose impulse was from the bottom upwards, have been the most destructive to the unhappy towns in the plain; did they proceed from Monte Dejo, Monte Caulone, or Aspramonte? In short, the idea I have of the present local earthquakes, is, that they have been caused by the same kind of matter that gave birth to the Æolian or Lipari islands; that, perhaps, an opening may have been made at the bottom of the sea, and most probably between Stromboli and Calabria Ultra, (for from that quarter all agree that the subterraneous noises seem to have proceeded) and that the foundation of a new island or volcano may have been laid, though it may be ages, which to nature are but moments, before it is completed, and appears above the surface of the sea. Nature is ever active; but her actions are, in general, carried on so very slowly, as scarcely to be perceived by mortal eye, or recorded in the very short space of what we call history, let it be ever so ancient. Perhaps, too, the whole destruction I have been describing, may have proceeded simply from the exhalations of confined vapours, generated by the fermentation of such minerals as produce volcanoes, which have escaped where they met with the least resistance, and must naturally in a greater degree have affected the plain than the high and more solid grounds around it. When the account of the Royal Academy of Naples is published, with maps, plans, and drawings, of the curious spot I have described, this rude and imperfect account will, I flatter myself, be of use; without the plans and drawings, you well know, Sir, the great difficulty there is in making one's self intelligible on such a subject.

I have the honour to be, &c.

~~~~~

### The Method of WALKING with GOD.

**I**F we sincerely desire to WALK WITH GOD, we must, with fervent and humble sighs, beg for divine help; at the same time, carefully watch over our thoughts, words, and actions; in every thing we see, do, or omit; upon all that passes both within and without us; shunning, with the greatest circumspection, all occasions of sin; such as needless company,

VOL. XVII. May, 1794.

K k

party, idle conversation, vain imaginations, evil reasonings, perverse disputations, &c. continually keeping our hearts in the fear of God, which is a fountain of spiritual strength; having the eye of the mind bent towards him in reverence and love. For he who neglects these divine and powerful supports, will be left, as a city open on all sides, an easy prey to worldly-mindedness and sensuality, and will finally be brought to ruin. We must, therefore, exert our utmost strength against those things which we are conscious have the greatest hold of our affections; that our hearts being preserved in liberty, simplicity, and purity, free from uneasiness and distraction, may not be ensnared by any evil desires, which would dissipate the spirit, engross the affections, and darken the whole soul.

2. Let us be particularly careful to shun all occasions of superfluous discourse; watching over our words, that we utter nothing but what may tend to the Glory of God, and the good of our neighbour. Our blessed Saviour himself has declared, that in the Day of Judgment we must give an account for every idle Word, Mat. xii. 36. Wherefore when we speak, let it be done with a heart full of love, in meekness of expression, and with deep humility.

3. Carefully avoid all occasions of strife; rather suffer loss than contend. Maintain thy peace with God; and be solicitous not to give cause of stumbling to any one. Have also a special care over thine eyes, for it is by them that thou art in danger of being drawn into temptation, and exposed to many hurtful snares.

4. In all trials and contradictions look up to God, earnestly begging for strength, courage, and patience; so thou mayest, by persevering in the exercise of faith, be enabled to bring thy body into subjection, 1 Cor. ix. 27. Those who habitually practise these precepts, have good reason to hope that the Spirit of God will abide with them, and that they shall experience his mighty operations in every faculty of their souls.

5. The operation of the divine power is greatly prevented, and the love of God extinguished, by knowingly suffering sin to prevail over us: such as pride, hatred, anger, and fretfulness; presumption, self-will, evil desires, and an inordinate attachment to children and relations; the desire of riches, of a name amongst men, indulgence in the gratification of our appetites, and the like. If these things are suffered to prevail, they carry away the thoughts and affections from God, and the soul becomes so attached unto them, that we are brought into miserable bondage. The creatures then possess that seat, which God alone ought to occupy in the heart. Alas! how many things do we suffer to take hold of our minds;

minds ; and how many things have we in our intentions to do, wherein we neither see, nor seek God !

6. There is a strong inclination in most people to live in a manner agreeable to their natural will ; to gather abundance of wealth, and live in affluence, without ever making sincere and upright enquiries whether their conduct be agreeable to God, or tends to his Glory.

7. There are others who appear virtuous in the sight of men, and yet are still under the power of evil habits, which they conclude to be but small failings, not thinking themselves bound to forsake them, but looking upon their state as good, because they abstain from gross sins. Nevertheless, these people, not being willing to give up their hearts wholly to God, the work of Religion is hindered, and these very trifles which they indulge themselves in, and of which they think that God takes no account, become a wall of separation between God and them. Ah ! how great will be the lamentation of an infinite number of people at the last Day, when the thoughts of all hearts are laid open ; and all shall clearly see, whether in the course of their lives, they have chosen to serve God or themselves.

8. But that which is very prejudicial to us, and prevents our close walking with the Lord, is a desire to serve both God and the creatures, at one and the same time : This, the Lip of Truth has declared to be impossible, Mat. vi. 24 ; for in the degree that the soul permits itself to be filled with the love of the creatures, in the same proportion it is emptied of God, and of his Grace. We must therefore divest ourselves of all anxious solicitude after terrestrial things, and contract the habit, by constantly exercising faith, of serving God in spirit, and in truth. It must be allowed, indeed, that the beginning is difficult ; but through divine help, all things will become easy : And God will never refuse his aid, if we humbly and penitently seek it. Our Kingdom is not of this World ; therefore, we may, with the utmost propriety, at least, take as much pains, and expose ourselves to as many inconveniences for the attainment thereof, as an infinite number of people do, to possess the honours and delights which belong to this world ; and which are sought after by its votaries, with inexpressible toil, patience, and danger.

~~~~~

A CURE for a recent SCALD.

THE Cure of a Scald, by the application of Cold Water, is a discovery of great importance, and ought to be made as public as possible. The following is extracted from an account published by a Gentleman at Truro, in Cornwall.

“ In the winter of 1788, I was sitting near a fire on which was placed a large tea-kettle filled with water, that was then of a boiling heat. The vessel slipped from off the fire, and the whole, or greater part, of its contents was thrown over one of my legs. To lessen the extreme heat and pain which were instantly produced, the first thing that struck me was the affusion of cold water out of a large decanter which fortunately stood at the time on the table, and which I made, without waiting to take off my stocking, over the affected parts. In the mean time, feeling some relief from the application of cold, I ordered a pail of water to be procured, in which I immersed the leg repeatedly; and this I continued to do for nearly two hours (as well as I can now recollect,) getting a fresh pail of water as soon as any sensible degree of warmth was communicated by the scalded limb to that which I had been using. Having by these repeated immersions almost, if not entirely, got rid of the heat and smarting, I proceeded to draw off my stocking with some caution, and not without suspicion that a part of the cuticle would have been removed along with it. But I was agreeably surpris'd to find that the skin had suffered little or no injury, except that it was a little shrivell'd, and stiff in some places, which was as likely to have been occasioned by the cold as the hot water. No vesication succeeded; and, except a little peeling of the skin, and some partial stiffness, which was soon removed by rubbing the surface with oil, I never felt any subsequent inconvenience. To those who may chance to suffer a similar accident, I may venture from this fact, independently of any theory in its favour, to recommend the like mode of treating it. Oil, which is no unfrequent application, is a bad one, as it is a bad conductor of heat, and as it tends therefore to increase the heat of the surface to which it may be applied. Vinegar, though it has been considered to possess a sedative quality, and therefore to be useful in such cases, as it will irritate much more than water, is, on that account, less proper: and the same may be said of all acids. Even lead dissolved in vinegar, which makes the famous extract of Mr. Goulard, is liable, in my opinion, to the same objection.

It is hardly requisite to add, that there is a necessity of making the application of cold water as speedily as possible after the accident; for, if it be delayed till blistering has taken place, which will happen in a very short space of time, any application made, with a view to effect a compleat cure, must prove ineffectual.

WILLIAM MAY.

[How far the application of Cold Water to recent Burns, may be salutary, can only be ascertained by experience; in all probability it will have the same effect as in the Cure of Scalds.

Scalds. But whether it is used for Burns, or Scalds, it must be applied immediately upon receiving the injury, before any blister appears. And it is a caution necessary to be attended to, that the application of cold Water, when the skin is destroyed, may occasion very disagreeable consequences.]

An Account of the Plague, or Malignant Fever, at Philadelphia, in 1793; extracted from the Narrative written by Matthew Carey, and printed at Philadelphia. *

PREVIOUS to the invasion of this dreadful Scourge, the manufactures, trade, and commerce of Philadelphia, had been, for a considerable time, improving and extending with great rapidity. New houses, in almost every street, built in a very neat, elegant style, adorned, at the same time that they enlarged the city. Its population was extending fast. House-rent had risen to a most extravagant height; it was in many cases double, and in some treble to what it had been a year or two before; and went far beyond the real increase of trade. The number of applicants for houses, exceeding the number of houses to be let, one bid over another; and affairs were in such a situation, that many people, though they had a tolerable run of business, could hardly do more than clear their rents, and were, literally, toiling for their landlords. Luxury, the usual concomitant of prosperity, abounded in a manner very alarming to those who considered that the religion, liberty, and happiness of a nation depend on their temperance and sober manners. Men had been for some time in the habit of regulating their expences by prospects formed in sanguine hours, when every probability was caught at as a certainty, not by their actual profits, or income. The number of coaches, chariots, chairs, &c. lately set up by men in the middle rank of life, is hardly credible. And although there had been a very great increase of hackney chairs, yet it was almost impossible to procure one on a Sunday, unless it was engaged two or three days before. Extravagance, in various shapes, was gradually eradicating the plain and wholesome habits of the city. Few, I believe, will pretend to deny, that something was wanting to humble the pride of a city, which was running on in full career, to the goal of prodigality and dissipation.

However, from November, 1792, to the end of June, 1793, the difficulties of Philadelphia were extreme. The establish-

* London reprinted for J. Parsons, Pater-noster-Row. 12mo. 100 pages, price 1s. stitched.

ment

ment of the bank of Pennsylvania, in embryo for the most part of that time, had arrested in the two other banks such a quantity of the circulating specie, as embarrassed almost every kind of business; to this was added the distress arising from the very numerous failures in England, which had extremely embarrassed several of our capital merchants. During this period, many men experienced as great difficulties as were ever known in this city. But the opening, in July, of the bank of Pennsylvania, conducted on liberal principles, placed business on its former favourable footing. Every man looked forward to this Fall [1793,] as likely to produce a vast extension of trade. But how fleeting are all human views! how uncertain all plans founded on earthly appearances! All these flattering prospects vanished like the baseless fabric of a vision.

In July, arrived the unfortunate fugitives from Cape Francois. [The Blacks having driven the Whites from the Cape, so that there were 300 sail of ships, with unfortunate fugitives on the American Coast, without money, and without the means of industry.] At this time, the destroying scourge crept in among us, and nipped in the bud the fairest blossoms that imagination could form. And what a dreadful contrast has since taken place! Many of our first commercial houses are totally dissolved, by the death of the parties, and their affairs are necessarily left in so deranged a state, that the losses and distresses which must take place, are beyond estimation. The protests of notes for a few weeks past, have been beyond all former example; for a great proportion of the principal merchants having left the city, and been totally unable, from the stagnation of business, to make any provision for payment, most of their notes have been protested, as they became due. Dr. Hodge's child, probably the first victim, was taken ill on the 27th of July, and died on the 7th of August. Mr. Moore,* in Water-street, was seized on the 2d of August, and died on the 4th. Mrs. Parkinson, who lodged in the same house, caught the disorder on the 3d, and died on the 7th. With regard to the cause of this Disorder, there prevails a great diversity of opinions. Some suppose that it originated from a quantity of damaged Coffee, and other putrid animal and vegetable substances, at a wharf, above Arch-street. The stench of this coffee was so excessively offensive, that the people in the neighbourhood could hardly bear to remain in the back part of their houses.

* This man had been walking along the wharfs, where the coffee lay, and at which the Sans Culottes was moored, in the morning; and on his return home, was so extremely ill, as to be obliged to go to bed, from which he never rose again.

Others

Others again say that a vessel from Tobago, which arrived here in July, lost nearly all her hands with a malignant fever. In the river, she shipped fresh hands, many of whom died. From her they believe the disorder spread.

Another opinion is, that the privateer Sans Culottes Marfellois, with her prize, the Flora, which arrived here the 22d of July, introduced the fever. The privateer was in a foul, dirty condition, her hold very small, and perhaps as ill calculated for the accommodation of the great number of people that were on board, as any vessel that ever crossed the ocean. All her filth was emptied at a wharf between Arch and Race-street. A dead body, covered with canvass, lay on board the Flora, for some time, and was seen by several persons.

The mortality began about that part of Water-street, where the Mary, the Flora, and the Sans Culottes lay. For some time it was entirely confined to that place and its neighbourhood. Almost every death which occurred in the early stage of the disorder could be traced to that street. By degrés, it spread, owing to the want of precaution, and to communication with the infected. It is generally believed, that the beds and bedding of those who died of the disorder, at first, before the alarm went abroad, were sold and spread it among the buyers.

Several persons were swept away before any great alarm was excited. The first deaths that struck terror among the citizens, were those of Peter Aston, on the 19th, of Mrs. Lemaigre, on the 20th, and of Thomas Miller, on the 25th of August. About this time began the removals from the city; which were for some weeks so general, that almost every hour in the day, carts, waggons, coaches, and chairs, were to be seen transporting families and furniture to the country in every direction. Business then became extremely dull. Mechanics and artists were unemployed; and the streets wore the appearance of gloomy melancholy.

On the 22d of August, the mayor of Philadelphia, wrote to the city commissioners, giving them the most peremptory orders, to have the streets properly cleansed and purified by the scavengers, and all the filth immediately hawled away.

On the 26th, the college of physicians published an address to the citizens, recommending to avoid all unnecessary intercourse with the infected; to place marks on the doors or windows where they were; to pay great attention to cleanliness and airing the rooms of the sick; to provide a large and airy hospital in the neighbourhood of the city for their reception; to put a stop to the tolling of the bells; to bury those who died of the disorder in carriages, and as privately as possible; to keep the streets and wharfs clean; to avoid all fatigue of body and mind, and standing or sitting in the sun.

fun, or in the open air; to accommodate the dress to the weather, and to exceed rather in warm than in cool clothing; and to avoid intemperance, but to use fermented liquors, such as wine, beer, and cider, with moderation. They likewise declared their opinion, that fires in the streets were very dangerous, if not ineffectual means of stopping the progress of the fever, and that they placed more dependence on the burning of gunpowder. The benefits of vinegar and camphor, they added, were confined chiefly to infected rooms, and could not be too often used on handkerchiefs, or in smelling bottles, by persons who attended the sick.

In consequence of this address, the bells were immediately stopped from tolling. They had before been kept constantly going the whole day, so as to terrify those in health, and drive the sick, as far as the influence of imagination could produce that effect, to their graves. An idea had gone abroad, that the burning of fires in the streets, would have a tendency to purify the air, and arrest the progress of the disorder. The people, therefore, every night lighted large fires at the corners of the streets. The 29th, the mayor published a proclamation, forbidding this practice. As a substitute, many had recourse to the firing of guns, which they imagined was a certain preventative of the disorder. This was carried so far, and attended with such danger, that it was forbidden by the mayor's order, of the 4th of September.

The number of the infected, daily increasing, and the existence of an order against the admission of persons labouring under infectious diseases into the alms-house, precluded them from a refuge there,* some temporary place was requisite, and three of the guardians of the poor took possession of the Circus, in which were lately exhibited equestrian feats, being the only place that could be procured for the purpose. Thither they sent seven persons afflicted with the malignant fever, where they lay in the open air for some time, and without proper assistance.† Of these, one crawled out on the commons, where he died at a distance from any house. Two died in the Circus, one of them was seasonably removed; the other lay in a state of putrefaction for above 48 hours, owing

* At this period, the number of paupers in the alms-house was between three and four hundred; and the managers apprehensive of spreading the disorder among them, enforced the abovementioned order, which had been entered into a long time before. They, however, supplied beds and bedding, and all the money in their treasury, for their relief, out of that house.

† High wages were offered for nurses for these poor people, but none could be procured.

to the difficulty of procuring any person to remove him. On this occasion occurred an instance of courage in a servant girl, of which at that time few men were capable. The carter, who undertook to remove the corpse, having no assistant; was on the point of relinquishing his design, and quitting the place. The girl perceived him, and offered her services, provided he would not inform the family with whom she lived. She accordingly helped him to put the body into the coffin, which was by that time in such a state as to be ready to fall in pieces. It gives me pleasure to add, that she still lives, notwithstanding her very hazardous exploit.

The inhabitants of the neighbourhood of the Circus took the alarm, and threatened to burn it, unless the sick were removed; and it is believed they would have actually carried their threats into execution, had a compliance been delayed a day longer.

The 29th; seven of the guardians of the poor had a conference with the magistrates; at which it was agreed that a suitable house, as an hospital, should be provided near the city for the reception of the infected Poor who were afflicted with contagious disorders, and destitute of the means of providing necessary assistance; to engage physicians, nurses, attendants, and all other necessaries for their relief in that house; to appoint proper persons in each district, to enquire after such poor as might be afflicted; to administer assistance to them in their own houses, and, if necessary, to remove them to the hospital.

Conformably to these resolves, the Committee took possession of the mansion-house of W. Hamilton, Esq; at Bushill, that gentleman being absent; and the same evening they sent the four patients who remained at the Circus. Shortly after this, the guardians of the poor, except James Wilson, Jacob Tomkins, jun. and William Sansom, ceased the performance of their duties; nearly the whole of them having removed out of the city. The care of the poor, the providing for Bushill, sending the sick there, and burying the dead, devolved, therefore, on the above three guardians. Two of them, James Wilson, and Jacob Tomkins, excellent and indefatigable young men, whose services were at that time of very great importance, fell sacrifices in the cause of humanity. The other, William Sansom, was likewise, in the execution of his dangerous office, seized with the disorder, and on the brink of the grave, but providentially escaped.

The consternation of the people at this period was carried beyond all bounds. Dismay and affright were visible in almost

most every countenance. * Most people who could by any means make it convenient, fled from the city. Of those who remained, many shut themselves up in their houses, and were afraid to walk the streets. The consumption of gunpowder and nitre in houses as a preventative, was inconceivable. Many were almost incessantly purifying, scowering, and white-washing their rooms. Those who ventured abroad, had handkerchiefs or sponges impregnated with vinegar or camphor, at their noses, or else smelling bottles with the thieves' vinegar. Others carried pieces of tar in their hands, or pockets, or camphor bags tied round their necks. The corpses of the most respectable citizens, even of those who did not die of the epidemic, were carried to the grave, on the shafts of a chair, the horse driven by a negro, unattended by a friend or relation, and without any sort of ceremony. People shifted their course at the sight of a hearse coming towards them. Many never walked on the foot-path, but went into the middle of the streets, to avoid being infected in passing by houses wherein people had died. Acquaintances and friends avoided each other in the streets, and only signified their regard by a cold nod. The old custom of shaking hands fell into such general disuse, that many were affronted at even the offer of the hand. A person with a crape, or any appearance of mourning, was shunned like a viper. Indeed, it is not probable that London, at the last stage of the plague, [in 1665,] exhibited stronger marks of terror, than were to be seen in Philadelphia, from the 25th of August till late in September. When people summoned up resolution to walk abroad, and take the air, the sick-cart conveying patients to the hospital, or the hearse carrying the dead to the grave, which were travelling almost the whole day, soon damped their spirits, and plunged them again into despondency.

While affairs were in this deplorable state, and people at the lowest ebb of despair, we cannot be astonished at the frightful scenes that were acted, which seemed to indicate a total dissolution of the bonds of society in the nearest and dearest connexions. Who, without horror, can reflect on a husband deserting his wife, in the last agony;—a wife unfeelingly abandoning her husband on his death-bed;—parents forsaking their only children;—children ungratefully flying from their parents, and resigning them to chance, often with-

* About this time the disorder appearing in the jail, all the French prisoners to the number of 130 were liberated. It being said, that the tongues of those affected became black as the disorder increased: and two felons in prison being apprised of this circumstance, blacked their tongues, and gained their liberty.

out

out any enquiry after their health or safety;—masters hurrying off their faithful servants to Bushill, even on suspicion of the fever, and that at a time, when it was open to every visitant, but never returned any;—servants abandoning tender and humane masters, who only wanted a little care to restore them to health and usefulness;—who can even now think of these things without horror? Yet such were daily exhibited in every quarter of our city.

These desertions produced scenes of distress and misery, of which few parallels are to be met with. Many men of affluent fortunes, who have given employment and sustenance to hundreds every day, have been abandoned to the care of a Negro, after their wives, children, friends, clerks, and servants had fled away, and left them to their fate. In many cases, no money could procure proper attendance. With the poor, the case was infinitely worse than with the rich. Many of these have perished, without a human being to hand them a drink of water, to administer medicines, or to perform any charitable office for them. Various instances have occurred, of dead bodies found lying in the streets, of persons who had no house or habitation, and could procure no shelter.

A woman, whose husband had just died of the fever, was seized with the pains of labour, and had nobody to assist her, as the women in the neighbourhood were afraid to go into the house. She lay for a considerable time in a degree of anguish that will not bear description. At length, she struggled to reach the window, and cried out for assistance. Two men, passing by, went up stairs; but they came too late.—She was striving with death,—and actually in a few minutes expired in their arms.

A woman, whose husband and two children lay dead in the room with her, was in the same situation, without a midwife, or any other person to aid her. Her cries at the window brought up one of the carters. With his assistance she was delivered of a child, which died in a few minutes, as did the mother, who was utterly exhausted. And thus lay in one room, five dead bodies, an entire family, carried off in an hour or two. Many instances have occurred, of respectable women, who, in their lying-in, have been obliged to depend on servant women for assistance—and some had none but their husbands. Many of the midwives were dead,—and others had left the city.

A servant girl, belonging to a family in which the fever had prevailed, was apprehensive of danger, and resolved to remove into the country. She was taken sick on the road, and returned to town, where she could find no person to receive her. One of the guardians of the poor provided a cart, and took her to the alms house, into which she was

refused admittance. She was brought back, and the guardian offered five dollars to provide her a single night's lodging, but in vain. After every effort made to provide her shelter, she absolutely expired in the cart.*

To relate all the frightful cases of this nature that occurred, would fill a volume. Let these few suffice. But I must observe, that most of them happened in the first stage of the public panic. Afterwards, when the citizens recovered a little from their fright, they became rare.

[To be continued.]

* Among the most revolting circumstances attending this scourge, is the cruelty exercised against some who were, and many who were only supposed to be infected. Two or three persons, travelling in the stages to New York, being taken sick, were compelled, by their fellow passengers, to leave the stages, with their baggage. When on the road, wearied and distressed, they could procure no relief, nor shelter, but absolutely perished with sickness and hunger. On the Lancaster road, a similar circumstance occurred. There have been very many instances, in which as soon as a person was seized with the fever, he was immediately abandoned by friends and relations, and resigned to the care of perhaps a single negro.

The Necessity of giving the WHOLE HEART to CHRIST.

HE that hath the SON, hath Life; and he that hath not the Son of God, hath not Life: Christ is the Fountain of living Water; who so findeth Christ, findeth Life, and shall obtain the favour of the Lord: But he that sinneth against Christ, wrongeth his own soul; all that hate Christ, love death. If a heart-felt conviction of these important Truths, operated in our souls, what would we not give for life? Esau gave up his birth-right, to preserve his life. The infirm woman parted with all her estate, to recover health, and to secure herself a few days from the grave. Temporal life is esteemed more precious than all things under the sun; but what is it, when compared with Christ, our eternal Life? The Apostle says, "The things that were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." We must live, move, and have our Being in Christ, and from Christ alone. He is the Author of all our holy affections, and of all our gracious abilities.

When

When men have served their turns one of another, away they go; in the same manner, too many professors serve Christ, When the guilt of their sins, stares them in the face, and they groan under the weight of the wrath of God, Satan as a tormentor, is unwelcome; though as a tempter, he is still liked well enough. They fly to worldly comforts, but they will not do;—they try duties, but even these afford them no rest; and therefore, in the terror of their spirits, they must have Christ; at least, so much of him, as may give them quiet and rest. Then sermons, and preachers are welcome, in hopes of bringing peace and comfort to their troubled minds. So that many use Christ, as sick persons take meat, or physick; not for the love of it, (for their stomachs rise against it) but for fear of death. To escape damnation, to avoid eternal torments, they go to Christ. Then they make large confessions, form great resolutions against their sins, and pray to God as they never prayed before. But when they have obtained ease to their troubled consciences, they become, if not profane, yet worldly, and negligent of Christ, his person, his laws, and his interest. When they are in great trouble, then this Physician is sent for; but when the pain is over, the Physician's company is too chargeable, it is no way desirable; the sooner he turns his back, the better. It is one thing to receive Christ, to pacify the conscience; and another thing, to give up the whole heart to him, that he may cleanse it from all filthiness, and purify it from every abomination,

Many come running to Christ, as the man in the Gospel, and ask him, "Good Master, what shall I do that I may inherit eternal life?" Christ tells him, "Go thy way, sell what thou hast, and give to the poor, and thou shalt have treasure in Heaven; and come, take up thy cross, and follow Me." But he went away grieved, for he had great possessions. Undoubtedly, many have a glimpse of the Glory of the Redeemer; they run to him in the time of distress, and hastily ask him the way of salvation; but they do not like the terms proposed: Christ says, "My son, give me thy heart." Do not lend it only, but give it; give it cheerfully, give it now: Give me thy heart, to be fashioned, cleansed, and sealed by Me: Do not keep it to thyself, but give me thy whole heart: Leave it in my hand, for me to keep it for thee!—

But alas! how shamefully do we break with Christ? We are content to give him the body, the outward man; the ear, the tongue, the head; but we reserve the heart for other masters. Or if we are prevailed upon, in some measure, to give the heart, yet it is but a divided heart; not the whole heart; Christ says, "Thou shalt love the Lord thy God with all thine heart;" but anger, pride, covetousness, or sensuality, have

have a share. Few see themselves so compleatly miserable without Christ, as to come up to the price : They will not treat with Him, unless they are allowed the profit or pleasure of some sin. But when conscience is horribly disquieted and troublesome, then they make new offers ; they will leave many sins ; perhaps they will go so far as to negotiate for one sin only ;—they will be content, if one sin, and Christ, may share the heart between them. But if the conscience still continues in an uproar, then, like mariners when caught in a tempest, and who are obliged to throw over-board their goods, their bales of silk, and other valuable commodities, in order to ease the vessel ; and which they wish for again when it is calm : so many will part with their sins ; they will throw them all over-board, though much against their wills, in hopes of riding out the storm. But when they have obtained a measure of peace, they wish for their lusts again, and retain an attachment to the old corruption of their hearts.

Many professors entertain a regard for some of the Blessings of Christ : they like his Heaven, but not his Commandments ;—they approve of his Atonement, but not his Service ;—they would accept of his Pardon and Peace ; but are averse to his Purity and Holiness. But the Lord, in effect, says to them, “ If you will have my comforts, you must have me too : if you will have my Heaven, you must put on my spotless Image ; your hearts must be cleansed from all sin ; and you must be harmless and holy, in all your appetites, tempers, and conversation. If you will have my abiding presence with you through your pilgrimage on earth, then you must be at some cost, at some pains and trouble : Nothing of me, or mine, is got without difficulty or industry.—Your cold prayers will not suffice ; your lazy hearings are not enough : You must watch your hearts all the day long ; you must make a covenant with your eyes, and keep your lips, as with a bridle. Are ye content ?” Oh ! no, says the slothful soul, I would go to Heaven on a feather-bed, or in a splendid coach ; I would be content to pray now and then, morning and evening, so I may be at my own disposal all the following hours. But the faithful follower of Jesus, who carefully contemplates the perfect Law of Liberty ; and continues therein ; he being, not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed : He shall see the Glory of the Lord, and the excellency of our God : His Peace shall flow as a river, and his righteousness as the waves of the sea : The Lord will crown him with his Loving-kindness, and surround him with his tender-mercies to all Eternity.

To

To make black WRITING INK.

IT is exceeding difficult, either in town or country, to procure good WRITING INK. This is an inconvenience peculiarly felt by persons advanced in years. It is almost impossible for them to read Characters that are wrote with a pale, dirty, yellow liquid, and which they purchase for Ink. Those who procure their Ink to be made according to the following directions, will not have great reason to be dissatisfied either with the expence or trouble.

Boil one pound of Logwood chips or shavings, in a gallon of soft water, half an hour; pour the liquid, while boiling hot, upon a pound of the best blue Galls, in coarse powder, and two ounces of Pomegranate peel. Let the infusion stand in the sunshine in summer, or within the warmth of the fire in winter, for three or four days, stirring it frequently. Then add four ounces of green Copperas, in powder, and two ounces of Sal Ammoniac. After standing four or five days more, dissolve four ounces of Gum Arabic, in a pint of boiling water, and mix it well with the Ink; adding likewise to it, four ounces of Iron filings, free from dust.

When the Ink has acquired a deep, black colour, it may be strained through coarse linen, and bottled off for use, keeping it well cork'd. But to preserve and improve the colour, put into the bottles some coarse powder of the Galls, and one or two pieces of Iron, or Iron Filings.

Logwood improves both the beauty and deepness of the black, without disposing it to fade. Gum Arabic keeps the colouring matter suspended in the fluid, and also prevents the Ink from spreading; by which means a greater quantity is collected on each stroke of the pen. Sal Ammoniac gives it a brighter colour. If the Ink is required to shine, there must be a greater proportion of the Pomegranate peel. Sugar prevents the drying of the ink. Copper and lead vessels injure the colour.

When the Ink is too thick, it must be diluted with a little of the decoction of Logwood, or soft water. But vinegar, and all acids, precipitate the colouring matter, and entirely destroy the Ink.

If the materials are good, especially the Galls, this Ink will strike a deep black the moment it is used; which is a property of great advantage to persons in years, particularly when they are writing by candle-light. If the colour is deficient, add more Galls to the Ink.

ANECDOTE

ANECDOTE of the Rev. Mr. BERRIDGE.

ABOUT two years ago, a gentleman, in company with a neighbouring minister, visited Mr. Berridge, at Everton. The gentleman requested Mr. Berridge, if agreeable, to favour them with a few outlines of his life. The venerable old man, among other things, gave them the following curious Narration.

“ Soon after I began to preach the Gospel of Christ at Everton, the church was filled from the villages around us, and the neighbouring clergy felt themselves hurt at their churches being deserted. The squire of my own parish, too, was much offended. He did not like to see so many strangers, and be so incommoded. Between them both it was resolved, if possible, to turn me out of my living. For this purpose, they complained of me to the bishop of the diocese, that I had preached out of my own parish. I was soon after sent for by the bishop; I did not much like my errand, but I went.

When I arrived, the bishop accosted me in a very abrupt manner:—“ Well, Berridge, they tell me you go about preaching out of your own parish. Did I institute you to the livings of A——y, or E——n, or P——n?” “ No, my lord,” said I, “ neither do I claim any of these livings; the clergymen enjoy them undisturbed by me.” “ Well, but you go and preach there, which you have no right to do?” “ It is true, my lord, I was one day at E——n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and to believe in the Lord Jesus Christ for the salvation of their souls; and I remember seeing five or six clergymen that day, my lord, all out of their own parishes upon E——n bowling-green.” “ Poh!” said the bishop, “ I tell you, you have no right to preach out of your own parish; and, if you do not desist from it, you will very likely be sent to Huntingdon gaol.” “ As to that, my lord,” said I, “ I have no greater liking to Huntingdon gaol than other people; but I had rather go thither with a good conscience, than live at my liberty without one.” Here the bishop looked very hard at me, and very gravely assured me, “ that I was beside myself, and that in a few months time I should either be better or worse.” Then, said I, “ my lord, you may make yourself quite happy in this business; for if I should be better, you suppose I shall desist from this practice of my own accord; and, if worse, you need not send me to Huntingdon gaol, as I shall be provided with an accommodation in Bedlam.”

His Lordship now changed his mode of attack. Instead of threatening, he began to entreat: “ Berridge,” said he, “ you know I have been your friend, and I wish to be so still.

I am

I am constantly teased with the complaints of the clergymen around you. Only assure me that you will keep to your own parish; you may do as you please there. I have but little time to live; do not bring down my grey hairs with sorrow to the grave."

At this instant, two gentlemen were announced, who desired to speak with the bishop. "Berridge," said he, "go to your inn, and come again at such an hour, and dine with me." I went, and on entering a private room, fell immediately upon my knees. I could bear threatening, but knew not how to withstand entreaty; especially the entreaty of a respectable old man. At the appointed time I returned. At dinner, I was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as one would glance at a monster. After dinner, the bishop took me into the garden. "Well, Berridge," said he, "have you considered of my request?" "I have, my lord," said I, "and have been upon my knees concerning it." "Well, and will you promise me, that you will preach no more out of your own parish?" "It would afford me great pleasure," said I, "to comply with your lordship's request, if I could do it with a good conscience. I am satisfied, the Lord has blessed my labours of this kind, and I dare not desist. "A good conscience!" said the bishop, "do you not know that it is contrary to the canons of the church?" "There is one canon, my lord," I replied, "which saith, *Go preach the Gospel to EVERY CREATURE.*" "But why should you wish to interfere with the charge of other men? One man cannot preach the Gospel to all men." "If they would preach the Gospel themselves, said I, "there would be no need for my preaching it to their people; but as they do not, I cannot desist." The bishop then parted with me in some displeasure. I returned home, not knowing what would befall me; but thankful to God that I had preserved a conscience void of offence.

I took no measures for my own preservation, but Divine Providence wrought for me in a way that I never expected. When I was at Clare Hall, I was particularly acquainted with a fellow of that college; and we were both upon terms of intimacy with Mr. Pitt, the late lord Chatham, who was at that time also at the university. This Fellow of Clare Hall, when I began to preach the Gospel, became my enemy, and did me some injury in some ecclesiastical privileges, which before-time I had enjoyed. At length, however, when he heard that I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it

VOL. XVII. May, 1794.

seems,

M m

seems, within himself, We shall ruin this poor fellow among us. This was just about the time that I was sent for by the bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my methodism, but, to this effect: "Our old friend Berridge has got a living in Bedfordshire, and, I am informed, he has a squire in his parish, that gives him a deal of trouble, has accused him to the bishop of the diocese, and, it is said, will turn him out of his living: I wish you could contrive to put a stop to these proceedings." Mr. Pitt was at that time a young man, and not chusing to apply to the bishop himself, spoke to a certain nobleman, to whom the bishop was indebted for his promotion. This nobleman within a few days made it his business to see the bishop, who was then in London. "My lord," said he, "I am informed you have a very honest fellow, one Berridge, in your diocese, and that he has been ill-treated by a litigious squire who lives in his parish. He has accused him, I am told, to your lordship, and wishes to turn him out of his living. You would oblige me, if you would take no notice of that squire, and not suffer the honest man to be interrupted in his living." The bishop was astonished, and could not imagine in what manner things could have thus got round: It would not do, however, to object; he was obliged to bow compliance, and so I continued ever after uninterrupted in my sphere of action.*

J. SUTELIFFE, *Olney.*

* The squire having waited on the bishop to know the result of the summons, had the mortification to learn, that his purpose was defeated. On his return home, his partisans in this prosecution fled to know what was determined on, saying, "Well, you have got the old Devil out?" He replied, "No; nor do I think the very Devil himself can get him out."

~~~~~

### A LETTER from a Gentleman, on the Revolution in FRANCE.

SIR,

THE late events in France, the entire suppression of the orders of nobility and priesthood, and the complete abolition of titles, throw so conspicuous an illustration on the terms used in Rev. xi. 11—13. as to furnish the most satisfactory demonstration of its having been fulfilled. The present, therefore, is a period of time unusually affecting to the serious mind. It has not been possible, for several ages past, to fix the attention on any particular Verse in Prophecy, and say, "This prediction is now fulfilling; the hand of providence is producing events under our eye which verifies his  
" Word

“ Word, and explains his mysterious Councils.” Whereas we can place our finger on the 13th verse of the 11th chap. of the Rev. and say, “ *This prophecy is now accomplishing.*” We have, therefore, a well established point on which the mind may rest; from which it may look back and perceive, in what wonderful ways, the mysterious predictions of inspiration have already been accomplished; it may look forward to those parts of the divine Councils which are still veiled in futurity, and which his providence will, in due time explain and unfold.

If the events which have lately taken place, correspond so exactly with the prophetic marks which describe them, which appears in a singular manner to be the case respecting the abovementioned 13th verse; it then follows, that this is also the precise period in which the two witnesses have finished their testimony, and lay unburied in the street of the great city: For this event was to happen the same hour with the former. As it is the accomplishment of prophecy which explains the mysterious terms, which, for wise reasons, are used in the prediction, it will be natural and profitable, at this period, to consider what was intended by the two Witnesses, and by their being in sackcloth: And indeed, by means of that difficult part of the Revelation which treats of this Subject. It has generally been considered as relating to particular churches, or to distinguished individuals who have been raised up from age to age to bear an honourable testimony to the Truth, in the midst of universal corruption and darkness. Others have understood the two Witnesses to refer to the Old Testament and the New; or to the Law and the Gospel: And some have preferred to apply them to Natural and Revealed RELIGION; or, in other words, the Light of Reason and Revelation. And so far as I can judge, the latter explanation will be confirmed by an attention to some of those circumstances and events, which form the fulfilment of this part of the sacred Oracles. Before I offer any further remarks on this subject, I must premise, that my general pursuits and habits of life, are entirely foreign from investigations of this nature; and that any hints I may suggest, have not the recommendation either of learning, or deep thinking; but are intended rather to invite your attention to the point, than to offer you any information thereon. It however appears to me, that these two Witnesses of GOD, the Light of Reason and Revelation, have, for the period mentioned in the Scripture, been prophesying in sackcloth; that is, under great discouragements and depressions; and with strict propriety it may now be said, that they “ are slain;” and lie unburied in the street of the city, in consequence, as the Scripture states, of

the opposition of the " People, and kindreds, and tongues; " and nations ;" or the surrounding potentates who are combined against France, under the pretence of defending the cause of Religion, which they suppose to be threatened by the diffusion of French principles.

If the witnesses are now slain, we must refer backwards 1260 years, to ascertain the period when they began to prophesy in sackcloth. Not professing any accurate acquaintance with ecclesiastical History, I leave to others the discussion of this point; and have no doubt, Sir, you will be able by your researches, to illustrate the subject: I shall therefore, only observe, that the Sixth Century was distinguished by the introduction of numerous Rites and superstitious Ceremonies into the worship of God; by the institution of divine honours to Images and Saints; by the ignorance and wickedness of the Priesthood; by the prodigious increase of Monks, and by the establishment of the Benedictine Order. Thus was revealed Truth encumbered, and almost concealed, under the rubbish of human inventions, and though its authority was acknowledged, so that it might justly be said to prophesy, yet under so many disadvantages, it is suitably described by prophesying in sackcloth. In like manner we may assert, that the Light of Reason began, in this Century, to be obscured; the operations of the mind were fettered by bigotry; the understanding was surrendered implicitly to the authority of their blind teachers, and the study of philosophy was expressly prohibited, as needless and hurtful, from those public Seminaries, which were under the controul and direction of the Priests: It must appear sufficiently obvious to every person acquainted with History, that from the period abovementioned, downwards through every succeeding age, these two great Witnesses of God, have been prophesying in sackcloth, till the time arrived, in which having finished their testimony, the Beast out of the Abyss made war against them, and slew them. On this part of the subject I submit the following observations.

Although I have no hesitation in expressing my satisfaction, that the kingdom of Antichrist has, in the revolution of France, received a fatal blow; and am persuaded that the suppression of the Hierarchy was a measure highly expedient, and perhaps necessary, in order to the introduction of simple, unadulterated Christianity; which, I doubt not, will shortly appear in that country, in its genuine brightness and purity; yet I cannot avoid thinking, that, together with the destruction of Error and Superstition, they have been actuated by a diabolical impulse, and have been permitted, in order to verify the truth of prophecy, and for other reasons, to affect such sentiments, and proceed to such acts, as destroy the essential principles of Religion, both natural and revealed. And these

these have not been the ebullitions of individual folly and wickedness, but have become the public sentiment, authorized and sanctioned by great and explicit Acts and Declarations of collected bodies, and the Convention itself.

In confirmation of this opinion, a great body of evidence might be collected, even from those mutilated and imperfect accounts of the transactions in France, which have reached this country: How much more might be obtained, had we access to the source of information, and could penetrate into the springs, and trace the operations of Government. I have preserved no memoranda on this subject, but when we read repeatedly such sentiments as these, that "Death is an eternal sleep;"—"That they worship no Deity but Liberty;" we perceive the express denial of those great principles of natural Religion, the Soul's immortal nature, and its future responsibility; the existence of the Supreme CREATOR, and the homage due to him. When we read also, that the Convention have appointed a new division of the Time, and have decreed that the Week shall consist of ten days, instead of seven, we perceive, that by a great, and distinguished, and important National Act, originating in the Convention, and apparently confirmed by the concurrence of the people at large, they explicitly deny, reject, and disavow the authority of God in his Word, wherein he enjoins the observance and sanctification of one Day in Seven, as a memorial of his having created the world, and resting on the Seventh Day. Many more observations might, doubtless, confirm and illustrate this subject, and demonstrate, that by those decrees, and by the present prevalence of infidelity throughout France, are illustrated the prophetic marks which describe the period in which the two Witnesses are dead. But the Scriptures encourage us to expect shortly, a season more bright and auspicious, in which there will be a conspicuous revival of vital Religion, pure and unadulterated as at the beginning. The Witnesses are to remain three prophetic days and a half (that is, three years and a half) in the state of death. In my own mind, I calculate the commencement of this period from the date of that decree which forms the new regulation of Time, and by which the Sabbath is abolished. In this case, the revival may be expected to have made considerable progress by the end of year 1796, or early in 1797. Even the distant hope of it is most welcome to our minds, with cheerful expectation we say, "May thy Kingdom of Peace and Truth come, and last for ever."

\*\*\*

P O E T R Y,

## P O E T R Y.

## THE CAMELEON. A FABLE.

**O**FF has it been my lot to mark,  
 A proud, conceited, talking spark,  
 With eyes, that hardly serv'd at most  
 To guard their master 'gainst a post;  
 Yet round the world the blade has been,  
 To see whatever could be seen:  
 Returning from his finish'd tour,  
 Grown ten times petter than before;  
 Whatever word you chance to drop,  
 The travell'd fool your mouth will stop;  
 " Sir, if my judgment you'll allow;—  
 " I've seen;—and sure I ought to know."—  
 So begs you'd pay a due submission,  
 And acquiesce in his decision.

Two travellers of such a cast,  
 As o'er Arabia's wilds they pass'd,  
 And on their way in friendly chat  
 Now talk'd of this, and then of that,  
 Discours'd awhile, 'mongst other matter,  
 Of the Cameleon's form and nature.\*  
 " A stranger animal," cries one,  
 " Sure never liv'd beneath the sun;  
 " A lizard's body, lean and long,  
 " A fish's head, a serpent's tongue;  
 " Its foot with triple claw disjoin'd;  
 " And what a length of tail behind!  
 " How slow its pace! and then its hue—  
 " Who ever saw so fine a blue?"

\* The CAMELEON is an animal of the Lizard-kind, common in Egypt, Arabia, and Mexico. It has four feet, and a long tail, like the English Newt, or Asker. The Egyptian Cameleons are 12 inches in length. One that was brought alive to Europe, some years ago, when kept in the shade, and at rest, was of a bluish grey. In the sun-shine, this was changed to a darker grey, and its less illumined parts to various colours. When handled or stirred, it appeared speckled with dark spots bordering upon green. If it was wrapt up a few minutes in a linen cloth, it was sometimes taken out whitish. The common colour of the Cameleons in Smyrna is green, toward the belly inclining to a yellow. One of them, on being disturbed, from a green all over, became full of black spots; sometimes when it appeared black, green spots suddenly appeared. Nor could it be perceived that this change was regulated by any fixed law, it rather seem'd spontaneous. This only was constant; being placed on green, it became green; being on the earth, it changed to the colour of the earth. But it is a vulgar error, to suppose that it changes its colour according to every object near it.

" Hold

" Hold there,"—the other quick replies,  
 " 'Tis green,—I saw it with these eyes,  
 " As late with open mouth it lay,  
 " And warm'd it in the sunny ray ;  
 " Stretch'd at its ease the beast I view'd,  
 " And saw it eat the air for food."  
 " I've seen it, Sir, as well as you,  
 " And must again affirm it blue ;  
 " At leisure I the beast survey'd  
 " Extended in the cooling shade."  
 " 'Tis green, 'tis green, Sir, I assure ye."  
 " Green!" cries the other in a fury—  
 " Why, Sir,—d'ye think I've lost my eyes ?"  
 " 'Twere no great loss," the friend replies,  
 " For if they always serve you thus,  
 " You'll find 'em but of little use."

So high at last the contest rose,  
 From words they almost came to blows :  
 When luckily came by a third ;  
 To him the question they referr'd ;  
 And begg'd he'd tell 'em, if he knew,  
 Whether the thing was green or blue.

" Sirs," cries the umpire, " cease your pother,  
 " The creature's neither one nor t'other ;  
 " I caught the animal last night,  
 " And view'd it o'er by candle-light :  
 " I mark'd it well ;—'twas black as jet ;—  
 " You stare ; but Sirs, I've got it yet,  
 " And can produce it."—" Pray, Sir, do :  
 " I'll lay my life the thing is blue."—  
 " And I'll be sworn that when you've seen  
 " The reptile, you'll pronounce him green."

" Well then, at once to ease the doubt,"  
 Replies the man, " I'll turn him out :  
 " And when before your eyes I've set him,  
 " If you don't find him black, I'll eat him."

He said ; then full before their sight  
 Produc'd the beast, and lo !—'twas white.  
 Both star'd ;—the man look'd wond'rous wise.—  
 " My children," the Cameleon cries,  
 (Then first the creature found a tongue)  
 " You all are right, and all are wrong :  
 " When next you talk of what you view,  
 " Think others see, as well as you :  
 " Nor wonder, if you find that none  
 " Prefers your eye-sight to his own." [MERRICK.



1. *This world is not our rest.* 2. *The self-righteous shall not be justified.*

VAIN are those joys that erring man provides,  
 Vain the pursuit of sublunary things !  
 Wisdom the sandy edifice derides,  
 Scoffs at the fading pageantry of kings,  
 Sooner some witless trifler shall essay  
 To carve the image on the quivering flame,  
 Than wrest contentment from a single day  
 Giv'n to the world, to pleasure, wealth, or fame.

The noontide of Lorenzo's joy is o'er,  
 And youth's intoxicating smiles are gone ;  
 The world's fantastic scenes delight no more ;  
 Loud-laughing mirth, and wit, and jest, are flown.  
 Yet these are trivial losses, and he feels  
 A thousand woes than these far more intense ;  
 With soul-distracting pangs of guilt he reels,  
 While threat'ning Death demands his victim hence.

Quick o'er his lonely couch pale Sickness throws  
 The trembling horrors of some dire disease :  
 To injur'd Heaven he pours his impious vows ;  
 But vows, nor prayers, his frightened soul appease.  
 Alas, Lorenzo ! what avail thee now  
 The gifts of Fortune, or the phantom Power,  
 Those idols, deaf and dumb, that ne'er bestow  
 One solid comfort in the trying hour ?

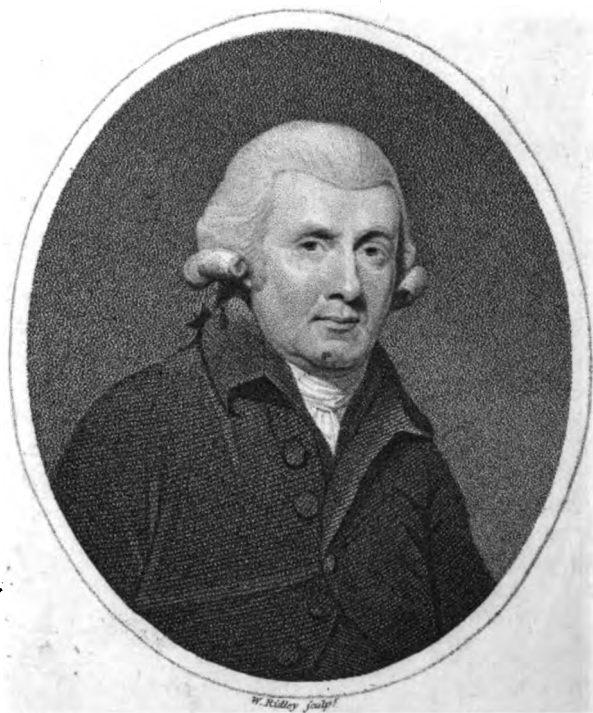
As soon the traveller on his darksome way,  
 Beshumb'd with winds and chilling frost, shall gain  
 New warmth and vigour from the feeble ray  
 Of meteors gliding through th' ethereal plain.  
 To what new system shall Lorenzo fly ?  
 Shall " moral rectitude " his soul secure ?  
 What " deed " the force of quick'ning grace supply ?  
 Or " conscious virtue " make the sinner pure ?

Say, can the tinkling of the neighb'ring stream  
 The riches of the Gospel truths convey ?  
 Or can the glow-worm, with her languid beam,  
 Unfold the glories of immortal day ?  
 As soon shall these the wondrous task perform,  
 To wounded minds the healing balm impart,  
 As Man—vain, impotent, self-righteous worm—  
 With ought but Faith console his aching heart.

[Poems by a Lady, published by William Cowper, Esq.]



ARMINIAN MAGAZINE.



JAMES HAMILTON, M.D.

*Fellow of the Royal Coll. of Physicians, Edinburgh.*

Ætatis 53.

## Arminian Magazine,

For J U N E 1794.



The JOURNAL of Mr. FREEBORN GARRETSON.

[Continued from page 231.]

WHILE I continued in the neighbourhood of the Sound, near the Sea-shore, the Lord was pleased to bless my labours. I preached frequently to congregations of a thousand, or fifteen hundred people, under the spreading trees: and notwithstanding many sinners were turned from the error of their ways, and obtained, thro' faith, an experimental knowledge of the pardoning mercy of God, yet I was greatly exercised in my own mind, and assaulted with distressing temptations. I was often afraid, lest, after preaching to others, I should become a cast-away. Sometimes the enemy insinuated, that I did more harm than good; and that the people, after a time would be worse than ever; or that they were hypocrites. These exercises were permitted for the humiliation of my soul before the Lord, and proved of great advantage to me; tho' in the mean time, they were not joyous, but grievous. Frequently before I stood up to speak to the people, I felt a heavy burden upon my spirits; but at those seasons, I was sure to have a blessed meeting.

One day I was wandering through the wilderness in search of poor lost sinners, and called at several houses; but the people did not want me. At length night came on, and I was lost in a thick forest called the Cyprus Swamp. The night was dark and rainy, and I had been all day without any refreshment for myself and horse. Finding all my efforts ineffectual to get out of the forest, I came to a resolution to take up my lodging there, as well as I could; for which purpose I stopped my horse; but before I got down, I espied a light at a distance, which led me to a house, where I was kindly entertained. The master of the house fixed his eyes upon me, and at last said, "What are you?—For I am sure I never saw such a man as you appear to be." I informed him that I was a follower of our blessed Saviour, and invited him to join

VOL. XVII. June, 1794.

me

N n

me in prayer. I then read a chapter, and lectured upon it, and the presence of the Lord was with us. When I retired to rest, the woman said to her husband, "This is a man of God; one whom the Lord hath sent to reform the world." In the morning, my kind friend offered his service to conduct me on my journey, and I perceived that the Lord had touched his heart. I asked his wife, if she ever prayed? and, if she knew her sins were forgiven? She answered, "I pray always, but I do not know that my sins are forgiven; however, I know that I shall go to Heaven when I die: I likewise know that you are a servant of God; but you cannot teach me; for I understand all the Scriptures; and I know what kind of death I am to die." After breakfast, we got on our way, and the man asked me, "What I thought of his wife?" I answered, that she was a mystery to me. He then related the following remarkable circumstances concerning her: "Some time ago, she was taken in a kind of melancholy way, and no one knew what was the matter with her. For thirteen days, she would neither eat nor drink, till she was so weak as to be confined to her bed. A number of persons were waiting around her, expecting to see her die, when all of a sudden she rose up, and said, "You all thought mine was a bodily disorder; but it was not. Now I know that my Maker loves me." They gave her food, and she eat heartily, and has been in a serious way ever since." Some time after, I had an opportunity of visiting this family again, and conversed more fully with the woman; she still maintained, that no man could teach her; nevertheless, I have good reason to hope that the Lord has received her into his favour.

The inhabitants of this part of the country have scarce ever heard any kind of preaching; and know no more of the New Birth than the Indians. One day I met with a man, and asked him, "If he knew Jesus Christ?" "Sir," said he, "I know not where the man lives." Supposing that he misunderstood me, I repeated the question, and he answered, "I know not the man!"

I preached in a number of places, all through the wilderness, and many were convinced and brought to the knowledge of the Truth. They built a church, and the Lord raised up several able speakers among them. The change in the tempers and manners of the people was truly wonderful, and evidenced a real work of Grace upon their hearts. The wilderness and the solitary places began to bud, and blossom as the rose; and many hearts leaped for joy. Hundreds who were asleep in the arms of the wicked one, awoke to righteousness, and enquired the way to Zion, with their faces thitherward:

As

As my fellow-labourers relieved me in this part of the Lord's Vineyard; I had an opportunity of visiting the societies in Maryland, and found it very profitable to enjoy fellowship with established Christians. I found great freedom of spirit in preaching a full salvation from sin; and many were brought into the perfect liberty of the children of God; while others were on full stretch for the Blessing. And although I was exercised with severe temptations, yet the hand of the Lord was with me, and supported me under all my trials.

June 7, 1779. Being returned into Suffex Circuit, in Delaware, I went to the place where I was appointed to preach, under great exercise of mind. A large congregation assembled under the trees, but I was so bewildered, that I thought there was not a text in all the Bible, which I could speak from with any propriety. However, in a few minutes, the light and power of God visited me: the Scriptures were opened to my view, and the divine Blessing descended upon the people. After preaching, I set out for my afternoon's appointment, accompanied by about thirty friends. We were way-laid by a party of men. The ringleader, presented his gun, and commanded me to stop. Several of the women of our company instantly alighted from their horses, and seizing fast hold of the gun, held it while I passed by. The same man was afterwards a sincere penitent, and became a member of our Society. I proceeded peaceably on my journey, and preached to a great multitude of attentive people, from the Parable of Dives and Lazarus. It seemed as if hundreds of persons were that day wrought upon. We had met with but little encouragement in this place, in time past; and I intended to leave them, if I saw no fruit; but, blessed be the Lord, he visited them who sat in darkness, and in the shadow of Death; the obdurate hearts were broken before him; and I had the satisfaction of forming a society, which continued to prosper.

June 8. I am attacked on all sides; fighting within, and persecution without. After preaching, I spent a considerable time in reading and explaining the Rules of the Society. June 9. My mind was greatly disturbed all the morning, so that I could not keep it fixed upon one thing, for a minute together. But though the enemy has power to tempt, he cannot force me to yield to temptation. I do not know that I have given way to sin, either inwardly or outwardly. Yet it is frequently insinuated, That my commission is run out, and my labours will never be blessed again. I am conscious of my adoption into the family of heaven, but have many doubts respecting my salvation from all inward sin. I know that the Lord has given me power to serve him, and that I love him supremely;

but these are comprehensive words, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength."

June 10. This day I felt an inexpressible weight upon my mind. A large congregation assembled from all quarters, and many of the people were enemies to the Gospel. As soon as I began to preach, the burden was removed, I had uncommon liberty in addressing the hearers, and a divine power reached their hearts. One circumstance was noticed by many: There had been for some time a very great drought, and it was apprehended that the crops would be lost, if it continued much longer: this induced me to supplicate the Almighty to send refreshing showers. A few minutes after the congregation was dismissed, the heavens were covered with clouds, and we had abundance of rain. While the Lord was watering the earth, I called the family together for prayer, and it was a refreshing time to all our souls.

Friday, June 12, was a solemn day of fasting. I find it necessary to keep my body under, lest after preaching to others, I should be a cast-away. I visited one of Mr. Whitfield's spiritual children on her death-bed, and rejoiced to find her soul happy in the Lord. In the evening I examined a large Society, and we had a comfortable time. The predominant desire of my soul is, that every moment of my life may be devoted to God. Next day I went to Quantico; an unexpected congregation assembled, and the Lord was with us of a truth; the cries of the distressed were heard, and many captives were set at liberty.

Sunday 14. I devoted this morning to solemn prayer for a blessing upon my labours. When I got to Salisbury, our friend said, "You had better leave the town immediately, for a mob is waiting to apprehend you. Last night they came to my house, expecting to find you, but being disappointed, they laid hold on me, and dragged me down the chamber-stairs; they then hauled me along the street, till my arms, from the wrists to the shoulders, were as black as ink. I know not what would have been the consequence, if I had not met a Magistrate, who rescued me. The mob is made up of what they call, "The best people in the County." Notwithstanding this disagreeable intelligence, I was determined to preach, and trust my body and soul to the protection of the Almighty. Accordingly I stood up before a large congregation, and declared, "The Lord knoweth how to deliver the godly out of temptation, &c." 2 Pet. ii. 9. The mob sent one of their companions to the preaching, to inform them of the most proper time to apprehend me; he sat close by me, the Truth reached his heart, and tears of contrition flowed plentifully down his face. When the service was over, he returned

to his companions, and assured them that I had preached the Truth, and if they attempted to injure me he would put the Law in force against them." The remainder of the week I was employed in preaching and visiting the new societies. Glory be to God! he is carrying on a gracious work about this place.

Sun. 21. At twelve o'clock I preached at the Sound, to about fifteen hundred people. After a little intermission I preached a second time, and the Power of the Lord was present to wound and to heal: the people were in tears on every side; and I had great expectation that the whole country would be converted. The rest of the week I spent in the neighbourhood, preaching several times a day, and conversing with the awakened. I believe the work was greatly hindered by some ungodly professors, who insinuated themselves among the simple-hearted, and set them on disputing about the Decrees, and their method of baptizing.

June 28. At Muskmelon, I found that a Nicolite Preacher had been sowing his seed in the young society. He told them, "that it was a sin to wear any kind of coloured clothing; that they ought never to pray, except they had an immediate impulse: and that it was wrong to sing." Many people assembled to hear me, but I perceived a considerable alteration among them; some would not sing at all, and others sat down both in the time of singing and prayer; many had taken off the borders of their caps, and condemned those who would not do as they had done; even some of my own children would scarcely hear me, because I wore a black coat. I gave out my text, Rom. xiv. 17. "The kingdom of God is not meat and drink, but Righteousness, and Peace, and Joy in the Holy Ghost." The Lord made bare his arm, and his convincing power rested upon the people. After sermon I met the Society, and removed from them those who had caused them to stumble, and the work prospered more than ever.

July 5. I preached four times this day, and travelled many miles. I enjoyed such union with the Lord that I scarcely felt the fatigues of the day, although I had taken no refreshment except a little milk and water. I have seldom seen such a day as this;—thousands are flocking to Jesus.

July 6. I went into a part of the Delaware State, where I had never been before. After travelling about thirty miles, I attempted to preach at a friend's house, but was interrupted by his brother, who came with his firelock and a drum. After beating the drum awhile, he took the gun, and made as tho' he was taking aim to shoot me. This greatly terrified the congregation, and threw them into confusion; so that I was obliged to withdraw into a private room. Soon after some of the Magistrates came to the house, and threatening to send the



the persecutor to gaol, we had peace, and I found great freedom while finishing my sermon. One of the Magistrates told me the Court-house was at my service, and that I should be welcome to his house. I preached in and about the town day and night, and the Lord owned his Word.

June 8. While I was preaching in the court-house, Mr. Wolf again attempted to disturb us. Altho' the weather was very hot, he kindled a great fire in the chimney; but observing that this did not interrupt me, he rung a bell through the place, which obliged me to withdraw to a widow woman's house, where I finished my discourse, and the word reached the hearts of the people. On Sunday the Court-house was crowded at nine o'clock, and we had a refreshing time. I had appointed to preach a few miles out of town, by the side of a river; and some declared that if I came there they would drown me. I found a large concourse of people, and preached with freedom, no one interrupting me. The greater the opposition I met with, and the more diligently did the people search their Bibles, to know whether these things were so. I preached in almost every part of the Forest; the Lord enlarged my heart, and gave me many precious seals to my ministry.

July 18. I preached on the border of Dorset county, and the work of the Lord prospered. Soon after the discourse was finished, two persons desired to speak with me. I instantly discovered by their looks, that they had mischief in their hearts. One of them was a magistrate, and the other a great disputant, whom he had brought with him in order to confute me in points of religion, and then his intention was to send me to jail. After the disputant had spoken a few words, I asked abruptly, "Is your soul converted? Have you Peace with God?" The poor man was so confounded, he knew not what to say. He attempted to recollect some scriptures, but could get hold of none. I then exhorted him to repent, and turn to the Lord. The magistrate seeing his champion defeated, was greatly enraged. "Sir," said he, "do you know the laws of the State? You have not taken the oath; and you have broken the Law by preaching: You must go to gaol." To which I replied, "I bless God, I am not afraid of a jail." They withdrew; and soon after I set out for my afternoon's appointment. I had not gone far, before the Sheriff met me, and commanded me to stop. Many of my friends offered to be security for my appearance at court; but I told them, that I would give no security. I then looked the Sheriff in the face, and said, "I am going on the Lord's errand; and if you have power, here I am, take me; but remember, it is hard to fight against God; for I am on my way to Philadelphia, to preach the glorious Gospel of my Redeemer." After conversing with him a few minutes, I perceived an alteration

in his countenance, and he said, "It is a pity to stop you." He then turned back, and I went on my way rejoicing.

After attending several quarterly-meetings, where we had large congregations, and glorious displays of the convincing and converting power of divine Grace, I pursued my journey to Philadelphia, accompanied by several friends. In my way I preached at Queen Ann's, where we had many violent opponents. It was expected the mob would surround the house, which obliged me to travel the greatest part of the night, accompanied by a friend, in order to get into another county. Next day my friends met me; we then went on together, and arrived safe at Philadelphia.

During my travels in the Peninsula on this visit, which was about fifteen months, several new circuits were formed, numbers were truly converted to God, and a great reformation evidently took place among the people. I suppose I preached in more than a hundred new places, where a gracious work from that time commenced. Indeed all manner of evil was said of me; but I bless God for a good conscience, for a heart united to my Redeemer, and for the friendship and prayers of thousands who were awakened by the preaching of the Gospel.

I tarried about two months at Philadelphia; it was soon after the British troops left that city, and the society were in much distress, as well as the people in general: I met with many trials, and saw but little fruit of my labours. In my journey through the Jerseys several were awakened, and some brought to the knowledge of the Lord. One day after preaching an old man came to me in tears, and said, "This day I am a hundred and one years old, and this is my spiritual birth-day." He was inexpressibly happy, and seemed ready to take his flight into the Paradise of GOD.

[ *To be continued.* ]

~~~~~

A SERMON, [from Dr. LEIGHTON] on
PSALM CXIX 136.

Rivers of water run down my eyes; because they
keep not thy Law.

[*Concluded from page 236.*]

IN the second place, we shall consider the Nature of **GODLY SORROW**: Tears spent for worldly crosses are all lost. They run all to waste; they are Lachrymæ inanes, empty fruitless things: but Tears shed for the breach of God's law, are the means to quench God's wrath. The prayers and tears of some few may avert the punishment of many, yea, of a whole land; and if not so, yet are they not lost. The mourners themselves

themselves have always benefit by them, as you have it in that known place, Ezek. ix. They that mourned for the common abominations were marked, and the common desolation took not hold on them. This mourning for other men's wickedness, both testifies and preserves the good man's innocence; I say it preserves it, as well as testifies it; it keeps them from the contagion of that bad air they live in; for without this, sin would soon grow familiar. It is good for men to keep up, and maintain in their souls, a dislike of Sin, for when once it ceaseth to be displeasing to a man, it will ere long begin to be pleasing to him.

If we consider the nature of the Godly, we shall see this mourning suit with it exceedingly, both in regard of his relation to God and to man; God is his Father, and therefore it cannot but grieve him much to see Him offended and dishonoured. Love to God, and consequently to his Law, and love to men, and desire of their good, is the spring of these rivers. A godly man is tender of God's glory and of his law; every stroke that it receives, strikes his heart; and he hath bowels of compassion toward men, and would be glad if they were converted and saved.

He considers every man as his brother, and therefore is sorrowful to see him run the hazard of perishing in sin. The former sympathy, whereby the godly man tenders the glory of God, is from his piety: this latter, whereby he pities the misery of man, is from his charity; and from these flow the Rivers, that run down his Eyes.

To be too sensible of worldly crosses, and prodigal of Tears upon such slight occasions, is little better than childish; but the Tears that flow from Love to God, and grief for sin, have neither uncomeliness nor excess in them; abundance of them will beseem any man that is a Christian. Let profane men judge it a weakness to weep for sin, yet we see David do it. Men of arms and valour need not fear disparagement by weeping thus. It is the truest magnanimity to be sensible of the point of God's honour, which is injured by sin.

Again, the consideration of Truth, will discover the world guilty of very much ingratitude to godly men; it hath always been the custom of profane persons, to seek to brand religion with disloyalty and turbulency, and to make it pass for an enemy to the peace and prosperity of States and Kingdoms. But here you see clearly with what affection Religion furnishes men, towards the publick, causing them to mourn for common Sins, and so to prevent (as far as in them lies) common calamities. And this is of no little consequence; for truly it is not foreign power, so much as Sin at home, that ruins Kingdoms. All the winds that blow without the earth, be they ever so violent, stir it not; only that which is within
its

its own bowels makes an Earthquake. It was a grave answer of Epaminondas, being asked what he was doing, solitary and pensive, in the time of solemn mirth and feasting, "While my countrymen (says he) are so peaceably feasting, I am thinking on the best means to preserve that peace to them; that it may continue;" which, a little altered, is applicable to the Godly. They are often mourning for the Sins, and praying for the peace of the places where they live, when, in the mean time, the greatest part are multiplying Sin, and so forfeiting their peace.

Rivers of Water. This is a melancholy life says the worldling; yes, truly, if there were no more in it than what he can perceive. But besides the full Joy laid up for them, and the beginnings of it here, there is even in this mourning an unknown sweetness and delight. The philosopher says, even of common Tears, that there are some things please the taste by their very bitterness. But of these Tears, they that know them, know it to be eminently true, that they are pleasant. But be this exercise, as sad as the profane call it, yet why observe they not, that they themselves are the cause of it; as they may read here, Because they keep not God's law.

To pass by divers inferences that the words afford, let us take notice of the duty here practised, and how much we are all obliged to the present practice of it. Who will deny that we have too much matter and occasions of it? Besides the sorrow of Zion, and the distress of our brethren, what corner of the land, what rank or condition of people is there, that abounds not in gross and heinous violation of God's law? *They keep not thy law.* Magistrates and Judges turning judgment into gall and wormwood, Ministers remiss in that great care, the care of souls; people wallowing in ungodliness. The greater oppressing the less, and the less defrauding and wronging the greater. What vile uncleanness and wantonness! What shameful drunkenness and excess! And some so far from mourning for others guiltiness of this Sin, that they glory in making others guilty of it, and count it a pastime to make others drunk; and this is a far greater sin than drunkenness itself, for these men, while they make beasts of their companions, make Devils of themselves.

Again: How is the land filled with oaths and cursings? How are our streets, and almost all companies, defiled, partly with tearing the precious name of God; partly with calling on the Devil. There would be no end of reckoning up all particulars; Sabbath-breaking, fraud and covetousness, pride and malice, and envying one of another; but the sum is this, an universal want of the fear of God and his law.

VOL. XVII. June 1794.

And

most

And the cause of this, is, in a great part, ignorance of God, and of his law; and truly, it is wonderful, under so much light, to find so much darkness, not only in the skirts, and remote places, but even in the prime parts of this land. Multitudes that are strangers to the very principles and fundamentals of that Religion which they profess; and they that have knowledge, abusing it, and sinning against it, continuing in profaneness. And without this true religion, it is as impossible to have renewed hearts and lives; as to have a house without a foundation. This atheism and ignorance amongst people, is in a great part to be imputed to the corruption and sloth of Ministers. And would to God there were not many congregations, not indeed altogether destitute, but such as are freezing under a cold and lifeless ministry.

You see then, we want not causes of mourning and humiliation, on all hands. But our want is inward, of that due disposition for it, Softness of Heart, and that love to God, which should melt and mollify the heart. Let us then stir up ourselves, and one another to this godly sorrow, for the Sins of the land; there is need of Rivers of Tears for these heaps of Sin, as they tell of his letting in a River to that monstrous Stable of Augeas, that could not otherwise have been cleansed in the time allotted him.

And truly, as the duty lies upon all the faithful, the Ministers of the word ought to be most eminent in it, the chief mourners. And all that wish the good of the Church and Kingdom, ought to bear a part with them, according to their measure. Have we not much need to intreat reconciliation with God, that He prove not our enemy? Yes, surely, and were we reconciled with Him, we would have little need to fear the power of man.

They that would be profitable mourners for others Sins, by all means, must have these two conditions I mentioned; to be careful observers of the law themselves, and to mourn for their own breaking of it. Now to the observing of the law, it is absolutely needful to know and understand it, and that not only in the letter, but according to the spiritual sense and meaning of it; for without this knowledge, a man may light upon some duty by guess, as it were in the dark, but observe the law he cannot. (2) As a man must know this law, so he must be inwardly convinced and persuaded of the Divinity of it, that it is God's law. (3) He must have a deep apprehension of the Majesty and Authority of the Law giver, to work reverence, and of his goodness to beget love; and the due mixture of these two, will both strongly command, and sweeten obedience to his commandments. And this obedience, though it be not an absolute fulfilling of the commandments, yet it is a respect to them all, as this Psalm hath it. And
from

from this respect to the law, will flow that other condition, of grieving when we break it.

And besides all other things that should make a Christian's own Sin grievous to him, there is one thing cannot but move him much, "The consideration of the Sorrow and Sufferings of CHRIST." To view the bleedings of the Lord Jesus, cannot chuse but pierce a believing soul, and make it say, did my Redeemer shed his blood for my Sins, and shall not I myself shed Tears for them? I know the natural constitution of some denies them Tears; but if it do so to any, make up that then with inward grief, and it is well enough; the eye of God can discern that as well as the other: but truly, where men have Tears for lighter causes (for all other causes are lighter) and none for this, they feel not yet the weight of Sin, except that want be through the deepness of Sorrow, which sometimes will stop the current of Tears, though it used to run, at other times: but this is a rare and happy impediment.

This grief then must begin at home. But it must not rest there; and truly, where it comes in that order, it may be some way a stronger evidence of sincerity, to mourn for others Sins, than for our own; for there seems to be more of God in it, because there is less in it of ourselves, and our own particular interest.

Now you will possibly think it but an unpleasant duty that you have heard urged all this while; but look forward, and consider the issue of it. That which Christ speaks in particular to his disciples, is generally true in all Christians. John xvi. 20. "Ye shall weep and lament, but the world shall rejoice; ye shall be sorrowful, but your sorrow shall be turned or made into Joy." The water of those Tears shall be turned into wine of consolation. The traffic of these rivers is gainful, they export grief and import joy. When these Tears are called seed, the harvest is called joy. "They that sow in Tears shall reap in Joy. They are here called Rivers, and they are answered with a River, Psal. xxxvi. 8. for which they shall in the end be perfectly exchanged. "Thou shalt make them drink of the River of thy pleasures." And Revel. vii. 17. "The Lamb shall feed them, and lead them unto living Fountains of Waters." Here they run down the eyes, and water the cheeks; and there you read that God shall wipe them away from their eyes. Who would not be content to weep, to have God wipe away their Tears with his own hand? Be ambitious then to be found amongst the mourners in Sion, and when you remove from this valley of Tears, God shall at once fully wipe all the stain of sin from your souls, and all Tears of it from your eyes. And as He shall wipe away the Tears with the one hand, He will set the crown upon your heads with the other.

The Authenticity of the Gospels demonstrated.

From Dr. CAMBELL'S Preface to the Gospel according to St. JOHN.

THAT the Apostle John, a fisherman of Bethsaida in Galilee, the beloved disciple, the younger brother of James called the greater or elder (there being two Apostles of the name) and son of Zebedee by Salome* his wife, one of the three most favoured Apostles, and who, with his brother James, on account of their zeal in their Master's service, were honoured with the title Boanerges, or *Sons of Thunder*, was, in the order of time, the last of the Evangelists, is manifest from the uniform voice of Christian antiquity. There are evident references to this Gospel, though without naming the author, in some Epistles of Ignatius, the authenticity of which is strenuously maintained by Bishop Pearson, and other critics of name,

The precise time when this Gospel was written has not been ascertained. The most probable opinion seems to be, that it was after John's return from exile in the isle of Patmos, whither, as we learn from himself, he had been banished *for the word of God and testimony of Jesus*, Rev. i. 9. This probably happened in the persecution under the Emperor Domitian. It was in that island where God made those revelations to him, which were collected by him into a book thence called the *Apocalypse* or Revelation. The last of his works is thought to have been his Gospel, which the entreaties of the Christian people, and pastors of Ephesus, and of other parts of Asia Minor, where he had his residence in the latter part of his life, prevailed on him to undertake. If so, it must have been towards the close of the first century when this Gospel first appeared in the church, and it was in the beginning of the second when the above-mentioned Ignatius wrote his Epistles. There are also in Justin Martyr, both references to this Gospel, and quotations from it, though without naming the author. Tatian took notice of this Evangelist by name, and used his Gospel along with the rest in composing his *Diatessaron*. I need scarcely mention the notice that is taken of it in the Epistle of the churches of Vienne and Lyons, or by Ireneus, who names all the Evangelists, specifying something peculiar to every one of them whereby he may be distinguished from the rest. I might add Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, and the whole current of succeeding ecclesiastical writers.

The account which Ireneus gives of the occasion of writing this Gospel, is as follows: "John, desirous to extirpate the errors sown in the minds of men by Cerinthus, and some-

* Compare Matt. xxvii. 55. with Mark xv. 40.

time before by those called Nicolaitans, published his Gospel, wherein he acquaints us that there is one God who made all things by his word; and not, as they say, one who is the Creator of the world, and another who is the Father of the Lord; one the Son of the Creator, and another the Christ from the supercelestial abodes, who descended upon Jesus, the Son of the Creator, but remained impassable, and afterwards flew back into his own pleroma or fulness."— Again, "This disciple, therefore, willing at once to cut off these errors, and establish a rule of truth in the church, declares that there is one God Almighty who, by his word, made all things visible and invisible; and that, by the same word by which God finished the work of creation, he bestowed salvation upon men who inhabit the creation. With this doctrine he utters in his Gospel, *In the beginning was the word,*" &c. This testimony is of great antiquity, having been given in less than a century after the publication of the Gospel. As Ireneus, however, names no authority, and quotes no preceding writer in support of what he has advanced in relation to the design of the Evangelist, it can only be considered by us as on the footing of ancient tradition.

Clement of Alexandria, who wrote not long after Ireneus, has, as we learn from Eusebius, added some particulars, as what in his opinion, together with the entreaties of the Asiatic churches, contributed not a little to induce John to compose his Gospel. The first he mentions is, that the Evangelists who had preceded him, had taken little notice of our Lord's teaching and actions soon after the commencement of his ministry, and before the imprisonment of John the Baptist. One consideration therefore, which induced him, though late, to publish a Gospel, was to supply what seemed to have been omitted by those who had gone before him. For this reason he avoided, as much as possible, recurring to those passages of our Lord's history of which the preceding Evangelists had given an account. There was no occasion, therefore, for him to give the genealogy of our Saviour's flesh, as the historian expresses it, which had been done by Matthew and Luke before him. The same Eusebius says in another place, quoting Clement, "John, who is the last of the Evangelists, having seen that in the three former Gospels corporeal things had been explained, and being urged by his acquaintance, and inspired of God, composed a spiritual Gospel." Thus it appears to have been a very early tradition in the church, that this Gospel was composed not only to supply what had not been fully communicated in the former Gospels, but also to serve for rectifying the errors of Cerinthus and the Gnostics. In the time of Epiphanius, about the middle of the fourth century, an opinion, much the reverse of the former, was

was

was maintained by a few sectaries whom he calls Allogians, because they rejected the Logos, that is, the Word. Their opinion was, that Cerinthus himself was the author of this Gospel, an opinion, as Epiphanius clearly shows, quite improbable in itself, and unsupported by evidence; improbable in itself, because the words employed by the Evangelist, so far from confirming, contradict the sentiments of the Herefiarch; unsupported by evidence, because there is nothing to counterbalance the contrary evidence above mentioned, the ancient tradition and uniform testimony, both of the friends and of the foes of Christianity, who had all concurred in affirming that this Gospel was written by John. In all the controversies maintained with Celsus, with Porphyry, and with the emperor Julian, who strained every nerve to undermine the authority of the Gospels, they never thought of controverting that they were written by those whose names they bear. So clear was this point accounted for ages even by the most acute adversaries of the Christian name.

It deserves our particular attention that this Gospel carries in its bosom strong internal evidences of the truth of some of those accounts which have been transmitted to us from the primitive ages. At the same time that it bears marks more signal than any of them, that it is the work of an illiterate Jew; the whole strain of the writing shows that it must have been published at a time, and in a country the people whereof in general knew very little of the Jewish rites and manners. Thus, those who in the other Gospels are called simply the people or the multitude, are here denominated the Jews, a method which would not be natural in their own land, or even in the neighbourhood, where the nation itself, and its peculiarities, were perfectly well known. As it was customary in the East, both with Jews and others, to use proper names independently significant, which, when they went abroad, were translated into the language of the country, this author, that there might be no mistake of the persons meant, was careful, when the Greek name had any currency, to mention both names, Syriac and Greek. Thus *Cephas*, which denoteth the same as *Peter*, John i. 42. *Thomas*, that is *Didymus*, chap. xi. 16. The same may be said of some titles in current use, *rabbi*, which signifieth *doctor*, chap. i. 38. *Messiah*, a term equivalent to *Christ*, i. 41. In like manner when there is occasion to mention any of the religious ceremonies used in Judea, as their purifications or their festivals, it is almost invariably signified that the ceremony or custom spoken of is Jewish. Thus the water-pots are said to be placed for the Jewish rites of cleansing, *αὐτῶν τῶν ὑδατιστηρίων τῶν Ἰουδαίων*, chap. ii. 6. The passover is once and again, chap. ii. 13. vi. 4. xii. 35. denominated the Jewish passover, *ἡ πασχα τῶν Ἰουδαίων*, a phrase used only

by this Evangelist; and even any other religious feast is called by him *synagoga*, a Jewish festival, chap. v. 1. vii. 2. This style runs through the whole. The writer every where speaks as to people who knew little or nothing about the Jews. Thus, in the conversation between our Lord and the woman of Samaria, the historian interrupts his narrative by inserting a clause to account to the Asiatic Gentile readers for that strange question put by the woman, *How is it that thou, who art a Jew, askest drink of me who am a Samaritan?* chap. iv. 9. The clause inserted for explanation is, *(for the Jews have no friendly intercourse with the Samaritans.)* Again, for the information of the same readers, after acquainting us that the Galileans had seen our Lord's miracles at Jerusalem during the festival, he adds, *for they likewise attended the festival.* Neither of these explanatory clauses would ever have been thought of in Palestine, or perhaps even in Syria, where the enmity betwixt the Jews and the Samaritans, and the connection of Galilee with Judea, were better known.

It may be objected against the use I make of this observation, that Mark and Luke are thought not to have published their Gospels in Palestine, & might have been expected that they also should have adopted the same manner. This in part I admit. I have accordingly pointed out a few examples of a similar nature in the Gospel by Mark. And as to the Evangelist Luke, if his Gospel was, as I have supposed, published at Antioch, or in any part of Syria, there was not the same occasion. But, in answer to the objection, it may be further observed, that those published soon after our Lord's ascension, in whatever part of the world it was, were mostly for the use of converts from Judaism, with whom the church, in the beginning, chiefly abounded. But towards the end of the first century, the reception of this doctrine, particularly in Greece, Asia Minor, and those places which had been most favoured with the teaching of Paul, became much more general among the Gentiles, who knew little or nothing of Jewish ceremonies. That the writer of this Gospel had such disciples chiefly in view, is very plain to every reader of discernment.

Though simplicity of manner is common to all our Lord's historians, there are evident differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of the readers, by employing, in the expression of them, both an affirmative proposition, and a negative. Thus: "All things were made by it (the Word,) and without it not a single creature was made." John i. 3. He acknowledged and denied not, but acknowledged, yes; and Piousness are very frequent in this Gospel. This man came as a witness to testify concerning the light; ver. 7. metaphysics also,

also, and repetitions. Thus it follows: *He was not the light, but came to testify concerning the light*, ver. 8. Again: *In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God*. See also the following verses, John i. 15. 26. 27. 30. 31. 33.

Hebraisms are to be found in all the Evangelists; though it may be remarked, that some abound more with one sort of Hebraism, and others with another. A Hebrew idiom, very frequent with this writer, is the repetition or introduction of the personal pronoun in cases wherein it is perfectly redundant. Thus: *Ἐφ' ἃν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν*, literally, *On whomsoever thou shalt see the Spirit descending, and remaining upon him*. And, *Ὁυ ἔγωγε καὶ ὑμεῖς ἀξίως ἴσα λόγου αὐτοῦ τὰ ἱμᾶντα τῷ ὑποδύματός*. Here both the pronouns *ἐν* and *αὐτοῦ* are employed in relation to the same person, an idiom which it is hardly possible to express intelligibly in a modern language. As to other particularities in this writer, I shall only observe, that the conjunction *καὶ* is not so frequently used by John for coupling sentences, as by the rest. The introduction of any incident with the phrase *καὶ ἔγενετο*, generally rendered in the common translation, *and it came to pass*; in which the verb is used impersonally, though common in the other Gospels, never occurs in this.

The introduction of either facts or observations, by the adverb *ἴδε*, *behold*, is much rarer in this Gospel than in the rest. But in the change (or, as rhetoricians term it, enallage) of the tenses, so frequent with the Hebrews, John abounds more than any other of our Lord's biographers. He is peculiar in the application of some names; as of *ἡ Λόγος*, *the Word*, and *ἡ Μονογενής*, *the only begotten*, to the Lord Jesus Christ, and of *ἡ Παράκλητος*, *the Monitor*, or, as some render it, *the Advocate*, and others, *the Comforter*, to the Holy Spirit. He is peculiar also in some modes of expression, which, though inconsiderable in themselves, it may not be improper to suggest in passing. Such is his reduplication of the affirmative adverb *ἀμὲν*; for he always says, *Ἀμὲν ἀμὲν λέγω ὑμῖν*, *Verily verily I say unto you*. It is never used but singly by the rest. Upon the whole, John's style is thought to be more idiomatical, and less conformable to the syntactic order than that of any other writer in the New Testament. There is none whose manner more bespeaks an author destitute of the advantages which result from letters and education.

It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists; or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity,

divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase. This history of Jesus may be truly said to interfere less with the rest than these do with one another : in consequence of which, if its testimony cannot often be pleaded in confirmation of theirs, neither is it liable to be urged in contradiction: It is remarkable also, that though this Evangelist appears, more than any of them, to excel in that artless simplicity, which is scarcely compatible with the subtlety of disputation, we have, in his works, a fuller display of the evidences of our religion, on the footing on which it then stood, than in all the rest put together.

Here we have also the true sources of Christian consolation under persecution, and the strongest motives to faith, patience, constancy, and mutual love, in every situation wherein Providence may place us. From the incidents here related, we may learn many excellent lessons of modesty, humanity, humility, and kind attention to the concerns of others. Nor does any one of those incidents appear to be more fraught with instruction, than the charge of his mother, which our blessed Lord, at that critical time when he hung in agony upon the cross, assigned to his beloved disciple. Though the passage is very brief and destitute of all artful colouring, nothing can impress more strongly, on the feeling heart, his respectful tenderness for a worthy parent, and his unalterable affection for a faithful friend. Upon the whole, the language employed in conveying the sentiments, is no more than the repository, the case. Let not its homeliness discourage any one from examining its invaluable contents. The treasure itself is heavenly, even the unsearchable riches of Christ, which the Apostle observes, 2. Cor. iv. 7. to be committed *to earthen vessels, that the excellency of the power may, to the conviction of all the sober-minded, be of God and not of men.*

The Apostle John, by the concurrent testimony of all Christian antiquity, after suffering persecution for the cause of Christ, lived to a very great age, and having survived all the other Apostles, died a natural death at Ephesus in Asia Minor, in the reign of the emperor Trajan.

A short Account of the happy Death of SARAH CARTLIDGE, of Shafton, near Barnsley, Yorkshire.

SHE was born Nov. 3, 1776. When very young, first her mother, and then her father, began to feel their want of Salvation; and having heard preaching a few times in Sheffield, they gave the Preachers an invitation to their house.

Vol. XVII. June, 1794.

There

P p

There was much opposition to the Preachers, and to those who received them; but it pleased God soon after to give her father a sense of his acceptance; and then to take him into a better country. Her mother, being left with four children, was removed from the farm; but kind Providence provided for her and the children. She was enabled to bring them up decently and educate them in a common way. After remaining a widow some years, she was married to Thomas Rhodes, of Shafton; a man, who fears God, and gladly receives the Preachers into his house.

There was very little occasion for restraint on Sarah, to keep her from the follies of the age, as she discovered no inclination to go into wicked company, or join with other children in sinful practices. Sobriety, honesty, and integrity, appeared in her conduct through childhood and early youth; and a readiness of mind to attend the worship of God, both in public and in the family: and such was her acquaintance with the Scriptures, that if asked where any particular passage was, she could, in general, turn to it immediately. Nevertheless she had not the experimental knowledge of God, as reconciled to her through Christ. There appeared no conviction of the evil of sin, of her own corrupt nature; no feeling sense of the pride and unbelief of her heart; nor any deep concern for the Salvation of her soul. Thus she lived till last autumn, 1792; when it pleased God by affliction to bring her low. The poor body was swiftly sinking under an increasing disorder; while the precious soul was unprepared for everlasting Life.

About the 12th of December she was confined to her room. Her parents saw her danger, and frequently laboured to make her sensible of it; urging the necessity of repentance towards God, and faith in our Lord Jesus Christ; assuring her that without pardon and holiness she could not enter into the kingdom of Heaven. For some time all their labour seemed in vain, making no impression on her mind, but was, (as she afterwards said) like throwing a ball against a rock.

Jan. 7, 1793, she rose from bed and came into the room where her father was sitting. He was greatly struck with her feeble, sickly, dying look, and feelingly spoke to her concerning the state of her soul. She then, for the first time appeared to *feel*; tears of contrition flowed from her eyes; the loss of time lay heavy on her mind, while an awful eternity stared her in the face. This encouraged her father to speak more largely, in which he found much freedom, and his heart was filled with love and pity to her Soul.

Tuesday 8. She was deeply distressed on account of her sins, and greatly feared she had neglected Salvation till it was too late. Her cries for mercy were very affecting, and had apparently

parently a good effect on several persons who came to see her. She requested that her father might be sent for from the fields to pray with her. When he rose from prayer, she asked him, with an expressive look, "Do you think the Lord will shew me his mercy, and receive me into his Kingdom?" He assured her there was mercy to be obtained, and that if she continued to cry earnestly to the Lord, he would be found of her. The spirit of prayer rested upon her, and she was enabled to plead fervently for pardon, peace, and salvation. In the evening, a relation (who is a local Preacher) came to see her; he spoke very closely, and in a searching manner, on the nature of godly sorrow, and afterwards prayed with her.

Wed. 9. Early in the morning, her distress was greater than ever. Her cries for mercy were importunate, and all that were present sympathized with her. She again asked her father, "Do you think I shall get to Heaven?" He replied, if you believe on the Lord Jesus, He will remove your guilt and misery, and receive you into his favour. She said, "I will cry to Him as long as I have power to speak, and even then I will cry for mercy." After some time spent in wrestling with God in her behalf, she again asked, with great concern, "Do you think I shall get to Heaven?" Her Father replied, If you believe, you shall see the salvation of God. He endeavoured to explain the promises which are made to penitent sinners, to set forth the fulness of merit there is in Christ for the most guilty, and the freeness of mercy towards lost miserable offenders: that all things were *now* ready for every returning sinner, and that *faith alone* is the way to partake of this blessed fulness. From the pain of body and sore distress of mind she laboured under, she lay as if dying, but her speech was soon restored, and she broke out in a rapture of joy and praise, "The Lord hath passed by, and forgiven me all my sins." For near half an hour she continued praising God with all her strength; and then again said to her friends, "The Lord hath taken away my sins and my pain: I am well." Her parents joined with her in praising God, and found it a blessed time to their own souls.

Thurs. 10. She was continually happy in God, enjoying that peace which passeth all understanding. In the afternoon, she had such a sense of the divine goodness in saving her from condemnation, as made her exclaim, "How can I praise the Lord enough? If all the world were here, I would tell them what Jesus hath done for my soul. I will sing thy praises O Lord! I shall sing louder in heaven than any, because the Lord hath shewed such mercy on me. I would rather be a door-keeper in thy House, than dwell in the tents of the wicked." In the evening she again broke out in

praise to God for shewing such mercy to her, and wished all the world to come to Jesus, saying, "There is plenty of grace in Him for all."

Friday 11. As she lay in bed and saw the sun shining in at the window, she said, "How glorious is that sun! I will sing my Maker's praise." She then with fervour sung the following lines:

"The glorious Crown of Righteousness
To me reach'd out I view!
Conqueror through Him I soon shall seize,
And wear it as my due:
The promis'd Land from Pisgah's top
I now exult to see;
My hope is full, O blessed hope,
Of Immortality!

"My Jesus! thy grace is spread through all my soul. How shall I praise thee enough for thy mercy to me! If I had strength I would tell of thy goodness to all. Thou hast saved me from the bottomless pit, and given me the joy of thy Salvation."

Saturday and Sunday, she was kept in peace, patiently bearing her affliction, and quietly waiting for her Lord's coming.

Mon. 14. By a frightful dream, she lost, for a little time, her confidence in God, but she cried to Him for help; and while her Father was speaking of the love of Jesus, and assuring her that He would rebuke the enemy, and give her peace, the cloud was scattered, and she said, "The Lord is come. I feel his love." Most of the following night she was employed in praising God.

Tues. 15. She continued in the same happy frame of mind, praising the Lord in the midst of great affliction. In the evening, one of her cousins called to see her, and asked, if she found the Lord precious? She answered "Yes, I do." He said, You are going to Him: She replied, "I am." She would gladly have sung praises to God, but her voice was too weak. About three hours after she fell asleep, in the seventeenth year of her age.

Such instances of divine mercy, should encourage religious parents to persevere in the diligent use of every means in their power, for the good of their children: and likewise engage young people to remember their Creator when in health and strength, and not put off the work of Salvation till they can give God only the dregs of their life,

Wakefield, Nov. 11, 1793.

JAMES WOOD.

An Account of the PLAGUE, or Malignant Fever, at Philadelphia, in 1793.

[*Continued from page 268.*]

THE situation of affairs in Philadelphia, became daily more and more serious. The three guardians of the poor who continued to act, were oppressed with the labours of their office, which increased to such a degree, that they were utterly unable to execute them. The number of diseased persons became very great. Owing to the general terror, nurses, carers, and attendants, could hardly be procured; the mayor, on the 10th of Sept. published an address, announcing that the guardians were in distress for want of assistance, and inviting such benevolent-citizens as felt for the general distress, to lend their aid. In consequence of this advertisement, a meeting was held on the 12th of Sept. at which very few attended, from the universal consternation that prevailed. The state of the poor was fully considered; and ten persons offered themselves to assist the guardians of the poor. A committee was appointed to confer with the physicians who had the care of Bushill. This committee reported next evening, that the hospital was in very bad order, and in want of almost every thing.

The 14th, another meeting was held, when the urgent necessities of the sick being fully considered, it was resolved to borrow 1500 dollars of the bank of North America, for the purpose of procuring suitable accommodations for the use of persons afflicted with the malignant fever. A committee was appointed to transact the whole of the business relative to the relief of the sick, and the procuring of physicians, nurses, attendants, &c. This committee, has from that day to the present time, watched over the sick, the poor, the widow, and the orphan. It is worthy of remark, and may encourage others in times of public calamity, that the committee consisted originally of only twenty-six persons, men taken from the middle walks of life, and of the moderate pitch of abilities; of these four, Andrew Adgate, Jonathan Sargeant, Daniel Offey, and Joseph Inskeep, died, the two first at an early period of their labours; and four never attended to the appointment. The heat and burden of the day have therefore been borne by 18 persons, whose exertions were so highly favoured by Providence, that they have been the instruments of averting the progress of destruction, eminently relieving the distressed, and restoring confidence to the terrified inhabitants.

Never, perhaps, was there a city in the situation of Philadelphia at this period. The president of the United States, according to his annual custom, had removed to Mount Vernon, with his household. Most of the officers of the federal government

government were absent. The magistrates, except the mayor, and John Barclay, esq; retired. In fact, government of every kind was almost wholly vacated, and seemed, by universal consent, to be vested in the committee.

A circumstance occurred, to which the most glowing pencil could hardly do justice. Stephen Gerard, a wealthy merchant, a native of France, touched with the wretched situation of the sufferers at Bushhill, voluntarily offered to superintend that hospital. Peter Helm, a native of Pennsylvania, actuated by the like benevolent motives, offered his services in the same department; and the same afternoon they entered on the execution of their dangerous and praise-worthy undertaking.* —The general consternation, which at that period pervaded every quarter of the city, and which made attendance on the sick be regarded as little less than a certain sacrifice. Uninfluenced by any reflexions of this kind, without any possible inducement but the purest motives of humanity, they came forward, and offered themselves as the forlorn hope of the committee. From the time of undertaking this office to the present, they have attended uninterruptedly, for six, seven, or eight hours a day, renouncing almost every care of private affairs. They have had a laborious tour of duty to perform, to encourage and comfort the sick; to hand them necessaries and medicines; to wipe the sweat off their brows; and to perform offices of kindness for them, which nothing could render tolerable, but the exalted motives that impelled them to this heroic conduct.

On the 16th, the managers of Bushhill, after personal inspection of the state of affairs there, made report of its situation. It exhibited as wretched a picture of human misery as ever existed. A profligate set of nurses and attendants (hardly any of good character could at that time be procured,) rioted on the provisions and comforts, prepared for the sick, who (unless at the hours when the doctors attended) were left almost entirely destitute of every assistance. The dying and dead were indiscriminately mingled together. Not the smallest appearance of order or regularity existed. It was in fact, a great slaughter-house, where numerous victims were immolated at the altar of riot and intemperance. No wonder then, that a general dread of the place prevailed through the city, and that a removal to it was considered as the seal of death.

* There were two Sailors brought to the hospital with the fever, no physician being at hand, and assistance immediately necessary, Mr. Gerard made them drink plentifully of strong Centaury Tea, which effected their restoration. The Committee published a request to the country to furnish the hospital with a large quantity of Centaury.

The

The poor were so much afraid of being sent to Bushhill, that they would not acknowledge their illness, until it was no longer possible to conceal it. For the fear of the contagion was so prevalent, that as soon as any one was taken sick, an alarm was spread among the neighbours, and every effort was used to have the sick person hurried off to Bushhill. The cases of poor people forced in this way to that hospital, though labouring under only common colds, and common fevers, are numerous and afflicting. There were not wanting instances of persons, only slightly ill, being sent to Bushhill, by their panic-struck neighbours, and embracing the first opportunity of running back to Philadelphia. But the case was soon altered under the direction of the two managers, Gerard and Helm. They introduced such order and regularity, and had the patients treated with so much care and tenderness, that they retrieved the character of the hospital; and in the course of a week or two, numbers of sick people, who had not at home proper persons to nurse them, applied to be sent to Bushhill. Indeed, in the end so many people, who were afflicted with other disorders, procured admittance there, it became necessary, that before an order of admission should be granted, a certificate must be produced from a physician, that the patient laboured under the malignant fever.

The committee sat daily at the city hall, and engaged a number of carts to convey the dead to a place of interment, and the sick to the hospital. They most unremittingly attended to the discharge of the trust reposed in them. Neither the regular increase of deaths till towards the middle of October, nor the afflicting loss of four very active members, in quick succession, appaled them. That the mortality would have been incomparably greater, but for their active interposition, is beyond doubt; as most of those who went to Bushhill, and died there, would have otherwise died in the city, and spread the contagion; and the dead bodies would have remained putrifying in deserted houses in every part of the city, and operated as dreadfully as the plague itself. In fact, at the time they entered on the execution of the dangerous office, there were found several bodies that had lain in this state for two, three, and four days.

In the progress of the disorder, the committee found the calls on their humanity increase. The deaths of heads of families left a very large body of children in a most abandoned, forlorn state. The house, in which such helpless objects have been usually placed was barred against them, by the order which has been already mentioned. Many of these little innocents were actually suffering for want of even common necessaries. The death of their parents and protectors, which should have been the strongest recommendation to public charity, was the very
reason

reason of their distress, and of their being shunned as a pestilence. The children of a family once in easy circumstances, were found in a blacksmith's shop, squalid, dirty, and half starved, having been for a considerable time without even bread to eat. Various instances of a similar nature occurred. This evil early caught the attention of the committee; and they procured the Loganian library, which was generously given up by John Swanwick, Esq; for the purpose of an orphan house. At present, there are in the house, under the care of the orphan committee, above 80 children, and about 40 are out with wet nurses. From the origin of the institution, 160 children have fallen under their care, of whom seven are dead, all of whom except one, were sucking children; and about thirty have been delivered to their relations or friends. There are instances of five and six children of a single family in the house.

Another duty soon attracted the attention of the committee. The flight of so many of our citizens, the consequent stagnation of business, and the almost total cessation of the labours of the guardians of the poor, brought on among the lower classes of the people, a great degree of distress, which loudly demanded the interposition of the humane. In consequence, on the 20th of Sept. a sub-committee of distribution was appointed, to furnish such assistance to deserving objects as their respective cases might require, and the funds allow. This was at first administered sparingly, owing to the confined state of their finances. But the very extraordinary liberality of our fugitive fellow citizens, of the citizens of New York, and of those of various towns, encouraged the committee to extend their views. And frequent impositions being attempted on them, they, on the 14th of October, called to their assistance a number of respectable characters, to seek out and give recommendations to deserving objects in distress. These gentlemen have undertaken this troublesome office, which they execute with so much circumspection, as to defeat the arts of impostors. At present, there are about twelve hundred people relieved weekly, most of whom have considerable families. The number, therefore, depending on the committee for assistance, is probably above four thousand.

From this time, the proceedings of the committee went on in a regular, uniform tenor. For above five weeks of the time they have been employed, the most dreary prospects appeared before them. The number of persons to be removed to Buthill daily, was for a long time from twenty to thirty; and the number to be buried by their carters, was often equal. These two circumstances, the removals to the hospital, and the persons buried from the city-hall, were regarded as the barometer,

rometer, by which to judge of the state of the disease; and in general they were a just one.

The week, beginning the 27th of October, proved for the most part cold and raw. Northerly winds generally prevailed. Thursday and Friday, there was a considerable fall of rain. A visible alteration has already taken place in the state of affairs in the city. Our friends return in crowds. Every hour, long-absent and welcome faces appear—and in many instances, those of persons, whom public fame has buried for weeks past. The stores, so long closed, are opening fast. Some of the country merchants bolder than others, are daily venturing in to their old place of supply. Market-street is almost as full of wag-gons as usual. The custom-house, for weeks nearly deserted by our merchantile people, is thronged by citizens entering their vessels and goods—the streets, too long the abode of gloom and despair, have assumed the bustle suitable to the season. As every thing, in the early stage of the disorder, seemed calculated to add to the general consternation; so now, on the contrary, every circumstance has a tendency to revive the courage and hopes of our citizens.

At the time of writing these lines, the 10th of November, the committee look forward with pleasure to the moment of surrendering up their trust to a town meeting of their fellow citizens, the constituents by whom they were called into the extraordinary office they have filled.

The disorder raged with increased violence, as the season advanced towards the mild fall months. In the month of September, the mortality was much greater than in August; and still greater in October, to the 25th, than in September. What is very particularly worthy of attention, is, that though all the hopes of the citizens rested on cold and rain, especially the latter, yet the disorder was extinguished with hardly any rain, and a very moderate degree of cold. The 26th may be set down as the day when the virulence of the fever expired. The deaths afterwards were mostly of those long sick. Hardly any persons have since taken it. That day was as warm as many of the most fatal ones in the early part of the month. To account for this is perhaps above our power. In fact, the whole of the disorder, from its first appearance to its final close, has set human wisdom and calculation at defiance.

In little more than a month, exclusive of medical students, no less than ten physicians have been swept off. Hardly one of the practising doctors that remained in the city, escaped sickness—some were three, four, and five times confined.

To the clergy it has likewise proved very fatal. Exposed, in the exercise of the last duties to the dying, to equal danger

with the physician ; it is not surprizing that so many of them have fallen.

Among the women, the mortality has not by any means been so great, as among the men*, nor among the old and infirm as among the middle-aged and robust.

To tipplers and drunkards, and to men who lived high, and were of a corpulent habit of body, this disorder was very fatal. Of these, many were seized, and the recoveries were very rare. To the common prostitutes, it has been equally fatal. The wretched debilitated state of their constitutions, rendered them an easy prey to this dreadful disorder, which very soon terminated their miserable career.

It has been dreadfully destructive among the poor. It is very probable, that at least seven eighths of the number of the dead, were of that class. The inhabitants of dirty houses have severely expiated their neglect of cleanliness and decency, by the numbers of them that have fallen sacrifices. Whole families in such houses have sunk into one silent grave.

The mortality in confined streets, small allies, and close houses, debarred of a free circulation of air, has exceeded, in a great proportion, that in the large streets and well-aired houses. In some of the allies, a third or fourth of the whole of the inhabitants are no more. In 30 houses, the whole number in Pewter Platter Alley, 32 people died : and in Market-street, in 170 houses, only 39. The streets in the suburbs that had the benefit of the country air, especially towards the west part of the city, have suffered little. Of the wide, airy streets, none lost so many people as Arch, near Water-street, which may be accounted for by its proximity to the original seat of the disorder. It is to be particularly remarked, that in general, the more remote the streets were from Water-street, the less they experienced of the calamity.

The effect of fear in predisposing the body for this and other disorders, and increasing their malignance, when taken, is well known. The following exception to the general rule, for the truth of which I pledge myself, is curious and interesting. A young woman, whose fears were so very prevalent, as not only to render her unhappy from the commencement of the disorder, but even to interfere with the happiness of the family with whom she lived, had to attend on seven persons, all of whom were in a very dangerous state, and one of whom died. Her attendance was assiduous and unremitting for nearly three weeks. Yet she has never been in the slightest degree affected.

* In many congregations, the deaths of men have been twice as numerous as those of women.

[To be concluded in the next.]

The

The Scripture Method of attaining Purity of Heart and constant Union with God.

EVERY Sinner, who turns from Darkness to Light, and from the power of Satan unto GOD, receives thro' faith in Christ, the forgiveness of sins. He is adopted into the family of Heaven, and has a title to all the great and precious promises and privileges of the Gospel. So long as he continues to walk in the Light, as Christ is in the Light, he enjoys a comfortable sense of the divine Peace and Favour; and the bent of his soul is to be holy in all outward conversation, and inwardly free from every impure affection, and unreasonable appetite and temper. This is the experience of every child of God. But alas, how many depart from their first love; and lose not only their desires for full conformity to the mind of Christ, but likewise the witness of their justification and adoption. When this is the case, it is no wonder if the Enemy furnishes them with ten thousand arguments against holiness, and ten thousand pleas in favour of indwelling sin. They are embarrassed in a thorny labyrinth; the further they wander from the Truth, and the greater their perplexities and temptations. Sometimes they turn again to the LORD, and he encourages them with gracious promises, and the softening influences of his holy Spirit: but they are apt to mistake these divine drawings for the compleat Liberty of God's people; and as their comfort is soon interrupted by satanic suggestions, and the motions of unmortified corruptions, they console themselves by endeavouring to bring down the Scripture standard of Christian experience to that of their own. Too often they pervert the true sense of Scripture, and wrest many passages from their proper meaning and design. When they are overcome by sudden paroxysms of anger, and intemperate zeal, they produce the case of Peter, in his rash conduct towards the Servant of the High Priest; but generally they shelter themselves under the standard of Solomon, during his sad apostasy; or that of David, when he was plunged into the depth of horrible wickedness. But as every deviation from the right way is attended with unhappiness, and as they are not willing to acknowledge themselves unconverted, they reluctantly yield, to be "carnal, sold under sin!" and are content to cry out, "O wretched man that I am; who shall deliver me from the body of this death?" The description which the Apostle gives in the 7th of the Romans, of an unregenerate Jew, and which was his own experience before he was brought to the knowledge of Christ, they grossly mistake for the character of a child of God under the Gospel. This mistake is attended with fatal consequences not only to many

backsliders, but also to persons who are half-awakened. Too often they rest in darkness, bondage, and wretchedness, and yet esteem themselves the regenerate children of GOD!

But as the Almighty can take no pleasure in the misery of penitent sinners, his good Spirit will both enlighten and strengthen them, if they will only be obedient to the Gospel. He will bring them out of the horrible pit, and revive them with the joyous manifestations of his love and favour. And if they continue to yield up themselves to the teachings of the holy Spirit, he will lead them into all Truth; he will discover unto them the Nature, the Importance, and the Blessedness of Purity of Heart; and he will strengthen them to seek and obtain that glorious privilege of his children. Our LORD says, "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my FATHER, and I will love him, and will manifest myself unto him." And again: "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 21.—23.

If therefore, we desire to attain and enjoy that Purity and Fellowship which the Gospel proposes, we must embrace every opportunity for solemn prayer and meditation, keeping the door of our senses shut against all vanity, and our reason and understanding closed to all images and impressions from passing objects; the affections must be disengaged from earthly attachments, and anxious care for the things of this life. Having thus collected together the powers of the Soul, they must be turned towards the Sovereign and only GOOD, and center there. We must consign ourselves to GOD, in an entire resignation to his holy Will, keeping our mental eye upon him, and receiving every blessing as coming from his immediate hand. And even when we have not such a sight of the Glory of GOD, as transforms our souls into the Image of Christ, we must not rest satisfied with this deprivation; but re-assemble all our inward strength, in order to seek after GOD, even though it should be a hundred times in a day. This is that work of Faith which we must learn, and although it is painful and difficult at first, yet through the divine assistance, it will become habitual, and then we shall find it easier to stay our souls on GOD, than it was before to be dissipated and scattered among a multitude of objects.

The soul of man is placed between time and eternity; if it turns towards the things of time, it forgets in some degree, eternity; and then the concerns of eternity appear little and at a distance; as an object of the greatest magnitude appears small when we behold it afar off. In this world the body is in its own country, surrounded with natural conveniences, which

are

are its friends, and by whom it is continually served, as food and raiment, and all terrestrial things. But the soul is here, as in a prison, its friends have their residence in Heaven. Wherefore the body must be kept under, and its appetites brought into due subordination by mortification, through watching and prayer. If we desire the attainment of a pure and divine life, let us dispose ourselves as though we were to die each moment. Let us imagine our souls are already separated from the body, and united to GOD for all eternity. This will shew the emptiness of lower things. Endeavour, by the exertion of our superior faculties, to remain always with GOD, whilst with the inferior we submit to the necessary employments of this life, sinking into our own proper nothingness in profound humility; and using temporal things only from necessity, and with the view, that they may lead us to that happy eternity, which should be the end we propose in every thing we do.

Shun needless employments and conversation, and every attachment to the creatures that would interrupt our union with GOD. This is an affair that requires great attention. We shall frequently Experience disappointment, if not falsehood and unfaithfulness, even in those from whom we expected to receive much comfort. If we really desire to make a progress in the Christian Life, contract no familiarity with those who do not fear GOD. Make short work with all such connections; answer them with kindness, in a few words; and if this behaviour cause some to be offended, and speak evil of us, let us endeavour, through Grace, to bear it without fretfulness or murmuring. It is better to have GOD for our Friend, and Protector against all men, than to have all the creatures on our side, and GOD, on that account, to be against us.

Keep the outward man in tranquility, and the inward in purity; for purity and innocency afford more real knowledge and useful wisdom, than great learning and intense study. If disagreeable accidents happen, or afflicting dispensations, be not anxious to come out of trouble. For he who makes haste to get from under trouble, will not find that succour and support which he expects. "Let the dead bury their dead." But if we faithfully trust in the LORD, he will provide all that is necessary for us.

If we desire that perfect Union with GOD, which his children are capable of enjoying through Christ, we must cast away all carnal cares, and sensual delights. If we expect that GOD will take up his constant residence in our hearts, they must first be emptied of all unbelief, and evil reasonings; for these things afford shelter both to satannic temptations, and tempers. Keep that armour bright, by constant exercise, which is, "mighty through GOD, to the pulling down of strong

Strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of GOD, and bringing into captivity every thought (or faculty of the mind) to the obedience of Christ."

Be not careful what derision and scorn we may meet with ; or what persecution we may suffer. But preserve, in simplicity, the presence of GOD in the heart. And if at any time there is reason to apprehend that we have lost the divine presence, all the powers of the soul must be united, and all our strength exerted, to remove the obstacles, in order to prepare the way for the heavenly influences to return again into the soul. Those who are espoused to Christ, ought rather to suffer death, than voluntarily do any thing which may displease him. As often as a man turns his heart towards GOD in humble confidence, so often, though sometimes insensibly, does he receive through the assistance of the Holy Spirit, a fresh supply of Grace. Do not lose time in running hither and thither, in complaining of this or the other hardship, in making piteous outcries on account of the difficulties occurring in the christian warfare. This, indeed, is the manner of some professors, but in general, they have little good in them. Their intention is to excite the compassion of their brethren, and they have their reward. But let them not expect much pity from GOD, until they cheerfully take up their cross, put on the whole armour of righteousness, and manfully fight the good fight of Faith. This is the scriptural path of salvation ; and it is so plain, that a way-faring man, though a fool, need not err therein. It is a most desirable Blessing, to have our garments washed and made white in the Blood of the LAMB ; to be cleansed from every spot of guilt, and thoroughly purified, both in heart and life, from all filthiness and roots of bitterness ; so that we may " increase and abound in love one towards another, and towards all men ;—and have our hearts established unblameable in holiness before GOD," 1 Thess. iii. 12, 13. This is the glorious Privilege of true Believers, and they have, through Christ, as sure a Right to it, as to the light of the day : Let them, therefore, assert their claim, defend their right, and lay hold upon all the Blessings of the Covenant of Grace. To be weak, is to be miserable. The people of Israel would never have been terrified and destroyed by vile reptiles, if they had not made themselves more vile, by their cowardly fears, and base murmurings : first they suffered themselves to be discouraged because of the difficulties in the way ; then they entertained hard thoughts against GOD. The punishment that followed was just and righteous. These things were written for examples to us, 1 Cor. x. 1. Let us, therefore, be strong in faith, giving glory to GOD.

Anecdotes

Anecdotes of the Rev. JOHN THORPE, of Masborough, near Rotherham, Yorkshire.

THE Town of Rotherham, and its environs, had, for a considerable time, been ranked by serious people, among those parts of Yorkshire, which were least inclined to favour the spread of evangelical Religion; and when Messrs. Whitefield, Wesley, and others, attempted to disseminate divine knowledge in that neighbourhood, their persons and message were treated in general, with the greatest contempt. The propagation of malicious falsehoods was encouraged, with design to counteract the good effects of their ministry. Mr. Thorpe ranged under the standard of their most virulent opposers; and not content with personal insult, added private ridicule to public interruption. Ale-houses became theatres, where the fate of religious opinions was to be determined.

It was at one of these convivial resorts, that Mr. Thorpe and three of his associates, to enliven the company, undertook to mimic the Methodist preachers. The proposition was highly gratifying to all the parties present, and a wager agreed upon, to inspire each individual with a desire of excelling in this impious attempt. That their jovial auditors might adjudge the prize to the most adroit performer, it was concluded that each should open the Bible, and hold forth from the first text that should present itself to his eye. Accordingly three in their turn mounted the table, and entertained their wicked companions, at the expence of every thing sacred. When they had exhausted their little stock of buffoonery, it devolved on Mr. Thorpe to close this very irreverent scene. Much elated, and confident of success, he exclaimed as he ascended the table, "I shall beat you all!"

When the Bible was handed to him, he had not the slightest preconception, what part of the Scripture he should make the subject of his banter. However, by the guidance of Providence, it opened at that remarkable passage, Luke, xiii. 3. "Except ye repent, ye shall all likewise perish." No sooner had he uttered the words, than his mind was affected in a very extraordinary manner. The sharpest pangs of conviction now seized him, and conscience denounced tremendous vengeance upon his soul. In a moment, he had a clear view of his subject, and divided his discourse more like a divine, who had been accustomed to speak on portions of Scripture, than like one who never so much as thought on religious topics, except for the purpose of ridicule! He found no deficiency of matter, nor want of utterance, and he has often declared, "If ever I preached in my life, by the assistance of the Spirit of God, it was at that time." The impression that the subject

subject made upon his own mind, had such an effect upon his manner, that the most ignorant and profane could not but perceive that what he had spoken was with the greatest sincerity.

The unexpected solemnity and pertinency of his address, instead of entertaining the company, first spread a visible depression, and afterwards a sullen gloom, upon every countenance. This sudden change in the complexion of his associates did not a little conduce to increase the convictions of his own bosom. No individual appeared disposed to interrupt him; but, on the contrary, their attention was deeply engaged with the pointedness of his remarks; yea, many of his sentences, made, to his apprehension, his own hair to stand erect!

When he left the table not a syllable was uttered concerning the wager; but a profound silence pervaded the company. Mr. Thorpe immediately withdrew, without taking the least notice of any one present; and returned home, with very painful reflections, and in the deepest distress. Happily for him, this was his last bacchanalian revel: His impressions were manifestly genuine; and from that period, the connexion between him and his former companions was entirely dissolved. Thus, by divine grace, "the prey was taken from the mighty, and the lawful captive delivered!"

Hell mourns sincere, as for an only son!

A captive lost—and Heaven the prize has won!

The people whom he had before so frequently reviled, became now the objects of his delight. He sought their company with avidity; and, soon after, was joined to Mr. Wesley's society. He continued more than two years in a disconsolate and desponding state; but that God who comforteth those that are cast down, was pleased, after he had showed him great and sore troubles, to take off his sackcloth, and gird him with gladness. His habitual seriousness, and uniform morality, soon endeared him to his new connexions, and he was appointed by Mr. Wesley, to preach the faith which he once attempted to destroy. His abilities were generally considered to be above mediocrity; and in his itinerant labours he was both acceptable and successful wherever he went.

When Mr. Thorpe had preached about two years, he was uncommonly harrassed with temptations to atheism. These continued, a few intervals excepted, many months. His distress sometimes upon this account was so great, as to embarrass his mind beyond description. At length, however, he was happily delivered, by the following occurrence. Passing through a wood, with a design to preach in a neighbouring village, while he was swinging his hand, a leaf accidentally stuck between his fingers. He instantly felt a powerful impression

pression on his mind, to examine the texture of the leaf. Holding it between his eye and the sun, and reflecting upon its exquisitely curious and wonderful formation, he was led into an extensive contemplation on the works of creation. Tracing these back to their first cause, he had, in a moment, such a conviction of the existence and ineffable perfections of God, which then appeared in every fibre of grass, that his distress was immediately removed, and he prosecuted his journey, rejoicing in God, and admiring him in every object that presented itself to his view.

When Mr. Thorpe quitted the itinerant line, he settled at Marlborough, being chosen pastor of the Independent Church at that place. He died in 1776. The church consisted at his death of 45 members. His successor gives this testimony concerning him, that "he was a very holy man; much respected during the whole of his life; made a glorious end, and that his memory will long continue dear to the people of his charge."

An uncommon method of cure for an inveterate Head-ach; communicated by Dr. John Bell, of London, to Dr. Duncan, President of the College of Physicians, Edinburgh.

S O M E years ago, a Lieutenant-Colonel, in the service of the Duke of Wirtemberg, was attacked with a violent head-ach, for which he could assign no cause. As the severity of the complaint, deprived him of rest, and prevented him from discharging his duty, he consulted many eminent medical men, from whose prescriptions, he derived little or no advantage. The operation of the trepan was even recommended, and submitted to. Some violent febrile symptoms succeeded, but the wound, at length, healed favourably, though the pain still continued as before. Despairing of relief from medicines, he totally laid them aside, when he accidentally met with a person, who undertook to relieve his complaint. The remedy recommended was of a very simple nature; but its efficacy was pronounced to be infallible, provided the patient would persevere, for a certain time, in the use of it. Willing to do any thing that promised even an alleviation of so distressing a disorder, he undertook to drink six quarts of spring-water daily, for three months. He had, at first no great faith in the remedy; but as custom soon reconciled him to it, he persevered. He was the more induced to this, on finding his complaint mitigated, at the end of a few weeks. Within the time prescribed, it was entirely removed; and

Vol. XVII. June 1794.

R r

after having been upwards of eighteen months in a state, which deprived him of all enjoyment of life, he has now been nearly three years free from any attack of his disorder. No particular regimen was enjoined, except the cautiously avoiding excess, either in eating or drinking;”*

[Med. Com. Ed. 1791. pa. 36.]

* The Colonel drank five hundred quarts of Spring Water in the space of three months, which is a quantity almost incredible. But from the confidence of the Doctor who prescribed this extraordinary medicine, it indicates, that he was well acquainted with its efficacy in similar cases; and as the disorder often baffles all the attempts of the most eminent of the Faculty, the above circumstances merit attention. But certainly this method of cure can not be recommended indiscriminately to all persons labouring under chronic Head-achs. It seems most calculated for those who have been high-livers, and indulged themselves in rich meat and drink, with but little exercise.

MR. BRUCE'S Journey through the Desert of Nubia to Grand Cairo in Egypt.

MR. BRUCE entered the kingdom of Abyssinia by the way of Mafuah, an Island in the Red Sea, in the latter end of the year 1769, in order to discover the Source of the Nile. Having accomplished the object of his perilous undertaking, he left Abyssinia in Jan. 1772, and returned to Egypt through Athara, and the great Desert of Nubia. The difficulties he had to encounter in the Desert, not only bring us acquainted with that horrible country, but also illustrate the providential care of the Almighty over his creatures, in their greatest extremity and danger. Mr. Bruce arrived at Sennaar, the capital of Nubia, April 29: having narrowly escaped from being robbed and murdered by the Shekh, or Governor of Teawa. At Sennaar he was detained till the beginning of Sept. soliciting, in vain, for assistance from the King to enable him to cross the Desert to Egypt. Here he became acquainted with Mahomet Towash, a person of consequence, being one of the black Eunuchs whose services are dedicated to the Temple at Mecca. Mr. Bruce cured Towash of a dangerous intermitting fever, and the Eunuch expressed much gratitude on this occasion, and engaged to take our traveller with him to Egypt. This was looked upon as a most favourable circumstance, but the scheme was defeated by the cruelty of the King of Sennaar, who prevailed with the Eunuch to set out upon his journey unknown to Mr. Bruce, and leave him to perish at Sennaar, or in the Desert. This was a heavy disappointment, but in the end proved, under the direction of Providence, the means of Mr. Bruce's preservation, and the destruction of the treacherous Mahometan. On the 4th of October, Mr. Bruce arrived at Chendi, on the borders of the
great

great Desert. Here he found that Mabomet Towash had taken all the Hybeers, or guides of note, with him, on purpose to disappoint Mr. Bruce, who with great difficulty procured one to accompany him on the journey.*

Oct. 20. Mr. Bruce left Chendi, his company consisted of Idris their guide; Ismael, an old Turkish Janissary; three Greek servants, two Barbarins, and a young man a relation of Idris's. They likewise reluctantly admitted into their company six of the Tucoroy; being afraid they should be reduced to the disagreeable necessity of seeing them die with thirst before their eyes. They filled four girbas † with water, which altogether contained a hogshead and a half. Their food consisted of 27 goat's skins stuffed with a powder of bread made of dora. They pursued their journey in the Desert till the 14th of Nov. when they met with the moving Pillars of Sand, and the Simoom, as mentioned in Vol. XVI. page 30.

“ On the 17th of Nov. (says Mr. Bruce) we left the valley and pool of Chiggre. At 11 o'clock we were again terrified by an army of Sand Pillars, whose march was constantly South, and the favourite field which they occupied was that great circular space which the Nile makes when opposite to Assa Nagga, where it turns west to Korti and Dongola. At one time a number of these pillars faced to the eastward, and seemed to be coming directly upon us; but, though they were little nearer us than two miles, a considerable quantity of sand fell round us. I began now to be somewhat reconciled to this phenomenon, seeing it had hitherto done us no harm. The great magnificence it exhibited in its appearance, seemed, in some measure, to indemnify us for the panic it had occasioned: But it was otherwise with the simoom; we all of us were firmly persuaded that another passage of the purple meteor over us would be attended with our deaths.

At half past four we alighted in a vast plain, bounded on all sides by low sandy hills, which seemed to have been transported hither lately. These hillocks were from 7 to 13 feet high, drawn into perfect cones, with very sharp points and well-proportioned bases. The sand was of an inconceivable

* A HYBEER, is a Guide, whose office is to conduct the Caravans thro' the Desert. They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met with on the route, the distance of wells, the places occupied by the simoom, or burning winds, and the seasons of their blowing in those parts; likewise those occupied by moving sands.

† A GIRBA is an ox's skin squared, and the edges sewed together by a double seam, which does not let out water. An opening is left in the top of the Girba; around this the skin is gathered to the size of a large handful, which when the Girba is full of water, is tied round with whipcord. Two of these Girbas are the load of a camel. They are besmeared on the outside with grease, to prevent the evaporation or oozing of the water.

fineness, having been the sport of hot winds for thousands of years. There could be no doubt that the day before, when it was calm, and we suffered so much by the simoom between El Mout and Chiggre, the wind had been raising pillars of sand in this place, called Um doom; marks of the whirling motion of the pillars were distinctly seen in every heap, so that here again, while we were repining at the simoom, Providence was buffered keeping us out of the way of another scene, where, if, we had advanced a day, we had all of us been involved in inevitable destruction.

On the 18th we passed through a sandy plain, without trees or verdure. About 300 yards (out of our way,) to the left, among some sandy hillocks, where the ground seems to be more elevated than the rest, Idris the Guide told me, that one of the largest caravans which ever came out of Egypt, under the conduct of the Ababde and the Bishareen Arabs, was there covered with sand, to the number of some thousands. At ten o'clock we alighted at a place where are some trees, to feed our camels. The trees which the camels eat, are a kind of dwarf acacia, growing only to the height of bushes; at five o'clock we alighted in the wood, which is a station of the Bishareen in the summer months; but these people were now east of us, three days journey, towards the Red Sea, where the rains had fallen, and there was plenty of pasture. In the evening we alighted in a wood, called Terfowey, full of trees and grass. The trees are the tallest and largest we had seen since leaving the Nile. We had this day enjoyed, as it were, a holiday, free from the terrors of the sand, or dreadful influence of the simoom. This poisonous wind had made several attempts to prevail this day, but was always overpowered by a cool breeze at north.

On the 19th we left the wood, and in the evening arrived at the well. It is about four fathoms deep, but the spring not very abundant. We drained it several times, and were obliged to wait its filling again. These last two days, we had seen more verdure than we had altogether since we left Barbar. The acacia-trees are tall and verdant, but the mountains on each side appear black and barren beyond imagination.

As soon as we alighted at Terfowey, and had chosen a proper place where our camels could feed, we unloaded our baggage near them, and sent the men to clean the well, and wait the filling of the skins. We had lighted a large fire. The nights were excessively cold, though the thermometer was at 53° ; and that cold occasioned me inexpressible pain in my feet, now swelled to a monstrous size, and every where inflamed and excoriated. I had taken upon me the charge of the baggage, and Mahomet, Idris's young man, the care of the camels; but he too was gone to the well, though he expected to return immediately.

OUR

Our camels were always chained by the feet, and the chain secured by a padlock, lest they should wander in the night, or be liable to be stolen and carried off. Musing upon some geographical difficulties which then occurred, and gazing before me, without any particular intention or suspicion, I heard the chain of the camels clink, as if somebody was unloosening them, and then, at the end of the gleam made by the fire, I saw distinctly a man pass swiftly by, stooping as he went along, his face almost to the ground. A little time after this I heard another clink of the chain, as if from a pretty sharp blow, and immediately after a movement among the camels. I then rose, and cried in a threatening tone, in Arabic, "I charge you on your life, whoever you are, either come up to me directly, or keep at a distance till day, but come that way no more; why should you throw your life away?" In a minute after, he repassed in the shade among the trees, pretty much in the manner he had done before. I advanced some steps, as far as the light of the fire shone, on purpose to discover how many they were, and was ready to fire upon the next I saw. "If you are an honest man, cried I aloud, and want any thing, come up to the fire and fear not, I am alone; but if you approach the camels or the baggage again, the world will not be able to save your life, and your blood be upon your own head." Mahomet, Idris's nephew, who heard me, came running up from the well to see what was the matter. We went down together to where the camels were, and, upon examination, found that the links of one of the chains had been broke, but the opening not large enough to let the corresponding whole link through to separate it. A hard blue stone was driven through a link of one of the chains of another camel, and left sticking there, the chain not being entirely broken through; we saw, besides, the print of a man's feet on the sand. There was no need to tell us after this that we were not to sleep that night; we made therefore another fire on the other side of the camels with branches of the acacia tree, which we gathered. I then sent the man back to Idris at the well, desiring him to fill his skins with water before it was light, and transport them to the baggage where I was, and to be all ready armed there by the dawn of day; soon after which, if the Arabs were sufficiently strong, we were very certain they would attack us. This agreed perfectly with Idris's ideas also, so that, contenting themselves with a lesser quantity of water than they first intended to have taken, they lifted the skins upon the camels I sent them, and were at the rendezvous, near the baggage, a little after four in the morning.

The Barbarians, and, in general, all the lower sort of Moors and Turks, adorn their arms and wrists with amulets; these are charms, and are some favourite verse of the Koran wrapt

in paper, neatly covered with Turkey leather. The two Barbarians that were with me had procured for themselves new ones at Sennaar, which were to defend them from the simoom and the sand, and all the dangers of the desert. That they might not soil these in filling the water, they had taken them from their arms, and laid them on the brink of the well before they went down. Upon looking for these after the girbas were filled, they were not to be found. This double attempt was an indication of a number of people being in the neighbourhood, in which case our present situation was one of the most desperate that could be figured. We were in the middle of the most barren, inhospitable desert in the world, and it was with the utmost difficulty that, from day to day, we could carry wherewithal to alluage our thirst. We had with us the only bread it was possible to procure for some hundred miles; lances and swords were not necessary to destroy us, the bursting or tearing of a girba, the lameness or death of a camel, a thorn or sprain in the foot which might disable us from walking, were as certain death to us as a shot from a cannon. There was no staying for one another; to lose time was to die, because, with the utmost exertion our camels could make, we scarce could carry along with us a scanty provision of bread and water sufficient to keep us alive.

That desert, which did not afford inhabitants for the assistance or relief of travellers, had greatly more than sufficient for destroying them. Large tribes of Arabs, two or three thousand, encamped together, were cantoned, as it were, in different places of this desert, where there was water enough to serve their numerous herds of cattle, and these, as their occasion required, traversed in parties all that wide expanse of solitude, from the mountains near the Red Sea east, to the banks of the Nile on the west, according as their several designs or necessities required. These were Jafeleen Arabs, those cruel, barbarous fanatics, that deliberately shed so much blood during the time they were establishing the Mahometan religion. Their prejudices had never been removed by any mixture of strangers, or softened by society, even with their own nation after they were polished; but buried, as it were, in these wild deserts, if they were not grown more savage, they had at least preserved, in their full vigour, those murdering principles which they had brought with them into that country, under the brutal and inhuman butcher Kaled Ibn el Waalid, impiously called *The Sword of God*. If it should be our lot to fall among these people, and it was next to a certainty that we were at that very instant surrounded by them, death was certain, and our only comfort was, that we could die but once, and that to die like men was in our own option. Indeed, without considering the
bloody

bloody character which these wretches naturally bear, there could be no reason for letting us live : we could be of no service to them as slaves ; and to have sent us into Egypt, after having first rifled and destroyed our goods, could not be done by them but at a great expence, to which well-inclined people only could have been induced from charity, and of that last virtue they had not even heard the name. Our only chance then remaining was, that their number might be so small, that, by our great superiority in fire-arms and in courage, we might turn the misfortune upon the aggressors, deprive them of their camels and means of carrying water, and leave them scattered in the desert, to that death which either they or we, without alternative, must suffer.

I explained myself to this purpose, briefly to the people, on which a great cry followed, "God is great ! let them come !" Our arms were perfectly in order, and our old Turk Ismael seemed to move about and direct with the vigour of a young man. As we had no doubt they would be mounted on camels, so we placed ourselves a little within the edge of the trees. The embers of our two fires were on our front ; our tents, baggage, and boxes, on each side of us, between the opening of the trees ; our camels and water behind us, the camels being chained together behind the water, and ropes at their heads, which were tied to trees. A skin of water, and two wooden bowls beside it, was left open for those that should need to drink. We had finished our breakfast before day-break, and I had given all the men directions to fire separately, not together, at the same set of people ; and those who had the blunderbusses to fire where they saw a number of camels and men together, and especially at any camels they saw with girbas upon them, or where there was the greatest confusion.

[*To be continued.*]



Letter from Mr. FLETCHER to Mr. John Wesley.

London, May 26th, 1757.

Rev. Sir,

IF I did not write to you before Mrs. Wesley had asked me, it was not that I wanted a remembrancer within, but rather an encourager without. There is, generally, upon my heart such a sense of my unworthiness, that I sometimes dare hardly open my mouth before a child of God ; and think it an unspeakable honour to stand before one who has recovered something of the image of God or sincerely seeks after it. Is it possible such a sinful worm as I should have the privilege to converse

converse with one, whose soul is sprinkled with the blood of my Lord! The thought amazes, confounds me, and fills my eyes with tears of humble joy. Judge them, at what distance I must see myself from you; if I am so much below the least of your children; and whether a remembrance within suffices to make me presume to write to you, whose shoes I am not worthy to bear.

I rejoice that you find every where an increase of praying souls. I doubt not but the prayer of the righteous hath great power with God; yet I cannot believe, that it should hinder the fulfilling of Christ's gracious promises to his Church. He must, and certainly will come, at the time appointed; for he is not slack, as some men count slackness; and although, he would have all to come to repentance, yet, he has not forgot to be true and just. Only he will come with more mercy, and will increase the light, that shall be at evening tide, according to his promise in Zech. xiv. 7. I should rather think, that the visions are not yet plainly disclosed, and that the day, and year, in which the Lord will begin to make bare his arm openly, are still concealed from us.

I must say of Mr. Walsh, as he said once to me concerning God, "I wish I could attend him every where, as Elisha did Elijah." But since the will of God calls me from him, I must submit, and drink the cup prepared for me. I have not seen him, unless for a few moments, three or four times before divine service. We must meet at the throne of grace, or meet but seldom. O when will the communion of saints be complete! Lord hasten the time, and let me have a place among them, that love thee, and love one another in sincerity.

I set out in two days for the country. O may I be faithful! Harmless like a dove, wise like a serpent, and bold as a lion for the common cause! O Lord do not forsake me! Stand by the weakest of thy servants, and enable thy children to bear with me, and wrestle with thee in my behalf. O bear with me, dear Sir, and give me your blessing every day, and the Lord will return it to you sevenfold: I am, Revr and dear Sir, your unworthy servant, J. F.

FROM MR. FLETCHER TO MRS. GLYNNE.

Madam,

London, April 18, 1758.

AS it is never too late to do what multiplicity of business, rather than forgetfulness, has forced us to defer, I am not ashamed, tho' after some months, to use the liberty you gave me, to enquire after the welfare of your soul; and that so much the more, as I am conscious I have not forgotten you at the throne of grace. O may my petitions have reached heaven, and forced from thence, at least some drops of those
spiritual

spiritual showers of righteousness, peace, and joy in the Holy Ghost, which I implore for you.

Though, I trust, the unction from above teaches you all things *needful to salvation*, and especially the necessity of continuing instant in prayer, and watching thereunto with all perseverance; yet, I think it my duty to endeavour to add wings to your desires after holiness, by enforcing them with mine. O were I but clothed with all the righteousness of Christ, my prayers would avail much; and the lukewarmness of my brethren would not increase my guilt, as being myself an instance of that coldness of love, which puts me upon interceding for them.

Though I speak of lukewarmness, I do not accuse you, Madam, of having given way to it; on the contrary, it is my duty, and the joy of my heart, to hope, that you stir up more and more the gift of God, which is in you; that the evidences of your interest in a bleeding Lord get clearer every day; that the love of Christ constrains you more and more to deny yourself, take up your cross in all things, and follow him patiently, through bad and good report:—in a word, that continually *leaving the things which are behind, you stretch forward*, through sunshine or darkness, *towards the prize of your high calling in Jesus Christ*; I mean a heart emptied of pride, and filled with all the fulness of God. This is the hope, which I delight to entertain of you; and I describe it, not out of flattery, Madam, but with an intent that, if you fall short in any thing, these lines may be an instrument in the hand of God to stir you up again, and make you look on all things as *dung and dross*, in comparison of the excellency of the knowledge of Jesus Christ, with whom we ought to be crucified to the world, and the world to us.

I have often thought of you, in reading the letters of a Lady; (Mrs. Lefevre,) who was a Christian, and an eminent Christian, not to say one of the brightest lights, that God has raised since the late revival of godliness. The reproach of Christ was her *crown of rejoicing*, his cross her *continual support*, his followers her *dearest companions*, his example the pattern of her conversation. She lived a saint, and died an angel. Her letters are a pattern for Christian correspondents, by the simplicity, edification, and love they breathe in every line. O when shall I write as she did! When my heart shall be full of God as her's was.

May the Lord enable you to walk in her steps, and grant me to see you shining among the humble, loving Marys of this age, as she did but a few mouths ago. Her GOD is OUR GOD: the same Spirit, that animated her, is waiting at the door of our hearts, to cleanse them, and fill them with his
VOL. XVII. June 1794. consolations,

consolations, if we will but exclude the world, and let him in. Why should we then give way to despondency, and refuse to cherish that lively hope, which if any one has, he will purify himself, even as God is pure? Take courage then and consider, that the hour of self-denial and painful wrestlings with God will be short, and the time of victorious recompence as long as eternity itself. May the Lord enable you and me, to weigh that consideration in the balance of his sanctuary, and to act agreeably: and may that gracious Being, who invites the young man to honour him in the days of his youth, grant you to see him, whom he has given you, ponder those solemn truths betimes, and find by a happy experience, that none is happier than he, who takes early the Lord's yoke upon himself.

I conclude, by commending you to the Lord, and to the Word of his grace, and recommending myself to your prayers, I am Madam, your obedient servant for Christ's sake, J. F.

From Mr. FLETCHER, to Mr. CHARLES WESLEY.

My dear Sir,

London, Dec. 12, 1758.

IF my silence was owing to forgetfulness, I should blush at not availing myself more frequently of your permission to write; but the idea I entertain, that nothing but your great condescension can make my correspondence supportable, makes me sometimes act in a manner quite contrary to the sentiments of my heart.

Before I left Tern, the Lord gave me a medicine to prepare me to suffer what awaited me here. This humiliation prepared me so well, that I was not surprized to learn, that a person in London had spread abroad many false and scandalous things of me, during my absence; and that the minds of many were prejudiced against me. In one sense I took a pleasure in thinking, that I was going to be rejected by the children of God, and that my Saviour would become more dear, under the idea, that as in heaven, so now on earth, I should have none but him. The first time I appeared in the chapel, many were so offended, that it was with difficulty they could forbear interrupting me in my prayer, to tell me, *Physician heal thyself*. I was on the point of declining to officiate, fearing I should only give fresh offence; indeed, I should have done so, had it not been for my old friend Bernon, who pressed me to stand firm, representing the triumph my silence would give my enemies, &c. His reasons appeared to me so cogent, that, as your brother did not reject my assistance, I read prayers, and engaged to preach sometimes in a morning; which I have accordingly continued to do.

The

The same day I arrived in London, our poor friend Bernon took to his bed. Three days after the fever increased, and appeared to be dangerous. The next day, which was Wednesday, he settled his temporal concerns. Friday evening he was free from fever, and I had some hopes of his life; but on Saturday it appeared, that the fever was the lightest part of his malady, and the physician said, he would die of an inflammation in his bowels; which was the case on Monday, after an illness of eight days. I sat up with him three nights, and saw him as often as I could by day; and, blessed be God, I did not see him for a moment without the *full assurance of faith*. His soul was, in general, divided between the exercise of repentance, and of faith in the blood of the Lamb; however, from time to time, repentance gave place to rejoicing; and when he appeared better, he expressed much fear of returning to life. Nevertheless, one day, when I was not with him, he had a conflict with the Enemy of his faith, which continued an hour or two, when he came off conqueror. The violence of the fever sometimes threw him into delirium, and that was the case some hours before his dissolution. The last words he uttered, before the strength of his disease deprived him of speech, were, "O what love! What love!" I have in my heart a clear testimony that he died *the death of the just*. Thus to recompense me for the injury Satan has done me by a false friend, the Lord has taken to himself a true one, whom he will restore to me again in the last great day: Such a loss is a real gain. Adieu. J. F.

The danger of delaying to CLOSE with CHRIST:

OUR Life is a vapour that appeareth for a little time, and then vanisheth away, ready every moment to expire; and yet how negligent and careless we are about our eternal welfare! How long must Christ stand knocking at the door of our hearts, before we will condescend to admit him in? And how great is the indignity we put upon him, by these wretched delays? Tho' now is the accepted time; tho' the Holy Spirit may never invite us any more; tho' we are not sure of another day of Grace, yet how many hazard their Eternity, rather than they will, this day, hear the voice of Christ and live! Tho' they may have his righteousness and redemption, his spirit and his image, his heaven and his glory, by coming to him in faith, yet what trifling excuses are men's hearts filled with? Tho' they are actually condemned by the Law for capital offences, for High Treason against the Majesty of Heaven, and free pardon is offered by Jesus Christ, if they

will but accept of him; yet he is so little esteemed by many who are called Christians, that they will hazard their souls, rather than they will yet be so much beholden to Christ! This desperate enmity against Christ, and his offers, is the condemning sin; "This is the condemnation, that Light is come into the world, and men love darkness rather than Light." All other sins are nothing to this. What,—when God hath limited thee to a day, wilt thou, darest thou, carelessly mispend that one day, when thou art not sure of another? How darest thou, after having transgressed against God, and provoked him to wrath ten thousand times, yet add to all these iniquities thy trifling delays of coming unto Christ, that thou mayest obtain pardon? Thou art lying under the wrath of a justly incensed God, and wilt thou say to Christ, as Felix did to Paul, "Go thy way for this time, when I have a convenient season, I will send for thee." When, wretch, is that convenient season? When thou hast served the Devil some weeks, months, or years, longer? When thou hast spent all the flower of thy time and strength in the service of Hell? Must then Christ have the dregs of thy time? Must he have nothing but Satan's leavings? Doubtless for these delays the divine wrath is ready to be poured out upon this nation to the uttermost. "The Lord shall be revealed from Heaven, in flaming fire, taking vengeance on them that obey not the Gospel." By neglecting to hearken to the invitations of Christ, thou, in effect, tellest him to his face, that he is not altogether lovely, that He is not the fairest among ten thousand; that there is in the service of sin and Satan, something which is more desirable than Christ! Thou knowest not how soon his Spirit may cease striving with thee, nor how long thou shalt have a capacity of obeying the heavenly call. The Jews have a rule, that if any man vows any service to God before he dies, he must do it presently, because he may die presently. Death and Hell are described coming on horseback in full speed: Ask thyself, therefore, Jeremiah's question, "Can I out-run these horsemen?" What strange perverseness is in men's hearts, that they stay and linger, like Lot in Sodom, as if they were determined to perish in the flames! One hath a yoke of oxen to take care of, another hath a wife to please, all of them pretend to some urgent business, which detains them for the present from Christ. There are several sorts of these trifling sinners:

1. Some are so bewitched by their lusts, that they fear, if they come under Christ's yoke, they must be deprived of them. Sin hath so rooted itself in their affections, that they are loth to take a final farewell of it, and to mortify their earthly members. Sin is dearer to them than their right eye; and they

they strive hard to stifle their convictions ; they gladly admit of any amusement or diversion, to wear out the divine impressions that are made upon their consciences : They labour to quench the Spirit of God, and will not use the means, whereby they might be fully converted to Christ. They pretend they are desirous of salvation, only they doubt whether Christ is willing to receive them ; but the real truth is, they are unwilling to leave their darling lusts, and loth to exercise themselves in prayer and watching, and to do what God requires and expects from them, in order to conversion. Is not this highly provoking to the Almighty ? Has not God sent his only SON unto you, the best jewel that ever lay in his bosom, and will you neglect and undervalue him, and that in the very face of all the saints and angels of Heaven, who are witnesses of your base ingratitude ? If you prefer groveling appetites, and swinish lusts to Christ, it is a plain argument that you shut your eyes, and will not see the exceeding sinfulness of sin, neither will you credit God in his discoveries of the Glory of his SON. You slight the greatest, richest Gift, that ever God conferred upon men or angels. You make void all the divine counsels, and frustrate the contrivances of infinite Wisdom, to save you from the Wrath to come. Surely (saith God) " they will reverence my Son ;" whereas, by your criminal delays, you tell God and men, that you do not believe there is any advantage to be had from Christ ; but on the contrary, that it will be to your loss, to receive the LORD of Glory !

2. Others, in imitation of the first apostate Man, believe the Devil, before God ! they credit the suggestions of the Arch-deceiver, and discredit the discoveries and declarations of immutable Truth. O what a black-grain'd sin is this. The Lord saith, " Let the wicked forsake his way, and his thoughts, and I will abundantly pardon ;" but the grand liar, says, You have sinned more than others, you have provoked God exceedingly, your day of Grace is past, and therefore never hope for saving benefits by Christ's Death. The Almighty testifies and declares, " Cease to do evil, learn to do well ; come now, and let us reason together ; though your sins be as scarlet, they shall be as white as snow." " As I live, saith the Lord, I desire not the death of a sinner." " Every sin against the Son of Man shall be forgiven," to the truly penitent. Whosoever believeth shall not perish." But you believe the Enemy more than the Friend. If Satan only whispers to your heart, God never intended you any good ; you are a vessel of dishonour, predestinated unto wrath ; Christ never tasted death for you ; how eagerly you catch at falsehood, and greedily swallow the lies of the Devil to your own destruction. O what a provocation is this ? What deadly malice

malice you are inflamed with against you own soul? For while you reject the great and precious Promises of God, you are trampling underfoot the Blood of the everlasting Covenant!

3. Others, thro' the Pride of their Hearts, will not come (as yet) unto Christ. They have no mind to submit to the Righteousness of Faith. He is a proud man, to all intents and purposes, who when he is condemned, will not stoop so low, as to accept of a pardon. Men, indeed, may be willing to be justified, but they would have their duties to purchase that favour of God; they scorn to be beholden to Christ. Thousands will die, and perish for ever, rather than they will receive forgiveness upon the sole account of Christ's Merits. O the cursed pride of the heart! When will men cease to be wiser than God? When will they be content with His method of Salvation? How dare they prescribe to the infinitely wise and holy One! Art thou so high and lordly, that thou wilt be lost eternally, rather than take refuge in Him, who is the only atoning sacrifice for the sins of the world?

4. Others, thro' Ignorance stay from Christ, in hope of working that within themselves, which cannot be wrought without his assistance. Could they see all their corruptions subdued and destroyed, were their hearts more prepared for the reception and constant residence of so great a Friend, then they would close in with the promises. Whereas they should come to Christ, as soon as they apprehend their poverty, blindness, and nakedness. But alas! a discovery of their wants, which is itself a great mercy, they pervert, through hearkening to the wiles of the enemy, to their own undoing. They would have the fruit first, and then the tree; they are seeking for sanctification, before justification; for purity of heart, before pardon of sins; which is entirely reversing the order of the divine Method of Salvation: The Holy Spirit convinces them of their guilt and helplessness, on purpose that they may flee to Christ, their City of Refuge; but instead of co-operating with the design of the heavenly teacher, they unhappily listen to their enemy, and are driven upon the dark mountains of unbelief and evil-reasoning. Whereas they should come to Christ in faith, and wait upon him in the use of the means, for the broken heart, the pure heart, and all other spiritual mercies which they feel the want of. "O faithless generation, how long shall I be with you; how long shall I suffer you?" Christ is put to the utmost of his patience, to bear with our unbelief.

5. Others, through a kind of seeming modesty and tenderness, delay coming to Christ. They are afraid of abusing the Holiness and Justice of God, if they were to hope for Redemption through the Blood of Christ. The language of such

such a person is, "What ;—Mercy for me? For me, a proud wretch, an unclean wretch, an enemy to God, a vile apostate, an impious rebel; I deserve nothing but Hell; I have affronted the Majesty of the great God, and will he bestow Christ upon me! That holy Being who turned the angels into Hell for one transgression; will he have mercy upon me, who have committed more sins in number than the sands on the sea-shore?" In this manner, too many awakened souls continue mourning and sinning; they suffer Satan to blind their eyes so artfully, that they perceive it not. It is the sin of unbelief that they are committing every day, and every hour, and yet they will not own it. And when the Enemy has tormented them perhaps, a long time in this manner, then he turns accuser; he insinuates, "You have refused Christ so long, that it is now too late. To all your former transgressions you have added this, the putting off Christ and salvation, when freely tendered to you." And even when the blessed Spirit draws them with encouraging promises, still they are fearful. The very fear of being deceived, proves to them a most dreadful deception. They will not believe that Christ is really disposed to save them. By these unjust jealousies and hard thoughts of Christ, you provoke him not a little. You are ready to cry out, "This is too good news to be true." What is this, but to say in effect, The Gospel is false; it is not a true and faithful Word to be received with all acceptance, "That Jesus Christ came into the world to save the chief of sinners!" This is that great sin which caused our blessed Redeemer to shed many sorrowful tears. You seldom find him weeping over Sodom and Gomorrah, or the idolators of the world; but when Jerusalem refuses Christ, this makes him weep rivers of tears! "O Jerusalem, Jerusalem! if thou hadst known, even thou, at least in this thy day, the things that belong to thy peace!" It troubles Christ to see what labour you take, to make God a Liar; This sin of Unbelief is most unkind and cruel! You pretend you *cannot* come to Christ in faith; but the real truth is, you *will* not;—you do not strive; you do not agonize to enter in at the strait gate of Faith. For the sake of him who bled to death for you, wipe away this reproach; venture your souls upon his word;—let all your powers unite in this one work of faith;—by one noble effort, tear open the door of your heart, and admit Jesus Christ, as your Wisdom, Righteousness, Sanctification, and Redemption. And when you have received the Lord in all his Offices; when he is your Prophet, Priest, and King; continue to abide in him; walk in the Light, as he is in the Light; keep company with your heavenly Guide, and then you shall not walk in Darkness, but enjoy perpetually the Light of Life. John viii. 12.

Letter

Letter from Mr. E. C. to Mr. B. Rhodes.

Dear Sir,

Feb. 5, 1792.

A Day or two after you left my house, I was encouraged once more to set out again in the pursuit of holiness. My soul pressed hard to attain it. The inward flame was re-kindled, which I have found in seeking it for some years; except for a few months last part, in which I was ready to faint, and began to doubt of ever being cleansed from all sin. But a few words which you spoke concerning holiness revived me again; and gave me encouragement to believe that the Lord would hear my cry, and give me the desire of my heart. On the first of this month, in the evening, I shut myself up in my chamber; my soul was full of strong desire and vehement pantings after the whole Image of God. All within me sunk at the feet of Jesus. I felt nothing, but what bowed to him. I had only one desire, one prayer, "*Lord make me holy.*" My heart was fixed upon it; and upon *him* who alone could give it:—Not upon ease, peace, joy, happiness: no; nor upon heaven! But that I might love God with all the powers of my soul. At the same time I was stripped of all merit: and O! what a divine consolation I felt in this unfeigned poverty, having nothing to bring; and that if even I should be cleansed from all sin, and made holy, it would be entirely for the sake of HIM, after whom my soul panted. The patience, resignation, and self-abasement I felt at the same time, cannot be described.

While I was thus wrestling in mighty prayer, the Lord answered for himself. The room seemed filled with his glory, and my heart overflowed with his love. Never did I feel the like before. At the same time, it seemed, as if the Lord spoke to me and said, "From all thy Idols will I cleanse thee: a new heart, will I give thee; and thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength." His cheering presence, and the light of his countenance have shone bright upon me ever since; nor has one cloud interposed. It now appears natural to me to watch in all things, that no idle, or unnecessary word may proceed out of my mouth. Yet I fear to affirm that the Lord hath given me a "Clean heart," lest I should lose what I now enjoy; altho' I have felt no evil arise since that time; but such a perpetual sense of the love of God as cannot be expressed; and I am so carried out with desire for the welfare and salvation of others, that the flame is almost, at times, too powerful for nature.

A few days ago, while I was in my closet, I had such views of Jesus, and was so filled with his love, that my powers seemed

seemed too scanty to contain it; and yet sweetly longing to love him more! I saw *his* worthiness so infinitely great, that it appeared to me, if my heart was as large as the whole world, and all its expanded powers filled with love to him, that it all seemed as no more than a drop to the ocean, or even as nothing, compared to the debt of love I owed to my Lord. I often groan under the burden I feel for the unconverted. My desires, my prayers on their behalf, can only be known to God. And what I feel daily for the cause of God, and his people, will not be made known on this side the world of Spirits.

I daily long to be dissolved, and to be with Christ, that I may behold his glory. Yet my soul calmly waits in pleasing hope, and perfect resignation; the continual language of my heart is "Thy will be done." I am much drawn out in prayer for the Preachers, that they may be of one heart and one mind;—Still devoted to God and his cause, until the whole world be filled with his glory! And I trust that you, dear Sir, will continue a faithful follower of the Lord. Your word has often been truly profitable to me: and I am doubly bound to pray that the Lord may daily multiply blessings on you. Your reproof and instructions, will ever be esteemed as a peculiar favour by your affectionate Servant,

E. C.

I hope the preceding Letter will be acceptable to all who are sincerely seeking full conformity to the Mind of Christ. Some months ago, I received another letter from my pious Friend, wherein he acquaints me, that after various temptations and trials, he experienced a greater establishment in that perfect love which casteth out fear.

Plymouth Dock, Nov. 16, 1793.

B. RHODE

~~~~~

### LETTER from Mrs. M. H. to Miss D.

My dear Friend,

**T**HIS evening I received your affectionate letter, and feel my mind more disposed to sympathize with you, than to offer my advice; as too many of your complaints may justly be taken up by me. But I beg leave to transcribe the following paragraph from a Letter which I received last week from a kind correspondent: It proved a word in season to my own soul, and I hope through the divine blessing, it will be useful to you, especially if you will resolutely follow the wholesome and profitable advice it contains:—"I find (she says) the more

VOL. XVII. June 1794.

I make

T t

I make Jesus my Counsellor, and the quicker my soul comes forward. And I advise you, my dear friend, to turn to him continually, as to your *Strong Hold*. I can give you no better direction for attaining constant recollection than this;—Get the tree made good, and then the fruit will be good also. Let your first pursuit be inward Holiness; that change from all sin, to all love; and then you will find it easy to think always of him, whom you love with your whole heart. It is certain you want more than you now find, and that your evil heart works you much pain. Well then, come to Jesus just as you are: Forget him the least you possibly can; and take him alone as your bosom friend and continual guide. I believe one great hindrance to your soul's prosperity is, that you live too outward. There is in you much of my own natural disposition, which was always searching after fresh help, and turning to every creature that came in my way. And altho' I did this from a good design, yet the fruit did not answer my expectation; for my mind was distracted and tossed to and fro. However, the Lord in great mercy, shewed me the reason why I did not excel, viz. because I was unstable; continually seeking to be informed, but neglecting to do what I already knew to be his Will. But when I came first, and chiefly to GOD, and gave to him with my whole heart, then I enjoyed a Peace which passeth all understanding. For you will learn more, in one half hour's calm attention on the teachings of GOD'S Spirit, and in denying every thought and word which would grieve that blessed Spirit, than you will by conversation and reasoning in five years."—

The reproof was a just one to me; and the advice seasonable. O my friend, how much do we lose by our negligence. The diligent hand maketh rich, in spiritual concerns, as well as in temporal; and were we always asking, we should be always receiving. Let us up and be doing, and the Lord will be with us. Let us besiege the Throne of Grace with the importunity of beggars that feel their want of an alms, and the Lord will avenge us of our adversaries, and that speedily. I require a spur continually to quicken my pace, and frequently stand in need of an alarm being sounded in my ears, lest I should tarry in the plain, instead of escaping for my life to the City of Refuge. O may I be stript from every hope and every plea, but Jesus, the Friend of Sinners. May I lay aside every weight and the sin which most easily belets me; and so run, that I may obtain the prize, and enter into that rest which remains for the people of God on this side the grave. What I wish for myself, I humbly intreat the Lord to give unto my friend, that she may find Jesus so living and reigning in her heart by faith, as to be able to look upon all sublunary enjoyments

joyments as dung and dross, in comparison of the favour and image of God.

When we have told our melancholy complaints to all we converse with, the matter is still undecided; indeed, it is an affair that can only be transacted between God and our own souls. Let us therefore make the first step, what too frequently we make the last, turn unto God, who waits to be gracious, and bids us take of the Water of Life freely: It is by his light that we see our inbred enemies; and it must be through his almighty power operating on our hearts, that they can be destroyed. He has promised to cleanse us from all our filthiness. Let us firmly believe, humbly pray, and resolutely watch, and we shall soon be witnesses of his great Salvation. I remain your's in the best of bonds,

M. H.

~~~~~

LETTER from Mrs. H. to Mrs. S.

My dear Friend,

A Variety of business has prevented my acknowledging the receipt of your letter by Mr. H. I find it very difficult, in such a situation, to have the hands full of employment, and the heart fixed upon GOD all the day long. Surely this is not the case with all the LORD's people; many, I believe, who are as much exercised in the world as I am, and yet they pass through it with calm serenity of mind, and uninterrupted union with GOD. To be careful, without anxious care, is an important lesson, which I want to learn perfectly. I greatly long for that happy day, when all the powers of my soul, from real experience and enjoyment, cry out—

Lo! I come with joy to do
 The Master's blessed Will,
 Him in outward works pursue,
 And serve his pleasure still;
 Faithful to my LORD's command,
 I still would chuse the better Part;
 Serve with careful Martha's hands,
 And humble Mary's heart.

I congratulate you on leaving off business. Who would sit at the receipt of custom, that could do otherwise? What advantages may you now gain by trading with Heaven! How many hours in the day for secret prayer, and devout contemplations on the Love of Christ, and joyful breathings after that fulness of Grace, which the faithful receive here upon earth, and the sweet and delightful assurance of the fulness of Glory? How much time will you now have to employ in this profitable commerce? May we use the ability which GOD has given

us, redeeming the time that is past, and improving the present to his Glory, trusting in his all-sufficient Grace for the future.

When we consider how long we lived in sin, at an immense distance from GOD, the slaves of Satan and the world, and the sport of a thousand temptations and foolish desires, we cannot help being astonished at the wonderful love of Christ, in awakening our consciences, plucking us as brands from the fire, and saving us from inevitable ruin. What an inestimable privilege, to know Jesus to be our hiding-place from the scorching wind, and a covert from the horrible tempest; in whose arms of mercy we may dwell safely! O thou bright Sun of Righteousness, who veiled thy divinity in a tabernacle of human flesh, and was content to become a despised man for our sakes, how shall we worthily adore and magnify thy boundless love! O shed abroad thy sweet influences upon our hearts. Raise and purify our souls, and teach us continually to go out of ourselves, and trust in Thee, our Righteousness, and our Strength. Help us to put on thy spotless nature, to be clothed with the graces of thy blessed Spirit as a complete covering; and implant in us thy meek and lowly mind, that we may walk worthy of thee in all well-pleasing, and that we may never be a reproach to thy holy Gospel.

O may we never more offend
 The SAVIOUR'S glorious eyes;
 But walk with our indwelling Friend,
 Unspotted to the Skies:
 Obtain the Inheritance prepar'd
 For all the Sons of Grace;
 And find our full immense Reward,
 In our REDEEMER'S Face.

My dear Friend, let us constantly pray for an increase of faith, humility, and love; but let us beware of mistaking unbelief for humility, or lukewarmness for solidity. Let us ever seek after the power of godliness in our own souls, even that Grace which transforms us into the likeness of our living Head; without this, every other attainment will be unprofitable. We must be led by his blessed Spirit into all Truth; our Will brought into a coincidence with his Will; so that we may obey without reluctance, and suffer without murmuring. The continual cry of our hearts should be, "LORD, what wouldst thou have us to do." The Almighty cannot look upon sin with any allowance, and yet he is pleased, of his abundant mercy, to pardon the short-comings of those who serve him with perfect sincerity of heart. I remain your sincere friend and servant,

M. H.
 POETRY,

The SOUL'S Farewell to Earth, and Approaches to
HEAVEN.

FAREWELL thou restless world whose unsound joy,
False hopes, and vain pursuits, man's life destroy;
Poison in golden cups thou gav'st to me,
But I no longer have to do with thee.

My soul, uplifted on celestial wing,
Hears Heaven's high vaults with Hallelujahs ring,
To worlds of blessedness I bend my flight,
And tread th' immortal regions of delight:
'Spight of the cumbrous clay my thoughts arise,
And wing'd with rapture, gain the ample skies;
Thence, on this earth's inferior surface scan
The specious pleasures of deluded Man,
The glittering gems of time and sense disdain,
And all the tribe of mortal cares as vain.

Look down, my soul upon thy prison scene,
That globe of wretchedness, where thou hast been
A pilgrim, toiling o'er the rugged way,
While sin and sorrow mark'd the tedious day;
Where the proud worldling bears despotic power,
And Satan's empire his gay sons adore;
Where dark-ey'd Superstition madly reigns,
And grov'ling Ignorance the soul enchains.

How blest am I, whom Contemplation bears
Above this veil of complicated cares.
Ascend, my soul, uncheck'd thy ready wings,
Stoop not to mingle with created things;
The smiling or the frowning world survey
With calm indifference—scene of children's play;
Where all is tinsel, and a transient show,
And nothing lasts but vanity and woe.

Still onward haste, my soul, till towering high
Above this sphere of dull mortality,
Earth's baneful pleasures at the best may seem
"The baseless fabric" of some idle dream.

[Mrs. COWPER,

THE GARDENER.

AH! how dismay'd the gardener sees
The lovely blossoms on his trees
By noxious worms annoy'd;
His fruits maturing to the sight,
Despoil'd by some untimely blight,
And all his hopes destroy'd!

But

But when the favour'd plants appear
In all the beauty of the year,

He eyes the promis'd good :
What transports in his bosom glow,
To see the branches bending low,
Beneath their prosp'ring load !

Thus may my heavenly Gardener see
My faith still flourish like a tree

Beneath his skilful care ;
Secure my boughs from cold and blight,
And view, well pleas'd, and with delight,
Himself the fruit they bear.

Hast Thou the gracious work begun ?
Then shine thou all-prolific Sun,

And cheer my drooping powers :
Ah ! save from the rude blast of Sin,
From every lurking foe within,
Which light and life devours,

If thus my garden Thou attend,
My branches too with fruits shall bend,

And yield a goodly store ;
No drought shall fear, shall never pine,
Engrafted on the real Vine,
And fenc'd by sovereign power.

[IBID.]

THE TRANSFIGURATION.

CELESTIAL, Dove ! the Muse heaven-born inspire
Thro' all her pow'rs, while with extended wing
She seeks the mystic hill, and wond'ring views
Her Lord transfigur'd. He on earth below
Obscurely liv'd, eclips'd in human form,
And hid the Deity : with ills conversant,
The rage of fate in ev'ry threat'ning shape
Awful he combated, and victor still,
To hell and earth, his restless foes, oppos'd
Meekness, and patient Innocence, and Pray'r,
That best defence ! that golden chain, whose pow'r
Magnetic links the distant heav'n and earth
With occult charm ! as the remotest parts
Of Nature, each to other gravitate
In bonds of strictest love. The fervent pray'r
Resistless climbs heaven's awful height, and stands
Before th' Eternal Throne, with silent tears
And Soul-breath'd sighs attend'd : Mercy smiles,

While

While the victorious Suppliant sweetly o'ercomes
 God Inaccessible to other violence.
 And thus the' Ætherial Lamb, Redeemer meek,
 Convers'd with the Great Father, where he sits
 Enthron'd in glory. He the Son beheld
 High on a mountain, from the world sequester'd,
 In holy rapture wing to heaven his soul.
 His pray'r is heard.—And, lo! Celestial light,
 Sun-bright meridian glory, beamful breaks
 Forth from his sacred looks. All heaven unveil'd
 Is open'd in his face, and Godhead blazes
 Effulgent round : while ting'd with orient light
 His garments shine, pure as the new-fall'n snow
 That clothes the Alpine ridge or Appennine.
 Soft gales of fragrance breath'd around the place
 Ambrosial, and, to grace the wond'rous change,
 Moses and Elias, the realms of light
 Forsaking, dart precipitant from high,
 Invested with pure æther, all refin'd
 Their liquid texture, or compacted light
 Empyrean cov'ring ! Thus from heaven equipt,
 All pure as innocence, celestial bloom
 Smil'd glowing in their looks, and every limb
 Adorn with heav'nly beauty, dazzling shot
 Fair glories, only to their Lord inferior.
 Their garments, splendid as the solar ray
 Of noontide shines, blaz'd bright with orient gold,
 Such as impurples heaven, when rising Morn
 Walks o'er the skies with all her rosy train
 Of smiles and blushes. Humbly the blest pair,
 In deep prostration, stretch'd before their Lord,
 Recount his sufferings, and adore his passion.
 How unappal'd this meek and patient Lamb
 Encounters all the rage of earth and hell !
 His armour, innocence and white-ey'd faith.

How, bleeding with rich life, his sacred wounds
 Run purple, and expand their ruddy mouths
 Dropping with cordial balm to heal a world !
 How the triumphant Victim yields his breath
 Cheerful amidst the sharpest pangs of torture !
 While trembling Nature own'd her dying Lord,
 And shook th' eternal centre : the pale sun,
 As conscious of the guilt, obscur'd his head,
 And left the world in universal mourning.
 How, in the grave's encircling gloom he's laid
 Environ'd with cold night : th' insatiate grave,
 Unable to detain his heavenly guest,

Reluctant

Reluctant opens his ponderous jaws, and yields
 The sacred pledge of peace to man restor'd.
 His fetters broke, fresh as the face of Morn
 That now had thrice renew'd her smiling tour
 Thro' heaven, he spurns the banded powers of hell,
 And rising, Phoenix-like, shakes off the gloom
 Contracted from the grave. Now in his throne
 Seated, on the right hand of glory shines
 With Godhead blazing awful Deity.
 Amazing colloquy! where heaven and earth
 Sweetly united, hold the conference
 Sublime! a world restor'd and man redeem'd:
 But while the wond'rous interview prolong'd
 Detains the gazing sun, from heaven appears
 An orient cloud that seems another sun
 Resplendent through the skies, from whence was heard,
 As thunder terrible, the Father's voice,
 Awful proclaiming from the fulgent shade,
 LO! MY BELOVED SON, IN WHOM I AM WELL PLEAS'D;

~~~~~

### THE LAWYER'S PRAYER.

**O**RDAIN'D to tread the thorny ground,  
 Where few, I fear, are faithful found,  
 Mine be the conscience void of blame,  
 The upright heart, the spotless name,  
 The tribute of the widow's pray'r,  
 The righted orphan's grateful tear,  
 To Virtue, and her friends, a friend,  
 Still may my voice the weak defend!  
 Ne'er may my prostituted tongue  
 Protect th' oppressor in his wrong,  
 Nor wrest the spirit of the laws;  
 To sanctify a villain's cause!  
 Let others, with unsparing hand,  
 Scatter their poison through the land;  
 In flame dissension, kindle strife,  
 And strew with ills the path of life:  
 On such her gifts let fortune show'r,  
 Add wealth to wealth, and pow'r to pow'r.  
 On me may fav'ring heaven bestow  
 That peace which good men only know;  
 The joy of joys, by few possess'd,  
 Th' eternal sunshine of the breast.  
 Pow'r, fame, and riches, I resign,  
 The praise of honesty be mine,  
 That friends may weep the worthy sigh,  
 And poor men bless me, when I die!

was her

ALL PAU

ER.

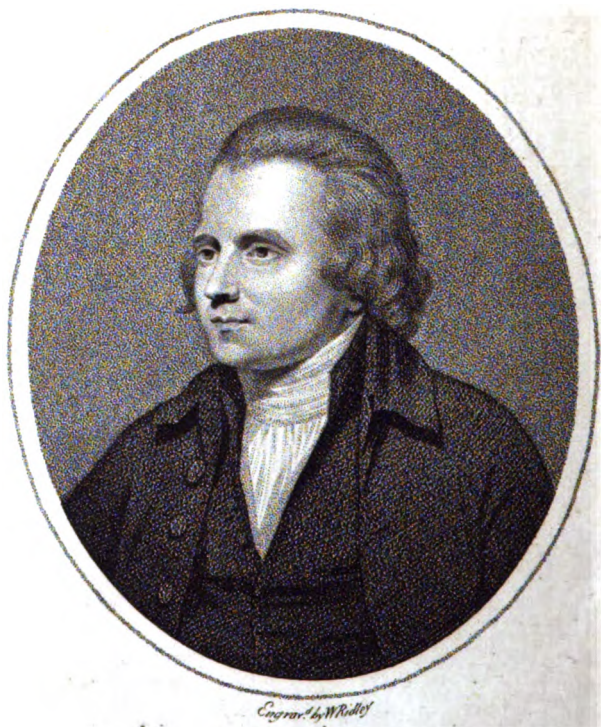
ound,  
ound,

d,

pow.  
ow  
ow;

v. 1  
ic.

ARMINIAN MAGAZINE.



**MR. CHARLES ATMORE.**

**Aged 33.**

*Preacher of the Gospel*

## Arminian Magazine,

For J U L Y 1794.



The JOURNAL of Mr. FREEBURN GARRETSON, in  
NORTH AMERICA, in the years 1779, and 1780.

[Continued from page 287.]

**I** Preached at a new place, where the congregation consisted chiefly of young persons. We were favoured with an extraordinary manifestation of the power of God. When the sermon was concluded, the young people hung around each other, crying for mercy. I have no doubt but many of them will praise the Lord to all Eternity for the Mercy discovered unto them that day.

The case of a young woman, who was brought up among the Quakers, is remarkable: She was awakened when very young, by the operations of the Holy Spirit upon her mind, without any external helps, and experienced the pardoning Love of God. For a season she continued happy; but having none to strengthen her, and many to draw her away, by slow degrees she lost the spirit of watchfulness and prayer. At length she fell from God, and became as trifling as ever. She did not continue long in a backsliding state, before the rod of affliction overtook her, and entirely deprived her of the use of speech; she continued dumb about two years; and at the same time was exercised with horrible temptations from the wicked one; who even persuaded her that it was sinful to do any kind of work, or even to dress herself; and if they gave her a book to read, she would not turn over a leaf. In the midst of this distress it was impressed upon her mind, that there were a people in such a place, who served the Lord; and that if she would go amongst them, they would be a blessing to her soul, and she would be restored to her speech. She had never heard of a Methodist, and the place was 20 miles off. Notwithstanding she was unacquainted with the road, she endeavoured to find that place and people: But the family missing her, pursued and brought her back again. However she persisted in her intention; and the second attempt was

VOL. XVII. July 1794.

more

U u

more successful. The society received her with great affection, they presently understood her case, and appointed a prayer-meeting in her behalf. The Lord graciously inclined his ear to the cries of his people, and set the young woman at liberty. At the same time that he visited her soul with his peace and love, he also loosened her tongue, and enabled her to speak forth the praises of her great Deliverer. Shortly after, I came into the same neighbourhood, and sent word to the young woman's mother, that I intended to preach at her house on such a day. At the time appointed, I took the young woman home, accompanied by many friends. We were received with the greatest cordiality, and many of the neighbours and friends who attended the meeting, were greatly affected at the visible change which they perceived in the young woman. I was assisted much in speaking to them, and the word took place in their hearts, particularly the young woman's mother, who was unspeakably happy on receiving her daughter again, perfectly restored to health, and peace of mind.

After preaching in various places in Pennsylvania and the Jerseys, I returned in the Autumn to the Peninsula, where I continued all the winter; and many souls were gathered into the fold of Christ. The people of Dorset county were great enemies to the life and power of religion; but it pleased the Lord to raise up a young woman to be the happy instrument of a revival. She was niece to Judge E. of Dorset; and her sister was married to the honourable Mr. B. Being upon a visit, at a distance from home, she became acquainted with the Methodists, and was convinced and converted. When she returned to her uncle's in Dorset, they thought she was beside herself. However the Lord blessed her conversation to several persons; particularly three of her sisters, and Mr. B. were soon awakened, and embraced the Truth; and likewise two young lawyers who were under his tuition. One of the sisters went to visit H. A. Esq; a man of fashion, but unacquainted with internal religion. Mr. A. being afraid that the conversation of his guest would drive his wife out of her senses, undertook to shew Miss M. that the Methodists were not in the right way; and for this purpose he took up an old book written by one of the Puritan divines; but he had not read many minutes before convictions reached his heart, and tears of contrition flowed from his eyes. He now determined to go among the Methodists with his book, and compare it with the doctrine which they taught; and finding them to agree in substance, he sincerely embraced the Gospel of Christ, and found that Peace which passeth all understanding. I met with him, for the first time, at Mr. W's. and he earnestly importuned me to come into the country where he resided, and preach the Gospel in those parts.

Feb.

Feb. 10, 1780. I arose early in the morning, and addressed the Throne of Grace. The Lord greatly refreshed my soul, and I felt a willingness to suffer whatever he was pleased to permit to come upon me. I opened my mind to Mr. Asbury, and he encouraged me to accept of Mr. A—'s invitation, After he had commended me to the Lord, I set out upon my journey, with a strong hope that good would be done. Next day I was under great exercise of mind, I wept bitterly, and several times stopped my horse, intending to return back, but was still urged on my way. In the afternoon I got to Mr. A's, the instant I entered his house all my distress was removed, I rejoiced in God my Saviour, being conscious that I was in the place where Providence appointed me to be. In the evening the family assembled together for prayer, and the Lord was present amongst us.

Sun. 13. About one hundred persons assembled to hear the Word, and divine power touched their hearts; some who had been enemies, were convinced, and acknowledged the Truth. Next day I preached in another part of the county, at Colonel V's, a gentleman of excellent sense; he afterwards embraced the Truth, and became a great friend to the sincere followers of Christ. The fields are white for harvest, but the wicked rage, and invent lies and mischief. The County-court was at that time sitting, and some of the members of it were determined to drive me out of the country. For a cloak for their intentions they accused me with Toryism, and encouraged a very bad man to lay snares for my life. Receiving information of these proceedings, I judged it expedient to withdraw for a season to my friend Mr. A's; here I tarried only two days, and then went into another part of the country, where the word was attended with power, and many enquired the way to Zion.

I had a very remarkable vision about this time, in which was revealed to me the sufferings which I was to be exercised with, and that the Lord would stand by me. Hundreds flocked to hear the word, and received it gladly; and on the other hand, many were contriving methods to banish me from the place.

Feb. 25. My mind was under a solemn weighty exercise, and in expectation of being engaged shortly in some uncommon trials. I preached to a weeping congregation with much liberty. Mr. A. accompanied me to the place, and after preaching we were preparing to return to his house, but a party of men surrounded us, and took me prisoner. They beat my horse, cursed and swore bitterly, but did not strike me. They then took me before a Magistrate, who judged and condemned me for preaching the Gospel. The Magistrate im-



mediately wrote a mittimus, and ordered me to jail. I expostulated with the Justice upon the impropriety of his conduct, intreating him to think seriously upon what he had done, and assuring him that I was not ashamed of the Gospel of Christ, but considered it an honour to suffer imprisonment for his sake. My horse was then brought, and twelve men were appointed to escort me to the prison; a man on each side holding my horse's bridle. We now proceeded on our journey, in a very dark night, but before we had got a mile from the Magistrate's house, there was an extraordinary flash of lightning, and in less than a minute, all my opponents were dispersed, and I was left alone. I called after them several times, but received no answer. I then proceeded forward, but had not gone far, when I met Mr. A. who was a little before the company, and was returning to look for me. We continued our journey till we came to a little cottage by the road-side, where we found two of my guards almost terrified out of their wits. I told them, that if I must go to prison that night, we ought to be on our way, for it was getting late. Soon after we joined the rest of the company, but they appeared greatly intimidated. I reminded them of the awfulness of the Day of Judgment, and the necessity of preparing to meet the great Judge of men and angels. One of them happening to swear an oath, his companions immediately reproved him, saying, "How can you swear at such a time as this?" At length they stopt, and one said, "We had better give him up for the present;" to which they all consented, and accordingly turned their horses and went back. But in a short time they pursued us again, and accompanied us a few minutes; they then left us, and we saw them no more that night. About midnight we got safe to my friend's house, and were received with great joy. I retired to my room, praising my great Deliverer.

Sunday 26. At eleven o'clock many came to the preaching. Some of them brought short clubs, to defend me, if necessary; for they had just as much zeal for religion as to fight for it. I stood up between the hall and room doors, and was giving out a hymn, when about twenty persons, under the appellation of gentlemen, came up in a body: The ringleader rushed forward, presented a pistol to my breast, and laid hold of me. But in an instant the congregation rescued me from his hands, and shut me up in one of the rooms. As soon as I could, I opened the door, intreating our friends to do no injury to the persecutors; that I did not want to be kept from them, and was willing to go to jail. If I had not acted in this manner, I believe much blood would have been shed. After exhorting the congregation to exercise meekness and patience, I gave up myself into the hands of my enemies. They conducted me

to Cambridge, where I was kept in a tavern till near sun-set, surrounded by the wicked, and it was a great mercy that my life was preserved.

At night I was thrust into prison, and the key taken away, in order to prevent any one administering to my necessities. I had a dirty floor for my bed, the saddle-bags for a pillow, and two large windows open, with a cold east wind blowing upon me. But my soul was filled with divine consolations, and I could say, "Thy Will be done." During my imprisonment, I found it a profitable season for prayer, reading, and meditation. Mr. Asbury sent me Rutherford's letters; and I likewise received from many pious friends, encouraging and reviving epistles. I had a heart to pray for my worst enemies, and sincerely desired for them the blessings of God, both in time and in eternity. My soul was so exceeding happy, that the prison was a real Paradise; I scarce knew how the days and nights passed away. The Bible was never sweeter to me, and I felt inexpressible fellowship with the people of God. I never saw myself more unworthy; nor did I ever behold so great a beauty in the cross of Christ. Indeed, I thought, if the Lord required me to suffer a violent death, I could go cheerfully to the stake. Now I understood the reason why the Martyrs were so happy in the midst of the fire.

Many, both friends and strangers, came to visit me from far and near, and I had useful conversation with them at the prison window. The country was much alarmed, and the Methodists were greatly stirred up to pray. I believe I never was more instrumental of doing good, for the time, than during this imprisonment. I shall never forget the kindness of Mr. A. and his family; they suffered much for the cause of Christ in Dorset county; but the Lord is all-sufficient to recompense them, both in time and in eternity.

The crime of Preaching the Gospel was so heinous, that it seems no common court could try my cause; and it appeared probable that I should stay in jail till a general court, which would be near twelve months. Mr. A. applied to the Governor of Maryland, who befriended me to the utmost of his power. Indeed, if I had been his brother, he could not have done more for me. The manner in which he procured my release, was this: I was an inhabitant of Maryland by birth and property; and I could likewise claim a right in the Delaware, which state was more favourable to the cause of religion. Being taken before the Governor of Delaware, he received me with the greatest cordiality, and dispatched a commendatory letter to the Governor of Maryland, upon which I was instantly set at liberty. The people of Dorset raged most horribly, but the Word of the Lord spread thro' all that county, and many hundreds, both Whites and Blacks, experienced

experienced in their hearts, a comfortable sense of the pardoning love of Jesus. Since that time, I have preached to about three thousand in one congregation, not far from the place where I was imprisoned; and many, who were once my enemies, are now reconciled to the Gospel of Christ.

After release from prison, I was more than ever determined to devote myself to the service of God. I had great satisfaction in visiting the new-formed Societies; many came to hear, Sinners cried for mercy, and Believers were built up in their most holy faith.

Upon a particular occasion, my mind was greatly exercised with respect to the certainty of a place of punishment, allotted to Satan and his angels. The enemy suggested, "Hell is not so bad a place as you represent it: How can God be a merciful Being, as you set him forth; if he sends people to such a dismal place for a few sins, to be tormented for ever?" These temptations embarrassed me not a little, but the Lord condescended to afford me satisfaction by a remarkable dream or vision. I imagined, that passing thro' a narrow gate into Eternity, a person met me, and conducted me within sight of the place of torment; but I had only an imperfect view of it. I therefore requested to be taken into a situation where I could see it better. My conductor then led me to a spot where I beheld a lake of fire as large as the Ocean. I saw myriads of unhappy souls in every attitude expressive of the utmost anguish and woe. The sight was terrible beyond all imagination! I cried out to my guide, "It is enough." He then brought me to the place where I first met with him; upon which I requested to be indulged with a discovery of Heaven; but he answered, "Not now: return: you have seen sufficient for once: be more faithful in warning sinners; and entertain no more doubts concerning the reality of Hell."

The Methodist Societies in America being generally united to the Church of England, and the ministers of that Communion being dispersed in the time of the war, especially in Virginia and Carolina, a large body of people were destitute, in a great measure, of the Ordinances. Our brethren in Virginia, therefore, thought it expedient to have the ordinances among them. But this proceeding did not meet with the approbation of the Preachers in the North. In April 1780, we held a Conference at Baltimore, where brother Asbury, W. and myself, were delegated to visit our brethren in the South. After a journey of several hundred miles, we came to Manakin town, where we found the brethren assembled in conference. They were prevailed upon to accede to a suspension of the ordinances for one year, till Mr. Wesley was consulted on the occasion, as it appeared to us all a matter of very great importance. Having obtained the object of our mission, we set

set our faces to the North with gladness of heart, praising the Lord for the unanimity and peace we were favoured with.

May 18. I came to Baltimore, where I was appointed to labour. On Sunday, I attended the English Church, and heard my old parish minister. It is a matter of lamentation when congregations are entertained from the pulpit, with compositions entirely destitute of Repentance towards God, and Faith in our Lord Jesus Christ. God grant, that I may always be faithful in the great work whereunto I am called. In the evening I preached with freedom to a serious congregation. My trials are great, but I am borne above the world and sin. The remainder of the week I was comfortably employed in preaching, visiting our friends, and meeting the classes.

[ *To be continued.* ]

The Three-fold Relation of Christian Ministers : Being the Substance of a SERMON preached at the Conference held at Leeds, Aug. 7, 1793. By SAMUEL BRADBURN. Published at the desire of the Preachers.

2 CORINTHIANS viii. 23.

“ Whether any do inquire of Titus, he is my Partner, and Fellow-helper concerning you : or our Brethren be inquired of, they are the Messengers of the Churches, and the Glory of Christ.”

**S**UCH was the rage of persecution which attended the first preaching of the Gospel, that every species of suffering threatened all who engaged in that sacred employment. The holy Apostles went forth with their lives in their hands, and stood in jeopardy every hour. Hence there was no danger of any pretending to be the Ministers of Jesus Christ, who had not a deep conviction of their being called of God to that important office.

But when the fury of persecution abated, and large Societies were established in almost every place of note in the Roman Empire, and when Christianity became respectable, being embraced by many of the great and opulent, then numbers from mere worldly motives took upon them that sacred function. False apostles crept into the churches of the Saints ; and availing themselves of the people's affection for the instruments of their salvation, they found means so to ingratiate themselves with many of the rich professors, as to gain the ascendancy over their consciences, and to defraud them of their property.

Nor

Nor did the evil end here ; but these deceitful workers, taking the advantage of many weak and ignorant christians, softened the precepts of Christ, mixed the divine doctrines with false philosophy and worldly maxims, and thereby subverted not a few from the hope of the gospel.

Thus, in so early a period as the time of St. Paul, had ravening wolves, by appearing in sheep's clothing, obtained admission into the fold of Christ, where the lambs of the flock became an easy prey to their cruel rapacity. These impostors, under pretence of being sent by the presiding Elders of the churches, frequently went to strange places, and imposed upon the credulous simplicity of unsuspecting christians ; and before they could be detected, either gained a party to their interest, or secured themselves by removing elsewhere.

To remedy these growing evils, and prevent those wicked men from destroying the work of God, it became necessary for all Ministers, who travelled to places where they were not known, to have letters recommendatory, either from the Apostles themselves, or from other Ministers, who were well known to the people to whom such strangers were sent, informing the Churches of their character and business.

In the Chapter before us we have one of those letters of recommendation, which was sent by St. Paul to the Church at Corinth, with Titus and several other Ministers, who were engaged in a labour of charity, in behalf of some poor and afflicted christians. In this letter the Apostle exhorts the pious Corinthians, to give these strangers every proof of their love, as he had boasted they would, having proved them on former occasions. To this he encourages them also, by informing them that these were persons of eminence among the saints, and heartily engaged in the service of their brethren. " Thanks be to God, which put the same earnest care into the heart of Titus for you.—And we have sent with him the brother whose praise is in the Gospel, throughout all the churches."—" And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do inquire of Titus, he is my Partner, and Fellow-helper concerning you : or our Brethren be inquired of, they are the Messengers of the Churches, and the Glory of Christ." What an exalted character does the Apostle give these men ! How far exceeding all the empty titles of which mankind, in general, are so desirous, and with which they are so elated ! To be Partners and Fellow-helpers with St. Paul !—To be Brethren to so great an Apostle !—To be employed in such an honourable calling as that of being the Messengers of the Churches ! And above all,

to be the Glory of Christ!—How could they ever be sufficiently thankful to him who raised them to this elevated station! What would they not do and suffer for his sake who had thus distinguished them above other christians. But while we contemplate the high honour of the ministerial office, let us remember, that it was not an office peculiar to the Apostolic age; but that in all ages, and in every country, where men are called to, and faithful in the work of the ministry, they have a portion of the same honour, and in their degree, stand in the same relation to St. Paul, to the Churches, and to Christ, as did those primitive itinerant Preachers. Therefore, in considering the words of our text, which are peculiarly applicable to the present occasion, we may observe, the three-fold relation of Christian Ministers:

First, with respect to each other: They are *Partners, Fellow-helpers, and Brethren*:

Secondly, The relation they bear to the people of GOD: They are the *Messengers of the Churches*: And

Thirdly, As they are related to the Head of the Church: They are the *Glory of CHRIST*.

I. And, first, let us consider how Christian Ministers are related to each other: 1. They are PARTNERS. This word is here used to signify the strict unity of principle and design which influences all the true Ministers of Christ, as they are all equally interested in whatever relates to the Redeemer's Kingdom. But their agreement in this sense, is not founded upon a combination of worldly interests; nor does it consist in an uniform sameness of religious opinions and modes of worship: No! It is their being conscientiously attached to Jesus Christ and genuine Christianity, that thus unites them. As persons engaged in the same undertaking, they are alike concerned in the gains and losses. The prosperity or adversity of the cause of God, is to them either a matter of solid joy, or of unaffected sorrow. They have the welfare of souls greatly at heart; and being influenced by the same Spirit, and having the same end in view, they are bound to each other by their steadfast adherence to the principles of the gospel. They are Partners in the common cause, conjoined and determined to support and enforce the religion of the New Testament, not daring to make it subservient to the detached interest of any individual.

How clearly does our Apostle express the sentiments of all true Ministers, where he discovers the feelings of his own heart on this subject! "Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? For now we live if ye stand fast in the Lord."

VOL. XVII. July 1794.

How

Xx

How different is this concern for the happiness of mankind, from the disposition of those who take upon them the profession of being Ministers of Christ, with no other view than to serve themselves! Who, regardless of the souls committed to their care, are influenced by no higher motives than their own ease, pleasure, or emolument! And can the faithful servants of the living God see with indifference, how immortal souls are destroyed by these selfish worldlings? It is impossible! Zeal for the honour of their divine Master, and a deep regard for those he has purchased with his precious blood, will constrain them in spite of the suggestions of human prudence, to warn all with whom they have to do, to beware of these false prophets. This is one branch of the great work to which true Ministers are called, to join together in guarding their people against these *blind leaders*: And hereby they evidence that they are Partners, Sharers, Consorts, in the important work of the christian Ministry.

2. But they are not only *Partners*, as feeling a deep regard for the cause of God; but they are **FELLOW-HELPERS**, Co-operators, Workers together with each other, as well as with God, taking an active part in every duty to which Ministers are called. They not only feel a deep concern for the prosperity of Zion, but they exert all their abilities in her service. The New Testament gives no countenance to slothful Incumbents, idle Shepherds, "Who eat the fat, and clothe them with the wool; but who feed not the flock." On the contrary, throughout those sacred Writings, Ministers are represented as labouring with the greatest diligence to spread pure and undefiled religion. St. Paul exhorts Timothy (and thro' him, all who are sent of God) to "preach the word; to be instant in season, and out of season; to reprove, rebuke, and exhort with all long-suffering and doctrine: to study to shew himself approved unto God, a Workman that needeth not to be ashamed." And when that blessed man supposeth himself not to be a whit behind the chiefest Apostles, he informs us in the same chapter, that he was "in labours more abundant;" and elsewhere, that he "laboured more abundantly than they all:" And that with a single eye to the general good of the Churches: Not like some, who in all ages have been sufficiently diligent to draw disciples after them, striving to attach a party to their own interest, subjecting the christian religion to the basest of purposes. No: for though both reason and scripture allow every human being the unalienable right of private judgment in all matters of faith and conscience, and though owing to the ignorance inseparable from our present state, the true and faithful Ministers of Christ cannot think alike even on religious subjects, and consequently are obliged to be unconnected as to *outward church-fellowship*;

*fellowship*; yet, as they all are engaged in the service of one Master, and as they ultimately aim at one end, there is no difficulty in their helping each other to promote those things which are of the greatest importance. As the divisions of a great army may be distinguished from each other by their external habiliments; and be conducted in an engagement by many different officers, who are but little, if at all acquainted with each other; and yet the whole army may be subject to one Prince, determined in their views to one point, namely, to gain the victory; may all be desirous of conquering, and fearful of being defeated, and may therefore unite all their strength and skill together, and be *fellow-helpers* against the common enemy. So may all the descriptions of Christians, and Ministers of every denomination, be helpful to each other. The Ministers may be considered as so many Chiefs in the church militant, commissioned by the King of kings, to lead on his army against the World, the Flesh, and the Devil. How greatly may these servants of the living God assist each other, in furthering the people of God in useful knowledge—in faith, in hope, in love, in peace and joy,—in that holiness without which no man shall see the Lord! How beneficial to each other may they render all their gifts and attainments! Their learning, their eloquence, their ability to convince, or comfort, to probe the wound, or apply the remedy; their prayers, their example, their writings, their natural dispositions and supernatural graces: in a word, all their powers of body and mind, and all their various qualifications, may be cast into the common treasury, as the Churches right,\* that all may be benefited thereby. And if this be true of all real Ministers, however unknown to each other, how much more of a vast body of them who like us, are joined in one connexion! The Societies, the Hearers, and the World, must feel our influence; and we ourselves prove by happy experience that we are *Fellow-Helpers*.

3. The other relation in which Ministers stand to each other is, they are BRETHREN: They are Sons of the same heavenly Father, partakers of the same divine nature, and heirs of the same glorious inheritance. But the proper design of the word, in this and many other places, is to express the mutual affection which subsists among all the true Ministers of the blessed Jesus. Being influenced by the same love, and being men of like passions, they bear each other's burdens, and tenderly sympathize with each other, in their various trials and temptations. Should any servant of the Lord be particularly afflicted, every Brother, who is acquainted with him, is touched with the feeling of his infirmities. Should he be

\* 1 Cor. iii. 22.



violently assaulted by the powers of darkness, the rest participate his trouble, considering themselves, lest they also should be tempted. But, oh! who can describe what the Ministers of Christ suffer, when they hear of a Brother, being overcome by the Adversary! What deep concern, and tender pity do they feel for him; and what fear for themselves and the cause of God! How conscious are they of their own weakness, and how sensible that the grace of Christ alone has preserved them from those snares of the Devil, with which others have been taken! When justice to the cause in which they are engaged, obliges them, at any time, to put away or suspend a fallen colleague, how truly do they mourn over him, and with what care will they endeavour, in the spirit of meekness, to restore him to God and his people! On the other hand, how do all wise winners of souls find their hearts expand with gratitude, when they hear that our Saviour has owned and blessed, in a peculiar manner, the labours of any of his servants! Should the spirit of envy ever move their hearts, on account of the distinguished success of a fellow-labourer; or, should the aspiring emotions of the sons of Zebedee suddenly prompt any one, to a vain-glorious emulation of another's superior excellence, as soon as he recollects himself, how will he be humbled, and ashamed of himself before the Lord, for having yielded, in the smallest degree, to such a diabolic disposition! Blessed people! who are thus highly favoured with Pastors after God's own heart: With Ministers, not of the letter but of the Spirit; who cordially rejoice in each other's prosperity, and feel themselves happy in each other's happiness; being "kindly affectioned one to another with brotherly love; in honour preferring one another."

Thus we see, in an easy sense, how Christian Ministers are related to each other: As *Partners*, with regard to the part and interest which they have in the general cause: as *Fellow-Helpers*, respecting their activity, in that they strive by joint efforts to promote its prosperity: And as *Brethren*, being influenced by the spirit of holy love to each other, which is the indissoluble cement of their union.

II. We may, Secondly, inquire into the relation which they bear to the people of God: "They are the Messengers of the Churches." But what is meant by the *Churches*? And how are the Ministers their Messengers?

1. The word *Church* is allowed to be very equivocal, one of the most ambiguous in our language; bearing different significations according to the different subjects to which it is applied. Some derive it from *κκλησία*, the Lord's House. But surely this cannot mean merely a building of earthly materials; but rather the spiritual habitation of Jehovah, who resides *in* and *among* his holy Creatures: Though the word is certainly

tainly sometimes used to signify a place of worship, even by ancient writers: Thus, Paulus Samofatenus, the heretical bishop of Antioch, ordered certain women to stand in the middle of the Church, and sing psalms in his praise. So again, Clemens Alexandrinus advises, that men and women should, with all modesty and humility, enter into the Church. But this sense is only figurative, and does by no means agree with the scriptural account of the Church of God.

If the original word *εκκλησια* be derived from *εκκαλιω*, to call out, then it is very expressive of what the Church really is, a Society of men called out of the evil world by the word of God. But waving criticism, christians in general, consider the church as divisible into two parts: namely, the Church *triumphant*, consisting of Saints and Angels in Glory, because they triumph over all enemies: And the Church *militant*, including all true believers upon earth, who being enlisted under the Captain of our salvation, are in a military state, warring against the world, the flesh, and the devil. The catholic, or universal church consists of all who are united to Christ, by the faith which worketh by love, however dispersed over the face of the whole earth, or however they may differ in modes and opinions. This is what we mean in the Creed, when we say, "I believe one catholic and apostolic church." The same is meant in those words, "Let us pray for the whole state of Christ's Church militant here on earth." Thus we must understand our Saviour, Matt. xvi. 18, "Upon this rock I will build my church:" which is also St. Paul's meaning, Acts xx. 28, "The Church of God, which he hath purchased with his own blood."\* Thus Ireneus and Origen call it, "the church under heaven." And Polycarp, we are told, when he was in the hands of his murderers, prayed for "the catholic church throughout the world;" that is, the mystical body of our Lord Jesus Christ, the spiritual kingdom of the Messiah upon earth.

But the word often occurs in the plural, as in our text, *The Churches*. So, 1 Cor. xi. 16, "The churches of God: Rom. xvi. 4, "The churches of the Gentiles:" Rom. xvi. 16, "The churches of Christ:" and 1 Cor. xiv. 33, "All churches of the Saints." This word is also frequently applied to churches at *different places*; as, Acts viii. 1, "The church which was at Jerusalem:" 1 Cor. i. 2, "The church of God which is at Corinth." And Rev. i. 4, "The seven churches which are in Asia." When the word is taken in this sense, it means a Society of Christians, "Cætus credentium, a congregation of Believers; or "Cætus fidelium," a congregation of the Faithful; any given number of religious people who

\* See also Eph. i. 22. and v. 23—27.

associate themselves together, and concur in the participation of the institutions and ordinances of Jesus Christ, with their proper pastors or ministers. The smallness of their number is of no consequence. Thus Tertullian thought that three were sufficient to constitute a church\* : In allusion, perhaps, to our Saviour's promise, Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them." No matter *where* they meet, whether in a city or a desert : hence Dionysius Alexandrinus writes, that when he was banished to Caphro in Lybia, there came so many christians to him, that even there he had a church. And St. Paul repeatedly mentions a church being in a *house*. So Rom. xvi. 3—5, "Greet Priscilla and Aquila ; likewise the church that is in their house." † And Col. iv. 15, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house." In writing to Philemon also, after mentioning several eminent persons, he adds, "and to the church in thine house." Upon the whole it is easy to observe, that, when the word Church is taken in a *general* sense, it means all real Christians of every denomination under heaven, frequently called the *invisible* church, to distinguish it from all visible communities. But, when the word refers to any particular place, as Antioch, Ephesus, or Smyrna, it means that part of the catholic church which resides at any of those places. And when it is used in the plural indefinitely, it certainly implies either all those distinct Societies of religious people, who, (though they have a kind of invisible union being all united to Christ, nevertheless) may vary exceedingly in their modes of worship, and differ very much in their doctrines, being independent of each other : Or it means many of those Societies, which, agreeing in their doctrines, and adopting the same modes of worship, form one visible connexion ; having the same discipline, and being directed and governed by a body of Ministers, who do every thing by united counsel. Such is the Methodist Connexion, a number of religious Societies united together, governed by the same rules : and such a body of Ministers is the Methodist-ConfERENCE. And in both these respects, we exactly agree with the Apostolic plan, which was followed by the primitive christians, as appears from the scope of the passage out of which our text is taken, and indeed throughout the epistolary writings. Hence the propriety of these sentences. "the brother, whose praise is in the gospel, throughout all the churches ; and not that only, but who was also chosen of the churches ;" clearly

\* "Ubi tres, ibi ecclesia. Exhort. ad Castitat. p. 45."

† See also 1 Cor. xvi. 19.

pointing

pointing out distinct communities in one connexion. I know of no idea in the Scriptures, but what I have mentioned respecting Churches.

2. Our next inquiry is, How are the Ministers of God the Messengers of the churches? The best derivation of the original word *Αποστολος*, is from *Αποστέλλω*, *mitto*, to send, which perfectly agrees with the office and design of the Ministers, who are properly called *Messengers of the Churches*, in the following senses:—1. They are sent by Jesus Christ to the Churches. This implies their *authority* and their *business*. The *authority* of a Minister of Christ to preach the gospel, consists in his having a conviction in his own mind, that it is his duty; and his being approved and called by the Faithful, or the religious Society to which he belongs; and afterwards appointed or ordained, by Ministers regularly set apart for that important office.

The *business* of Ministers, as sent by Jesus Christ to the churches, is first, to instruct them in scriptural knowledge to explain the work of the Spirit, and the devices of Satan, in the human heart; and to clear the mysteries of providence from the misrepresentations of infidels, and the suggestions of the Devil. What an important errand is this! To carry light from heaven to our fellow creatures! This is what denominates these Messengers *Teachers*, as they are to teach mankind the sacred lessons of religion, that they may become wise unto salvation. So our Saviour's original charge, *Mat. xxviii. 19, 20*, "Go ye and evangelize, or disciple, all nations; *teaching them*:" And so St. Paul in his Epistles to the Corinthians, Ephesians, and Timothy, uses the word *Teachers*, as applicable to Ministers. Their business is, secondly, to excite in the people a spirit of piety and devotion. This is a point of the utmost moment: to diffuse, as much as in them lies, as instruments, the divine influence, the unction of the Holy One, wherever they go. The very existence of a standing ministry on earth, implies, that all who are truly sent, are to be spiritual men; men who favour spiritual subjects, both in and out of the pulpit. Preaching well, is of great importance, and will never be considered as a trifling matter by any, but wicked or ignorant men, who are a reproach to the ministry; but if a man can only talk, and is destitute of the Eternal Spirit, alas! what will it avail! How sinful must it appear to good angels, and how shocking to truly pious people, to see a man in the pulpit, as the *Ambassador for CHRIST*, declaring the awful truths of Eternity, and at the same time feeling nothing of their weight in his own soul, paying attention only to the praise of mortals! In how striking a light does St. Paul place such a proceeding! "Though I speak with the tongues of men, and of angels, and have not charity, I am become

become as sounding brass, or a tinkling cymbal :” As if he had said, could a Preacher deliver his subject with the strictest propriety of both action and utterance, (which every one, who dares to preach, ought conscientiously to strive to do,) could he astonish a congregation with all the charming eloquence of an Athenian Demosthenes, or a Roman Tully, if his forward tongue belies his languid heart, and the love of God and his neighbour be wanting, he is no more than a noisy instrument of no real value. Nay, could he speak like the angels in heaven, and delight mankind with the sublimity of his sentiments, and the harmony of his voice, if he be vain-glorious, full of himself, desiring only to please, in order to be admired, alas! what is he but as “Sounding brass and a tinkling cymbal,” a Being of no substantial worth. But when the soul of a Preacher is penetrated with a sense of the presence of God; when he feels the value of immortal spirits; when the power of the Highest rests upon him, and he comes forth, like Moses, from conversing with his Maker in private; having his mind replete with useful knowledge, and his heart glowing with divine love; then, as a flaming Seraph sent from the throne of God, his influence is felt, the power of his word is “Mighty to the pulling down of strong holds;” and the vital energy of the Holy Ghost accompanying his preaching, convincing and converting, wounding and healing, searching and comforting his hearers, demonstrates that he has not run before he was sent; for these blessed effects attending his Ministry, are indisputable credentials of a divine mission.

The business of Ministers, and the most difficult part of it, is, thirdly, to deal closely with all who are under their care, personally examining them respecting their experience and conduct, doing nothing by partiality; but faithfully reproofing all that are disorderly, and warning all that are exposed to particular temptations. How much courage and fortitude, how much wisdom and patience are requisite to this great undertaking! How painful is the labour, and how thankless the office of a faithful reproofer! \* How hard upon many occasions to follow the advice of St. Paul, 1 Tim. vi. 17, “Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches!” Nor is the direction of Moses, Exod. xxiii. 3, less easy in many critical cases, “Neither shalt thou countenance a poor man in his cause.” But however painful the task, when warning, threatening, reproofing, giving judgment, or even excluding from the visible church an improper member, are necessary, the true servant of the Lord must do as he is ordered; he is sent from Christ to the Churches, and he must not alter, but deliver his message, so

\* Isaiah xxix. 21.

to be able to appeal to the searcher of hearts, that he has endeavoured to instruct, quicken, comfort, and help forward, all with whose souls he was entrusted. Thus are they the Messengers of the churches, as they carry messages from Christ to the churches.

2. This appellation is equally proper, when they carry messages from the churches back to Christ.

The messages which ministers carry from the churches to Christ are first, *thanksgivings* for the blessings which the churches enjoy. And O! with what delight do they engage in this duty! Do they find liberty in preaching, and the other parts of their office? With what humble joy do they return to their closets, to adore and bless the God that owned their ministrations! Does the work of the Lord prosper where they labour, so that Believers are multiplied? It is their "joy and their crown of rejoicing." The true Ministers of God are well convinced, that all the good which is done upon earth "is the Lord's doing; and it is marvellous in their eyes:" Therefore they return with grateful homage to his divine majesty, and unite with the host of heaven, to celebrate his love, and make his praise glorious.

The Ministers return to Christ, secondly, with messages of *prayer*. Indeed this is, in one sense, their constant practice. For, wherever they are, or however employed, the desire of their hearts is unto the Lord in behalf of his people; and this is the very essence of prayer. But more particularly when they address the throne of grace in public worship, as the mouths of the congregations. And when there is any remarkable deadness, or wickedness among their hearers; or any danger threatening them then, like Moses, the faithful Messengers hasten to make intercession for the offenders, if haply the Lord may be entreated. Like Aaron, they run between the dead and the living, that the plague may be stayed. When the Israelites of old were alarmed by the thunder of God, (1 Sam. xii. 19.) They sent Samuel as their messenger, saying, "Pray for thy servants unto the Lord thy God, that we die not." And Joel cries out, "Let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." The Apostle Paul often speaks of his making mention in his prayers of those to whom he wrote. And St. James directed any one that was sick, to call for the Elders of the church, that they might pray for him. In short, there is not a plainer truth in the holy Scriptures, than that the Ministers of God, in all ages, were men of much prayer in behalf of those among whom they laboured. It is happy for that people who have

men of prayer for their ministers. They will bear them on their hearts, and frequently spread their various wants before the Lord; and in every time of need be their ready Messengers to him who is able to deliver.

3. The Ministers are Messengers of the churches, as they are employed to convey help and tidings from one church to another. This is the meaning, in the strictest sense, of the expression in our text. Titus and those who accompanied him were employed in gathering money from rich societies, and carrying it to those who were poor. These eminent Ministers knew nothing of that refined spirituality, which some selfish enthusiasts have fondly affected, pretending that Preachers should have nothing to do with temporal matters. It is curious to observe how easily these dreamers can excuse themselves from taking up their cross, when their own wants are already supplied! Not so the true servants of the churches; they have the good of all at heart, and follow the example of these primitive Apostles, in striving so far to promote *equality*, verse 14. that the abundance of some may relieve the wants of other christians. Let none of you, Brethren, be ashamed, or think it out of your line, to make the necessary collections for carrying on the general work. Even the taking up this cross, for conscience sake, may be attended with a peculiar blessing. We cannot serve others without being benefited in our own souls. It is true, every Minister should have as little to do with temporal concerns as possible, so that he may not be "entangled with the affairs of this life," nor "leave the word of God, and serve tables:" But the case before us has nothing to do with passages like these. Some of the Preachers must attend to the temporal affairs of the Connexion, that every Brother may (as far as is possible) be equally provided for, so as to leave no room for murmuring.

But these Messengers of the churches had other work, besides the merely attending to the temporal business. They carried tidings wherever they went of the prosperity or adversity of the Societies they had visited; thereby furnishing the saints with matter for praise or prayer. These blessed Itinerants had likewise opportunities of preaching the everlasting gospel in various places, and of strengthening the hands of their brethren in the ministry. Here I cannot but remark the excellency of our plan, and its agreement with that of the Apostles and their Colleagues. What opportunities have we of getting our own souls refreshed by visiting lively societies, and of carrying fire, as it were, to those that are cold and languid! While our Connexion is like one body, the constant change of Preachers causes life to circulate through the whole.

whole.\* Meantime a caution is necessary, to prevent our being imposed upon by persons who travel through the land, seeking custom for themselves or their employers, in various branches of business. Some of these are valuable men and useful to the community; but some of them have done great mischief in different circuits, especially in the Cities and large towns, by propagating false or partial reports respecting the conduct of the Preachers, and the state of the Societies in the places they have visited. Let it be remembered, that these men are often but little acquainted with our affairs in the places they pass through, seldom hearing but one side of the question, and not infrequently prejudiced by interest. And with respect to what happens in the places of their residence, they are in general personally concerned, and therefore give partial accounts, which may easily mislead those who give them credit.

The same caution is necessary respecting some of our *Female Friends*, who spend their time in visiting different places: These, having little business of their own to mind, or, which is worse, not minding it; and finding their account in getting among the rich in the great Societies, have been instrumental in the hands of Satan, of doing more evil in a little time, than could be repaired in years, perhaps, than can ever be repaired! Notwithstanding these inconveniences, which it is not easy for Travelling Preachers to guard against, we have demonstration of the goodness of the itinerant plan, in preference to the ministers being wholly residentiary.

In all these respects, we see how Ministers are the *Messengers of the Churches*:—As they carry messages from Christ to the Churches;—as they carry messages from the Churches to Christ;—and as they convey messages from the Churches to each other.

[To be concluded in the next.]

\* I should have enlarged considerably here, but I perceive there will not be room: I shall therefore reserve my observations on this subject 'till I publish my Sermon on Dan. xii. 4c which, perhaps, will be soon.

Some Account of the Life and Death of ANN TAYLOR.

SHE was born of reputable parents, in the parish of Crompton, near Oldham, in Lancashire, in 1761. In the 23d year of her age, her mother being then a widow with four children, gave up the farm, and settled at Oldham, in the cotton-business. At this time the mind of Ann was wholly engaged in the spirit of the world: Pride, a fondness for dress, an attachment to gay company, and an anxiety after riches, were her prevailing passions. Notwithstanding the intenseness of her desires for the happiness which this world affords, she met with continual disappointment and vexation till she sought



the Lord. Her mother being under a serious concern for salvation, was visited one Sunday by some religious friends, who prevailed upon Ann to go with them to a meeting. Her attention was engaged by a young woman, who at that time fervently deprecated the divine displeasure, acknowledging the sinfulness of her heart, and imploring the mercy and blessing of God. The expressions made use of by the young woman, were such as Ann did not rightly understand; but like the Pharisee in the Temple, she blessed God that her heart was not bad, and that she was not like other persons.

On Whitunday, 1786, she was again invited to join in prayer, with some serious persons. She felt a particular aversion to that duty, but could not decently resist, their importunity. At this meeting, the Lord graciously looked down upon her, and awakened her conscience. She felt the burden of sin to be intolerable, and her distress was so great, that she could neither eat, nor sleep. On Tuesday evening she went to hear Mr. Percival; he preached from Mark x. 48, "Thou Son of David, have mercy on me." Under the discourse, she felt herself on the brink of dark despair, surrounded by a thousand horrors; but turning her mind to the Lord, she cried out, "Thou Son of David, have mercy on me!" When the preaching was over she retired into a private room; but Mrs. Fletcher, and some other friends, perceiving that Ann was in great distress, they took her with them to a Meeting, and while Mr. Percival was at prayer, the Lord set her soul at liberty, and filled her with the abundance of Peace, and Joy.

For about a fortnight, her happiness was too great for utterance; she rejoiced with an unspeakable joy, and full of glory. The Lord then discovered the depth of inbred sin; and altho' she felt no condemnation, but had continually a clear evidence of pardon, yet her soul was in as great an agony of desire for inward purity, as she had been for pardoning mercy. Particularly one evening when Mr. Furz was meeting the class, her distress was so great, that she fainted away. Upon recovering, the Lord gave her a satisfactory token that he had cleansed her from all filthiness, and from every idol. This was about three weeks after her justification. She did not, indeed, experience such raptures of joy, as on the former occasion, but her soul entered into a calm serenity, accompanied with a large increase of patience, meekness, and humble love. This glorious liberty she enjoyed to the day of her death, adorning the Gospel of Christ in all things, and walking uprightly before God and man.

Some time after, it pleased the Lord to visit the family with affliction; her mother was taken away from an evil world; and there is great reason to believe that she died happy. One of her sisters was married to a man, who used her cruelly, and

at length he turned her out of doors. Overwhelmed with that sorrow which worketh death, she fled to her sister Ann for refuge, who kindly received her, and sympathized with her in the time of adversity. It appeared very evident that the poor fugitive would not remain long in this evil world, and yet she had no knowledge of a pardoning God: Ann was therefore deeply concerned for the eternal welfare of her sister, and fervently besought the Lord to give her repentance unto life: But how great was her joy, when her sister said unto her, one day, "I wish I was a Christian! "O what a blessing it is to know that we love God, and are loved of him!" Soon after she cried out, "Ann, do you love God? "I love him, "and now feel his forgiving love shed abroad in my heart!" She continued happy for some days, and then died rejoicing in the Lord.

In a short time after the death of her sister, Ann began to decline in her health; and the disorder continuing to increase, she removed to her brother's house, a few miles from Oldham. Her friends often visited her, and always found her in the same happy state of mind. One day, she expressed great thankfulness to her leader for his attention and care for her soul's eternal welfare; and added, "I shall soon be with Jesus!" She then gave out several verses of the following Hymn:

Now in a song of grateful praise,  
To my dear LORD, my voice I'll raise;  
To all his saints I'll join to tell,  
My Jesus has done all things well.

After singing, she said, "These words are deeply impressed upon my mind; "I have fought a good fight, I have finished my course, I have kept the faith." Desire Mr. Rodda to preach my funeral sermon from these words. You have been very good in coming to see me; but the Lord will reward you seven-fold into your own bosoms, inasmuch as you have done it to one of the least of his little ones. The Lord is very good to me; although I am afflicted and confined, yet he graciously condescends to visit me, and to dwell with me."

A few days before her death, there were some loud claps of thunder, which affected her sister-in-law very much; who, going up stairs to Ann, and hearing her praise the Lord, exclaimed, "I wonder how you can be so happy when it thunders in such a terrible manner?" Ann replied, "How can I but rejoice, when I have such a lively sense of the Day of Judgment!" On the 15th of July, 1790, she entered into a Sabbath of everlasting Rest,

## A DISSERTATION ON SCHISM.

THE Greek Word *Σχίσμα*, SCHISM, occurs frequently in the New Testament, though it has only once been rendered *Schism* by our translators. However, the frequency of the use among theologians has made it a kind of technical term in relation to ecclesiastical matters: and the way it has been bandied, as a term of ignominy from sect to sect reciprocally, makes it a matter of some consequence to ascertain, if possible, the genuine meaning it bears in Holy Writ. In order to this, let us, abstracting alike from the uncandid representations of all zealous party-men, have recourse to the Oracles of Truth, the source of light and direction.

As to the proper acceptation of the word *σχίσμα*, when applied to objects merely material, there is no difference of sentiments amongst interpreters. Every one admits that it ought to be rendered *rent*, *breach*, or *separation*. In this sense it occurs in the Gospels, as where our Lord says, "No man putteth a piece of new cloth to an old garment; for that which is put in to fill it up, taketh from the garment, and the rent is made worse," *Χειρὸν σχίσμα γίνεται*. The same phrase occurs in the parallel passage in Mark. From this sense it is transferred by metaphor to things incorporeal. Thus it is used once and again by the Evangelist John, to signify a difference in opinion expressed in words. Of the contest among the Jews, concerning Jesus, some maintaining that he was, others that he was not, the Messiah; the sacred historian says, *Σχίσμα ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτοῦ*, "So there was a division among the people because of him," John vii. 43. Here it is plain the word is used in a sense perfectly indifferent; for it was neither in the true opinion supported by one side, nor in the false opinion supported by the other, that the Schism or division lay, but in the opposition of these two opinions. In this sense of the word, there would have been no Schism, if they had been all of one opinion, whether it had been the true opinion, or the false. The word is used precisely in the same signification by this Apostle, in ch. ix. 12. x. 19.

But it is not barely to a declared difference in judgment, that even the metaphorical use of the word is confined. As Breach or Rupture is the literal import of it in our language; wherever these words may be figuratively applied, the term *Σχίσμα* seems likewise capable of an application. It invariably presupposes that among those things whereof it is affirmed, there subsisted an union formerly, and as invariably denotes that the union subsists no longer. In this manner the Apostle Paul uses the word, applying it to a particular church or Christian congregation. Thus he adjures the Corinthians by the name

of

of the Lord Jesus, that there be no divisions or schisms among them, 1 Cor. i. 10. *ἵνα μὴ ἦ ἰσχυρισμὰς*: and in another place of the same Epistle, he tells them, *I hear that there are divisions or schisms among you, ἀλλὰ σχισμὰς ἐν ὑμῖν ἵναρχῶν*. ch. xi. 18. In order to obtain a proper idea of what is meant by a Breach or Schism in this application, we must form a just notion of that which constituted the union whereof the schism was a violation. Now the great and powerful cement which united the souls of Christians, was their mutual love. *Their hearts*, in the emphatical language of Holy Writ, *were knit together in love*, Col. ii. 2. This had been declared by their Master to be the distinguishing badge of their profession. "By this shall all men know that ye are my disciples, if ye have love one to another, John xiii. 35. Their partaking of the same baptism, their professing the same faith, their enjoying the same promises, and their joining in the same religious service, formed a connection merely external and of little significance, unless, agreeably to the Apostle's expression, Eph. iii. 17. it was rooted and grounded in love. As this, therefore, is the great criterion of the Christian character, and the foundation of the Christian unity, whatever alienates the affections of Christians from one another, is manifestly subversive of both, and may consequently, with the greatest truth and energy, be denominated *schism*. It is not so much what makes an outward distinction or separation (though this also may in a lower degree be so denominated), as what produces an alienation of the heart, which constitutes schism in the sense of the Apostle; for this strikes directly at the vitals of Christianity. Indeed both the evil and the danger of the former, that is, an external separation, is principally to be estimated from its influence upon the latter, that is, in producing an alienation of heart; for it is in the union of affection among Christians, that the spirit, the life, and the power, of religion, are principally placed.

It may be said, Does it not rather appear, from the passage first quoted, to denote such a breach of that visible unity in the outward order settled in their assemblies, as results from some jarring in their religious opinions, and by consequence in the expressions they adopted? This, I own, is what the words in immediate connection, considered by themselves, would naturally suggest. "I beseech you, brethren, that ye all speak the same thing, and that there be no divisions (schisms) among you, and that ye be perfectly joined together in the same mind and in the same judgment," 1 Cor. i. 10. It cannot be denied that a certain unanimity, or a declared assent to the great articles of the Christian profession, was necessary in every one, in order to his being admitted to, and kept in the communion of, the church. But then it must be allowed

allowed, on the other hand, that those articles were at that time, few, simple, and perspicuous. It is one of the many unhappy consequences of the disputes that have arisen in the church, and of the manner in which these have been managed, that such terms of communion have since been multiplied, in every part of the Christian world, and not a little perplexed with metaphysical subtleties, and scholastic quibbles. Whether this evil consequence was, in its nature, avoidable, or, if it was, in what manner it might have been avoided, are questions, though important, foreign to the present purpose. Certain it is, however, that several phrases used by the Apostles, in relation to this subject, such as *ὁμοφροντες, το αυτο φροντες*, and some others, commonly understood to mean unanimous in opinion, denote, more properly, coinciding in affection, concurring in love, desire, hatred, and aversion, agreeably to the common import of the verb *φρονω* both in sacred authors and in profane, which is more strictly rendered *to favour, to relish, than to be of opinion*.

Further, let it be observed, that in matters whereby the essentials of the faith are not affected, much greater indulgence to diversity of opinion was given, in those pure and primitive times, than has been allowed since; when the externals, or the form of religion, came to be raised on the ruins of the essentials, or the power, and a supposed correctness of judgment made of greater account than purity of heart. In the apostolic age, which may be styled the Reign of Charity, their mutual forbearance in regard to such differences, was at once an evidence, and an exercise, of this divine principle. "Him that is weak in the faith," says our Apostle, "Receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him who eateth not, judge him that eateth, (Rom. xiv.) One man esteemeth one day above another: another esteemeth every day alike." As to these disputable points, "Let every man be fully persuaded in his own mind," and, as far as he himself is concerned, act according to his persuasion. But he does not permit even him who is in the right, to disturb his brother's peace, by such unimportant inquiries. "Hast thou faith?" says he; the knowledge and conviction of the truth on the point in question? "Have it to thyself before God. Happy is he who condemneth not himself in that thing which he alloweth." And in another place, "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. iii. We are to remember, that as the kingdom of God is not meat  
and

and drink, so neither is it logical acuteness in distinction, or grammatical accuracy of expression; but it is "Righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ, is acceptable to God, and approved of men."

Now, if we enquire, by an examination of the context, into the nature of those differences among the Corinthians, to which Paul affixes the name *σχίσματα*, nothing is more certain, than that no cause of difference is suggested, which has any the least relation to the doctrines of religion, or to any opinions that might be formed concerning them. The fault which he stigmatised with that odious appellation, consisted then solely in an undue attachment to particular persons, under whom, as chiefs or leaders, the people severally ranked themselves, and thus, without making separate communions, formed distinctions among themselves, to the manifest prejudice of the common bond of charity, classing themselves under different heads. "Now this I say," adds the Apostle, "That every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ, 1 Cor. i. 12. It deserves to be remarked, that of the differences among the Roman converts, concerning the observance of days, and the distinction of meats, which we should think more material, as they more nearly affect the justness of religious sentiments, and the purity of religious practice, the Apostle makes so little account, that he will not permit them to harass one another with such questions; but enjoins them to allow every one to follow his own judgment; at the same time that he is greatly alarmed at differences among the Corinthians, in which, as they result solely from particular attachments and personal esteem, neither the faith nor the practice of a Christian appears to have an immediate concern. But it was not without reason that he made this distinction. The hurt threatened by the latter was directly against that extensive Love commanded by the Christian Law; but not less truly, though more indirectly, against the Christian doctrine and manners. By attaching themselves strongly to human, and consequently fallible, teachers and guides, they weakened the tie which bound them to the only divine Guide and Teacher, the MESSIAH, and therefore to that also which bound them all one to another.

What it was that gave rise to such distinctions in the church of Corinth, we are not informed, nor is it material for us to know. From what follows in the Epistle, it is not improbable, that they might have thought it proper in this manner to range themselves, under those who had been the instruments of their conversion to Christianity, or perhaps, those by whom they had been baptized, or for whom they had contracted a special

... VOL. XVII. July 1794.

... veneration.

Z z

veneration. It is evident, however, that these petty differences, as we should account them, had already begun to produce consequences unfriendly to the Spirit of the Gospel; for it is in this point of view solely that the Apostle considers them, and not as having an immediate bad influence on its doctrine. Thus resuming the subject, he says, "Ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men? For while one saith, I am of Paul, and another I am of Apollos, are ye not carnal? Thus it is uncontrovertible, in the first place, that the accusation imports that the Corinthians, by their conduct, had given a wound to charity, and not that they had made any deviation from the faith; and in the second place, that, in the apostolical acceptation of the word, men may be schismatics, or guilty of schism, by such an alienation of affection from their brethren as violates the internal union subsisting in the hearts of Christians, though there be neither error in doctrine nor separation from communion, and consequently no violation of external unity in ceremonies and worship.

After so clear a proof of the import of the term, if it should be thought of consequence to allege in confirmation what must be acknowledged to be more indirect, we may consider the only other passage in which the term is used in the New Testament, and applied metaphorically to the human body. In the same Epistle, the Apostle having shown that the different spiritual gifts bestowed on Christians, rendered them mutually subservient, and made all, in their several ways, harmoniously contribute to the good of the Christian community, gives a beautiful illustration of this doctrine from the natural body, the different functions of whose members admirably conduce to the benefit and support of one another, and to the perfection and felicity of the whole. He concludes in these words: "God hath tempered the body together, having given more abundant honour to that part which lacked, that there should be no schism in the body, ἵνα μὴ ἦ σχίσμα ἐν τῷ σώματι, but that the members should have the same care one for another; and whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it," 1 Cor. xii. It is obvious that the word Schism is here employed to signify, not a separation from the body, such as is made by amputation or fracture, but such a defect in utility and congruity, as would destroy what he considers as the mutual sympathy of the members, and their care one of another.

As to the distinctions on this subject, which in after-times obtained among theologians, it is proper to remark, that error in doctrine was not supposed essential to the notion of Schism; its distinguishing badge was made separation from communion in

in religious offices, inſomuch that the words Schiſmatic and Separatiſt, have been accounted ſynonymous. By this, divines commonly diſcriminate Schiſm from Hereſy, the eſſence of which laſt is repreſented as conſiſting in an erroneous opinion obſtinately maintained, concerning ſome fundamental doctrine of Chriſtianity: and that whether it be accompanied with ſeparation in reſpect of the ordinances of religion, or not. We have now ſeen that the former definition does not quadrate with the application of the word in the New Teſtament, and that Schiſm, in ſcriptural uſe, is one thing, and Schiſm, in eccleſiaſtical uſe, another.

~~~~~

An Account of the PLAGUE, or Malignant Fever, at Philadelphia, in 1793.

[*Concluded from page 306.*]

AT an early ſtage of the diſorder, the elders of the African church met, and offered their ſervices to procure nurſes for the ſick, and to aſſiſt in burying the dead, their offers were accepted; and Abſalom Jones and Richard Allen undertook the former department, that of furniſhing nurſes; and William Gray the interment of the dead. The ſervices of Jones, Allen, and Gray, and others of their colour, have been very great, and demand public gratitude.

Thoſe who reflect on the many revolting caſes of cruelty and deſertion of friends and relations which occurred in Philadelphia, however they may regret, cannot be ſurpriſed, that in the country, and in various towns and cities, inhumanity ſhould be experienced by Philadelphians from ſtrangers. The univerſal conſternation extinguished in people's breſts the moſt honourable feelings of human nature; and in this caſe, as in various others, the ſuſpicion operated as injuriouſly as the reality. Many travellers from this city, exhauſted with fatigue and with hunger, have been reſuſed all ſhelter and all ſuſtenance, and have fallen victims to the fears, of thoſe to whom they applied for relief. Inſtances of this kind have occurred on almoſt every road leading from Philadelphia. People under ſuſpicion of having this diſorder, have been forced by their fellow travellers to quit the ſtages, and perished in the woods without a poſſibility of procuring any aſſiſtance. At Milford, in Delaware ſtate, a waggon-load of goods from Philadelphia, was actually burned; and a woman, who came with it, was tarred and feathered.

In defiance of all the reſolutions entered into by the inhabitants of various towns, many of our infected citizens evaded their vigilance, and took refuge among them, and in only one or two caſes they communicated the diſorder, and

even in these not mortally. Three persons from Philadelphia died of this disorder, in one house in New Jersey; they had been attended during their illness by the family, none of whom caught the infection. Six or seven died at Darby, as many at Germantown, and eight at Haddonfield, without communicating it to any of the inhabitants. A man from Philadelphia, died in New York, about two days after his arrival. The place of his death was a boarding house, in which were a number of boarders, one of whom slept in the same bed with him. Two of the family only were slightly affected, but not in such a degree as to require medical aid. Three other infected persons from our city, who, when discovered, were removed to Governor's island, died there, and no one took the disorder from them. A man died at one of the principal taverns in Baltimore, of the same disorder. Many people had visited and attended him during the whole of his illness, without injury. No person was affected but his doctor, whose indisposition was not of long continuance. A great number of similar instances have occurred at other places, and in no case, except those at Baltimore and New York, has the infection spread.

The terror that prevailed in Philadelphia, and which was spread through the continent, arose from the fatality of the disorder at first, very few of those who took it then having escaped. This, with all deference to the medical gentlemen, arose probably from their being unacquainted with it. That this was the case, is candidly acknowledged by several of the most eminent among them. The fact is, that the terror was at no time greater, than about the end of August, at which period, the deaths did not very far exceed the usual number in that month. When the mortality raged most dreadfully, from the middle of September to the middle of October, the public were much less alarmed, owing to the occurrence of several recoveries, and their becoming callous by the force of habit. During this time it was, that all the sponges, smelling bottles, handkerchiefs steeped in vinegar, camphor bags, &c. disappeared.

Notwithstanding the absence of the magistrates, and the immense value of property left unprotected through the fears of the owners, and the deaths of the persons left to take care of it, we have as yet heard of only one or two burglaries committed. A hardened villain from a neighbouring state, formed a plot with some negroes to plunder houses. He was a master rogue, had digested a complete system, and formed a large partnership for the more successful execution of his schemes. He was soon seized, and the company dissolved.

The jail of Philadelphia is under such excellent regulation, that the disorder made its appearance there only in two or three

three instances, although such abodes of misery are the places where contagious disorders are most commonly generated. When the fever raged most violently in the city, there were in the jail one hundred and six French soldiers and sailors, confined by order of the French consul, besides eighty convicts, vagrants, and persons for trial; all of whom, except two or three, remained perfectly free from the complaint. Several circumstances have conspired to produce this salutary effect. The people confined are frequently cleansed and purified by the use of the cold bath, they are kept constantly employed, vegetables form a considerable part of their diet; in the yard, vegetation flourishes; and many of them being employed in stone cutting, the water, constantly running, keeps the atmosphere in a moist state, while the people of Philadelphia have been uninterruptedly parched up by unceasing heat. Elijah Weed, the late jailor, caught the disorder in the city, and died in the jail, without communicating it to any of the people confined. I hope I shall be pardoned for paying a tribute to the memory of this valuable citizen, under whose government of the jail, and with whose hearty co-operation, most of the regulations in that institution have been effected, which, with the successful experiments made in England, prove that jails may be easily converted from sinks of human depravity and wretchedness, into places of reformation; so that, instead of rendering the idle vagrant, confined merely on suspicion, or for want of friends to protect him, obdurate, wicked, and ripe for rapine and spoil, the profligate and abandoned may leave the prisons in a situation to become useful members of society. For the honour of human nature, it ought to be recorded, that some of the convicts in the jail, a part of the term of whose confinement had been remitted as a reward for their peaceable, orderly behaviour, voluntarily offered themselves as nurses to attend the sick at Bushhill, and have in that capacity conducted themselves with so much fidelity and tenderness, that they have had the repeated thanks of the managers. Among them are some who were formerly regarded, and with justice, as hardened abandoned villains.

Although the proceedings of many people in Philadelphia have been strongly tinged with cruelty, and a total dereliction of every principle of humanity, yet the general conduct has not been so revolting as in London during the plague. In that city, when a house was known to have an infected person in it, it was fastened up, and a guard placed at the door, to prevent any one from coming out, until after a quarantine of 40 days; and if, during that time, any other was infected, a new quarantine was imposed. Thus entire families fell sacrifices to an order, equally senseless and cruel; and by these means,

means, dead bodies lay often for weeks together in the most dreadful and noxious state of putrefaction. Such revolting orders existed not in Philadelphia. However, there have been various instances of houses being left to the care of a servant or two, who fell sick, and having no means of communicating their distresses to the neighbours, perished for want of assistance.

A few landlords commiserating the distresses of their tenants, have come to the resolution of remitting the payment of rents during the prevalence of the disorder. But there are some whose hardened hearts know no compassion, and who will have "the pound of flesh—the penalty of the bond." Indeed, when the disorder was at the highest stage, some landlords, seized the small property of poor roomkeepers, who were totally unable to pay their rent. One man wrote to the committee, informing them that the poverty of his tenants rendered it impossible for them to pay him; he therefore begged the committee would, as they were appointed to relieve the poor, pay the arrearages due to him! Another person, a wealthy widow, produced recommendations for some poor roomkeepers, her tenants; and the committee gave them each a small sum. As soon as they had received it, she seized the money and their clothes!

As I have been obliged to note a variety of horrid circumstances, which have a tendency to throw a shade over the human character, it is proper to reflect a little light on the subject, wherever justice and truth will permit. Amidst the general desertion that prevailed, there were to be found many illustrious instances of men and women, some in the middle, others in the lower spheres of life, who, in the exercise of the duties of humanity, exposed themselves to dangers, which terrified men, who have hundreds of times faced death in the field of battle. Some of them, alas! have fallen in the good cause! But why should they be regretted! never could they have fallen more gloriously. Foremost in this noble group stands Joseph Inskip, a most excellent citizen, brother, husband, and friend. To the sick and the forsaken, whether he was acquainted with them or not, he has devoted his hours, to relieve and comfort them in their tribulation. Numerous are the instances of men restored, by his kind care and attention, from the very jaws of death. Andrew Adgate's merit in the same way, was conspicuous, and of the last importance to numbers of distressed creatures, bereft of every other comfort. The Rev. Mr. Fleming and the Rev. Mr. Winkhaufe, exhausted themselves by a succession of labours, day and night, attending on the sick, and ministering relief to their spiritual and temporal wants.

Of

Of the number of citizens who fled away, it is difficult to form any accurate estimate. In the city, from Vine to South-street, which has been surveyed by a man employed by the committee, of 21,000 inhabitants, the number of absent people is stated to be 8600. But as this business was several weeks performing, considerable variations must necessarily have taken place. The emigration was not finished in those streets examined in the early part of his progress; and towards the latter part, the emigration had been already considerable. Allowing one to balance the other, and the removals in the liberties to have been equal to those in the city, we shall probably not err much when we estimate the number who left the city at about 17,000. This is not so many as I supposed when I last wrote on the subject, at which time I estimated them at 23,000. Which of the two is accurate, or whether either of them is so, I leave the reader to determine.

Some of those who remained in the city, have, for reasons not very easy to justify, been in the habit of reproaching those who fled, with criminality, as deserters, who abandoned their posts. I believe, on the contrary, that as the nature of our government did not allow the arbitrary measures to be pursued, which, in despotic countries would probably have extinguished the disorder at an early period—it was the duty of every person to avoid the danger, whose circumstances and situation allowed it. The effects of the desertion were moreover, salutary.* The sphere of action of the disorder was diminished. Two or three empty houses arrested the disease in its progress, as it was slowly, but surely travelling through a street, and probably rescued a neighbourhood from its ravages. We shall long have to mourn the severe loss our city has felt, in being bereft of so many valuable citizens: and had the 17,000 who retired, been in the city during the prevalence of the disorder, and lost as large a proportion of their number, as these did who remained, we should, instead of 4000 dead, have lost nearly 6000; let us join in thanksgiving to that Supreme Being, who has, in his own time, stayed the avenging storm, ready to devour us, after it had laughed to scorn all human efforts.

We have an account of four thousand burials in the city of Philadelphia—exclusive of the great numbers that died in the country, who had left the city.

This calamity, has been nearly, as fatal, in proportion to the numbers, as the Plague in London, in 1665 and 6; for

* Perhaps had all our citizens remained, we should have had famine added to our calamity; whereas we had plentiful markets during the whole time. The prices, too, were in general not far beyond what they are usually at the same season of the year.

if

if we compute that thirty thousand persons remained in town, and that of these, upwards of four thousand died, it will approach to one seventh of the whole in about three months; which is nearly equal to all that died in London in a whole year!

We leave it to the learned to trace the cause of this pestilence, some of whom insist it was imported; others, that it was generated by a long, hot, and dry summer: we take it to be the putrid bilious fever of the tropical climates, remembered here by elderly people twice, under the name of the yellow fever; and once, during the late war, by the name of the camp fever, when it did not spread much among the inhabitants, but was confined principally to the soldiers. Our opinion is, that it was imported from the West Indies, but was much more general, and spread more rapidly owing to the season, which had disposed our bodies to receive infections of any kind.

It is enough, however, for us to know, that the means of humbling a people, are abundant in the hands of the Arbitrer of nations, and that we believe this was a judgment on a highly favoured city, for its many excesses; yet mixed with mercy: and we hope it may have a good effect on our lives and conversations."

HINDRANCES in the Way of SALVATION.

THE holy Apostle exhorts us, to lay aside every weight, and the sin which doth so easily beset us, and to run with patience the race set before us, looking unto Jesus. An exhortation of the utmost importance! For many are the hindrances to our establishment in the divine Life; and these difficulties must be surmounted, or we shall be found wanting when weighed in the balances. It is highly necessary that we should discover the disease of our soul, in order that proper methods may be pursued to obtain the cure. Every affection of the heart which kindles in us a Desire of seeing, hearing, or possessing any thing, that does not tend to the Glory of GOD, is disorderly, and if indulged, imperceptibly leads us to spiritual idolatry. An inordinate attachment to houses, clothes, books, pictures, furniture, gardens, and such like, proves dreadfully pernicious to many professors, who were once in a hopeful way to the kingdom. And that these things, trifles as we think them to be, have too great hold of our hearts, appears evident from the ardour and impatience we feel in the pursuit of them; or the painful vexation we are conscious of, upon being unexpectedly deprived of them. And the evil is still greater, when the affections are unreasonably placed

placed upon earthly objects of an higher order; we are then in the utmost danger of ejecting Christ from the Throne of our Heart, and placing an idol in his stead.

2. Sensuality is another grand impediment to the prosperity of the Soul. Indulging immoderately in eating; contracting a taste for delicacies; slighting wholesome food, because it is cheap and plain; and anxious for that which is rare and costly. Gratifying thirst with rich and expensive liquors, tho' the indulgence does not descend so low as intoxication. Habituating ourselves to more sleep than the health of the body requires. A small degree of excess in lawful things, has a natural tendency to sensualize the mind, to unfit it for that intercourse with a pure and holy Being, who delights to make his creatures like himself. How jealous then ought we to be over ourselves? How diligent in keeping the lower faculties in due subordination, lest we lose the relish for spiritual exercises, and fall from our union with God?

3. Entertaining too high an opinion of ourselves, and of the progress we have made in religious attainments. Here we are in danger of secret pride, a most horrible monster! This spiritual pride often arises from the esteem we have of our good works, and religious exercises; as also from the excessive satisfaction we feel, at some seasons, when engaged in them. Indeed, we ought to do God's Will, heartily and cheerfully; but if we neglect to watch over our spirit, even in the most holy duties, the subtle Enemy will take the advantage, and infuse a spark of his own hellish fire, that will be productive of the greatest mischief. We shall be in danger of looking upon ourselves as of consequence, and be ready to judge others, who come not up to our standard, with severity and sourness. We should lose poverty of spirit, and lowliness of mind; and soon forget that all our blessings and mercies flow from the precious sufferings of Christ Jesus, in whom alone we ought to seek for peace and rest.

4. We are retarded in our spiritual journey to the City of God, by indulging a desire to attain the honour of this world, to be esteemed and favoured by men. When this desire gains ascendancy over the mind, we are insensibly led to do many things, which we ought not to do, and to omit others, which should not be neglected; in order to gain favour and applause, or to avoid being exposed to the jest and scorn of irreligious persons. The Apostle says, "Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ," Gal. i. 10. They that honour God, by giving him their whole heart, he will honour them with his continual favour and blessing; but they that despise him, by seeking honour

VOL. XVII. July 1794.

from

from the men of this world, shall be lightly esteemed. See 1 Sam. ii. 30.

5. An inordinate care for earthly things, is destructive to the soul's felicity. "No man," says the Apostle, "that warreth, entangleth himself with the affairs of this life; but that he may please him who hath chosen him to be a soldier," 2 Tim. ii. 4. Nevertheless, how solicitous we are, and even torment ourselves and others, to attain many things which we do not really stand in need of. We are, indeed, exhorted in Scripture, to be diligent in business, and careful to provide things necessary; but lest we should be carried away with such cares, our Lord strictly forbids all distrust, and anxious solicitude. These things would darken the eye of faith, lessen our love to our neighbour, and expose us to many temptations and snares of the Devil.

6. Indulging vain and useless thoughts, is another impediment to spiritual prosperity. These suggestions proceed from the wicked one; and altho' we do not wholly give ourselves up to them, yet if they are countenanced in a small degree, the mind is greatly embarrassed, and the Enemy much encouraged to repeat these injections. But when vain thoughts meet with little or no opposition, they then fill the imagination and captivate the mind. And altho' God is not entirely forgotten; for the deceitful foe can mix something of religion with these unprofitable amusements, yet the soul's progress in universal purity and union with God, is interrupted. These indulgences plainly demonstrate that the heart is dissipated and trifling; that mortification and internal watchfulness, are neglected; and that there is but little love to Christ. If a proper degree of holy zeal prevailed, we should not thus abuse our time; but thro' the divine help, put on the whole armour of righteousness, and drive away those lying vanities, constantly recurring to the contemplation of Christ, his astonishing love and sufferings for our sinful souls.

Those who voluntarily indulge themselves in these, and such like, evil dispositions, are unstable and slothful; their souls will be dry and barren, like the blasted desert; the very blossoms of righteousness will drop off, before the fruit makes its appearance; or if there is a prospect of a little good fruit, it will wither before it comes to maturity. Repeated grievances will at length quench the good Spirit; and then unbelief will once more spread its darkening, hardening, and stupifying poison through every faculty of the soul. Let us then be apprized of our danger, and suffer ourselves to be thoroughly alarmed at the approach of these dangerous consequences. Let us consider how pure, how chaste, how holy we ought to be, in all our intercourse with God, and in every part of our conversation with men! He that covereth his sins shall

not

not prosper : but some are already so far fallen, that they not only excuse and palliate their sins, but even attempt to vindicate them. What an astonishing delusion are these unhappy persons under ! How deep are the depths of Satan ! And what dreadful conflicts of mind must they suffer, if they do not speedily awake out of the snare of the fowler. We are assured, that all the ways of God are pleasant, and all his paths are peace ; Let us then boldly enter into the ways of Wisdom, and resolutely continue in the peaceful paths of undefiled religion. This moment let us cast away every besetting sin, and disengage ourselves from every weight and burden, that would entangle and incommode us in our heavenly course. Thro' the never-failing assistance of divine Grace, nothing is too hard, nothing is too difficult for us, if we are determined to be holy. The Lord will make darkness light before us, and crooked things straight ; we shall see his great, his glorious, his everlasting salvation.

Mr. BRUCE's Journey through the Desert of Nubia to Grand Cairo in Egypt.*

[Continued from page 319.]

THE day broke ; no Arabs appeared ; all was still. The danger which occurred to our minds then was, lest, if they were few, by tarrying we should give them time to send off

* The judicious Reader will observe, that we insert the most striking circumstances of this perilous Journey, not only because it abounds with astonishing scenes of human misery and wretchedness, and curious instances of the superintending Providence of the Almighty over his creatures ; but what is still more interesting to them that fear God, it illustrates many remarkable passages in the Sacred Oracles, particularly in the Psalms and Prophets. Isaiah, when describing the protection which the great King of the Church affords his faithful subjects, represents him as, "A hiding place from the wind, a covert from the tempest, as rivers of Water in a dry place, and as the shadow of a great rock in a weary land." ch. xxxii. 2. The same prophet sets forth the joyful flourishing of Christ's Kingdom under the following metaphors, ch. xxxv. "The wilderness and the solitary place shall be glad ;—and the desert shall rejoice and blossom as the rose : It shall blossom abundantly, and rejoice even with joy and singing : the glory of Lebanon shall be given unto it ; the excellency of Carmel and Sharon." The Psalmist cries out, "O that I had wings like a dove ! for then would I fly away and be at rest.—I would hasten my escape from the windy storm and tempest. Psalm lv. 6,—8. It is impossible for an inhabitant of these northern latitudes, to form adequate ideas of the inhospitable desert, the burning winds, and hideous tempests, so often alluded to in the Bible, without having recourse to the travels of persons who have actually visited the land of Judæa, and the neighbouring countries. Mr. Bruce is justly esteemed one of the greatest travellers that either this, or any preceding age has produced, admirably qualified for the undertaking, a gentleman of the strictest honour and veracity, and a firm believer of the divine authority of the Holy Scriptures.

messengers to bring assistance. I then took Ismael and two Barbarins along with me, to see who these neighbours of ours could be. We soon traced in the sand the footsteps of the man who had been at our camels; and, following them behind the point of a rock, which seemed calculated for concealing thieves, we saw two ragged, old, dirty tents, pitched with grass cords.

The two Barbarins entered one of them, and found a naked woman there. Ismael and I ran briskly into the largest, where we saw a man and a woman both perfectly naked, frightful, emaciated figures, not like the inhabitants of this world. The man was partly sitting on his hams; a child, seemingly of the age to suck, was on a rag at the corner, and the woman looked as if she wished to hide herself. I sprung forward upon the man, and, taking him by the hair of the head, pulled him upon his back on the floor, setting my foot upon his breast, and pointing my knife to his throat; I said to him sternly, "If you mean to pray, pray quickly, for you have but this moment to live." The fellow was so frightened, he scarce could beg us to spare his life; but the woman, as it afterwards appeared, the mother of the sucking child, did not seem to copy the passive disposition of her husband; she ran to the corner of the tent, where was an old lance, with which, I doubt not, she would have sufficiently distinguished herself, but it happened to be entangled with the cloth of the tent, and Ismael felled her to the ground with the butt-end of his blunderbuss, and wrested the lance from her. A violent howl was set up by the remaining woman like the cries of those in torment. "Tie them," said I, Ismael; keep them separate, and carry them to the baggage till I settle accounts with this camel-stealer, and then you shall strike their three heads off, where they intended to leave us miserably to perish with hunger; but keep them separate." While the Barbarins were tying the woman, the one that was the nurse of the child turned to her husband, and said, in a most mournful, despairing tone of voice, "Did I not tell you, you would never thrive if you hurt that good man? did not I tell you this would happen for murdering the Aga?"

Our people had come to see what had passed, and I sent the women away, ordering them to be kept separate, out of the hearing of one another, to judge if their answers did not prevaricate. The woman desired to have her child with her, which I granted. The little creature, instead of being frightened, crowed, and held out its little hands as it passed me. We fastened the Arab with the chain of the camels, and so far was well; but still we did not know how near the Bithareen might be, nor who these were, nor whether they had sent off any intelligence in the night. Until we were informed of this, our case was little mended. Upon the man's appearing, all my people declared, with one general voice, that no time was to be

be lost, but that they should all be put to death as soon as the camels were loaded, before we set out on our journey; and, indeed, at first view of the thing, self preservation, the first law of nature, seemed strongly to require it. Hagi Ismael was so determined on the execution that he was already seeking a knife sharper than his own. "We will stay, Hagi Ismael, said I, till we see if this thief is a liar also. If he prevaricates in the answers he gives to my questions, you shall then cut his head off, and we will consign him with the lie in his mouth, soul and body to hell, to his master whom he serves." Ismael answered, "The truth is the truth; if he lies, he can deserve no better."

The reader will easily understand the necessity of my speaking at that moment in terms not only unusual for a Christian, but even in any society or conversation; and if the ferocity and brutality of the discourse should shock any, they will remember, that these were intended to produce fear in those upon whom we had no other tie, and thereby extort a confession of the truth; which might answer two purposes, the saving the effusion of their blood, and providing for our own preservation. "You see, said I, placing the man upon his knees, your time is short, the sword is now drawn which is to make an end of you, take time, answer distinctly and deliberately, for the first trip or lie that you make, is the last word that you will utter in this world. Your wife shall have her fair chance likewise, and your child; you and all shall go together, unless you tell me the naked truth. Here, Ismael, stand by him, and take my sword, it is, I believe, the sharpest in the company."

"Now I ask you, at your peril, Who was the good man your wife reproached you with having murdered?" He answered trembling, and indistinctly, through fear, "It was a black, an Aga from Chen-li." "Mohamet Towash, says Ismael; "The same," says the Bishareen. He then related the particulars of his death. "Where is the Bishareen, continued I; where is Abou Bertran? how soon will a light camel and messenger arrive where he now is?" "In less than two days; perhaps, says he, in a day and a half, if he is very diligent and the camel good." "Where did you and your women come from, and when?" "From Abou Bertran, says he; we arrived here at noon on the 5th day, but the camels were all the-camels; they are favourite camels of Shekh Seide; we drove them softly; the two you saw at the tents are lame; besides there were some others unsound; there were also women and children." "Where did that party, and their camels, go to from this? and what number of men was there with them?" "There were about 300 camels of all sorts, and about thirty men, all of them servants; some of them had one lance, and some of them too; they had no shields or other arms."

arms." "What did you intend last night to do with my camels?" "I intended to have carried them, with the women and child, to join the party at the Nile." "What must have become of us in that case? we must have died?" "Why, certainly, says he, you must have died, you could not live, you could not go any where else." "If another party had found us here, in that case would they have slain us?" He hesitated a little, then, as if he recollected himself, said, "Yes, surely, they murdered the Aga, and would murder any body that had not a Bishareen with them." "Now attend and understand me distinctly, said I, for upon these two questions hangs your life: Do you know of any party of Bishareen who are soon to pass here, or any wells to the north, and in what number? and have you sent any intelligence since last night you saw us here?" He answered, with more readiness than usual, "We have sent nobody any where; our camels are lame; we were to follow, as soon as they could be able to travel, to join those at the Nile. The parties of the Bishareen are always passing here, sometimes more, sometimes less; they will not come till they hear from the Nile whether the grass is grown. They have with them two dromedaries, who will carry the news from the Nile in three days, or they will come in small parties like the last, for they have no fear in these parts. The wells to the north belong to the Ababde. When they pass by them with cattle they are always in great numbers, and a Shekh along with them; but these wells are now so scanty they have not water for any number, and they must therefore all pass this way."

I got up, and called on Ismael. The poor fellow thought he was to die. Life is sweet even to the most miserable. He was still upon his knees, holding his hands clasped round the back of his neck, and already, I suppose, thought he felt the edge of Ismael's knife. He swore that every word he had spoken was truth; and if his wife was brought she could not tell another story.

I thereupon left him, and went to his wife, who, when she saw Hagi Ismael with a drawn sword in his hand, thought all was over with her husband, and fell into a violent fit of despair, crying out, "That all the men were liars and murderers, but that she would have told the truth if I had asked her first." "Then go, Hagi Ismael, said I, tell them not to put him to death till I come, and now you have your chance, which if you do not improve by telling the truth, I will first slay your child with my own hand before your face, and then order you all to be put to death together." She began with great earnestness to say, "She could not tell who killed Mahomet Towash, for she only heard it in conversation from her husband, who was there, after he had come home." I then, put
the

the questions to her that I had done to her husband, and had precisely the same answers; but seeing me rise to go away, she burst out into a flood of tears, and tore her hair in the most violent excess of passion: shrieking out to have mercy upon her, and pressing the little child to her breast as if to take leave of it, then laying it down before me in great agony and bitterness of heart, she again shrieked out, "If you are a Turk, make it a slave, but do not kill my child,—and spare my husband."

Though I understood Arabic well, I did not, till that day, know it had such powers, or that it contained expressions at once so forcible and so simple. I found myself so much moved, and my tears came so fast, that it was in vain to endeavour to carry on a farce under such tragical appearances, "Woman, said I, I am not a Turk, nor do I make slaves, or kill children. It is your Arabs that force me to this; it was you that attacked me last night, it was you that murdered Mahomet Towash, one of your own religion, and busied in his duty. I am a stranger, seeking my own safety, but you are all murderers and thieves."—"It is true, says she, they are all murderers and liars, and my husband, not knowing, may have lied too. Only let me hear what he told you, and I will tell you whether it is truth or not." Day was now advancing apace, and no resolution taken, whilst our present situation was a very unsafe one.

I stated fairly, in a council held among ourselves, the horror of slaughtering the women and child, or even leaving them to starve with hunger by killing their camels, from whom they got their only sustenance; for, though we should not stain our hands with their blood, it was the same thing to leave them to perish: that we were strangers, and had fallen upon them by accident, but they were in their own country. On the contrary, suppose we only slew the man, any of the women might mount a camel, and, travelling with diligence, might inform the Bishareen, who would send a party and cut us off at the next well, where we must pass, and where it would be impossible to escape them. I must say, there was a considerable majority for sparing the women and child, and not one but who willingly decreed the death of the man, who had confessed he was endeavouring to steal our camels, and that he intended to carry them to his party at the Nile; in which case the loss of all our lives was certain, as we should have been starved to death, or murdered by the Arabs.

The very recital of this attempt so enraged Hagi Ismael that he desired he might have the preference in cutting off his head. Indeed every one's opinion was, that the Arab should die, and especially since the account of their behaviour to Mahomet Towash, whose death, for my own part, I cannot say I thought myself

myself under any obligation to revenge. "Since you are differing in your opinions, and there is no time to lose, said I, allow me to give mine. It has appeared to me, that often, since we began this journey, we have been preserved by visible instances of God's protection, when we should have lost our lives if we had gone by the rules of our own judgment. We are, it is true, of different religions, but all worship the same God. Suppose the present case should be a trial, whether we trust really in God's protection, or whether we believe our safety owing to our own foresight and courage. If the man's life be now taken away, to-morrow we may meet the Bishareen, and then we shall all reflect upon the folly of our precaution. For my own part, my constant creed is, that I am in God's hands, whether in the house or in the desert; and not in those of any lawless spoiler. I have a clear conscience, and am engaged in no unlawful pursuit, seeking on foot my way home, feeding on bread and water, and have done no wrong to any man. We are well armed, are nine in number, and have twice as many firelocks, many of these with double-barrels, and others of a size never before seen by Arabs, armies of whom have been defeated with fewer: we are ragged and tattered in our clothes, and no prize to any one. But this I declare to you, if ever we meet these Arabs, if the ground is such as has been near all the wells we have come to, I will fight them boldly and cheerfully, without a doubt of beating them. I do not say my feelings would be the same if my conscience was loaded with that most heinous and horrid crime, murder in cold blood; and therefore my determination is to spare the life even of this man."

It was easy to see, that fear of their own lives only, and not cruelty, was the reason they sought that of the Arab. They answered me, two or three of them at once, "That it was all very well; what should they do? should they give themselves up to the Bishareen, and be murdered like Mahomet Towash? was there any other way of escaping?" "I will tell you, then, since you ask me what you should do: You shall follow the duty of self-defence and self-preservation, as far as you can do it without a crime. You shall leave the women and the child where they are, and with them the camels, to give them and their child milk; you shall chain the husband's right hand to the left of some of yours, and you shall each of you take him by turns till we shall carry him into Egypt. Perhaps he knows the desert and the wells better than Idris; and if he should not, still we have two guides instead of one; and who can foretell what may happen to Idris more than to any other of us? But as he knows the stations of his people, and their courses at particular seasons, that day we meet one Bishareen, the man that is chained with him, and conducts him, shall instantly

stantly stab him to the heart, so that he shall not see, much less triumph in, the success of his treachery. On the contrary, if he is faithful, and informs Idris where the danger is, and where we are to avoid it, on the day I arrive safe in Egypt I will clothe him anew, as also his women, give him a good camel for himself, and a load of dora for them all. As for the camels we leave here, they are she-ones, and necessary to give the women food. They are not lame, it is said, but we shall lame them in earnest, so that they shall not be able to carry a messenger to the Bishareen before they die with thirst in the way, both they and their riders, if they should attempt it."

An universal applause followed this speech; Idris, above all, declared his warmest approbation. The man and the women were sent for, and had their sentence repeated to them. They all subscribed to the conditions cheerfully; and the woman declared she would as soon see her child die, as be an instrument of any harm befalling us, and that, if a thousand Bishareens should pass, she knew how to mislead them all, and that none of them should follow us till we were far out of danger."

I sent two Barbarins to lame the camels effectually, but not so as to make them past recovery. After which, for the nurse and the child's sake, I took twelve handfuls of the bread which was our only food, and indeed we could hardly spare it, as we saw afterwards, and left it to this miserable family, with this agreeable reflection, however, that we should be to them in the end a much greater blessing than in the beginning we had been an affliction, provided only they kept their faith, and on their part deserved it.

On the 20th, we left the well at Terfowey, after having warned the women, that their chance of seeing their husband again depended wholly upon his and their faithful conduct. We took our prisoner with us, his right hand being chained to the left of one of the Barbarins. We had no sooner got into the plain than we felt great symptoms of the simoom, and about a quarter before twelve, our prisoner first, and then Idris, cried out, The Simoom! the Simoom! My curiosity would not suffer me to fall down without looking behind me. About due south, a little to the east, I saw the coloured haze as before. It seemed now to be rather less compressed, and to have with it a shade of blue. The edges of it were not defined as those of the former, but like a very thin smoke, with about a yard in the middle tinged with those colours. We all fell upon our faces, and the simoom passed with a gentle ruffling wind. It continued to blow in this manner till near three o'clock, so we were all taken ill that night, and scarcely strength was left us to load the camels and arrange

the baggage. This day one of our camels died, partly famished, partly overcome with extreme fatigue, so that, incapable as we were of labour, we were obliged, for self-preservation's sake, to cut off thin slices of the fleshy part of the camel, and hang it in so many thongs upon the trees all night, and after upon the baggage, the sun drying it immediately, so as to prevent putrefaction.

In the evening we alighted at a well called Naibey, in a bare, sandy plain, where there were a few straggling acacia-trees. We had all this day seen large blocks of fossil salt upon the surface of the earth where we trod. This was the cause, I suppose, that both the spring at Terfowey, and now this of Naibey, were brackish to the taste, and especially that of Naibey. We found near the well the corpse of a man and two camels upon the ground. It was apparently long ago that this accident happened, for the moisture of the camel was so exhaled that it seemed to weigh but a very few pounds; no vermin had touched it, as in this whole desert there is neither worm, fly, nor any thing that has the breath of life.

[*To be continued.*]

~~~~~

**The CONVERSION and happy DEATH of MARY  
AGNES, of Cavan Circuit, in Ireland. By  
Mr. THOMAS RIDGEWAY.**

**M**ARY AGNES was naturally of a soft and sweet disposition; she had the privilege of a religious education, and the example of pious parents; but these invaluable mercies she did not rightly understand, nor make a suitable improvement of them, which gave her friends much concern. About the seventeenth year of her age, with great importunity she consented to meet in class; but this had no apparent good effect upon her at first; she still continued vain and thoughtless; and when seriously interrogated respecting the state of her soul, remained either silent, or treated the important question with levity: However, she still continued in the means of Grace. About this time there was a remarkable revival of the work of God in Cavan Circuit; and particularly at our March quarterly meeting, 1791, the power of the Lord was present both to wound and to heal. Mary Agnes was deeply affected with a discovery of her sin and misery, and her tears and heavy sighs demonstrated the anguish of a heart burdened with darkness and condemnation. The congregation united their supplications in her behalf, and the Lord graciously hearkened to our cries, and set the captive at liberty.

With

With the heart she believed unto righteousness, and with the mouth made confession unto salvation. Her darkness was turned into light, and her midnight into day. Every look, and every action testified, that the peace which passes all understanding, had taken possession of her soul.

From that day she evidently grew in Grace, and in the knowledge and love of God; but being one of very few words, and of a reserved disposition, we are not certain of the exact time when she obtained purity of heart. But this we are confident of, that the Lord gave her a clear discovery of the necessity of that blessing; she sought it with many prayers and tears, and enjoyed it some time before her death; and especially in her last illness.

About six months before her death, she was threatened with a decline, which terminated in a dropsy. Her pain was very great, and with little intermission, yet she bore it all with christian fortitude, patience, and resignation. She spoke but little of the Lord's dealings with her soul, till within a week or two of her dissolution; she then cried out, from the fulness of her heart, "I must speak for God; his goodness to my soul is beyond all expression! He supports me under my afflictions, and I thankfully receive them from his blessed hand. I can give up all to him. He is a good God to me, and faithful to his promises." Four days before her death, while I was conversing with her on the mercy and love of God, she cried out, lifting up her eyes to Heaven, "I shall soon be with him, and shout his praise above:

" O happy, happy day,  
 " That calls thy exiles home;  
 " The heavens shall melt away,  
 " The earth receive its doom:  
 " Earth we shall see, and Heaven, destroy'd,  
 " And shout above the fiery void!"

At times she lost sight entirely of her own afflictions, while with floods of tears, she poured out her supplications for those who neither weep nor pray for themselves. Turning to me, she said, "O brother Ridgeway, lift up your voice like a trumpet: Cry aloud, and spare not: Speak, whether they will hear, or forbear. Let not the blood of souls be found upon you! O prove faithful! prove faithful!" To her eldest brother she said, weeping, "Once I could rejoice in seeing you happy in the Lord; but I fear you are in danger of being led astray by the company of the ungodly. Ah! don't go with them; they would lead you to destruction; What will it profit you, if you gain the whole world, and lose your own soul? O make God your friend; and when your afflicted father is gone into Eternity, the Lord



“ will be your father ; yea, he will be a God unto you.” To a younger brother, she said, “ O John ! once you knew the Lord ; once you would pray with the people, and endeavour to bring them to God ; but alas ! you are now gone from him yourself ! O turn to him, or you will be forever ruined ! Turn to him *now* ; and he will not cast you out, but receive you graciously, and heal all your backslidings.” She then intreated her parents to be mindful of their large family, and not give them too much liberty.

She rested but little that night, her pain being very great. Next morning she said to a person present, “ Once I was a vile wretch before the Lord, but now he is my God, and my all ! O turn to him with your whole heart, for he stands ready with open arms to receive you. He is willing to save all the world, if they would but come unto him. Only think, what a happy circumstance it would be, if you and your family were serving the Lord, and going on in the way to Heaven.” Some time after, at her request I sung a hymn, and she attempted to join with me ; but her voice failing, she said, with holy confidence, “ When I get above, I shall sing as loud as you.” An old servant of her father’s standing by weeping, Ann said, “ I am glad you are come to see me ; I know you are good-natured to others, but why are you not so to your own poor soul ? You sometimes curse and swear, but you must forsake this evil practice, or you can never get to Heaven : Remember, I tell you with my dying lips.”

Next morning she expressed the most tender compassion for them who had watched with her during the night ; and altho’ her affliction continued to increase, yet her care for the welfare of others seemed to engage all her attention. She sung the first verse of,—“ Away with our sorrows and fears, we soon shall recover our home.” Her soul was filled with holy joy and triumph ; she cried out in an ecstasy, “ What a comfort is this, what a Heaven of blifs ! How unspeakably happy am I !” That day, many Papists being present, she said, “ Some trust in what man can do for them, with respect to their absolution from sin ; but who can forgive sins except the Lord only ? None can do a sinner good but Christ, and he needs no helper ; for he is a whole Saviour. Is he not able to save to the uttermost, who bled and died for sinners ? What could he do more, to make an atonement for our sins ? He can forgive sins on earth, and none but he.”

The following evening, many persons being present, she earnestly exhorted them to turn to the Lord instantly, for he was waiting to be gracious ; and testifying to all, that she had the heart-felt experience of his pardoning Love. On Friday,

sh

she addressed a person with great affection, saying, "O seek the Lord, as if you had but one moment to live! You see I am dying, and what should I do if I had not Christ for my refuge?" "None but Jesus can do helpless sinners good." To a young woman, she said, "You see I am young, and yet I am dying: Do you think you shall never die? I am very low, yet I would not exchange my sick-bed for a thousand worlds." "O Death, where is thy sting? O Grave, where is thy Victory?" Some time after she cried out, "Blessed be the day that ever I was born! Glory be to the Lord for giving me existence, and for all that he has done for my soul." She looked forward to her approaching dissolution with pleasure, frequently saying, "Come, Lord Jesus! O come quickly." Her parents having cordially entertained the preachers, and treated them with the greatest kindness, for many years, she embraced her father, most affectionately, saying, "Surely you are well paid for all your attention to the preachers; I am going to Heaven, and I trust so will all the family."

I was with her on Saturday morning: For a considerable space she was silent, seemingly listening with great attention, with her eyes lifted up towards heaven; at length she cried out, "Don't you hear that? O the music, the music!" She wondered much that those who sat up with her, did not hear it in the night; for she said, it was most loud and charming. Some time after, her eyes being steadily fixed, as if viewing some lovely object, she cried out to Mr. Crozier, "Don't you see that? O the beauty! the beauty!" In the evening, without a sigh or groan, she entered into the rest that remaineth for the people of God, in the 20th year of her age.

*Cavan Circuit, Feb. 1794.*

THOMAS RIDGEWAY.

~~~~~

Letter from Mr. FLETCHER to Mr. Charles Wesley.

My dear Sir,

London, March 22, 1759.

YOU left me without permitting me to say, farewell; but that shall not hinder me from wishing you a good journey, and I flatter myself, that you are in the habit of returning my prayers. Since your departure, I have lived more than ever like a hermit. It seems to me, that I am an unprofitable weight upon the earth. I want to hide myself from all. I tremble when the Lord favours me with a sight of myself; I tremble to think of preaching only to dishonour God. To-morrow I preach at West Street, with all the feelings of
Jonah:

Jonah : O would to God I might be attended with his success ! If the Lord shall, in any degree sustain my weakness, I shall consider myself as indebted to your prayers. The Adversary avails himself mightily of the enthusiasm of Miss A—d to prevent the success of my preaching in French ; but I believe that my own unworthiness does more for the Devil, than ten Miss A—'s. However, I have thought it my duty to endeavour to stem the torrent of discouragement, praying the Lord to provide for this poor people a pastor after his own heart, whom the wandering sheep may be willing to hear, and who may bring them to himself.

A proposal has lately been made to me, to accompany Mr. N. Gilbert to the West Indies. I have weighed the matter : But on one hand, I feel that I have neither sufficient zeal, nor grace, nor talents, to expose myself to the temptations and labours of a mission in the West Indies ; and on the other, I believe, that if God calls me thither, the time is not yet come. I wish to be certain, that I am converted myself, before I leave my converted brethren to convert heathens. Pray let me know what you think of this business ; if you condemn me to put the sea between us, the command would be a hard one ; but I might, possibly, prevail on myself to give you that proof of the deference I pay to-your judicious advice.

I have taken possession of my little hired chamber. There I have outward peace, and I wait for that which is within. I was this morning with Lady Huntingdon, who salutes you, and unites with me to say, that we have need of you to make one in our threelord cord, and to beg you will hasten your return, when Providence permits. Our conversation was deep and full of the energy of faith on the part of the Countess ; as to me, I sat like Saul at the feet of Gamaliel. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

London, April — 1759.

WITH a heart bowed down with grief, and eyes bathed with tears, occasioned by our late heavy loss, I mean the death of Mr. Walsh, I take my pen to pray you, to intercede for me. What ! that sincere, laborious, and zealous servant of God ! Was he saved only as by fire, and was not his prayer heard till the twelfth hour was just expiring ? O where shall I appear ; I, who am an unprofitable servant ! Would to God, my eyes were fountains of water to weep for my sins ! Would to God I might pass the rest of my days, in crying, " Lord, have mercy upon me ! " All is vanity—grace, talents, labours, if we compare them with the mighty stride we have to take from time into eternity ! Lord, remember me now that thou art in thy kingdom !

I have

- I have preached and administered the sacrament at West Street sometimes in the holidays. May God water the poor seed I have sown, and give it fruitfulness, though it be only in one soul!

I have lately seen so much weakness in my heart, both as a minister and a Christian, that I know not which is most to be pitied, the man, the believer, or the preacher. Could I, at last, be truly humbled, and continue so always, I should esteem myself happy in making this discovery. I preach merely to keep the chapel open, until God shall send a workman after his own heart. *Nos numeri sumus* ;* this is almost all I can say of myself. If I did not know myself a little better, than I did formerly, I should tell you, that I had ceased altogether from placing any confidence in my repentances, &c. &c. but I see my heart is so full of deceit, that I cannot depend on my knowledge of myself.

You are not well.—Are you, then, going to leave us, like poor Mr. Walsh? Ah stay, and permit me to go first, that, when my soul shall leave the body, you may commend it to the mercy of my Saviour.

The day Mr. Walsh died, the Lord gave our brethren the spirit of supplication for him, and many unutterable groans were offered up for him at Spittlefields, where I was. Who shall render us the same kind offices? Is not our Hour near? O, my God, when thou comest, prepare us, and we shall be ready! You owe your children an elegy upon his death, and you cannot employ your poetic talents on a better subject.

J. F.

* I fill up an empty space.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Tern, July 19, 1759.

INSTEAD of apologizing for my silence, I will tell you, that I have twenty times endeavoured to break it, but without effect. I will simply relate the cause of my silence, referring you to the remembrance of your own temptations, for that patience you must exercise to a weak, tempted soul.

This is the fourth summer that I have been brought hither, in a peculiar manner, to be tempted of the Devil in a wilderness; and I have improved so little by my past exercises, that I have not defended myself better than in the first year. Being arrived here, I began to spend my time as I had determined, one part in prayer, and the other in meditation on the holy scriptures. The Lord blessed my devotions, and I advanced from conquering to conquer, leading every thought captive to the obedience of Jesus Christ, when it pleased God to show

ms.

me some of the folds of my heart. As I looked for nothing less than such a discovery, I was extremely surprized, so much so, as to forget Christ: You may judge already what was the consequence. A spiritual langour seized on all the powers of my soul, and I suffered myself to be carried away quietly by a current, with the rapidity of which I was unacquainted.

Neither doubt, nor despair troubled me for a moment: my temptation took another course. It appeared to me, that God would be much more glorified by my damnation, than my salvation. It seemed altogether incompatible with the holiness, the justice, and the veracity of the Supreme Being, to admit so stubborn an offender into his presence. I could do nothing but be astonished at the patience of God. Do not imagine, however, that I was in a state of evangelical repentance; no,—a man who repents desires to be saved, but I desired it not: I was even impatient to go to my own place; and secretly wished, that God would for a moment give me the exercise of his iron sceptre, to break myself to pieces as a vessel to dishonour: a bitter and cruel zeal, against myself, and all the sinners who were with me, filled all my thoughts and all my desires. The Devil, who well knew how to improve the opportunity, blew without ceasing the sparks of some corruptions, which I thought extinguished, or at the point of being so, till at last the fire began to appear without. This opened my eyes, and I felt it was time to implore succour. It is now eight days since I endeavoured to pray, but almost without success: yesterday, however, as I sang one of your hymns, the Lord lifted up my head, and commanded me to face my enemies. By his grace, I am already conqueror, and I doubt not, that I shall soon be more than conqueror. Although I deserve it not, nevertheless, hold up my hands till all these Amalekites be put to flight. I am, &c. J. F.

To the Rev. Mess. JOHN and CHARLES WESLEY.

Macon in Burgundy, May 17, 1778.

Dear Sir,

I Hope that while I lie by, like a broken vessel, the Lord continues to renew your vigour, and sends you to water his vineyard, and to stand in the gap against error and vice. I have recovered some strength, blessed be God, since I came to the Continent; but have lately had another attack of my old complaints. However, I find myself better again, though I think it yet adviseable not to speak in public.

I preached twice at Marseilles, but was not permitted to follow the blow. There are few noble, inquisitive Bereans in these parts. The ministers in the town of my nativity have been

been very civil. They have offered me the pulpit; but I fear, if I could accept the offer, it would soon be recalled. I am loath to quit this part of the field without casting a stone at that giant Sin, who stalks about with uncommon boldness. I shall, therefore, stay some months longer, to see if the Lord will please to give me a little more strength to venture an attack.

Gaming and dress, sinful pleasure and love of money, unbelief and false philosophy, lightness of spirit, fear of man, and love of the world, are the principal sins, by which Satan binds his captives in these parts. Materialism is not rare; Deism and Socinianism are very common; and a set of Free-thinkers, great admirers of Voltaire and Rousseau, Bayle and Mirabeau, seem bent upon destroying Christianity and government. "With one hand, (said a lawyer, who has written something against them) they shake the throne, and with the other, they throw down the altars." If we believe them, the world is the dupe of kings and priests. Religion is fanaticism and superstition. Subordination is slavery and tyranny. Christian morality is absurd, unnatural, and impracticable; and Christianity the most bloody religion that ever was. And here it is certain, that by the example of Christians *so called*, and by our continual disputes, they have a great advantage, and do the truth immense mischief. "Popery will certainly fall in France, in this, or the next century; and I make no doubt, God will use those vain men, to bring about a reformation here, as he used Henry the Eighth to do that work in England: so the madness of his enemies shall, at last, turn to his praise, and to the furtherance of his kingdom."

In the mean time, it becomes all lovers of the truth, to make their heavenly tempers, and humble, peaceful love, to shine before all men, that those mighty adversaries, seeing the good works of professors, may glorify their Father who is in heaven, and no more blaspheme that worthy name, by which we are all called Christians.

If you ask, What system these men adopt? I answer, that some build on Deism, a morality founded on *self-preservation*, *self-interest*, and *self-honour*. Others laugh at all morality, except that which being neglected violently disturbs society; and external order is the decent covering of Fatalism, while Materialism is their system.

O dear Sirs, let me entreat you, in these dangerous days, to use your wide influence, with unabated zeal, against the scheme of these modern Celsuses, Porphyries, and Julians; by calling all professors to think and speak the same things, to love and embrace one another, and to stand firmly embodied

Vol. XVII. July 1794.

to resist those daring men; many of whom are already in England, headed by the admirers of Mr. Hume and Mr. Hobbes. But it is needless to say this to those who have made, and continue to make such a stand for vital Christianity; so that I have nothing to do but pray, that the Lord would abundantly support and strengthen you to the last, and make you a continued comfort to his enlightened people, loving reprovers of those who mix light and darkness, and a terror to the perverse: and this is the cordial prayer of, Rev. and dear Sirs, your affectionate son, and obliged servant in the gospel,

J. F.

P. S. I need not tell you, Sirs, that the hour in which Providence shall make my way plain to return to England, to unite with the happy number of those who feel, or seek the power of Christian godliness, will be welcome to me. O favoured Britons! Happy would it be for them, if they knew their gospel privileges! My relations in Adam are all very kind to me; but the spiritual relations, whom God has raised me in England, exceed them yet. Thanks be to Christ, and to his blasphemed religion!

~~~~~

## A L E T T E R,

From the Rev. WILLIAM GRIMSHAW, to the Societies in Newcastle-upon-Tyne and the Neighbourhood.

Dear Brethren,

Haworth, May 1, 1758.

**Y**OU that can say, "Thanks be to GOD, who giveth us the Victory thro' our LORD JESUS CHRIST," happy are you. 'Tis from Experience only, that we can truly say so. Blessed are the people, that are in such a case; who thro' faith in Jesus are already saved from the guilt, and power, and curse of Sin; and if you continue faithful to the end, you shall be eternally saved from Wrath and Hell. Through the operations and influence of the Holy Spirit, you have the knowledge of pardon, and the sense of that peace which passes all understanding. All things are yours, and ye are Christ's, and Christ is God's. Thro' the Holy Ghost dwelling in you, you have power over the world, the flesh, and the devil. Life eternal, heaven, glory, is in you already begun: hence, and only hence, spring love, joy, and peace; and cheerful, sincere, universal, evangelical obedience to God. By this you feelingly, as well as scripturally find, that holiness is the End, as well as the Happiness of a Christian. Stand fast, therefore, my dear brethren, in the liberty where-with Christ hath made you free. And as you have received Christ Jesus the Lord, who is in you the hope of Glory, so walk

walk ye in Him, till Grace terminates in Glory, and present Holiness in eternal Happiness.

Shall I need to exhort you to this? Holiness should be the natural, necessary consequence of regeneration. True: but yet we have need to exhort, and to be exhorted. St. Peter would not be negligent to put the Churches in remembrance of these things. I beseech you therefore, Brethren, in his own words, "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly-kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our LORD JESUS CHRIST."

Our duty may be considered in a fourfold relation. 1, To God. 2, Our brethren. 3, Our neighbour. 4, Ourselves.

1. To GOD: Three in One. HIM, whether as FATHER, SAVIOUR, SANCTIFIER,—we should love and serve with a perfect heart, and a willing mind. Thro' His all-sufficient Grace, we must walk in all his ordinances and commandments blameless. This must be done incessantly, invariably, universally, cordially, cheerfully, all the days of our appointed time, until our change comes. But when we have done all, it is infinitely short of his due.

2. To our Brethren. They are partakers with us of the divine Nature, and fellow-heirs of the same Hope. We should love them, as Christ loved us;—we should delight in them, associate with them, and unite in prayer, and praising the same Lord together; communicate in the same ordinances, and at the same holy supper:—mutually build each other up in our most holy faith. Instruct, exhort, admonish, as persons and circumstances from time to time require. Recover backsliders, quicken triflers, strengthen the weak, succour the tempted, comfort the mourners; and in the spirit of meekness and love, become all things to all, that we may be edified and saved.

3. To our Neighbour;—All Men: We should be as a lighted candle set upon a candlestick; so letting our Light shine before them, that they seeing our good works, may be convinced and converted, and thereby, with us, glorify our FATHER who is in Heaven. In common life; take care to do justice and shew mercy to them. This from us, is their right; and thus we may possibly win their souls to God. In religious life; we should behave in an even, unwearied, devout, and zealous exercise, of every means of Grace and Ordinance of our holy Religion before them; labouring on all occasions to convince them of our good-will towards them,



and our unfeigned desire to promote their temporal and eternal welfare.

4. To ourselves: As the beloved of the Father, the redeemed of the Son, and the sanctified by the Holy Spirit; we should be followers of God, as dear children: Our meat and drink must be to do His Will. His Will is this,—even our Sanctification. We must live a just and honest, a sober and temperate life; walking before God and man in all wisdom and prudence, humility and meekness, chastity and purity, seriousness and steadiness, that we may adorn the Gospel of our Redeemer in all things, and be made meet to obtain an inheritance with the Saints in Glory.

I hope the Gospel spreads in your parts, and that the Societies increase in grace and number: Since Christmas, b'essed be the Lord, fifty new members have been added to ours. O that the Leaven in every place may leaven the whole lump! I am your affectionate Brother,

WILLIAM GRIMSHAW.

~~~~~

G O D T H E S O N .

[From a Latin Poem of Bishop VEDA.]

In the Beginning was the WORD, and the WORD was with GOD, and the WORD was GOD. John i. 1.

THE' Almighty WORD, (ye sons of men draw near,
And wrapt in solemn awe attentive hear;)
The' Almighty WORD, from Heaven's eternal Throne
To Earth's unfriendly vale stoop'd humbly down.
Disrob'd of Majesty, in mortal frame,
In toils our partner, and in griefs the same,
That man, once lost, by Man might be restor'd,
And GOD for mercy's richest boon ador'd.
And dwells such Charity in Heaven above,
Such unexampled, such mysterious Love,
That Thou co-equal GOD, and LORD of Day,
Would'st be inshrin'd in flesh, and mix with clay?
Thy generation, which no limit knows,
Knew no Beginning, but for ever flows
From its high fountain, in essential streams;
O LIGHT of LIGHT! thou SUN whose glorious beams
Deck the bright spheres, and gild the realms of bliss;
Thou source of Goodness, Justice, Truth and Grace.
Thine Eye long view'd the sad entail of woe,
Devolv'd on Adam's hapless sons below,
Beheld them taken in the fowler's snare,
Debas'd by sin, and sunk into despair.

Here,

Here, therefore, did'st thou make thy mean abode,
 To reconcile the fallen Race to GOD :
 Then open'd was the mystery, unseal'd
 The strange design, and GOD stood all reveal'd !
 The mystic shades of Prophecy were clear'd,
 And man, from Truth's own Lip, his duty heard.
 Now souls, depress'd with doubts and anxious fears,
 And vainly busied with terrestrial cares,
 By thy example spurn the barren soil,
 And groan to shuffle off the mortal coil.
 All things, the Father has reveal'd to Thee,
 Whatever was, or is, or ere shall be ;
 Extensive as the Father's, is thy sight,
 Thy Knowledge, as the Father's, infinite ;
 All Greatness, Might, and Majesty divine,
 With all that speaks the Father God, are thine.
 Thine, all his Attributes, save this alone,
 He is the Father, Thou his much lov'd Son ;
 The Father's Image stands in Thee express'd,
 His co-eternal WORD, ere time confess'd ;
 In Thee his Wisdom dwells, and all declare
 Thy plastic power ; heaven, ocean, earth, and air.
 For when he form'd those splendid orbs of light
 That kindle day, or cheer the darksome night,
 Caus'd the thin air in liquid waves to rise,
 And spread its curious texture thro' the skies ;
 When first he curb'd the angry Waters' pride,
 Then bid them in their channels gently glide.
 Bid earth, self-balanc'd on its axis roll,
 And time speed forwards to its destin'd goal,
 Call'd the' unnumber'd tribes of creatures forth,
 And gave to each their various use and worth,
 'Twas by Thyself he all those wonders shew'd,
 And then pronounc'd the beautiful system good.
 Without Thee nothing was, from Thee springs all
 We—order, harmony, or beauty call.
 Embosom'd in the Father, ere the birth
 Of nature peopled the yet shapeless earth ;
 Before the seas were to their caverns driven,
 Or orient Light unbarr'd the gates of Heaven :
 Before the mountain's top sustain'd a cloud,
 Or winding streams from bubbling fountains flow'd.
 Knit to the Father in eternal Love,
 Where Peace and Joy in endless circles move.
 Yet of those pleasures, exquisite, immense,
 Which far transcend the ken of feeble sense,

(Joys,

(Joys, that the fons of men amaz'd explore,
 And dimly viewing, sigh to know them more;)

Thyself divesting, thou did'st not disdain
 To bear the galling yoke of mortal pain;
 To breathe the vital air, wrapt in a clod
 Of dust, while Man of Man, and GOD of GOD.
 Lo! by miraculous conception born,
 That his pure life might our low world adorn,
 He comes, like some young bridegroom from his room,
 Sweet with ambrosial scents, and rich perfume.
 Mercy and Love sit smiling in his face,
 And heavenly meekness heightens every grace;
 Let every Grace proportion'd Love excite,
 Till prayer be lost in praise, and faith in sight.
 Behold his robes all stain'd with crimson red,
 Like those that in the bursting wine-fat tread,
 While from the press soft healing liquors flow,
 To gladden with new life the fons of woe.
 His visage, marr'd with blood and sweat, appears,
 His death-overshadowing eyes, deep-bath'd in tears.
 Who has distain'd those robes, that shone more bright
 Than innocence in all its native white?
 Where is that Form divine, that Beauty fled,
 Which once ten thousand sweets celestial shed,
 Rejoic'd the myriads of inferior Gods,
 Those Angel-bands, which fill the blest abodes?
 What mean those stripes that great MESSIAH wound?
 That purple Stream, which dyes the' astonish'd ground?
 How are thy hands and feet with iron torn!
 Thy sacred Temples crown'd with pungent thorn!
 What do I hear?—Thy last forgiving Prayer,
 And see thee,—but what eye the sight can bear?—
 Nail'd to the Cross, vile ignominious death!
 In torturing agonies resign thy breath.
 Ah! whence this sad catastrophe?—or why
 Must GOD himself, thus suffer, bleed, and die?
 Hark! Nature's pangs!—Rocks their long silence break,
 And yawning sepulchres their sorrows speak.
 Earth to its centre rent with dire affright,
 Quakes horribly, and mid-day glooms to night,
 Nor can the Eye of Heaven his grief conceal,
 But weeps incurtain'd with a sable veil.

True,—we were shipwreck'd, and our flowing sighs
 Swell'd to a sea of endless miseries:
 Thus void of hope we floated on the wave,
 And trembling view'd beneath the' infernal Grave.
 But lo! that precious crimson-colour'd tide,

Which

Which gush'd in currents from thy wounded Side,
 Retrieves our dreadful loss, our hope restores,
 And bears our sinking souls from mortal shores;
 It purges all our stains, and breaks the way
 Thro' Hell's dark shades, to everlasting Day;
 We health and vigour from thy stripes derive,
 Joy from thy grief, and by thy Death we live.

Thou art the Lion long foretold to spring
 From Judah's Race; our Saviour, LORD, and King;
 Thou art the living Stone that men abus'd,
 And Israel's builders scornfully refus'd.

Thou art our Guardian, best and only Friend,
 In straits to succour, and from foes defend.
 Thou art our Wedding-garment, and the Bread
 Of Heaven, to clothe us, and our spirits feed.
 From thee a living spring of water rolls
 To satiate and refresh our thirsty souls.

Thou art the mantling Vine that spreads around
 Its wide-extended arms, and shades the ground;
 We, thy ingrafted branches, glad imbibe
 Thy vital sap, and praise to thee ascribe.

The Tree of Life, which, while its balmy leaves
 The nations heal, immortal comfort gives.

Great Author of Redemption's wondrous plan;
 Kind Intercessor between GOD and Man.

Our faithful Shepherd through the dreary plain;
 Our good Physician, ease of all our pain;

The Rock, whose basis in earth's centre lies,
 Whose lofty summit towers above the skies.

The Altar, by whose steps we Heaven ascend;

The Way, that leads us to our journey's end.

The golden Door, wide opening to display
 Celestial Glories, and the blaze of day.

Thou art the Victim-lamb, that must atone
 At life's expence, for treasons not thine own.

When Heaven-provoking crimes call vengeance down,

And angry flames array the Father's throne,

When murmuring thunders gather as they roll,

And threaten ruin to the guilt-struck soul,

When at his footstool low the sinner falls,

And loud lamenting oft for Mercy calls;

Nay, when loud cries and groans for mercy fail,

Thy wounded hands and pierced side prevail;

Those prints of matchless Love soon reconcile

GOD's clouded Face, and force a gracious smile.

Redeemer of Mankind, and LORD of all,

Of saints in Heaven, or on this earthly ball;

More

More closely join'd, more intimately one
 With thy great Father, than the Light and Sun.
 Thy Father, thro' the vast Creation's frame
 Hath spread abroad thy blest and wonderous Name;
 To this, whate'er the curious eye surveys,
 Or thoughtful mind can reach, due homage pays;
 At this, Heaven triumphs, and its children bow,
 At this the guilty sons of earth below,
 And Hell itself, with all its stubborn brood,
 Confounded tremble, and confess the GOD.

Gloria DEO.

R. C. B.

~~~~~

### H O P E I N T H E L O R D .

**A**LL this gloom thou canst dispel,  
 All the darts of Satan quell.  
 Counsel me, most holy LORD!  
 Teach me thy unerring word;  
 Thy directing Spirit send,  
 Thou! my Saviour and my Friend!  
 Breathe thine influence divine  
 On this rebel heart of mine;  
 Every wish and thought remove  
 Savouring not of heavenly Love.  
 —Child of Adam, heir of Sin,  
 Frail, unholy, and unclean,  
 Is there aught of good in me,  
 LORD! it all belongs to Thee.  
 All that Man, with erring eye,  
 Thinks he can in me descry,  
 Thou in very truth supply:  
 Realize the partial praise,  
 Righteous LORD! thine honour raise;  
 Give me what Thou canst approve,  
 Make me all that Thou canst LOVE.

[MRS. COWPER.]

# VENICE.

By John Beaumont.

Four 6<sup>s</sup>. and two 8<sup>s</sup>.

Hymn 496.

Affettuoso.

Thou God of truth and love, We seek thy Perfect way,

The first system of the musical score for 'Venice'. It consists of three staves: a vocal line in treble clef, a piano accompaniment in treble clef, and a piano accompaniment in bass clef. The tempo is marked 'Affettuoso.' The lyrics are 'Thou God of truth and love, We seek thy Perfect way,'.

Ready thy choice t'approve, Thy Providence t'Obey;

The second system of the musical score. It consists of three staves: a vocal line in treble clef, a piano accompaniment in treble clef, and a piano accompaniment in bass clef. The lyrics are 'Ready thy choice t'approve, Thy Providence t'Obey;'. There are 'hr' markings above the vocal line.

2 time Pia. For.

Enter in - to thy wife design, And sweetly lose our wills in thine.

The third system of the musical score. It consists of three staves: a vocal line in treble clef, a piano accompaniment in treble clef, and a piano accompaniment in bass clef. The tempo is marked '2 time Pia.' and 'For.'. The lyrics are 'Enter in - to thy wife design, And sweetly lose our wills in thine.'. There are 'hr' markings above the vocal line.

# ST. JUST. Three 6<sup>s</sup> and five 7<sup>s</sup>

By John Beaumont.

Hymn . 53.

*Largo.*  
Hearken to the Solemn Voice, The awful midnight cry,

Waiting souls rejoice, rejoice, and see the Bridegroom night

*Pia.*  
Lo! he comes to keep his word, Light & joy his looks impart

*For.*  
Go ye forth to meet your Lord and meet him in your heart





ARMINIAN MAGAZINE.



MR JOHN BRAITHWAITE,

Aged 23,

*Preacher of the Gospel.*

# Arminian Magazine,

For AUGUST 1794.

The JOURNAL of Mr. FREEBORN GARRETSON, in  
NORTH AMERICA, in the years 1780, and 1781.

[Continued from page 343.]

**M**AY 27. I preached at Gunpowder-neck, (one of the oldest Societies in Maryland) to many hearers ; and in the evening, to a stiff-necked people ; but, I believe, some good was done. The week was chiefly taken up among my relations and old acquaintances ; many of whom are lying in the arms of the wicked one.

June 3. A large congregation attended in Bush Chapel, among whom were many of my relations, and former companions. I found freedom in describing the privileges of the Church of Christ, and particularly in the application ; I hope some of their hearts were softened. A few of my relations begin to think that I am not altogether beside myself. The week following, temporal business interfered with my spiritual concerns : but I trust the one thing needful was not neglected. I want to drink deep into the Spirit of Holiness. In general I find, that the most profitable hour in the day is from four to five in the morning. I heartily recommend this hour to all who can receive the saying, especially if they desire close communion with the Lord.

July 2. I returned to Baltimore, having been once round the Circuit ; and although some of the Societies are not so lively as we could desire, yet upon the whole, we have great reason to praise God for the work that is going forward amongst them. I preached a few miles from town, and the convincing power of God was present : many sinners cried out aloud for mercy, so that my voice was almost lost among them. When I departed, I left a young man, who had been very wicked, struggling as for life, and his companions weeping around him. Many were set at liberty, and the people of God rejoiced with unspeakable joy. In the evening I preached at Baltimore to a large congregation, with much freedom. On Tuesday I was greatly refreshed and strengthened while meeting a Class ; twelve of the members profess to enjoy purity of heart, and I have no reason to doubt the reality of their profession.

VOL. XVII. August, 1794.

July

July 30. At seven o'clock we had a comfortable love-feast; afterwards I preached in the Dutch church; and likewise in another Dutch church about eight miles farther, and at Mr. V's. we kept a watch-night. The labours of the day were wearisome to the body, but the Lord strengthened my faith, and gave me a willing mind to devote all my powers, and all my time to his service. Next day we had a large congregation in the same place: while the people were assembling, my mind was uncommonly exercised; but the cloud dispersed, and the Lord gave me great freedom in explaining and applying the apostle's words, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you," 1 Pet. iv. 12. I retired to rest exceeding happy, but my visions in the night season were very extraordinary: I thought I was taken dangerously ill, and expected soon to be in eternity. I imagined that thousands of enemies surrounded me, striving to deprive me of my confidence, which for a time seemed almost lost. This induced me to enter into a strict examination of my heart and life, both before and since my conversion;—my call to preach the Gospel;—the motives which prevailed upon me to engage in this arduous work; and the diligence and uprightness of my labours in the ministry. At the conclusion of this investigation, my fears were dispelled, every fiend vanished, and a band of holy angels surrounded me with the most melodious music. I then imagined that I ascended an immense height with the heavenly host, till a bright cloud overshadowed me: In the cloud I saw a person most transcendantly beautiful and glorious, and brighter than the meridian sun when shining in all its splendour. I ardently longed to be divested of my earthly tabernacle, and enter into eternal rest; when that glorious person said unto me, "If you continue faithful to the end, this shall be your place: But you cannot come now: Return, and be faithful; there is more work for you to do." Immediately I awoke, but the powers of my soul were so elevated with a sense of eternal things, that sleep was banished my eyes. Indeed I am aware, that there is danger in laying too much stress upon dreams and visions, and that every thing must be tried by the infallible standard of God's holy Word, the sure and certain rule of our faith and practice; nevertheless it must be acknowledged, that the Almighty can impress revealed Truths upon the soul in a variety of ways, when he sees it expedient to encourage and strengthen us in the pursuit of Grace and Glory.

August 2. I preached with great freedom to a large congregation; afterwards a minister of the reformed church of Holland, gave an exhortation in the German language, as there were several persons present who did not understand English.

After

After visiting Baltimore, I crossed the Chesapeak-bay, and travelled through the Peninsula. Thousands attended to hear the Word, and the Lord manifested his mighty power in our congregations. But the grand enemy of souls was not inactive; many scandalous reports were spread abroad to my disadvantage, and even some of my own relations gave credit to them. My uncle T. came to Fork-chapel, where I was preaching, with an intention of exposing me before the congregation, as he thought, but the Lord found him better employment; his heart, as well as many others, was melted, and tears flowed abundantly from his eyes. After the meeting was over, he said to one of his acquaintance, "Surely my nephew is belied." He came and requested me to go home with him, and next day accompanied me five miles. When we parted, he insisted on my accepting eighty dollars. I took them, and soon after gave them to brother S. who had greater need of them than I had. My uncle said, "I expect to see you no more in this world;" in a short time after he went into Eternity.

I continued in this Circuit till the following Spring, and the work of the Lord prospered. Numbers were added to the Society, and many were brought into the liberty of the Gospel; some likewise experienced deliverance from heart corruptions. I trust my own soul increased in the grace and knowledge of our Lord Jesus Christ. Indeed I felt myself a most unprofitable servant, and utterly unworthy of the many favours I received from God and from his people.

Jan. 24, 1781, I set out on a visit to Little York. The first night I lodged at a tavern about twelve miles from the town. A gentleman of Little York was convinced while we were engaged in family worship at the inn. Next day I arrived at the town, and preached in the Dutch church. The wife of the above gentleman was present, and the power of God reached her heart. When the gentleman returned home in the evening, he said to his wife, "My dear, I heard such a man last night, as I never saw nor heard before; but it what he said is true, we are all in the way to Hell!" She answered, "I expect it is the same person whom I heard this afternoon in the Dutch church; and I believe that his doctrine is true, and that we are all in the way to ruin!" "Well then," he replied, "let us set about our salvation;" to which she readily consented.

On Wednesday I went about twenty miles further, and preached at Mr. G's, the Lutheran minister. His mother and sister accompanied me to Berlin, where I preached to a large congregation. By this time persecution began to arise at Little York, occasioned by the following circumstance: My two friends at that place, being under great distress, and sorely

tempted by the enemy, were for a time deranged in their minds; during this temporary insanity, they threw some of their old clothes and other things into the fire; but the neighbours being alarmed, ran into the house, and prevented further mischief. A minister was then sent for, and he ordered a doctor to be called. A Quaker woman coming in to see them, said, "I do not know of any one that can be of service to them, unless it is the man who was the occasion of it." The neighbours answered, that such a man ought to be sent to jail, and not suffered to go about the country. I was about twenty miles off, when I received an account of this affair; I immediately mounted my horse, and got to them as quick as possible. When the neighbours saw me, several of them flocked into the house. The man was in bed, covered with several blisters, and the woman seemed greatly disordered. I took out my Bible, and after reading and explaining a chapter, I found the power of the Lord was present to heal. During the time of prayer, they were both of them perfectly restored to their senses, and filled with the peace and pardoning love of God; and even several others were brought into the way of salvation at the same time. This affair, at first, involved me in great distress, but in the end it turned out for the glory of God, and promoted the prosperity of his work. Many were astonished, and brought under a serious concern for their souls. Indeed the church-doors were shut against me, but a large school-room was opened, where I preached a discourse on the occasion to many attentive hearers; my two mad people, (as they were called) rejoiced in the Lord, and the word reached the hearts of others: In a little time we formed a sincere, affectionate Society in that place.

Feb. 15. I preached in Mr. G's church, to almost as many as it could hold; and in the evening at his own house, where many began to enquire after the way of salvation. But the enemy rages in the country, as well as in the town; the people exclaim against their minister, because (as they express it) I have turned him to be a Methodist.

Wed. 22. I preached at Colchester, where I found one family mourning for the Lord. Next morning I set out again for Berlin, but missed my way; upon stopping at a house to enquire for the road, I heard dismal groans and lamentations; immediately alighting, I went in, and found the woman of the house wringing her hands, and saying, "Have you never heard what has happened?—I have sold my three little children to the devil, and on such a day he is to come for them!" I assured her, it was out of her power to sell her children to the devil, for they belonged to God. The husband informed me, that she had carried a razor in her bosom for three weeks, intending, first, to take the lives of the children (before the day arrived

arrived on which she imagined the devil was to come for them) and then her own life. I desired the husband to get a horse, and take her with him to the preaching that afternoon; which he did accordingly, and the Lord was pleased in mercy to visit her soul; after preaching, she came to me in a rapture of joy, blessing and praising God for his astonishing goodness in delivering her soul from the snares of the wicked one; and from this time she became a woman remarkable for piety.

On Friday, I judged it expedient to preach at Mr. W's, a mile from Little York, on account of the persecution in the town; many attended, and seemed deeply affected. Next day we had a blessed opportunity, and the hearts of some of our enemies were melted. On Sunday, the congregation was very large, and I never saw so many affected in any place where preaching had been so short a time. Some of them were so prejudiced a few days ago, that they thought it a sin to hear me. In the afternoon I preached at Mr. W's, and one person cried out aloud for mercy. On Wednesday, I returned again to the town, and found the people very quiet. We had a solemn refreshing time, and I was greatly enlightened and assisted in opening the Scriptures. In this country there are sixteen different denominations of professors of Religion, and some of every party seem zealous in their way.

March 1. I was desired to visit a person in great distress, who supposed he was troubled with an evil spirit. Before sunrise, I called upon his minister, and requested he would accompany me. The poor man informed us, that for a long time, the devil had followed him, and that he thought he had seen him with his bodily eyes. I soon found he was under convictions for sin, but knew not what was the matter with himself; I therefore, after relating my own experience, gave him the best advice in my power. We then united our supplications in his behalf; and from this time he was no more troubled with those horrible temptations. Many souls, both Dutch and English, were awakened in the country, and turned from lying vanities to the living GOD.

At Little York there were many soldiers billeted, and their officers declared, That if I attempted to preach there any more, I should be sent to jail; my friends intreated me to decline preaching for the present; but through the divine blessing, I was enabled to disregard both threatenings and discouragements. In the evening a large congregation attended, among whom were a company of soldiers, with their officers. One of the officers stood on a bench with a staff in his hand, which he lifted up several times, as if he intended either to strike, or terrify me. After the discourse was concluded, all withdrew peaceably, and no harm was done. Next evening, I was surprised

prised to see the same officers at preaching again, and they behaved with propriety and decency.

Sunday 21. In the morning I preached at Mr. P's, the Lutheran minister. Above one hundred of the congregation followed me to a place five miles further, where I preached in a large barn, at twelve o'clock. Many of the people cried for mercy. One man said to me, "O Sir, can you tell what I shall do to be saved! for I am the wickedest man in the whole country?" Prejudice, in general, vanished away; and many were constrained to testify, "This is the right religion." I rode six miles further, and preached at four o'clock; and in the evening returned to the town, where the Lord gave me another precious opportunity of discoursing to the people.

During the two months in which I laboured in this part of the Lord's vineyard, I preached in above twenty places; I believe there were upwards of three hundred souls under powerful awakenings, many of whom found the peace and pardoning love of God revealed to them. The last week I joined one hundred in society, and it gave me much concern that I could not stay any longer with them at that time, as I was obliged to attend the Conference at Baltimore, where I arrived on the 22d of May.

[ *To be continued.* ]

The Three-fold Relation of Christian Ministers: Being the Substance of a SERMON, preached at Leeds Conference, Aug. 7, 1793. By SAMUEL BRADBURN.

[ *Concluded from page 355.* ]

III. **P**ROCEED we, thirdly, to consider, how Ministers are the *Glory of Christ*.

And we may observe they are called so in two respects: 1. As glory is merit displayed, the manifestation of excellence; they are the glory of Christ, as they are the signal instruments of advancing his glory among mankind. In this all who deserve the name of *gospel ministers* are agreed, it is their grand design to put glory on, and bring glory to the Lord Jesus Christ. Being deeply sensible that HE is the meritorious cause of every blessing that man can enjoy in this world and the next, it is their earnest desire, and their chief business to render Christ glorious in the esteem of the children of men. Hence they are jealous over themselves, lest they should stand before his subjects, and—"steal the honour of his name, to build their own applause." How strongly does St. Paul express himself on this head,—“God forbid that I should glory, save in

in the cross of our Lord Jesus Christ!—Christ sent me to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect.—For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Thus also Peter and John, when the lame man was restored by their word, and the multitude beheld them with astonishment,—“Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?—The God of our fathers hath glorified his Son Jesus;—and his Name, through faith in his Name, hath made this man strong.” So when the transported populace at Lystra would have done sacrifice to Barnabas and Paul, with what a mixture of holy indignation, pity and fear, did those Apostles run in among the people, crying, “Sirs, why do ye these things? we also are men of like passions with you!”

How different was this conduct from that of the *man of sin*, mentioned by St. Paul! That son of perdition is particularly marked, as exalting himself in the temple of God. Whether the Apostle had an eye to the Popes of Rome, whose character justifies such an application of his words; or to that arch-impostor Mohammed, is not our present concern. But it highly concerns us to keep at the utmost distance from his most distinguishing characteristic, namely, *exalting himself in the temple of God*, that is, in the Church. Antichrist (as the word plainly signifies) is any one that is against Christ, any who refuse to own his authority, or to submit to his government; who extol human reason and human merit; ascribing to these, in effect, the glory which is due to him alone. Such Antichrists have for many ages been in the visible church, which has suffered greatly from their baleful influences. The haughty ambition of “heathenish priests, and mitred infidels,” that prompted them to lord it over God's heritage, has disgraced every office in the church, and been a stumbling-block to thousands. What dreadful havock has been made among the human race by those emissaries of Apollyon, who have assumed the dominion over conscience! who, availing themselves of the ignorance of mankind, have involved the simple truths of religion in mysterious clouds, and have drawn the unwary into all the labyrinths of superstition! And, when resisted by men of discernment and courage, they have used all the means that art and malice could invent, and have persecuted them, with all the violence of enraged fanaticism. Not so the disciples of our Lord. They had no end to accomplish, but to exalt Christ in the esteem and affections of all with whom they were concerned; and they well knew, that this was not to be accomplished by human power and satanic artifice.

Our



Our Saviour informed them, that they were to be his *Witnesses unto the uttermost parts of the earth*. To them, therefore, honour and dishonour, evil report and good report, were trifling considerations, when the glory of Christ was in question. Their holy souls being inflamed with love to their divine Master, they set him forth as the only source of life and happiness to intelligent beings. When they spake of him, even as *Mediator*, it was in a language by no means suited to a mere creature,—“ We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth ;”—“ The Son of the living God ;”—“ The brightness of his glory, and the express image of his person.” These divinely inspired writers represented him as the *REDEEMER*,—“ He gave himself for us, that he might redeem us from all iniquity ;”—And, “ ye know that ye were not redeemed with corruptible things,—but with the precious blood of Christ.” They laid him as the *FOUNDATION*, on which alone sinners can ground their hope of mercy,—“ For other foundation can no man lay, than that is laid, which is *JESUS CHRIST*.” They pointed him out as the *SAVIOUR*, “ exalted with the right hand of God, to give repentance to Israel, and forgiveness of sins:—Neither is there salvation in any other ; for there is none other Name under heaven given among men whereby we must be saved.” As a *PROPHET*, they declared him mighty in deed and in word, teaching as never man taught.” As the *GREAT HIGH PRIEST* of our Profession, (and the only proper Priest in the Christian Church) they testified, that “ he offered himself a sacrifice to God for a sweet-smelling savour ;” and that, “ he ever liveth to make intercession for those that come unto God by him ; being the *ADVOCATE* with the Father, and the *PROPITIATION* for our sins.” They proclaimed him *KING* in Zion, and “ *HEAD* over all things to his Church ;” and demanded the allegiance of all human beings to him, as the “ King of kings, and Lord of lords.” Thus did the original propagators of our holy religion speak and write of Christ, as the *only Mediator* between God and man. But this was not all : In displaying the glory of Christ, they declared in the most unequivocal language, literally and properly understood, that he was *GOD*. They ascribed to him all the attributes of the *SUPREME BEING*, which it would be blasphemy to ascribe to any creature. They spoke of him as *eternal* and *omnipotent* ;—“ The Alpha and Omega ;—The First and the Last ;—Who is, and who was, and who is to come, the *ALMIGHTY*.” As *omniscient* and *immutable*,—“ He knew all men, and all things ;—The same yesterday, and to-day, and for ever.” They considered him as the direct object of divine adoration,—“ They worshipped him :” To him they made prayer, and testified, not only that, “ at the Name of *JESUS* every knee should

should bow ;" but also, that, " All the angels of God should worship him ;" and to him they ascribed " Glory and dominion for ever and ever." They directed mankind to him as the object of saving *faith*,—" Believe on the Lord Jesus Christ, and thou shalt be saved ;" And of gospel *hope*,—" Our Lord Jesus Christ, which is our hope:" And of christian *love*,—" If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha." Nor did the first christian martyr hesitate to close his life, in an act of the most solemn worship of Jesus Christ ; for, after he had preached him boldly to the infatuated Jews, we are told, that, " They stoned Stephen, calling upon (God,) and saying, Lord Jesus, receive my spirit." Thus, living and dying, did the primitive disciples acknowledge Christ as LORD and GOD. They declared him to be the CREATOR and GOVERNOR of all things,—“ All things were made by him, and without him was not any thing made that was made :”—“ By him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him : And he is before all things, and by him all things consist ;—That in all things he might have the pre-eminence." They gave him, without any limiting qualification whatever, all the *Names* and *Titles* of the MOST HIGH.—“ The Word was GOD ;” not by delegation or office ; but in his own essence and eternal prerogative,—“ The true God, and eternal life,”—“ God with us,—The Lord of Glory,—God over all, blessed for evermore.” In this manner did the holy Apostles set forth Jesus Christ, as the glorious and ever blessed God of the universe. But herein they only followed the venerable Ancients of the Old Testament, who had long before spoken of the MESSIAH in similar language,—“ To him gave all the prophets witness,” frequently calling him JEHOVAH, the most sacred word in the Hebrew tongue. Moses repeatedly calls him JEHOVAH GOD\* : Isaiah styles him THE MIGHTY GOD, and the EVERLASTING FATHER : and Zechariah declares him to be JEHOVAH'S FELLOW.

Thus did both Prophets and Apostles honour our adorable Saviour: And thus do all true Ministers of the New Covenant honour him in all their ministerial engagements. He is their chief theme, in reality, at all times : For, though, in occasional discourses, they cannot always speak directly of him ; yet

\* יהוה אלהים Jehovah Elohim, which our Translators have rendered LORD GOD, can be applied to *Christ alone* in many, perhaps in most places in the Pentateuch. In the second Chapter of Genesis this sacred Name, as applicable to Christ, occurs eleven times.

VOL. XVII. August, 1794.

they

3 E

they will be careful to make their subject subservient to his glory. Whatever doctrines they advance, they remember, that it is the *sanction* of CHRIST alone which renders them obligatory.—Whatever duties they enforce, CHRIST is the *Master* to whom they demand obedience.—Whatever food they present to the people of God, CHRIST is the *Salt*, that makes it both wholesome and savoury. In fine, the AUTHORITY OF CHRIST ALONE, is what they wish to be regarded in every thing purely religious, as he is the only JUDGE to whom mankind are accountable in all concerns of this nature.

A slight acquaintance with the New Testament, will convince us how much the sacred writers had the glory of Christ at heart. And what a pattern have they left for us to follow! Do they preach the Law to unawakened sinners? It is to be their "School-master to bring them to Christ, that they may be justified by faith." If they would encourage penitent mourners, they preach unto them "the unsearchable riches of Christ."—They cry, "Behold the Lamb of God, which taketh away the sin of the world." When the great Apostle speaks of the *obedience* of Christians, he never loses sight of Christ; but treats every subject in such a manner, as still to keep him in view,—“Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ;—“For ye are the workmanship of God,—created in Christ Jesus unto good works.” He urges even servants to obey their masters, with this powerful motive,—“For ye serve the Lord Christ.” When he enforces upon christians the duty of giving alms, or relieving their distressed brethren, the example of Christ is brought forward to stimulate them to this good work,—“Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.” When he exhorts the people of God to run the christian race with patience, he encourages them with these comfortable words,—“Looking unto Jesus, the author and finisher of our faith.” If he speaks of baptism, he reminds us, that—“We are baptized into the death of Christ:” If of the Lord’s supper, that,—It is the body and blood of Christ. When he describes the *privileges* of Believers, Christ is all in all,—“Ye are all the children of God, by faith in Christ Jesus:”—“Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus;—who of God is made unto us wisdom, righteousness, sanctification, and redemption.” Believers are said to be dead with Christ, from the rudiments of the world:—They are risen with Christ; and being raised up, they sit together in heavenly places in Christ Jesus.—They enter into the holiest by the blood of Jesus;—and Christ dwells in their hearts. When they are directed to examine

examine themselves whether they be in the faith, this is the standard by which they are to judge,—“ Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates ;”—for, “ If any man have not the Spirit of Christ, he is none of his.” When St. Paul mentions his ability to do all things, he takes care to add, “ Through Christ which strengtheneth me.” When he tells the Philippians, and through them all christians, that the peace of God should keep their hearts and minds ; and that God would supply all their need, according to his riches in glory ; he reminds them that this would be through Christ Jesus. When he speaks of death being abolished, and the fear thereof taken away, it is through Jesus Christ. When he fixes a distinguishing mark, whereby the heirs of the crown of righteousness may be known, it is that they love the appearing of the Lord Jesus, the righteous Judge. When he desired to leave this world, it was that he might be with Christ, as far better than any thing on earth. When he mentions the resurrection of the dead, as the common privilege of mankind, it is because, “ As in Adam all die, even so in Christ shall all be made alive :” For Christ is “ the resurrection and the life.” In short, the New Testament writers represent heaven itself, as consisting in the likeness and enjoyment of Christ Jesus,—“ When Christ who is our life shall appear, then shall ye also appear with him in glory :—And we shall be like him, for we shall see him as he is.” In the New Jerusalem there is “ No need of the sun, neither of the moon to shine in it ;—for the LAMB is the light thereof, And the nations of them which are saved, shall walk in the light of it.” We may conceive of heaven as a vast expanse, an immense region, in the midst of which is our Lord, “ In whom dwelleth all the fulness of the Godhead bodily ;” being, as it were, the Centre of the Infinite Divinity ; from whom, as from an Eternal Sun, shines forth in every direction, the transcendent effulgence of uncreated glory ; while innumerable millions of holy creatures, penetrated with his attractive influence, beholding with inconceivable delight, the perfections of his divine nature, are transformed into a constantly increasing resemblance of his adorable beauty, and are filled with his glory and blessedness, “ through an ever beginning, to a never ending Eternity.”

Thus are Ministers the glory of Christ, as they *display his glory to mankind*. But as it is an essential property of glory to be diffusive, and stream forth from its subject upon all objects within its sphere, they are his glory.

2. As he puts glory upon them,—in exalting them to so high an office ;—in owning them while engaged in his service ;—and in rewarding them with peculiar degrees of honour and happiness in his everlasting kingdom. That the office of a Christian Minister is truly honourable, appears from the great-

ness of the concerns with which the Ministers of Christ are entrusted, and the titles by which they are distinguished in the holy Scriptures. The Oracles of God, containing the words of eternal life, are committed to their trust. They are charged with the care of immortal souls, compared with whose value, all the kingdoms of the world, are as the dust of the balance to the sun in the firmament : or rather, no comparison can be made ; for the whole solar system,--yea, all inanimate nature, is as nothing in point of worth, when compared with an intelligent being, the offspring of God, and an heir of immortality. With the eternal interests of these immortal souls are the Ministers of Christ entrusted ! St. Paul writing on the subject, seems to consider his being put into the ministry as a sufficient compensation for the many trials he was called to pass through,—" I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." At the same time, he gives us to understand, that the station is dangerous in proportion to its elevation, being more exposed to the attacks of Satan than any other. Hence the necessity of his precaution,—" I keep under my body, and bring it into subjection : lest that by any means, when I have preached to others, I myself should be a cast-away." Yet have the faithful ministers nothing to fear : They are always under the notice of the eyes of that God, whose they are, and whom they serve. And as God speaks more about gospel ministers in the scriptures, than he does concerning men of any other description, it is plain they are more the objects of his love and regard. The greatest men that ever lived were preachers of righteousness ; witness Enoch and Noah, Moses and the Prophets, the Apostles of our Lord, yea, our Lord himself. Hence a wise christian minister seems to be the most eminent of all characters. They are distinguished in the scriptures by a variety of expressions significant of their glory and usefulness,—Thus Malachi :—" The priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the Messenger of the Lord of Hosts :"—And thus St. Paul :—" Now then we are Ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled unto God." Faithful Ministers are burning and shining lights, dispelling the gross darkness from the minds of the people :—They are represented as Stars in the right hand of him, whose countenance is as the sun when it shineth in its strength, guiding benighted sinners to rest and safety.—They are the Representatives of Jesus Christ, and are appointed in his stead, to take care of his Church ;—to be patterns to believers ;—and to be Christ's vouchers in his own behalf, when he shall judge the world in righteousness. What an important dignity does this description annex to the character and office of a Christian Minister !

Well

Well might the Apostle cry out, " We are unto God a sweet favour of Christ, in them that are saved, and in them that perish. To the one we are the favour of death unto death ; and to the other, the favour of life unto life : and who is sufficient for these things ?" No created being is sufficient of himself ;—for, " We are not sufficient of ourselves to think any thing as of ourselves ; but our sufficiency is of God."

And herein consists a considerable part of a minister's glory, that his sufficiency is of God : that God owns his endeavours, and crowns them with success. Were it not that our Saviour thus puts glory on them, all their titles of distinction would be but empty sounds, and all their labours would be but spending their strength for nought. In what a deplorable condition must a minister be, when left to himself ! It appears from the account given by St. Mark, (ix. 18.) that our Lord's disciples were thus left, on a very public occasion : One possessed by the Devil was brought to them, that they might cast out the evil spirit, but they could not. What trouble and confusion must they have felt ! They had often cast our unclean spirits, and returned exulting in their success, saying, " Lord, even the devils are subject unto us through thy name." And it seems from the gentle reproof which our Saviour gave them, (Luke x. 20.) " In this rejoice not, that the Spirits are subject unto you," that they had not been sufficiently careful to give God the glory. Our Lord therefore left them in this instance to themselves, that they might feel their weakness, and be convinced of what he had told them, namely, that without him they could do nothing. And if ever a minister attempt to preach in his own strength, depending upon the clearness of his understanding, the extensiveness of his knowledge, and the goodness of his memory, it is but just that he should be confounded before the people. And then, what must be his feelings ! Reduced to the situation of Balaam, when he failed in his attempt to please Balak ; and like the prophets of Baal on mount Carmel, he must be covered with shame and ignominy. But when in the simplicity of his heart, the servant of God engages in the work to which his Master has called him, what an honour does the Lord put upon him, by blessing his ministrations ! How highly did God honour Moses and Aaron, before Pharaoh and the Egyptians, by enabling them to perform all the wonders which he had promised to work by them ! How did he exalt those faithful men, in the case of Korah, Dathan, and Abiram, by causing the earth to open her mouth, and swallow up those sinners against their own souls ! How great did God make Samuel to appear before all Israel, in sending thunder and rain in the time of harvest, immediately in answer to his prayer ! And what glory did he put upon Elijah, when he sent fire from heaven to consume his sacrifice, that

that the people might be convinced which was the true prophet, and the right religion! The time would fail us, to recount the many instances wherein the Almighty glorified his servants the Prophets, both by succeeding their undertakings, and by cutting off their enemies. Suffice it to observe, that, whenever God calls men into his service, and they humbly depend upon him for help and success, he will never leave them nor forsake them. Our Saviour promised his disciples that he would be with them always, and with their true successors, even to the end of the world: And how faithfully has he performed his promise! When the Holy Spirit descended on the day of Pentecost, the Apostles were endued with such power, that none could withstand them. Their adversaries were confounded, and multitudes converted by means of their preaching. To what glory did Jesus Christ raise those simple men, when three thousand souls were brought, in one day, to the knowledge of salvation by their instrumentality! And when signs and wonders were wrought by them in his Name! How glorious did the Apostles appear, when by their word the living were struck dead, and the dead were brought to life! Paul preached before rulers and kings, and his word had such energy, that while his enemies were put to confusion, a king was almost persuaded to be a christian, and a judge was made to tremble. What amazing glory did Christ put upon his ministers when they went forth to publish the gospel in places where they were not known;—where they had no friends to receive them; no wealth to support them; no laws to protect them from their enemies; and no forces to withstand their violent opposition. Without, yea, in spite of all human power, they spake the word, and consequences the most astonishing followed;—A forcerer was smitten with blindness; dealers in magic burnt their costly books; Idols were thrown down; Temples were demolished; Oracles were struck dumb; and Devils were cast out:—The religion of whole nations was changed, and myriads of souls submitted to be taught and governed by these humble, defenceless men:—They were even in danger of being worshipped, the amazed multitude looking upon them as gods descended from heaven. Nor are the true ministers of Christ less honoured by him now, in regard to the effects of their preaching on the souls of men. How often, my brethren and fathers, have we and our people felt the powerful presence of the Lord in our congregations! We have seen the stout-hearted sinner tremble beneath the power that conveyed conviction, while we have been delivering the word of God, And with unspeakable pleasure, we have beheld penitent mourners delivered from their distress, and constrained to magnify a pardoning God. If ever it were excusable for ministers, with St. Paul, to boast themselves a little, it would be

on an occasion like the present, when our gospel, blessed be its divine Author, still comes to tens of thousands in our congregations, "Not in word only, but also in power, and in the Holy Ghost, and in much assurance:" The sacred fire of divine love still flames among us. Our happy souls do often, by faith, "behold the King in his beauty," and with unutterable delight, sit "under the shadow of the Almighty." Myriads of blessed people in our assemblies, frequently feel that the Holy One of Israel is great in the midst of them; and the voice of rejoicing and salvation is heard among us: we as a Body, have no reason to be dismayed at difficulties and persecutions, while the pure word of God continues to be the test of our Doctrine, Experience, Discipline, and Practice. The gospel, like Christ himself, is the same for ever. And the Holy Spirit will bear witness to the TRUTH, wherever it is preached in simplicity and love. Blessed be the Lord, who thus puts glory upon all who have the glory of Christ at heart. The more they preach concerning him, the more will he assist them, and give them souls for their hire, who will be their crown of rejoicing in the day of the Lord Jesus.

Then will the Lord, indeed, glorify his faithful ministers. Though all the goodness that there is in the holiest of creatures is derived from Jesus Christ; and though each may say, "By the grace of God, I am what I am;" so that all the praise is due to the Saviour for every blessing: and though it is certain, that no one can make his own labours successful; for Paul may plant, and Apollos may water, but it is only "God that giveth the increase:" yet every one who laid the Lord Jesus Christ aright, as the true and only proper foundation; and built thereon gold, silver, and precious stones, so that his work will abide the fire, "he shall receive a REWARD;—a peculiar degree of glory, proportioned to his holiness, his labours, and his sufferings for the sake of the gospel. Our Lord told his Apostles. (Luke xxii. 30.) that they should sit upon thrones, judging the twelve tribes of Israel. And it is a fair inference, that, the nearer any of the ministers of Christ approach to the spirit and conduct of those holy and useful men, the nearer will they be to the enjoyment of the glory and dominion, that is implied in those figurative expressions. The servant, (Luke xix. 17—19.) whose pound gained ten pounds, was made a Ruler over ten cities: And he whose pound gained five pounds, was put over five cities. And Jesus Christ informed his disciples, that in his Father's house were many mansions, (John xiv. 2.) Whatever else is contained in these passages, they plainly imply *abundance* of glory, and *variety* in its degrees. Happiness in a pious mind resembles the happiness of God, in whom love is rather an act than a passion. Hence the exquisite pleasure which ministers feel, when their ministry is blessed



blessed to their hearers. And if they be capable of such delight, while confined in houses of clay, exposed to various temptations, and encompassed with many infirmities; what must they feel, when, freed from the shackles of human frailty, they see clearly the good they have been the means of doing! While we are here, God, in infinite love to us, often conceals our usefulness from us, lest we should be lifted up with pride, and fall into the condemnation of the devil: But when our pure spirits are perfectly conformed to the image of Christ, and we behold in the light of Eternity, the blessed result of our studies, —our prayers,—our trials,—our tears,—our care,—our advice,—our sermons:—In a word, when the good effects of our ministerial labours, shall fully appear to our unfulfilled intellect, and the approving eyes of the adorable Jesus, shall look essential blessedness throughout our very nature, what gratitude,—what wonder, love, and praise, will fill our transported souls! while the whole capacity of our Being shall be occupied by the divine glory! Will this be the portion of the poor, despised Preachers, whom the world, and haughty professors set at nought?—"Bound every heart, and every bosom burn!" Let us then, my brethren, O let us begin anew in the service of our divine Master! and for the joy that is set before us, endure the cross and despise the shame; not counting our lives dear unto ourselves, so that we may but gloriously finish the ministry which we have received of the Lord Jesus, to testify the gospel of the grace of God. To stimulate our souls to a conscientious discharge of every duty, let us keep in view the coming of our Lord. The day is approaching, when he shall "be revealed from heaven with his mighty angels, in flaming fire," to judge the nations at his dread tribunal. O! what glory will be put upon every faithful servant in that day, when he presents himself and the seals of his ministry before the judgment seat of Christ, saying, in effect, "Behold, I, and the children which God hath given me!" Then, what ineffable rapture will expand the souls of the faithful, when, with those whom they assisted, to conquer sin and death, they make their triumphant entry into the New Jerusalem, and hear the Lord Jesus address each of them, in those blessed words, "Well done, thou good and faithful servant,—enter thou into the joy of thy Lord!" Who can conceive what will follow! when Patriarchs, Prophets, Apostles, Martyrs, Confessors, the faithful Ministers, and Saints, who have lived in all ages, will surround the throne of God and the Lamb, in their different orders, sinking beneath a weight of glory!—Lost and swallowed up in a consummation of blessedness! Then,—then shall the wise shine as the brightness of the firmament, and they that turned many to righteousness as the stars for ever and ever!

ever! Thus are ministers the glory of Christ. I shall only add a few remarks and conclude.

Are Ministers *Partners*? How careful every one should be not to attach a party to himself, to serve his own private interest! St. Paul deemed the Corinthians *carnal*, because "One said, I am of Paul, and another, I am of Apollos." And if people were carnal for setting up one Preacher, and degrading another, are not those Preachers doubly carnal, who, under any pretence whatever, encourage, or countenance such criminal partiality? People may, with perfect innocence, feel more love to one Preacher than to another, from the superior advantages which they derive from his ministry: but this need not influence them to slight the rest. And Preachers may have their peculiar friends; but their friendship ought not to degenerate into *favouritism*,—into such attachment to some families, and individuals, as would render the Apostle's advice almost impracticable,—"I charge thee, before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, (governing the Church) without preferring one before another, *doing nothing by partiality*." In the present state of things, "It is impossible but that offences will come,"—owing to the ignorance, the prejudice, and the sin of many professors. And when offences arise, and various contentions happen, which require all the wisdom and courage of the greatest and most unbiassed ministers, to be able to make peace, and to do justice to every one; what must he do who has made such *favourites* of some of the people, that he cannot, perhaps, dare not, see any of their faults, nor attend to the good that is in their opposers? *Sinful partiality* must be evident in his management of affairs: he will be adored by some, for the present, by those who avail themselves of his weakness: he will be hated by those whom he has injured by not doing them justice: and he will be mistrusted and despised by all indifferent observers of his conduct, when they see the MINISTER dwindled into a mere PARTY-MAN among his own people!

At the same time, a Preacher must not temporize and withhold justice, by striving to be thought on both sides of a dispute. There are cases which require a Preacher firmly, and decidedly, to espouse and defend one side, with all his abilities, and authority. When lordly *Diotrepheses*, who love to have the pre-eminence, cannot corrupt a minister by favours, they will endeavour to gain their point by fraudulent, or even by forcible means. (3 John 9.) Should a Preacher so far lose sight of the dignity of his station, as to let himself down to such, and either through fear of their influence, or to secure some temporal advantage;—should he, to gratify their pride and petulance, give up his own rights, and the rights of the

people: and under the pretence of being a man of peace, and of no party, betray his trust, refuse to take part with his brethren, weakening their hands, by flattering the vanity of the men who would oppress them;—should any Preacher act thus, is it possible to find a proper name for so despicable a character! On the other hand, how amiable is the man, who loses sight of his own interest, for the public good; who is proof against flattery and threatenings; and who with principles and a conduct as simple as the light, magnifies his office, discharges his duty, and perseveres with zeal, patience, and unshaken firmness, in defending his own, and the people's religious privileges! May God Almighty enable us all to be herein like-minded!

If we consider ministers as *Fellow-Helpers*, how odious must an *idle* Preacher appear! One who only does what he is obliged to do, and who fears the censure of his brethren more than the displeasure of his Maker! In a word, one who is as salt that has lost its favour! Ministers are called to be **WORKMEN, LABOURERS, BUILDERS**;—to employ all their time and talents in the service of Christ. The Study, the Pulpit, and the apartments of the Sick, should be their very elements. Oh! how many promising men have been drawn into the snares of the Devil, by either lounging away their precious moments, or by spending them in studies and pursuits no way connected with their holy calling. That we may all be preserved, we need only attend conscientiously to our own rule;—“Never be unemployed,—never be triflingly employed,—never while away time.”

As *Brethren*, let us avoid every thing we can with a good conscience, which has a tendency to grieve each other. Let us strive to promote each other's welfare and usefulness; bearing one another's burdens, that so we may fulfil the Law of Christ.

Are the Ministers *Messengers of the Churches*, declaring unto them all the counsel of God, and serving them with care and diligence? How great are the obligations of the Churches to faithful ministers! And how careful should they be to discharge those obligations, as far as they can, by providing for the wants of all “who labour in the word and doctrine!”—“Let him that is taught in the word, communicate unto him that teacheth in all good things.” (Gal. vi. 6.) “If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?—Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.” (1 Cor. ix. 11—14.) What an opportunity have those who are entrusted with worldly treasure, of helping the Lord against the mighty, (Judges v. 23) by helping his ministering servants! And what a motive to induce them to do so, that

the Lord Jesus Christ will declare before assembled worlds,—  
 “Inasmuch as ye have done it unto one of the least of these  
 my brethren, ye have done it unto Me!”

Are the Ministers the *Glory of Christ*, displaying his glory,  
 and glorified by him? What a dreadful state are they in, who  
 oppose and hinder them in their great work! What a condi-  
 tion is their's who can jest with a Preacher's character, or  
 slander him in any respect! Should any Preacher act amiss,  
 what care should be taken, not to confound the innocent with  
 the guilty! And what prudence should be observed, lest in  
 punishing a fallen individual, we do irreparable mischief to  
 thousands! If a Preacher be rendered less respectable, or less  
 useful, by means of disaffected persons, who dislike him on  
 some private account, or because he is too honest for them;  
 and should such a Preacher lay his case before the Lord Jesus  
 Christ, complaining of the treatment he has met with, will  
 the Lord be pleased with such accusers of the brethren? No!  
 Though he may bear with them for a season, he will vindicate  
 the cause of his servants, and put their, and his enemies to  
 confusion. Ministers may not be authorized to use the lan-  
 guage of St. Paul,—“Alexander the Copper-smith, did me  
 much evil: the Lord reward him according to his works;”  
 but they may seek redress at the throne of grace, and their  
 prayers will be heard. They that touch them to their hurt,  
 touch the apple of God's eye; and he hath said, “Venge-  
 ance belongeth unto me, I will recompence.” Those there-  
 fore, who envy, or despise the Preachers, and try to grieve  
 and perplex them, had need be very sure, that they are not  
 fighting against God in so doing.

Upon the whole, though the office of a Christian Minister  
 be so sacred and important, that every one who is called to it,  
 may well, like Moses, “exceedingly fear and quake;” yet,  
 such is God's attention to his Ministers, and the promises  
 made by him in their favour, that they may safely commit  
 their cause into his hands, and cheerfully pursue the shining  
 footsteps of the holy Jesus, and willingly spend and be spent  
 for his sake. Surely, “the sufferings of this present time, are  
 not worthy to be compared with the glory which shall be re-  
 vealed in us, when we receive the crown of righteousness,  
 which the Lord, the righteous Judge, shall give us at that  
 day.” Now unto God be glory in the Church by Christ  
 Jesus, throughout all ages, world without end. Amen.

## A remarkable Account of Three JEWISH CHILDREN.

**I**N the month of July, 1713, Three Jewish Children at Berlin, daughters of Isaac Veit; the oldest about twelve years old, and the youngest eight, came to the Rev. Mr. Rollman, Lutheran Minister of the Parish of St. Mary, desiring to speak with him. Being admitted, the oldest thus addressed him: "Sir, my sisters and I are come to request your instructions, and to beg your protection: We desire to embrace Christianity, that we may have part in Jesus of Nazareth, the true Messiah, who died for us, as well as for all other men; we love him ardently, and it is out of love to this crucified Immanuel, that we can no longer consent to be with our parents." Mr. Rollman was exceedingly surprized at this speech; but conceiving that the children had met with some vexations at home, he exhorted them to be obedient and submit to their parents: But they, all three, went down upon their knees, beseeching him in the name of Jesus, whom they loved and adored, to receive them; protesting that nothing in the world had induced them to leave the house of their parents, but only their desire of being united to the Lord; and declaring, let the consequence be what it would, that they were determined rather to die than to forsake Jesus. Upon which the minister at last took them into his house.

The parents, after a long search for the children, were at length informed of their being at Mr. Rollman's, and hastened to demand them of him. Mr. Rollman told them, that he had thought it his duty to acquaint the King with this matter, and it was therefore now out of his power to give up the children against their own will, till he should receive his Majesty's commands on that head; promising however, not to tell the children that they were under the King's protection. Hereupon his Majesty nominated a Committee of four Clergymen, two of them Lutherans, and the other two reformed, ordering them to examine the affair as minutely and exactly as possible, and particularly to deliberate on the following query:

"Whether one could in conscience, and without violating  
 " the rights of the parents over their children, receive  
 " those girls, place them under the King's protection, and  
 " bring them up in the Christian faith, contrary to the will  
 " of their father and mother?"

The commissioners then had the children brought before them by the King's authority, in order to examine them. The father and mother were placed in an adjoining apartment, where they could hear all the questions put to their children, as well as their answers. Each of the children was examined separately,

tately, and the answers of all were unanimously, "That they would not return to their father's house, but would become Christians, that they might be saved." They knew already the Lord's prayer, divers texts of scripture from the New Testament, some spiritual hymns, and the like: And the youngest could say the Apostle's Creed: They said, they had learned all this of Christian children, being permitted by their parents to be with them, and even sometimes to eat and sleep at the houses of Christians. They recited all they had learned with peculiar devourness, declaring they were resolved to live and die in no other but the Christian faith.

Various means were used by the Committee to try their constancy and sincerity. The greatest difficulties, that could reasonably be foreseen, were mentioned to each of them apart: It was represented to them, on the one hand, that they would probably be despised and forsaken even by the Christians themselves, and would be obliged to earn their bread with much trouble and hard working. They replied to this, that they were resolved to work their fingers to the bones, provided they could have the happiness of being the children of God, and heirs of eternal salvation; and if they were ever so miserable in this world, they were sure that a better state awaited them in the world to come.

On the other hand they were told, that if they would stay among the Jews, they might live comfortably, and even in affluence; and it was well known that their parents had got very fine clothes made for them, &c. To which they answered, they did not regard that, nor care for clothes, which they must leave behind them one day; that they wanted something heavenly, and desired to be saved: But would not go back to their parents.

After the examination, the father and mother were called in, and permitted to talk to their children: This they did, as may easily be imagined, in the most tender and moving manner, falling about their necks, embracing and kissing their hands, in floods of tears. The Children were much affected, and shed many tears, but declared constantly, they would become Christians, and not go home again. The oldest, of whom the mother was particularly fond, was most pressingly intreated by her to return; but she said, "No mother, I will not come back: but do you rather become a Christian yourself." The children being wearied with the entreaties of their parents, endeavoured to hide themselves by running to the commissioners, who on their side, pulled them away, telling them, it was ill done of them to forsake a father and mother, who loved them so tenderly, and who, even now had given them such handsome presents; and that, on the contrary, they must expect nothing but crosses and hardships among the

the Christians, who would perhaps scarcely afford them a morsel of bread: In a word, that they would be very miserable. But all this made not the smallest impression upon them.

The parents being withdrawn, the children were once more exhorted to return to them. But they answered without hesitating, and with a constancy that surprised every one; they were ready to endure every thing for the love of Jesus. At last they were asked, In case their father and mother would become Christians, would they return home to them? To which they replied with joy, if their parents would become Christians, they would with all their heart go home to them, and willingly endure all manner of misery and afflictions; but without this was the case, they would by no means go back. That they loved Jesus more than any thing that could be offered to them in this world, and would cheerfully take upon them his cross. They were willing to be put to any trial, if the gentlemen thought fit, to make proof of their sincerity, and would with all their heart, do any work that might be imposed on them as a task. The youngest said, "If you do not choose to give me any thing, you may let me die of hunger, or you may cut my head off; for I had rather die than be separated from my beloved Jesus; I know he died for me, and if you will not receive me, I am sure He will: I will live and die for him." The persons that were eye witnesses of these scenes, hearing their artless and yet positive declarations, and seeing the children's surprizing constancy, could not refrain from tears.

The father and mother were at last allowed to speak with their children without any other person being present, which they did for at least three hours; but the children remained immoveably constant, and at length went to throw themselves at the feet of the commissioners, begging they would dismiss their parents, for they would belong to none but JESUS, and saying, "That nothing but the love of Christ had brought them there, and nothing in the world should separate them from him."

Upon this the committee made a report to his Majesty, proposing at the same time, that these children should be instructed publicly in the Church, and when they should be thought to have received sufficient instruction, that their parents or any other Jews, should be permitted to dispute with them about the Christian faith. Their baptism was deferred till they should be of riper years, that none might be able to gainsay so evident a work of God; and it is hoped that this mode of proceeding may also be of service with respect to many other Jews.

These Children have so wonderful a love and veneration for the bare name of Jesus, though none of them can read, that they discover and distinguish the word in any book, and if they find

find it, they kiss it with tears, and frequently take a particular pleasure in turning over every page, in order to find that name. They also say, they are sure that many other Jewish children are of the same mind as they are; but they were so narrowly watched by their parents that they could not possibly execute their design as yet; however they would find means to escape one day; for they knew that the love of Jesus could do every thing, as they themselves had experienced. Their parents might watch them as closely as they pleased, all their endeavours to keep them would be vain.

The preceding Narrative, Mr. Boone informs us, was given him by his friend the Rev. Mr. Okeley, at Northampton; a person well known and highly respected for his piety, in many parts of this nation. We believe Mr. Okeley collected the above Account when he was at Berlin, from the Protestant Ministers of that City; so that no doubt can be entertained of its authenticity.

~~~~~

A DISSERTATION ON HERESY.

FROM DR. CAMPBELL*.

THE Greek word *αἵρεσις*, which properly imports no more than *election*, or *choice*, was commonly employed by the Hellenist Jews in our Saviour's time, when the people were much divided in their religious sentiments, to denote, in general, any branch of the division, and was nearly equivalent to the English words, *class*, *party*, *sect*. The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was indifferently used, either of a party approved, or of one disapproved by the writer. In this way it occurs several times in the Acts of the Apostles, where it is always (one single passage excepted) rendered *sect*. We hear alike of the sect of the Sadducees, (Acts v. 17.) and of the sect of the Pharisees, Acts xv. 5. In both places the term is adopted by the historian, purely for distinction's sake, without the least appearance of intention to convey either praise, or blame. Nay, on one occasion, Paul, in the defence he made for himself before king Agrippa, where it was manifestly his intention to exalt the party to which he had belonged, and to give their

* The large Extracts which we have lately given from this celebrated Writer, cannot fail to interest all our Readers who sincerely love the Holy Scriptures. The Dissertation upon SCHISM in the preceding Number, [page 358.] is intimately connected with this upon HERESY. And if these Dissertations are carefully considered and understood, they will throw abundance of light upon those two Words, which through the prevalence of ignorance and bigotry, have involved the Christian Church in Darkness and Distraction for many ages.

system

system the preference to every other system of Judaism, both in soundness of doctrine, and purity of morals, expresses himself thus; "My manner of life from my youth, which was at first among mine own nation at Jerusalem, know all the Jews, which knew me from the beginning, if they would testify; that after the most straitest sect of our religion, I lived a Pharisee," Acts xxvi. 4. 5.

There is only one passage in that history, wherein there is an appearance that something reproachful is meant to be conveyed under the name *αἵρεσις*. It is in the accusation of Paul, by the orator Tertullus, on the part of the Jews, before the governor Felix; where, amongst other things, we have these words: "We have found this man a pestilent fellow, and a mover of sedition among the Jews throughout the world, and a ringleader of the sect of the Nazarenes," Acts xxiv. 5. I should not, however, have imagined that any part of the obloquy lay in the application of the word *sect*, if it had not been for the notice which the Apostle takes of it in his answer. "But this I confess unto thee, that after the way which they call heresy, ἢ λαγυσσὶν αἵρεσιν, so worship I the God of my fathers," Acts xxiv. 14.

Here by the way, I must remark a great impropriety in the English translation, though in this, I acknowledge, it does but follow the Vulgate. The same word is rendered one way in the charge brought against the prisoner, and another way in his answer for himself. The consequence is that, though nothing can be more apposite than his reply, in this instance, as it stands in the original, yet nothing can appear more foreign than this passage, in the two versions above mentioned. The Apostle seems to defend himself against crimes, of which he is not accused. In both places, therefore, the word ought to have been translated in the same manner, whether *heresy* or *sect*. In my judgment, the last term is the only proper one; for the word *heresy*, in the modern acceptation, never suits the import of the original word, as used in Scripture. But, when one attends to the very critical situation of the Apostle at this time, the difficulty in accounting for his having considered it as a reproach to be denominated of a *sect*, disclaimed by the whole nation, instantly vanishes. Let it be remembered, first, that, since the Jews had fallen under the power of the Romans, their ancient national religion had not only received the sanction of the civil powers for the continuance of its establishment in Judea, but had obtained a toleration in other parts of the empire; secondly, that Paul is now pleading before a Roman governor, a Pagan, who could not well be supposed to know much of the Jewish doctrine, worship, or controversies; and that he had been arraigned by the rulers of his own nation, as belonging to a turbulent and upstart sect; for in this way they

considered

considered the Christians, whom they reproachfully named Nazarenes. The natural consequence of this charge, with one who understood so little of their affairs as Felix, was to make him look upon the prisoner as an apostate from Judaism, and, therefore, as not entitled to be protected, or even tolerated, on the score of religion. Against a danger of this kind, it was of the utmost importance to our Apostle to defend himself.

Accordingly, when he enters on this part of the charge, how solicitous is he to prove, that his belonging to that *sect*, did not imply any defection from the religion of his ancestors; and thus to prevent any mistaken judgment, on this article of his arraignment, into which a heathen judge must have otherwise unavoidably fallen. His own words will, to the attentive, supersede all argument or illustration: "But this I confess to thee, that after the way which they call a *sect*, so worship I;" whom? No new divinity, but, on the contrary, "the God of my fathers:" he adds, in order the more effectually to remove every suspicion of apostacy, "Believing all things which are written in the law and the prophets: and have the same hope towards God, which they themselves also entertain, that there shall be a resurrection of the dead, both of the just and of the unjust." (Acts xxiv. 14, 15.) Nothing could have been more ridiculous, than for the Apostle seriously to defend his doctrine against the charge of heterodoxy, before an idolater and polytheist, who regarded both him and his accusers as superstitious fools, and consequently, as, in this respect, precisely on a footing; but it was entirely pertinent in him to evince, before a Roman magistrate, that his faith and mode of worship, however much traduced by his enemies, were neither essentially different from, nor any way subversive of, that religion which the senate and people of Rome were solemnly engaged to protect; and that therefore he was not to be treated as an apostate, as his adversaries, by that article of accusation, that he was of the *sect* of the Nazarenes, showed evidently that they desired he should. Thus the Apostle, with great address, refutes the charge of having revolted from the religious institution of Moses, and, at the same time, is so far from disclaiming, that he glories in the name of a follower of Christ.

There is only one other place, in this history, in which the word occurs, namely, where the Jews at Rome (for whom Paul had sent on his arrival), speaking of the Christian society, address him in these words: "But we desire to hear of thee what thou thinkest; for as concerning this *sect*, we know that it is every where spoken against." (Acts xxviii. 22.) There cannot be a question, here, of the propriety of rendering the word *αἵρεσις*, *sect*, a term of a middle nature, not necessarily

VOL. XVII. August, 1794.

implying

implying either good or bad. For, as to the disposition wherein those Jews were at this time, it is plain, they did not think themselves qualified to pronounce either for or against it, till they should give Paul, who patronised it, a full hearing. This they were willing to do; and, therefore, only acquainted him, in general, that they found it to be a party that was universally decried. Thus, in the historical part of the New Testament, we find the word *αἵρεσις* employed to denote *sect*, or *party*, indiscriminately, Whether good or bad. It has no necessary reference to opinions, true or false. Certain it is, that sects are commonly, not always, caused by difference in opinion, but the term is expressive of the effect only, not of the cause.

In order to prevent mistakes, I shall here further observe, that the word *sect*, among the Jews, was not, in its application, entirely coincident with the same term as applied by Christians to the subdivisions subsisting among themselves. We, if I mistake not, invariably use it of those who form separate communions, and do not associate with one another in religious worship and ceremonies. Thus we call Papists, Lutherans, Calvinists, different sects, not so much on account of their differences in opinion, as because they have established to themselves different fraternities, to which, in what regards public worship, they confine themselves, the several denominations above mentioned having no intercommunity with one another in sacred matters. High church and low church we call only parties, because they have not formed separate communions. Great and known differences in opinion, when followed by no external breach in the society, are not considered with us as constituting distinct sects, though their differences in opinion, may give rise to mutual aversion. Now, in the Jewish sects (if we except the Samaritans), there were no separate communities erected. The same temple, and the same synagogues, were attended alike by Pharisees and by Sadducees. Nay, there were often of both denominations in the Sanhedrim, and even in the priesthood.

Another difference was, that the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees, yet Josephus never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. "The Scribes and Pharisees," says our Lord, "sit in Moses' seat." (Matt. xxiii. 2.) This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party.

party. Again, when the officers sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, "Never man spake like this man;" they were asked, "Have any of the rulers of the Pharisees believed on him?" (John vii. 48.) Now, in our way of using words, we should be apt to say, that all his adherents were of the Pharisees; for the Pharisaical was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied. Here, however, we must except the Essenes, who, as they all, of whatever rank originally, entered into a solemn engagement, whereby they confined themselves to a peculiar mode of life, which, in a great measure, secluded them from the rest of mankind, were considered almost in the same manner as we do the Benedictines or Dominicans, or any order of monks or friars among the Romanists.

Josephus, in the account he has given of the Jewish sects, considers them all as parties who supported different systems of philosophy, and has been not a little censured for this, by some critics. But, as things were understood then, this manner of considering them was not unnatural. Theology, morality, and questions regarding the immortality of the soul, and a future state, were principal branches of their philosophy. Besides, as it was only men of eminence qualified to guide and instruct the people, who were dignified with the title, either of Pharisee or Sadducee, there was nothing so analagous among the Pagans, as their different sects of philosophers, the Stoics, the Academics, and the Epicureans, to whom also, the general term *ἀιρεσις* was commonly applied. Epiphanius, a Christian writer of the fourth century, from the same view of things with Josephus, reckons, among the *ἀιρεσις*, sects, or heresies, if you please to call them so, which arose among the Greeks, before the coming of Christ, these classes of philosophers, the Stoics, the Platonists, the Pythagoreans, and the Epicureans. Of this writer it may also be remarked, that in the first part of his work, he evidently uses the word *ἀιρεσις* in all the latitude in which it had been employed by the sacred writers, as signifying sect or party of any kind, and without any note of censure. Otherwise he would never have numbered Judaitin, whose origin he derives from the command which God gave to Abraham to circumcise all the males of his family, among the original heresies.

But, it may be asked, is not the acceptation of the word, in the Epistles, different from what it has been observed to be in the historical books of the New Testament? Is it not, in the former, invariably used in a bad sense, as denoting something wrong, and blameable? That, in those, indeed, it always denotes something faulty, or even criminal, I am far from dis-

puting; nevertheless, the acceptation is not materially different from that in which it always occurs in the Acts of the Apostles. In order to remove the apparent inconsistency in what has been now advanced, let it be observed, that the word *sect* has always something relative in it; and, therefore, in different applications, though the general import of the term be the same, it will convey a favourable idea, or an unfavourable, according to the particular relation it bears. I explain myself by examples. The word *sect* may be used along with the proper name, purely by way of distinction from another party, of a different name; in which case the word is not understood to convey either praise or blame. Of this we have examples in the phrases above quoted, the sect of the Pharisees, the sect of the Sadducees, the sect of the Nazarenes. In this way we may speak of a strict sect, or a lax sect, or even of a good sect, or a bad sect. If any thing reprehensible or commendable be suggested, it is not suggested by the term *sect*, *αἵρεσις*, but by the words construed with it. Again, it may be applied to a formed party in a community, considered in reference to the whole. If the community, of which the sect is a part, be of such a nature as not to admit this subdivision, without impairing and corrupting its constitution, to charge them with splitting into sects, or forming parties, is to charge them with corruption, in what is most essential to them as a society. Hence arises all the difference there is in the word, as used in the history, and as used in the Epistles of Peter and Paul; for these are the only Apostles who employ it. In the history the reference is always of the first kind; in the Epistles, always of the second. In these, the Apostles address themselves only to Christians, and are not speaking of sects without the church, but either reprehending them for, or warning them against, forming sects among themselves, to the prejudice of charity, to the production of much mischief within their community, and of great scandal to the unconverted world without. So Paul's words to the Corinthians were understood by Chrysostom, and other ancient expositors. In both applications, however, the radical import of the word is the same.

But even here, it has no necessary reference to doctrine, true or false. Let us attend to the first passage, in which it occurs in the Epistles, and we shall be fully satisfied of the truth of this remark. "For there must be also heresies among you." (1 Cor, xi. 19.) *Δει γὰρ καὶ αἵρεσις ἐν ὑμῖν εἶναι* i. e. *Υε* must also have sects amongst you. It is plain that what he reproves under the name *σχίσματα*, [divisions,] in the former verse, is in effect the same with what he here denominates *αἵρεσις*. Now, the term *σχίσμα*, [schism] I have shown already to have there no relation to any erroneous tenet, but solely to undue regards to some individual teachers, to the prejudice of
 oth ers,

others, and of the common cause. In another passage of this Epistle, where, speaking of the very same reprehensible conduct, he uses the words strife and factions, *μης και διχοστασιαι*, (1 Cor. iii. 3.) words nearly coincident with *σχισματα και αιρεσις*; his whole aim in these reprehensions is well expressed in these words, "That ye might learn in us (that is, in himself and Apollos, whom he had named, for example's sake), not to think of men above that which is written," above what Scripture warrants, "that no one of you be puffed up for one," make your boast of one, "against another," 1 Cor. iv. 6.

It may be said, Does not this explanation represent the two words *schism* and *heresy* as synonymous? That there is a great affinity in their significations is manifest, but they are not convertible terms. I do not find that the word *σχισμα*, [*schism*] is ever applied in holy writ to a formed party, to which the word *αιρεσις* [*sect*] is commonly applied. I understand them in the epistles of this Apostle, as expressive of different degrees of the same evil. An undue attachment to one part, and a consequent alienation of affection from another part, of the Christian community, comes under the denomination of *σχισμα*. When this disposition has proceeded so far as to produce an actual party or faction among them, this effect is termed *αιρεσις*. And it has been remarked, that even this term was at that time currently applied, when matters had not come to an open rupture and separation, in point of communion. There was no appearance of this, at the time referred to, among the Corinthians. And even in Judaism, the Pharisees and Sadducees, the two principal sects, nay, the only sects mentioned in the Gospel, and (which is still more extraordinary) more widely different in their religious sentiments than any two Christian sects, still joined together, as was but just now observed, in all the offices of religious service, and had neither different priests and ministers, nor separate places for social worship, the reading of the law, or the observance of the ordinances.

[To be concluded in the next.]

A short ACCOUNT of Miss MARTHA ROSE.

[By Mr. CHARLES BOONE.]

SHE was born in the year 1770, at Saxlingham, in Norfolk, of reputable parents, from whom she received a good education. Her father dying when she was young, her mother married Mr. Hobart Newson, and soon after they removed to Lowestoff, in Suffolk, where they joined the Methodist connection. They were exceeding careful of the morals of their children, bringing them up in the fear of God, and instructing them, both by precept and example, in every branch of true religion.

religion. The Lord was graciously pleased to draw the mind of Martha Rose, from her infancy, to desire spiritual knowledge; she delighted greatly in the Scriptures, in reading sacred poetry, and divine hymns; which exercises she preferred to vain amusements and childish vanities. In the 15th year of her age, her mind was much enlightened in the great truths of the Gospel, attended with a discovery of the depravity of her nature, the sinfulness of sin, and the just displeasure of the Almighty against all unrighteousness of heart and life. Upon entering into Christian fellowship, the conversation of those who experienced the knowledge of salvation, increased greatly her desires to attain the same blessing, which she diligently sought for with fervent prayer: The Lord graciously heard the cry of the humble penitent, he manifested his pardoning love, and enabled her to rejoice that her sins were blotted out for his Name's sake.

In her 16th year, she resided in a gentleman's family, where she had no opportunity of attending the means of Grace, or the advantage of christian conversation. In this situation she persevered in reading, meditation and prayer, and was kept by the divine power from the treacherous snares, and deceitful evils, to which she was daily exposed: here she retained her spiritual strength, and became a burning and shining light. Indeed she had much exercise for faith and patience, in bearing reproaches for the sake of religion. At times, she was under the necessity of reproofing persons who were her superiors in age and station, or otherwise bring guilt upon her own mind for negligence. In these delicate circumstances, she was enabled with meekness of wisdom, to recommend the truths of the Gospel, by her serious deportment, and the purity of her conduct: When attacked by subtle arguments or ridicule, on the subject of being *righteous overmuch*, such was her courage for the cause of Christ, and acquaintance with the Scriptures, that she always found much peace of mind, after these debates with persons who knew not God.

At the age of 19, she undertook the important charge of teaching a school. She was qualified for this employment, being endued with a considerable share of wisdom in the government and management of children; having a peculiar facility in teaching them various branches of learning; accompanied with gravity and sweetness of disposition, rarely found in persons of her age. And it was with great reluctance that she was obliged to quit this agreeable employment, on account of her health. The earnest desire of her mind was to be useful to young persons, assisting them in the acquisition of profitable knowledge, and guiding their steps into the practice of virtue, and devotedness to God.

During

During the time of her residence at home, she was a pattern of dutiful affection to her parents, attentive to the smallest circumstance that might afford them satisfaction, sympathizing with their distresses; and rendering them every assistance in her power. Her conversation in the family and with christian friends, was lively, engaging, and edifying. Her memory was well stored with useful knowledge, which she readily communicated with unaffected modesty; often saying, That a considerable branch of the happiness of Christians, consisted in freely imparting to each other, what they had so freely received from God. Purity of heart, and an increase in the favour and image of God, were evidenced in the whole of her deportment, as well as in her zeal for the cause of Christ, and unfeigned love of the brethren.

In February, 1799, she was visited with affliction, which brought on a decline. About this time the work of God greatly revived at Lowestoff, especially among young people; this gave her much pleasure in the midst of affliction, and afforded her profitable opportunities of conversation with all who visited her; many of whom will long retain a grateful remembrance of her useful directions, advice, and exhortations. One evening, after much edifying discourse with her dear friend Miss Chambers, she said, "Pray for me,—but not for my life." Soon after, taking up the Golden Treasury, she opened it upon the following words, "It is enough; now, O Lord, take away my life:"—with the answer,——"Mine hour is not yet come:"—From whence she inferred, that she should be exercised with a long and painful affliction, and so it proved: Nevertheless, she fainted not in the time of trial, but patiently waited for the full salvation of God. In the midst of great pain, she would frequently say, with an air of cheerful triumph, "Glory be to God, his promise is verified in me, As thy day is, so shall thy strength be." At other times, she repeated the following verse with much delight:

Let me in the fire remain,
Till like burnish'd gold I shine:
Meet, thro' consecrated pain,
To see thy FACE divine!

The first day after she was confined to bed, she had a violent nervous fit, which greatly reduced her strength, and deprived her of speech. She made signs for pen and paper, and wrote to her mother,——"Angels beckon me away, and Jesus bids me come!—-I am happy, happy, in the God of my salvation." Next day, before her speech returned, she wrote several letters to her acquaintance, exhorting them to zeal and stedfastness in the ways of God. The state of her mind, at this time, cannot be better described, than in the following Letter, addressed to Miss Brown:

" My

“ My dear Friend,

“ As we profess to be risen with Christ, let us seek those things which are above ; let us run with patience the race that is set before us ; and may we so run as to obtain : Soon the prize will be given to the faithful. Remember, we are not in a Garrison of Rest ; our enemies have not yet given us up ; there is no retreat from the field of Battle before the hour of Death. Oh ! my dear friend, what is this state ? a Wilderness thro’ which we are passing to the New Jerusalem above : But what a comfort and support it is to the children of God, under every *trial*, *temptation*, and *affliction*, that they have a merciful and unchangeable Redeemer to whom they can go. How great is the consolation that we are travelling to the House of our Heavenly Father, where we shall meet with a kind reception.

“ We can never be sufficiently thankful that God has called us in our youth, from a sinful state and from an evil world, to seek his face. As we are children of the light, O may we walk as such, and be as a City set upon a Hill which cannot be hid. Let us remember, our lost time is for ever lost, and our wasted hours will never return ; our neglected opportunities can never be recalled ; they are gone for ever, and cannot be improved. I would not close these lines without telling you, that my present experience is a deadness to all things here below, and a greater liveness to the things of God : I love him, and all his dear followers, with increasing delight and affection. I can say with the Psalmist, It is good for me to be afflicted ; what a mercy it is to know the rod, and him who hath appointed it. That saying of St. Paul’s is truly comfortable to me, “ Our light afflictions which are but for a moment, worketh out for us a far more exceeding, and eternal weight of Glory ! ” I often think what a wretched state should I now be in, if I had not an interest in Christ ; and may I not say, “ What hath the World to equal this ? ”

“ O my dear, my earnest desire for you, and myself, is, that we may live nearer to God ; that we may sink more and more into the depths of humble Love, and be possessed of that perfect Love that casteth out all fear, then shall you be happy indeed, O press after this.—I hope you do not forget to pray for one of the most unworthy of God’s children : My earnest supplication for you, and all my dear young friends, is, that as they have set their hands to the Gospel Plough, they may never look back ; but continue to adorn the doctrine of God our Saviour in all things ; and be as a three-fold cord, a Band of Love that never can be broken. I may never have another opportunity of meeting with you in the public worship of God here below ; but I trust we shall meet with all the church triumphant above, where sin and sorrow shall for ever cease,
where

where congregations never break up, and Sabbaths have no end.

“ I now conclude, praying you may enjoy that peace and love which flows from believing, and which is the privilege of all the children of God. I am your afflicted, but not distressed, Sister in Christ,

MARTHA ROSE,

To her Sister who was absent from home, she wrote as follows :

“ We are glad to hear that your health is better ; I also hope you enjoy a healthy state of soul ; as you know, we are always increasing, or decreasing in the divine Life. I hope you are much engaged in prayer and meditation, as I suppose these are the only means, at present, in which you can exercise yourself to advantage : And indeed they are the most profitable for increasing life in the soul ; for without them, we should soon lose our relish for the ordinances. Nevertheless, I have no doubt but you feel a want of public ordinances, and will enjoy them with greater sweetness, when Providence affords you an opportunity. We seldom esteem our privileges, till we know the want of them. I earnestly advise you to be much in prayer for wisdom and power. You know that the Lord is nigh unto all them that call upon him, and is more ready to hear than we are to pray ; and he has promised to give more than we can ask or think. Regard not the opposition and contempt you meet with from them that know not the Lord ; it is by the cross we must obtain the crown. You are well informed, that the people of God are despised and persecuted by the world ; but you also know that our Lord hath said, “ Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice, and be exceeding glad ; for great is your reward in heaven.” Press forward with all your might, and consider,

“ A feeble saint shall win the day,

“ Tho’ Death and Hell obstruct the Way.”

To her mother, when in great pain, she frequently said, “ What should I do now, if I had not an interest in Christ, “ and was certified that his Blood cleanseth from all sin ?” All the time of her affliction, which was upwards of ten months, she was never once heard to murmur, or even complain. It was almost impossible for any serious person to enter into conversation with her, without reaping benefit from her heavenly discourse, accompanied with deep humility, and cheerful resignation to the divine Pleasure. Among her visitants were the Hon. and Rev. Mr. Cadogan, Mr. Peckwell, and many other respectable persons, eminent for piety,

VOL. XVII. August 1794.

who

who rejoiced in her happiness, and acquiesced in the reality of her experience, being persuaded that her hope was founded upon the Rock of Ages. She seemed to enjoy constant communion with the Lord, had free access to the Throne of Grace, and received frequent answers to prayer, which greatly supported her in the deepest affliction. Nevertheless, she was not exempt from temptation, the enemy fiercely assaulted her with his fiery darts; but these conflicts were not of any long continuance; the Lord gave her the victory in every trying hour; and she continually received additional proofs of his almighty power and tender care.

In those intervals, when the pain and violent cough abated, she often sung this beautiful Hymn,

“ Now I can read my title clear

“ To Mansions in the skies :

“ I'll bid farewell to every tear,

“ And wipe my weeping eyes,” &c.

In answer to the enquiries of her friends, she usually said, “ I am sensibly weaker every day;—but, blessed be the Lord, tho' the outward decays, yet the inward man is renewed day by day. Christ is more and more precious to me.” The nearer she approached her heavenly Father's House, and the more was her conversation in Heaven. She continued to delight in hearing the Scriptures, and such books as opened eternal things to her view. She retained her memory to the last, in an astonishing degree, and often repeated passages from the Scripture Books, to the edification of all around her. Being with her some days before she died, after prayer she was taken exceeding ill; but upon reviving a little, with an inexpressible smile upon her countenance, she exclaimed, “ O the glory! the glory! The beauty! the beauty I behold!”—and for several minutes repeated similar expressions, with holy rapture; adding, “ I shall soon be with the Lord: I shall see him as he is.” In this triumph of faith she continued for some hours, repeating several hymns, and various passages of christian experience from the Arminian Magazine, with pertinent remarks upon them.

For many days she continued in a patient waiting for her expected change: frequently repeating,

“ None but CHRIST to me be given;

“ None but CHRIST, in Earth or Heaven.

“ O how I long for his glory. Come, Lord Jesus, and take me home. O let me see thy Glory!” The joy of the Lord was her strength; and she was greatly refreshed in joining with many affectionate friends, whose visits for prayer and praise were reciprocally profitable to each other.

On the 23d of December, the signs of her approaching dissolution were very evident, Upon a friend saying to her,

“ My

“ My dear, the salvation of God is nearer than when you first believed,”—She replied, “ I have waited for thy salvation, O Lord.” Next day, when unable to speak, she made signs to her friends expressive of the inward peace and consolation which filled her soul. Towards evening, she looked upon her parents and friends with a countenance full of sweetness and joy; and when Mrs. B. and another friend were moving to the other side of the bed, she said, “ You will not leave me ? ” “ And God will not leave me. No ; he will not ; he will not.” On Christmas-day morning she closed her eyes, and fell asleep in Jesus, in the 23d year of her age ; a witness of the Power of God unto full salvation. Her remains were interred in Lowestoff church-yard on the Sunday following, attended by numbers of the inhabitants, who sincerely esteemed her. I endeavoured to improve the opportunity by preaching her funeral Sermon, to a large congregation, from Psalm cxv. 3. “ Our God is in the heavens : he hath done whatsoever he pleased.” I trust it was a solemn and profitable season to many of the hearers.

Great Yarmouth,

CHARLES BOONE,

May 3, 1794.

Mr. BRUCE's Journey through the Desert of Nubia
to Grand Cairo in Egypt.

[Continued from page 378.]

ON the 21st of November, having filled our girbas with water, we set out from Naibey, our direction due north, and, as we thought, in a course almost straight upon Syeng. The first hour of our Journey was through sharp pointed rocks, which it was very easy to foresee would soon finish our camels. About eight we had a view of the desert to the westward as before, and saw the sands had already begun to rise in immense twisted pillars, which darkened the heavens. The rising of these in the morning so early, we began now to observe, was a sure sign of a hot day, with a brisk wind at north ; and that heat, and the early rising of the sands, was a sure sign of its falling calm about mid-day, and its being followed by two hours of the poisonous wind. This last consideration was what made the greatest impression, for we had felt its effects ; it had filled us with fear, and absorbed the last remnant of our strength ; whereas the sand, though a destruction to us if it had involved us in its compass, had as yet done us no other harm than terrifying us the first days we had seen it.

It was this day more magnificent than any we had as yet seen. The sun shining through the pillars, which were thicker, and contained more sand apparently than any of the preceding days,

seemed to give those nearest us an appearance as if spotted with stars of gold. I do not think at any time they seemed to be nearer than two miles. The most remarkable circumstance was, that the sand seemed to keep in that vast circular space surrounded by the Nile on our left, in going round by Chaigie towards Dongola, and seldom was observed much to the eastward of a meridian, passing along the Nile through the Magiran, before it takes that turn; whereas the simoom was always on the opposite side of our course, coming upon us from the south east.

A little before twelve the wind at north ceased, and a considerable quantity of fine sand rained upon us for an hour afterwards. At the time it appeared, the description of this phenomenon in Syphax's speech to Cato was perpetually before my mind.—

So, where our wide Numidian wastes extend,
Sudden the impetuous hurricanes descend,
Wheel through the air, in circling eddies play,
Tear up the sands, and sweep whole plains away.
The helpless traveller, with wild surprize,
Sees the dry desert all around him rise,
And smother'd in the dusty whirlwind dies. }

The simoom, with the wind at S. E. immediately followed the wind at N. and the usual despondency that always accompanied it. The blue meteor, with which it began, passed over us about twelve, and the ruffling wind that followed it continued till near two. Silence, and a desparate kind of indifference about life, were the immediate effects upon us; and I began now, seeing the condition of my camels, to fear we were all doomed to a sandy grave, and to contemplate it with some degree of resignation. In the evening we alighted in a sandy flat, where there was great store of bent grass and trees which had a considerable degree of verdure, a circumstance much in favour of our camels. We determined to stop here to give them an opportunity of eating their fill where they could find it.

On the 22d, we set out from the sandy flat: one of the Tutorory was seized with a phrenzy or madness. I offered to bleed him which he refused; neither, though we gave him water would he drink, but very moderately. He rolled upon the ground, and moaned. He refused to continue his journey, or rise from where he lay, so that we were obliged to leave him. We went this day very diligently, but though our camels had fared well for these two nights, another of them died when we came to Umarack.

I here began to provide for the worst. I saw the fate of our camels approaching, and that our men grew weak in proportion; our bread, too, began to fail us, altho' we had plenty of camels

camels flesh in its stead ; our water, though in all appearance we were to find it more frequently than in the beginning of our journey, was nevertheless brackish, and scarce served the purpose to quench our thirst ; and, above all, the dreadful simoom had perfectly exhausted our strength, and brought upon us a degree of cowardice and languor that we struggled with in vain ; I therefore, as the last effort, began to throw away every thing weighty I could spare, or that was not absolutely necessary, such as all shells, fossils, minerals, and petrefactions that I could get at, the counter-escapes of my quadrant, telescopes, and clock, and several such like things.

Our camels were now reduced to five, and it did not seem that these were capable of continuing their journey much longer. In that case, no remedy remained, but that each man should carry his own water and provisions. Now, as no one man could carry the water he should use between well and well, and it was more than probable that distance would be doubled by some of the wells being found dry ; and if that was not the case, yet, as it was impossible for a man to carry his provisions who could not walk without any burden at all, our situation seemed to be most desperate.

The Bishareen alone seemed to keep up his strength, and was in excellent spirits. He had attached himself, in a particular manner, to me, and with a part of that very scanty rag which he had round his waist he had made me a wrapper, according to the manner his countrymen the Bishareen practice on such occasions. This greatly defended my feet in the day, but the pain occasioned by the cold in the night was scarce sufferable. I offered to free him from the confinement of his left hand, which was chained to some one of the company night and day ; but he very sensibly refused it, saying, " Unchain my hands when you load and unload your camels, I cannot then run away from you ; for tho' you did not shoot me, I should starve with hunger and thirst ; but keep me to the end of the journey as you began with me, then I cannot misbehave, and lose the reward which you say you are to give me."

At four o'clock we saw large stratas of fossil salt every where upon the surface of the ground. At five we found the body of Mahomet Towash on the spot where he had been murdered, stript naked, and lying on his face unburied. The wound in the back-sinew of his leg was apparent ; he was, besides, thrust through the back with a lance, and had two wounds in the head with swords. We followed some footsteps in the sand to the right, and there saw three other bodies, whom Idriis knew to be his principal servants. These, it seemed, had taken to their arms upon the Aga's being first wounded, and the cowardly, treacherous Bishareens had persuaded them to capitulate upon promise of giving them camels and provision to carry them

them into Egypt, after which they had murdered them behind these rocks.*

At six o'clock we alighted at Umarack, so called from a number of rack-trees that grow there, and which seem to affect a fatish soil; at Raback and Masuah I had seen them growing in the sea. When I ordered a halt at Umarack, the general cry was, to travel all night, so that we might be at a distance from that dangerous, unlucky spot. The sight of the men murdered, and fear of the like fate, had got the better of their other sensations. In short, there was nothing more visible, than that their apprehensions were of two sorts, and produced very different operations. The stinoom, the staking pillars of sand, and probability of dying with thirst or hunger, brought on a torpor, or indifference, that made them inactive; but the discovery of the Arab at Terfowey, the fear of meeting the Bishareen at the wells, and the dead bodies of the Aga

* The following particulars of the Murder of Mahomet Towash, are related by Mr. Bruce to the Turkish Governor of Syene: "Mahomet Towash left Chendi, richly clothed as if he had been at Mecca. He had 12 or 14 men armed with firelocks, and about 80 Tucorory, each with a lance in his hand, to whom he was to give food and water in crossing the Desert. There were three Guides, all Bishareen, who had come from Suakem with the caravan, and were carrying back fenna to the neighbourhood of Syene. I offered to join company with them; and though one guide was enough for him, yet, to distress me as being a Christian, he took the whole three along with him, contrary to the desire of the chief of the Arabs: but he found them three murderers; and left me the only honest man, whom he did not know. One of his guides went to Abou Betran, a principal Sheikh of the Bishareen Arabs, and prepared a party to meet them on the road at the next station, while the other two guides, took care to deceive him by lies, and carried him directly upon the road where the plot was laid. About 20 men on camels, armed with lances, and as many young men on foot, with swords, came to meet him; and those upon camels made their beasts kneel down at some distance from him, as out of respect coming to kiss his hands, as of a holy person belonging to the Caaba, their sanctuary at Mecca.

The vain imprudent man dismounted from his camel, to give them a more easy opportunity of paying him their respects, and when one of them held him by the hand in token of friendship, another cut him across the thighs with a broad sword, and a third run him through the back with a lance. He endeavoured to put his hands to his pistols, but it was too late. They afterwards persuaded his servants, who had fire-arms in their hands, and, like fools, did not use them, to capitulate; and, after they had disarmed them, they carried them aside, and murdered them also; they then took away all the water and camels, and left the Tucorory to die with thirst. We found the body of Towash lying upon the sand withered and dried, but not corrupted. Ismael and the Barbarin threw sand over him. All the next day the road was strewed with the bodies of the Tucorory. The day following we found dead bodies of people who had perished with thirst, scattered here and there like the tract of a pursuit after a battle; their dry bottles made of gourds, were grasped in their hands, and some held them to their mouths as if sucking them. This man was blinded by his pride and presumption; for had we joined our companies, there could not have been a better place to have fought the Bishareen than that spot, had they dared to attack us, which is not probable,"

and

and his unfortunate companions, produced a degree of activity and irritation that resembled very much their spirits being elevated by good news. I told them, that of all the places in the desert through which they had passed, this was by far the safest, because fear of being met by troops from Assouan, seeking the murderers of Mahomet Towash would keep all the Bishareen at a distance. Our Arab said, that the next well belonged to the Ababde. Idris contributed his morsel of comfort, by assuring us, that the wells now, as far as Egypt, were so scanty of water, that no party above ten men would trust their provision to them, and none of us had the least apprehension from marauders of twice that number. The night at Umarack was excessively cold as to sensation; Fahrenheit's thermometer was however at 49° an hour before day-light.

On the 23d we left Umarack, our road this day being between mountains of blue stones of a very fine and perfect quality, through the heart of which ran thick veins of jasper, their strata perpendicular to the horizon. There were other mountains of marble of the colour called Isabella. In other places the rock seemed composed of petrified wood. Going due N. we entered a narrow valley, in which we passed two wells on our left, and following the windings through this valley, all of deep sand, we came to a large pool of excellent water, called Umgwat, sheltered from the rays of the sun by a large rock which projected over it, the upper part of which was shaped like a wedge, and was composed all of green marble, without the smallest variety or spot of other colour in it.

Through this whole valley, to-day, we had seen the bodies of the Tucorory who had followed Mahomet Towash, and been scattered by the Bishareen, and left to perish with thirst there. None of them, however, as far as we could observe, had ever reached this well. In the water we found a bird of the duck kind called Teal, or Widgeon. The Turk Ismael was preparing to shoot at it with his blunderbuss, but I desired him to refrain, being willing, by its flight, to endeavour to judge something of the nearness of the Nile. We raised it therefore by sudden repeated cries, which method was likely to make it seek its home straight, and abandon a place it must have been a stranger to. The bird flew straight west, rising as he flew, a sure proof his journey was a long one, till at last, being very high and at a distance, he vanished from our sight, without descending or seeking to approach the earth; from which I drew an unpleasant inference that we were yet far from the Nile, as was really the case.

Here we threw away the brackish water that remained in our girbas, and filled them with the wholesome element drawn from this pool of Umgwat. I could not help reproaching Idris with the inaccuracy of the information he had pretended to give

us the day before, that no party above ten men could meet us at any of these wells, as none of them could supply water for more; whereas in this pool there was certainly enough of excellent water to serve a whole tribe of Arabs for a month. He had little to say, further than that Haimer, though near, was a scanty well, and perhaps we should not find water there at all. He trusted, however, if our people would take heart, we were out of all danger from Arabs, or any thing else.

At three we left the well, and continued along a sandy valley, which is called Waadi Umgwat. This night it was told me that Georgis, and the Turk Ismael, were both so ill, and so desponding, that they had resolved to pursue the journey no farther, but submit to their destiny, as they called it, and stay behind and die. It was with the utmost difficulty I could get them to lay aside this resolution, and the next morning I promised they should ride by turns upon one of the camels, a thing that none of us had yet attempted. They had, indeed, often desired me to do so, but I well knew, if I had set them that example, besides destroying the camels, it would have had the very worst effect upon their dastardly spirits; and, indeed, we very soon saw the bad effects of this humane consideration for the two invalids.

On the 24th, we left Umgwat, following the windings of sandy valleys between stony hills. At half past nine we found Mahomet Towah's horse dead. The poor creature seemed, without a guide, to have followed exactly enough the tract of the wells and way to Egypt, and had survived all his fellow-travellers. At eleven o'clock we came to some plains of loose, moving sand, and saw some pillars in motion, which had not wind to sustain them for any time, and which gave us, therefore, little concern. We found a dead man, whose corpse was quite dry, and had been so a considerable time. In the evening we alighted at El Haimer, where are the two wells in a large plain of sand. The water is good. There is another well to the west of us, but it is bitter and saltish, though more abundant than either of the other two, which, by filling our skins, we had several times drained. [*To be continued.*]

L E T T E R S.

From Mr. GRIMSHAW, to the Christian Brethren in Newcastle upon Tyne, and elsewhere in the North.

Dear Brethren, Haworth, Oct. 18, 1758.
 I Understand by Brother Darnah, the bearer hereof, that you entertained an expectation of my visiting your parts this summer; and indeed, for some time, I warmly purposed the same: But may I not say, that tho' man purposes, yet the Lord

Lord disposes. It has so fallen out, that I could not conveniently come. The same ardent desire, that at times, for years past, I have had of visiting the North, still abides; and therefore who knows, but I may see you, the Lord willing, next Summer.

You, to whom it is given to believe in the Lord Jesus, lean, continually, through faith and hope, on the faithfulness, immutability, promises, grace, and love, of this dear, this all-sufficient REDEEMER. Hold fast the profession of your faith without wavering, and he will never leave you, nor forsake you. For near twenty years, I have found Him, by blessed experience, faithful to his promises. I can not, I will not, I dare not doubt, (and why should you!) but that through grace, I shall receive the end of my faith, the salvation of my soul. Let us read, mark, learn, and inwardly digest, the gracious, glorious Word of God. Let us diligently and fervently watch and pray, and the God of Grace and Peace will be with us.

You, on whose hearts the Sun of Righteousness begins to arise, fear not. By that Light you see your guilt, natural corruption, and self-inability. Satan, by many subtle reasonings, will endeavour to terrify you with dreadful apprehensions of God's holy Law, Justice, Wrath, and Hell. But I say unto you, be not dismayed; your terror and sorrow will only be for a season. These painful exercises are frequently experienced by those persons whom Jesus is drawing to the Fountain opened for sin and uncleanness. You shall soon be enabled to say from the heart,

JESU, thy Blood and Righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds in these array'd,
With joy shall I lift up my head.

Diligently use all the means of Grace; for although they are not meritorious, yet nevertheless they are of divine appointment, and channels whereby the Lord conveys his blessings to our souls. May our gracious Lord be your wisdom, righteousness, sanctification and redemption. He has begun a good work in you, and if you continue faithful to the divine Light which hath visited your dark souls, he will finish it in righteousness. The Lord hath promised to comfort all penitent mourners; and he cannot lie; he will not deceive you. Reason not with flesh and blood; regard not the suggestions of old Satan; for he is a liar from the beginning. Grace, Mercy, and Peace be with you.

Brother Darney's labours have been useful in these parts; may they be blessed among you. May JESUS, my dear, dear Master, bless you all. Yours, &c. WILLIAM GRIMSHAW.

VOL. XVII. August 1794.

To

To the Societies in Newcastle, &c.

Dear Brethren,

Haworth, Jan. 27, 1761.

GRACE, Mercy, and Peace, be to you from **GOD** our Father, and from our Lord Jesus Christ. Your lives are a year longer, and a year shorter, than when I last wrote unto you. Are you proportionably advanced in grace, and reduced in nature? You are born of God: You are washed; justified;—sanctified; and you hope, thro' the Spirit and merits of the blessed Jesus, to be glorified. Therefore, ye are a chosen generation, a royal priesthood, a peculiar people, a holy nation;—What for?—To shew forth the praises of Him, who hath called you out of darkness into his marvellous light; and hath translated you from the kingdom of Satan, into the kingdom of his dear Son; that you may receive the forgiveness of sins, and an inheritance among all them that are sanctified. Thus writes Paul;—thus writes Peter. Therefore, bring forth fruit meet for such a change. Let all your words, thoughts, and actions, be in Christ, from Christ, and to Christ. All that is so done, is well done; and tho' undeserving of any reward, yet is so acceptable to our dear **LORD**, that it has the promise of the life that now is, and also of that which is to come. Are ye trees of righteousness? Let the trees be known by their fruit. The term sinless perfection, is grating to many; but surely, Christian Perfection, should be grateful to every one: It is, to love **GOD** with all our heart, mind, soul, and strength; and thus to serve Him. This is scripture;—it is his word; his command. Yea, this is natural to the regenerate. Are ye sons of God? Should you not then be followers of God as beloved children? Is Christ your Head, holy? Should not his members be holy too? Are ye endued with the Spirit? Should you not bring forth the fruits of the Spirit? Consider this: Why should we neglect, object, or refuse to be what is natural to our state? So necessary also, that tho' we cannot be saved by it, yet we cannot be saved without it. Are ye trees of righteousness? let the trees be known by their fruits. Tho' ye are in a state of salvation, yet strive to work out your salvation with fear and trembling. Give all diligence to add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly-kindness, and to brotherly-kindness charity: for if these things be in you, and abound, they make you, that ye shall neither be slothful, nor unfruitful, in the knowledge of our Lord Jesus Christ.

It is true, we must go thro' manifold temptations, into the Kingdom of Heaven. Our toes will dispute with us every inch of the way thither: But what then? Greater is He who is in us,

us, than he that is in the world. You must;—nay, you may, if ye mind, stand in the evil day;—and when you have done all, continue to stand. If we don't, it is our own fault; and the fruit will be to our shame. We are never tempted above our ability; we never sin thro' the want of Grace, but thro' the neglect or abuse of Grace. Nor is it enough to stand our ground, we must also conquer, or not enjoy the Crown of Life. Does the flesh tempt you? flee and pray: does the world tempt you? watch and pray: Does the Devil tempt you? resist and pray; so shall you be more than conquerors.

Permit me to prescribe to you a method to live one day well, and this may serve for every day after: Nor will I presume to lay a burden upon you, which I am averse to myself, or neglect to practise. Rise every morning at four o'clock, if you are well, but not later than five. Bless God for the mercies of the night past;—praise him for a new day;—and pray for his blessings upon it;—examine well your own hearts;—meditate upon some spiritual subject;—and lastly, plan the business of the day. Then spend some time in private meditation, praise, and prayer. Next call your family together, read a chapter in the Bible, and, as you have ability and leisure, expound a little of it; then sing a hymn, and conclude with prayer. Seek the blessing of God upon your food, and praise him before and after every meal, for the mercies he provides for you. Begin and conclude every work with prayer. When you are employed in business, exercise your mind in meditation, prayer, and praise; or converse seriously and religiously, with those about you. While you thus endeavour to devote every hour and every moment to God, instead of hindering your work, you will find the divine blessing upon all the labour of your hands. As often as your business will permit, retire a little for private prayer. It would be well to, spend a few minutes in prayer with your family, immediately after dinner. In the evening, constantly observe the same form of devotion with your family as in the morning. When you retire to rest, revise the thoughts, words, and actions of the day. What you discover to have been amiss, humbly supplicate pardon for it from God, and do not dare to drop asleep, until you have obtained forgiveness and peace. And give God all the Glory for what has been right.

Never neglect this, or some such method, of daily walking with God. Do all willingly, fervently, cheerfully, devoutly, as in the sight of God, and thro' the aid of his holy Spirit, living and reigning in you. Custom will make it easy, pleasant, and familiar to you. And if you spend the work-days in this manner, there is no doubt but you will keep the Sabbath-day holy; you will diligently attend the Word, the Lord's Table, and all occasional meetings. Thus you will go on from grace

to grace, and from strength to strength ; and be enabled to attain to the measure of the stature of the Fulness of Christ.

In a word ; diligently use the means of grace, and as diligently exercise every measure of grace. Be fervent in spirit, serving the Lord, out of a pure heart, and of a good conscience, and of faith unfeigned ; invariably and ultimately aiming at his glory.

To the everlasting praise of our gracious Lord, his blessed work prospers in these parts. The congregations are generally large ; new members are frequently added, and the old ones go forward in full confidence of attaining everlasting salvation thro' Christ : Some of them are departed, in the triumph of faith, to Heaven. Are we trees of righteousness ? May our fruit be unto holiness, and the end everlasting life. I am your affectionate Brother,

WILLIAM GRIMSHAW.

~~~~~

A L E T T E R,

Addressed to Mr. J. W. by the Rev. Mr. —, in answer to a Note received from him, relative to a Sermon preached April 13th, 1794.

S I R,

**A**S this is a free-thinking age ; You have, undoubtedly, a right to think for yourself, and to publish your *free thoughts* to the world, if you choose. But, it is presumed, you will candidly give the same liberty to others, which you claim for yourself.

On Sunday the 13th of April inst. I preached at ——— and used some arguments to urge my audience to holiness of life and conversation in *this* world, in order to their being happy in the next. Some things which I advanced, it seems, did not please you. Well :—you might have let them pass and think for yourself. I believe ninety-nine in a hundred of the Auditors approved of what they heard ; and if you and two or three more were offended at some expressions ; you and they have full liberty to abound in your private opinion.

The doctrines which I then advanced were briefly these :—

1. The fall of Man : which implies losing the favour and image of God in which he was at first created ; or being separated from God, and so becoming miserable.

2. The possibility of his restoration, in *this* life, both to the favour and image of God ; and consequently of his being happy here and hereafter.

3. I pointed out the means or method to be used, in order to this end : or the conditions required on man's part, previous

to

to his recovering the favour and image of God. These conditions are repentance and faith; but the meritorious cause is the death and sufferings of Jesus Christ.

4. I shewed the nature of Justification; and how God is *just* in acquitting the Sinner, or in *justifying him that believeth in Jesus*. I also advanced arguments, and quoted Scripture texts to prove, that when God "pardoneth and absolveth all that truly repent, and unfeignedly believe;" it is their privilege to know that they *are* forgiven, or restored to the favour of God.

5. In speaking of Sanctification, I said that the Blood of Christ is the *only* fountain opened for sin and uncleanness; and that the soul may, and must be cleansed in *this* life from all its filthiness, and every stain which it hath contracted here; and that this is effected by a spiritual application, thro' faith in a Saviour's blood. In speaking to this point, I took notice of several kinds of *Purgatories*, which have been adopted by men in various ages; some of which I had read of at school in heathen Authors; which seem to me to be absurd and ridiculous.

These doctrines, I believe, are clearly contained in the Liturgy, Collects, Homilies, and Articles of the Church of England, to which I had subscribed 30 years ago, and I do not yet see reason to reject them. I believe them to be the doctrines of our Lord and his Apostles, and to be consonant to the whole tenor of Scripture.

It is allowed on all hands, I believe, that *without holiness no man shall see the Lord*: that *the pure in heart* (and they only) *shall see God* in glory. Now, Sir, if I point out to my hearers a means or medicine whereby they may be *cleansed from all unrighteousness*, before the soul and body are parted: and if I exhort them to lay hold of this their privilege *now*, and not to *neglect so great salvation*: Surely no person need be offended with me for so doing.

I believe that any opinions which tend, directly or indirectly, to cause men to slacken their pace in pursuit of holiness, are dangerous. But they are more so, if they tend by any means to encourage libertinism or licentiousness, which is hurtful to individuals, to the community at large, and derogatory of the glory of God. Men are prone enough already, nay, *their heart is fully set in them to do evil*; because sentence *against* them is not executed *speedily*: how much more so would they be, when told that their punishment will some time have an end! Would they not still venture to walk in the broad way, and avoid the narrow one; notwithstanding Christ hath told them that the former leadeth to destruction, and the latter to life and happiness?

If

If you, Sir, and some others assert that Devils and "all lapsed Intelligences" (to use your own expression) shall be restored in some future age : supposing even that your assertions were true ; yet you must acknowledge that I point out to my hearers *a more excellent way*, when I tell them that they may be saved *now, this day, this hour, this moment* : and when I ground my assertion upon Scripture, reason, and the attributes of God.

You grant that there is a hell, and that the torments thereof are dreadful beyond description ; but you suppose they will have an end, tho' they may continue for some millions of ages. Now, Sir, if you can rescue those unhappy beings who are there, from their misery ; it will not hurt me nor my hearers at all : but it would hurt us exceedingly, if, dying without holiness, we should run the risk of being punished for a thousand ages, or even a thousand years in hell fire. But, supposing your assertion or opinion to be false ; then we run a still more dreadful risk, if we die without recovering the image of God in this life ; seeing we believe that he "who dies unpurged, for ever dies : " that he who is filthy shall be filthy still : and that *there is no work in the grave whither we are going*.

Whether, therefore, your opinion be true or false, I stand upon safe ground, when I exhort my hearers to press after holiness in *this* life. Here I fix my foot : on this ground I stand, and neither men nor devils shall move me from it.

As you claim a right to think for yourself ; you will do to others as you wish to be done by ; and will, therefore, allow me and my hearers the privilege of *our* birthright.

I am, &c. &c.

\*\*\*\*

London, April 22, 1794.

### The CONVERSION of a Person born deaf and dumb.

**W**ILLIAM HEAZLEY, son of a widow in the county of Antrim, in Ireland, notwithstanding his being perfectly deaf and dumb from his infancy, yet at a proper age he learned to weave linen, and became expert at the business ; he likewise was as good a labourer in the fields as a farmer could desire, and in general discovered an ingenious disposition. He was employed as a barber in that neighbourhood, and particularly on the Lord's-day, was very officious in serving all who applied unto him. As he increased in years, so he did in wickedness. Altho' he could not speak, yet his spirit and temper were easily discerned by his acquaintance. He was extravagantly fond of horse-races, cock-fighting, and similar diversions,

persons, which he diligently attended all round the country; notwithstanding the remonstrances of his pious mother, and others, who endeavoured to prevail upon him to forsake these vain pursuits, which universal experience proves to be dreadfully pernicious to youth, initiating them into idleness, drunkenness, gambling, and almost every species of ungodliness and unrighteousness. But instead of regarding the admonitions of his real friends, conveyed to him by signs which he well understood, he too frequently discovered the highest displeasure, and even rage, at their reproofs. It is still more remarkable, that he was perfectly well acquainted with the time and place, when the children of folly assembled together, altho' no person gave him any kind of intimation of those meetings. He was among the first of the assembly; and his looks and gestures indicated the excessive gratification these scenes of vanity afforded his carnal mind; as I have been informed by some of his companions in folly, who are now, thro' the mercy of God, converted from the error of their ways. This was the manner of his life, till he attained to the 25th year of his age.

About four years ago, the Methodist Preachers visited that part of the country where William Heazley lived. Many persons attended the word, and were brought under a serious concern for the Salvation of their souls; and among the rest, William seemed to be deeply affected; which was manifest not only from his serious deportment, but by many tears and groans, as well as by an entire change in his life and temper. Soon after, a little society was formed in that place; and at the time when the people were joined together, he attended, and appeared extremely anxious to be admitted among them. As soon as the Preacher set down his name, his eyes sparkled with joy, and he discovered great satisfaction upon being permitted to unite with them who were seeking the Lord: From that hour he renounced all his foolish pursuits, and vain companions. When persons applied to him on the Lord's-day, as usual, he made signs to them to come on a Saturday, or otherwise they would be unshaved by him; and at the same time he endeavoured in his way, to convince them of the sinfulness of Sabbath-breaking, and of the dreadful consequences that would follow it.

He now became very industrious and diligent in business, and apparently fervent in spirit. On the Lord's day, it is his custom to rise early in the morning, and watch for the coming of the Leader of the Society; as soon as William discovers the approach of the leader, he instantly runs from house to house, apprizing the members of the society to assemble immediately, at the appointed place. During the meeting, if the leader happens to omit speaking some time to him, as he does to the rest of the people, William appears much grieved and



and distressed : The remainder of the Lord's-day, his time is employed in public worship, and assembling with pious persons who are engaged in singing hymns, prayer, and reading. I have frequently been astonished at his sagacity in distinguishing between a book of divinity, and one of any other kind. His affection for the Bible is truly remarkable ; he frequently turns over the leaves, as if looking for some particular passage, which when he has found, he points out the verses with his fingers, as if he was reading them, often with a wild screaming voice, and floods of tears. Many words he seems to understand ; and makes suitable signs expressive of their meaning. When he is present in the congregation, an awful solemnity appears in all his looks ; and he is affected according to the nature and subject of the sermon, and tears of sorrow, or joy, flow from his eyes abundantly. I can testify to the truth of many of these facts, and other circumstances relating to him, I am informed of by pious sensible persons, who are intimately acquainted with him.

Fairfield, near Aughrim,

SAMUEL MITCHEL.

February 5, 1794.

It is much to be regretted, that the friends of William Heazley are not in circumstances to procure him proper instructions, as little doubt remains, but he would readily learn to read and write, which certainly is an acquisition of great importance to a person who is deaf and dumb ; and more especially to one who fears GOD, and has an inward consciousness of the Power of Religion.

---

### An Account of Mr. THOMAS DELVE, of Bristol.

The following Narrative was written by Mr. THOMAS TENNANT, and read in the Methodist Chapel in Bristol, after the Funeral Sermon.

**B**ROTHER DELVE was born in the city of Bristol in the year 1739. From his youth he feared the Lord ; but was convinced of the sinfulness of sin, and the necessity of being born again, while he was hearing the first lesson read in St. James's church. In 1764, he joined our Society, and never rested satisfied till he found peace with God. In 1779, he professed to enjoy FULL redemption thro' the blood of Christ. He acknowledged that his soul was brought into perfect liberty, one morning at five o'clock, while he was on his knees in this room ; and those who were well acquainted with him, saw no reason to dispute the truth of his profession. Soon after Mr. Wesley appointed him to be the leader of two classes ; in which office he was remarkable for his faithfulness and diligence ; never omitting to meet his classes for seven years ;—he made it a constant rule to see, if possible, those that were absent, before the next meeting. In 1786, he became a member of the  
Society

Society for visiting and relieving Distressed STRANGERS; he was never absent from their Sunday morning meeting but once, till his last sickness. He was very diligent in business, usually rising every morning at five o'clock; and remarkably tender and active in hastening to the relief of the most miserable objects he could hear of; some of whom expired while he was praying with them. Perhaps several of our friends who are present, may remember his coming to them to beg, or to buy, garments, beds, &c. for those who were almost naked, or lying upon straw. In his last sickness, which continued but eight days, he expressed some desire, (but with entire resignation to the divine Will) that he might live for the sake of the Poor, and endeavour to glorify God more abundantly. He said, "It is well for me, that I have not left the great work to do on a sick bed; for I find it now enough to endure the pain of body." The night before he died, he said, "I want rest;"—but added,—"Blessed be his Name, I have rest in Jesus." A friend being in conversation with him about his temporal matters, asked him, if he had any thing else on his mind? He answered,—"No: All my thoughts are fixed on God. I am waiting for a great change. God will finish his work. He will not leave me, nor forsake me." Soon after he said, "I am a poor helpless sinner, but I am going to Christ. O it is mercy, mercy,—all thro'! 'Tis done, 'tis done! the work is finished." For some hours he lay silent; and then without a groan, surrendered his soul into the arms of his merciful Saviour; December 16, 1791, in the 54th year of his age.

Upon the whole, when we recollect the sincerity, integrity, christian courtesy, tenderness, activity, benevolence and usefulness, of our departed Brother, his removal must be considered as a public loss. May the Lord raise up others to supply his place.

~~~~~

LETTER from Mrs. NIND, to Miss R—.

Ramsbury Park, March 9, 1778.

MY dear Friend has put me upon a tedious talk, by desiring an account of my experience; for long is my tale and sad my story. My heart was early impressed with a sense of divine things, and I enjoyed, for a little time, peace with God, when I was about three years old; which left such an impression on my mind, that I often wished (after I was grown up) that I had died at that period, when, tho' my body languished, I was far more happy than ever I had been in health. But sin, with its inquietudes, soon returned, and turbulent passions robbed me of all my comfort, and made me

VOL. XVII. August 1794.

afraid

afraid to look up. I alternately sinned and repented; resolved, and broke my resolutions. Sometimes, sweet penitential sorrow, and earnest desires after holiness, softened my heart; which at other times was as hard as the nether millstone, racked with the thoughts of past sins, and fear of future punishment. In this manner I went on till I was sixteen, when I read the Death of Abel. I had been used to consider God as an hard master, but upon reading that book, the amiable Attributes of the Deity began to be disclosed to my mind. I saw with wonder, with strange astonishment, that GOD was LOVE! And truly I loved him, because I found that he first loved me. My past ingratitude rushed into my mind, and I fell upon the Earth (which I thought not low enough) to adore him that I was out of Hell.

I did not then feel a sense of Pardon, but I mourned like a dove night and day, because I had sinned against so kind a benefactor; till it came with power to my mind, That I was "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." I seemed to be in a new World, I was so unspeakably happy, and wondered I had never been sensible of these mercies before. But those blessed days did not last long; by little and little I grew cold and remiss, and was more miserable than before. I thought I was one of those whom St. Paul said, it was impossible to renew again to repentance. I envied the birds and beasts, because they could not sin, and were exempt from future punishment; and would gladly have changed condition with the meanest reptile. Seeing no hope of Salvation, after repeated efforts to amend, in the bitterness of my Soul, I used to repeat these lines:

- " The Beasts are happy, they come forth and keep
- " Short watch on earth, and then lie down to sleep:
- " Pain is for Man; and O how vast a pain,
- " For crimes which made the Godhead bleed in vain!"

A little before I was nineteen, I again tasted of the pardoning love of God, but soon lost it. In the winter following, an acquaintance of mine was awakened among the Methodists, by whom I was stirred up to be more watchful and diligent, and the Lord soon manifested himself to me, but I again caused him to withdraw. Soon after, I was informed that it was our privilege always to walk in the light of God's countenance, and enjoy a constant sense of his pardoning love: For before I thought the Lord only gave us a sense of this in some favoured moments, and that we could not retain it. These were good tidings of great joy to me, and I was determined this happiness should be mine. Thus after being perplexed and bewildered, in unknown and intricate paths, the Lord called me as a woman forsaken and grieved in spirit, and as a wife of youth when

when I was refused. From that moment I was resolved to seek him with my whole heart; I renounced all the gay part of my acquaintance;

“ My costly ornaments I laid aside,
“ And all the vain address of Female Pride.

But I want words to describe what pangs I suffered; the anguish of my mind was beyond description: my backslidings had been so often repeated, that I thought, if I was again pardoned, it would be the greatest miracle of mercy that ever was known; which made me often repeat these lines,

But if again I am forgiven,
And reach, at last the happy shore,
How will all the Hosts of Heaven,
Shout, and wonder, and adore!

Notwithstanding all my discouragements, I continued seeking the Lord sorrowing, till the 20th of Nov. 1766, when the 8th and 9th verses of the 16th Chapter of Ezekiel, were powerfully applied to my heart; my bonds were instantly broken, my sorrow turned into joy, and I went on my way rejoicing. I was no sooner brought into the liberty of God's children, but I began to seek after the full renewal of my soul in Righteousness, and in the month of April, 1769, the Lord enabled me to believe, and to enter into his rest. But I was soon deprived of this blessing; and in the space of 7 Months, I received and gave it up several times, thro' various trials, and temptations. After I had suffered many things, the Lord raised me up friends who kindly helped me against the Enemy, till I saw clearly that I had not believed a cunningly devised Fable.

For some years, I went on from one degree of Grace to another, and became more intimately acquainted with God: But within these last three years, I have been grievously tempted and distressed, and in one or two conflicts with the enemy I think I lost ground. But I do not know that ever I was more closely united to the Lord than at present; my soul, my friends, my cares, and all my secular concerns, are cast upon him, and there I find support; but firm ground elsewhere I cannot find. I do not feel that fervour of spirit which I used to do, (which perhaps was occasioned more by the animal spirits than devotion,) but “ a sacred heart-felt delight; a sober certainty of waking bliss.” I have also this fruit of my sufferings, a greater degree of self-abasement; I never felt myself so insignificant and mean as I do now, nor saw a greater necessity of pressing forward. I am covered with shame and confusion, at the thoughts of my great imperfections, and am daily constrained to come to that Fountain which makes the leper clean.

I rejoiced at the reception of yours, to find that you are continued below. God grant that you may be like a beacon upon a mountain. I can only say, go on in the strength of the Lord, yielding up yourself to him, and doing whatsoever your hand finds to do for him, with all your might. At present I am called to serve with Martha, but my soul chuses the better part, and I long to see his goings forth in the sanctuary, and to dwell in the courts of the Lord's house, among those who flourish like the green palm tree; and grow like the cedar in Lebanon. I subscribe myself most affectionately yours,

S. NIND.

~~~~~

From Mr. THOMAS WALSH, to Mr. JAMES VINE,  
of Sevenoaks.

My Dear Brother,

London, April 29, 1757.

I Am bound to meet the Society to renew their Tickets; so that I cannot leave London for a day, till this work is finished. But on Tuesday next, I expect Mr. Davis will be with you. We are scarcely able to supply the places in London, especially on the Lord's day. Mr. C. Wesley is gone to Bristol, and another preacher leaves us next week. If judged expedient, brother —, may visit you again; but for the present it seems proper for him to stay in this City, that he may have the benefit of conversation, and sometimes of hearing preaching. I rejoice that God has stirred up the spirit of the people. May the Lord of the Harvest send forth more labourers; men after his own heart; full of wisdom, goodness, love and zeal.

If I had more lives, or men, than one, I trust, ALL should be devoted to the service of Jesus Christ. To feed his lambs and sheep, is at present, the delight of my soul. And this I pray that ye may do no evil, but being enlightened by the spirit of Christ, justified by his blood, sanctified by his truth, and perfected in his love, ye may be presented without fault before the Throne of God. O my brother, be thou exemplary, walk uprightly, and in all wisdom toward them that are without; and at length others will be provoked to seek and glorify God. Strive, wrestle, fight, watch and pray, so shall grace and peace be with you, as part of the Israel of God.

I am, your affectionate brother,

THOMAS WALSH.

P O E T R Y.

## A SUMMER EVENING'S MEDITATION.

One Sun by day, by night ten thousand shine. YOUNG.

'TIS past! the sultry tyrant of the south  
 Has spent his short-liv'd rage: more grateful hours  
 Move silent on: the skies no more repel  
 The dazzled sight; but, with mild maiden beams  
 Of temper'd light, invite the cherish'd eye  
 To wander o'er their sphere; where hung aloft  
 Dian's bright crescent, like a silver bow  
 New strung in heaven, lifts high its beamy horns,  
 Impatient for the night, and seems to push  
 Her brother down the sky. Fair Venus shines  
 Ev'n in the eye of day; with sweetest beam  
 Propitious shines, and shakes a trembling flood  
 Of soften'd radiance from her dewy locks.  
 The shadows spread apace; while meekn'd Eve,  
 Her cheek yet warm with blushes, slow retires  
 Thro' the Hesperian gardens of the west,  
 And shuts the gates of day. 'Tis now the hour  
 When contemplation, from her sunless haunts,  
 The cool damp grotto, or the lonely depth  
 Of unpierc'd woods, where wrapt in silent shade  
 She mus'd away the gaudy hours of noon,  
 And fed on thoughts unripen'd by the sun,  
 Moves forward; and with radiant finger points  
 To yon blue concave swell'd by breath divine,  
 Where, one by one, the living eyes of heaven  
 Awake, quick kindling o'er the face of æther  
 One boundless blaze; ten thousand trembling fires,  
 And dancing lustres, where th' unsteady eye,  
 Restless and dazzled wanders unconfin'd  
 O'er all this field of glories: spacious field,  
 And worthy of the Master: he whose hand,  
 With hieroglyphics elder than the Nile,  
 Inscrib'd the mystic tablet; hung on high  
 To public gaze; and said, Adore, O man,  
 The finger of thy God! From what pure wells  
 Of milky light, what soft o'erflowing urn,  
 Are all these lamps so fill'd? these friendly lamps,  
 For ever streaming o'er the azure deep  
 To point our path, and light us to our home.  
 How soft they slide along their lucid spheres!  
 And, silent as the foot of Time, fulfil  
 Their destin'd courses: Nature's felt is hush'd,

And,

And, but a scatter'd leaf, which rustles thro'  
 The thick-wove foliage, not a sound is heard  
 To break the midnight air; tho' the rais'd ear,  
 Intensely list'ning, drinks in ev'ry breath.  
 How deep the silence, yet how loud the praise!  
 But are they silent all? or is there not  
 A tongue in ev'ry star that talks with man,  
 And woos him to be wife? nor woos in vain:  
 This dead of midnight is the noon of thought,  
 And wisdom mounts her zenith with the stars.  
 At this still hour the self-collected soul  
 Turns inward, and beholds a stranger there  
 Of high descent, and more than mortal rank;  
 An embryo God; a spark of fire divine,  
 Which must burn on for ages, when the sun  
 (Fair transitory creature of a day!)  
 Has clos'd his golden eye, and, wrapt in shades,  
 Forgets his wonted journey thro' the east.

Ye citadels of light, and seats of Gods!  
 Perhaps my future home, from whence the soul  
 Revolving periods past, may oft look back,  
 With recollected tenderness, on all  
 The various busy scenes she left below,  
 Its deep-laid projects and its strange events,  
 As on some fond and doating tale that sooth'd  
 Her infant hours.—O be it lawful now  
 To tread the hallow'd circle of your courts,  
 And with mute wonder and delighted awe  
 Approach your burning confines. Seiz'd in thought,  
 On fancy's wild and roving wing I sail  
 From the green borders of the peopled earth,  
 And the pale Moon, her duteous fair attendant;  
 From solitary Mars; from the vast orb  
 Of Jupiter, whose huge gigantic bulk  
 Dances in ether like the lightest leaf;  
 To the dim verge, the suburbs of the system,  
 Where cheerless Saturn, 'midst his wat'ry moons,  
 Girt with a lucid zone, in gloomy pomp,  
 Sits like an exil'd monarch: fearless thence  
 I launch into the trackless deeps of space,  
 Where, burning round, ten thousands suns appear,  
 Of elder beam; which ask no leave to shine  
 Of our terrestrial star, nor borrow light  
 From the proud regent of our scanty day;  
 Sons of the morning, first-born of creation,  
 And only less than him who marks their track,  
 And guides their fiery wheels. Here must I stop,

Or

Or is there aught beyond? What hand unseen  
 Impels me onward thro' the glowing orbs  
 Of habitable nature, far remote,  
 To the dread confines of eternal night,  
 To solitudes of vast unpeopled space,  
 The deserts of creation, wide and wild,  
 Where embryo systems and unkindled suns  
 Sleep in the womb of chaos? Fancy droops,  
 And thought astonish'd stops her bold career.  
 But, oh thou mighty Mind! whose pow'ful word  
 Said, thus let all things be, and thus they were,  
 Where shall I seek thy presence? how unblam'd  
 Invoke thy dread perfection?—  
 Have the broad eye-lids of the morn beheld thee?  
 Or does the beamy shoulder of Orion  
 Support thy throne? O look with pity down  
 On erring, guilty man! not in thy names  
 Of terror clad; not with those thunders arm'd  
 That conscious Sinai felt, when fear appal'd  
 The scatter'd tribes! thou hast a gentler voice,  
 That whispers comfort to the swelling heart,  
 Abash'd, yet longing to behold her Maker.  
 But now my soul unus'd to stretch her pow'rs  
 In flight so daring, drops her weary wing,  
 And seeks again the known accustom'd spot,  
 Drest up with sun, and shade, and lawns, and streams;  
 A mansion fair and spacious for its guest,  
 And full replete with wonders. Let me here,  
 Content and grateful wait th' appointed time,  
 And ripen for the skies: the hour will come  
 When all these splendours bursting on my sight  
 Shall stand unveil'd, and to my ravish'd sense  
 Unlock the glories of the world unknown.

[Mrs. BARBAULD.]

Written early on a SUNDAY MORNING.

**I** Hail the early dawn of sacred rest  
 Sweet hallowed morn, of Heaven devoted ease;  
 Oh may thy hours compose my struggling breast,  
 And give my soul to taste sabbatic peace.  
 When at the throne of grace I lowly bend,  
 Or Join the grateful hearts' imperfect lays,  
 Oh may my spirit to its Source ascend;  
 Blest in the privilege of prayer and praise.  
 Far from my mind be each distracting care,  
 All wandering fancies, and all earth-born woes;  
 The joy of pardon'd Penitents to share,  
 And taste the bliss which God alone bestows.



With humble meditation deeply fraught,  
 With awful confidence, and child-like fear,  
 Oh may I listen to the doctrines taught,  
 Applaud thy servant ; and thy truths revere.  
 'Tis Thine, alone, supremely good and great !  
 True Sabbath Sanctity aright to' impart,  
 O Lord, on me bestow the glorious state!  
 And found thy living temple in my heart.

APRIL 20, 1794.

ELIZA.

COURT OF KING'S BENCH.

*The KING versus COLE and others.*

ON Saturday the Defendants who had been convicted of a conspiracy in riotously assembling at a Chapel, [at Great Barfield, in Essex,] in the connection of the late Rev. Mr. Wesley, assaulting the preacher and committing other acts of violence, were brought from NEWGATE into Court, to enter into sureties to appear to receive sentence when called for, and also for their future good behaviour.

Mr. GARROW stated to the Court, that the persons who appeared as Sureties for the Defendants were some of the INSTIGATORS of the RIOT. One was a Parish Officer and another a Clergyman belonging to the Church. The Prosecutors, he said, were called Methodists, but were men whose conduct was distinguished for order and decorum. He was persuaded that the Court would teach these men that they were not to insult any persons who differed from them in religious opinion, but that other men by the law of England had as much right to exercise unmolested their mode of worship as these Churchmen, who had boasted *they had got a good Church.*" He hoped the Parson would tell this to his congregation the ensuing Sunday.

Lord KENYON said, the offence of which the Defendants stood convicted was of great magnitude. His Lordship desired, that the Defendants and their Sureties might remember that the same law secured to the Methodists and Dissenters an unmolested right of religious worship as to the Members of the Established Church, and that it was as great an offence to interrupt the former as the latter.

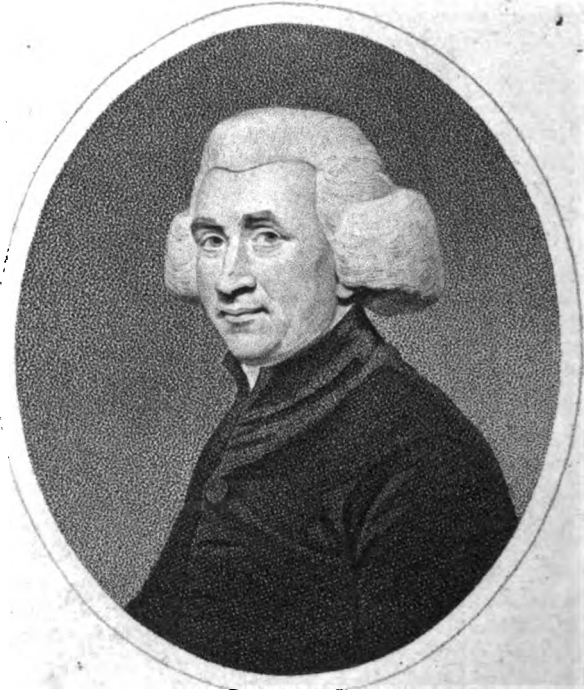
The Defendants and their Sureties entered into recognizances of one hundred pounds each, to appear to receive judgment, when called for by the Court, and for their future good behaviour.

[From the London Papers of Thursday May 29, 1794.]

The above Cause was tried at the last Assizes at Chelmsford. The Trial at large was taken down in Short Hand, and it is expected will be published very shortly.



ARMINIAN MAGAZINE.



*Rankin, sculpt*

MR THOMAS RANKIN,

Ætatis 56.

*Preacher of the Gospel.*

THE

# Arminian Magazine,

For SEPTEMBER 1794.



The JOURNAL of Mr. FREEBORN GARRETSON.

[Continued from page 398.]

OUR Conference at Baltimore, in the month of May, 1781, was attended with the blessing of unanimity and peace. I was appointed for Suffex Circuit in Virginia, where I arrived on the 4th of June. As soon as I entered into Ellis's chapel in that Circuit, I saw a man in the pulpit dressed in black; perceiving that he was deranged in his mind, at my request the congregation withdrew for a few minutes and the preacher with them; they then returned, and we had a peaceable meeting. I afterwards learned, that the poor man, before this affliction, was pious, sensible, and useful; but that he fell into the snares of the wicked one, and thought more highly of himself than he ought to have done; he imagined himself to be a great prophet sent of GOD to teach the people; and even that day declared it was revealed to him, that a person was to interrupt him in his discourse. Upon his return home in the evening, he informed the family that he should go into a trance, and requested that they would not bury him, because at such an hour he should again recover. Next day I was sent for to visit him. Many were weeping around the bed, where he lay like a corpse, for I could not perceive that he breathed. However, at the time he predicted, he came to himself, and in a great measure was restored to his reason. I took him with me into the Circuit, and had cause to hope, that the Lord healed his backslidings. Some time after, he began again to preach, and I trust, was more humble and useful than ever.

I laboured in Suffex Circuit about three months, and had many happy days, and some distressing ones. Being not far from York, I heard the roaring of cannon day and night, during the siege. Many of our pious friends were absolutely against fighting; and some of them suffered much on that account, being forced into the field, contrary to their consciences; for they would sooner lose their own lives, than take the life of any human creature. I saw it my duty to bear a

VOL. XVII. Sept. 1794.

public

public testimony against these violent and cruel proceedings ; and likewise against the practice of slave-holding. Several were convinced of the impiety of detaining their fellow-creatures in bondage, and liberated their slaves ; while others were induced to treat them with greater humanity and kindness.

I preached at a quarterly meeting at Maybery's chapel, to about two thousand persons ; and being pressed in spirit, I cried out, " Do justice, love mercy, and walk humbly with thy God." Some of those who were without, called for an officer to apprehend me. When the meeting concluded, I walked thro' the midst of the people, but no one laid hands upon me. Many backsliders were restored, during my stay in this circuit ; and altho' I met with various trials, I had many refreshing seasons.

I preached near a place called the Desert. I am informed that this wilderness is fifty miles long, and twenty in breadth. In the midst of it is a lake five miles in length, and three in breadth, in which are abundance of fish of various kinds. When the Indians were driven from Carolina, many of them fled to this Desert, in which they found a small spot of high land, where they lived for a time chiefly on roots and fish ; but at length they were compelled to forsake their asylum, by the multitude of wild beasts, that surrounded and attacked them. The panthers, bears, and wolves, are very numerous and of a large size.

I am now in my element, forming a new circuit, and have a hopeful prospect. In one place there was a great awakening among the people. Next day I preached there again, and the presence of the Lord was remarkable among us. Several fell down under the Word ; and I was agreeably surprized to see some of the rich ones mourning for their sins, and penitently seeking the Lord. In a little time a large society was formed in this place, many of whom were persons of considerable property.

About this time Mr. Asbury informed me that he could not visit the South, and desired that I would attend to the stationing of the Preachers. In November I began my autumnal visitation. At Brunswick quarterly meeting we had a blessed opportunity. About twelve preachers met, and had their respective appointments. At the request of the brethren, I travelled thro' the circuits, and the presence of the Lord was in the midst of our congregations.

In March, 1782, I crossed James River, and entered Fluvannah Circuit : My heart was closely united to the followers of Jesus, some of whom have emancipated their slaves. On the 29d, I attended my brother Richard Garretson's quarterly-Meeting, which was held at Colonel F's. The Colonel is an excellent man ; he speaks boldly for his master, and has libera-  
ted

ted many of his slaves. My brother travelled with me several days, and we had profitable times together. In the beginning of April I set apart some days for retirement, and felt an intense desire for more intimate communion with my heavenly Friend: I want to walk humbly and closely with him. It is not enough for me to preach to others; I need food daily for my own soul! Lord give me continually to hunger and thirst after Thee! When I got to Leesburgh, I found the small-pox very rife; but at Baltimore Town, it was much more so; my scruples being removed, I submitted to Inoculation, for which I have no reason to repent.

My labours in Virginia the last year, were not in vain. I bless the Lord for making me instrumental in uniting many of our brethren, both preachers and others, who had disagreed about the ordinances. It was a year of humiliation; and I trust that I increased in the knowledge and grace of God.

In the year 1783, I was chiefly employed in the Peninsula; and the Lord manifested his loving-kindness and saving Mercy in our assemblies. I never saw a greater meeting than we had at Barret's Chapel in the autumn. Mr. Asbury requested me to go to Redstone, in order to form some circuits in that country. I was willing to visit them in the Spring, but felt a reluctance to expose myself in the back settlements in the dead of Winter, where all were strangers to our doctrine and discipline. I have never been able to determine whether I was right or wrong, in refusing to go at that season. However I suffered much in my own mind, withing many times I had taken up the cross.

In 1784, I laboured in Kent, Suffex, and Talbot Circuits; brother M. who was called the weeping prophet, travelled with me, and the Lord owned our labours; several hundred persons were awakened, and the societies increased on every side. It was not uncommon to see at our quarterly Meetings a congregation of three or four thousand people. Being at Dover, on my way to Charleston, I received information that Dr. Coke and Mr. W— were just arrived from England. I immediately received them as welcome messengers, and next day accompanied them to the quartely meeting at Barret's chapel: fifteen preachers were present; and it was concluded that I should go thro' the continent, and call a general Conference at Baltimore immediately. In six weeks time, after travelling upwards of twelve hundred miles, I settled the business, preaching once or twice every day. At the Conference, which began on Christmas-day, I was appointed to labour in Nova Scotia.

About the middle of February, 1785, I embarked in company with brother C. for Halifax in Nova Scotia. For two days the weather was very pleasant; but the wind shifted, and

it became extremely cold and tempestuous, so that for several days we almost despaired of life. After being tossed fourteen days on the ocean, we landed at Halifax, and were kindly received by P. M. Esq; and a few other friends. Brother C. went to Shelburne, and I remained at Halifax. Mr. M. having hired a large room, furnished it with seats and a pulpit; and I preached almost every night in the week, and three times on the Lord's-day, with a degree of freedom; some were awakened and added to the Society.

Having repeated invitations, in the latter end of March, I set out on a journey thro' the country, altho' the snow was deep. In a fortnight's time I travelled about three hundred miles, and preached twenty times, to many attentive hearers; some of whom I hope were brought under a serious concern for their soul's happiness. A few old Methodists, who were emigrants from Europe, rejoiced greatly to hear that Gospel which they had been so long accustomed to in their native country. Upon returning again to Halifax, I was exercised with many trials; however, I found liberty to preach to the people.

On the 20th of May I preached at Windsor, to an attentive congregation. On Sunday I preached in the Court-House, to a people who seemed to be well pleased, but none of them were convinced of sin. At Cornwallis there appeared a small moving in the minds of the people, and I tarried several days in that town; twelve persons, who were deeply awakened, joined together in society.

I travelled thro' Wilmot, Granville, Annapolis, and Digby, and had many hearers, but few were willing to give their hearts to the Lord. At Digby, they were entirely destitute of a minister, and, I fear, of religion too. And even at Annapolis, they were not in a much better situation; for altho' they had a minister, yet his discourses were not adapted to awaken the sleepy sinners. Many looked upon me as their enemy, and would not come to hear the Word. I had some sorrowful hours on account of the wickedness of the people, but the Lord upheld me with his divine consolations.

Tuesday, July 26, I embarked for Liverpool, where I landed on Friday, and had a refreshing time while preaching in the meeting-house. This town contains about one thousand inhabitants. I found that the Lord had blessed the labours of brothers M. and C. among the people of Liverpool, and they had joined twenty in society. I continued in the town about a month, and when I departed there were forty in society, several of whom had found pardon, and some were under deep distress.

In August I arrived at Shelburne, where I found sixteen Whites in society, and many Blacks, We had a little Preaching-

ing-house, built by Mr. W. which contained about 200 people. In a little time, our house would not contain the Congregation, and Mr. W. minister of the Church of England invited me to preach in his church, which I did for three Sabbath days; I was then obliged to stand on a great rock in the street, and preach to the people. In a short time our friends enlarged the house, so that it would accommodate about four hundred hearers, but still it was too small: Upon which I desired the Blacks to build themselves a little house at the North end of the town, and I preached to them separately, in order to have more room for the Whites. In proportion as the work of God revived, the children of Belial were enraged,—and they frequently stoned the house: The house stood on pillars, on the brow of a hill, and one evening, while I was preaching by candlelight to near four hundred people, the mob attempted to get away the pillars, intending to shove the house down the hill. In the midst of my preaching, I suddenly cried out, “Without are dogs, and forcerers, and whore-mongers, and idolaters, and whosoever loveth and maketh a lie;” the rioters instantly ran off with hideous yells, and we were left to worship God peaceably.

I laboured in and about Shelburne six weeks; during which time, numbers, both Whites and Blacks were added to the society; many of whom tasted the good Word of God, and felt the powers of the World to come. Being under an engagement to return to the new Societies which had been formed, I embarked for Liverpool. Soon after we hoisted sail, an officer of a man of war, which lay in the harbour, said to his fellows, “He is going;” when they cried again, “Hail the Methodist parson! Hail the Methodist parson!” Our captain paid no attention to them; but they fired a cannon ball at us, which providentially passed by without doing us any injury.

At Liverpool I stayed a short time, and found the work of the Lord prospering under the ministry of Brother M. From thence I went to Halifax, and had the satisfaction of finding that the labours of brother B. were blessed to the people. Most of the winter I was employed in the towns between Annapolis and Halifax. In the Spring of 1786, I went again to Shelburne, and found that a black man from England had done much harm among the people. I left near two hundred blacks in society, but upon my return, did not find above half that number. I went to their town, and called them together. Many were convinced of their error, and united again with their brethren.

I had a great desire to visit Barrington, about 30 miles to the South West of Shelburne; and accordingly set out for that place accompanied by Mr. E. I preached at Port Roseway, where



where we have a small society. From thence we went to Cape Negro, and were kindly entertained by Mr. S. A few families attended preaching, and a good work began amongst them. Next day we got to Barrington, being obliged to wade thro' mud and water, a considerable part of the way. We sat down on a large stone in the town, not knowing any person who would receive us. Their minister, (who had left them) had wrote a Letter, insinuating, "That there was one Garretson going thro' the country, who was a dangerous Arminian! and requesting that they would be upon their guard against him!" I desired my companion to inform the inhabitants, That a stranger intended to preach in the Meeting-house an hour before sun-set. At the time appointed I had about twenty hearers; and next day a few more. On Sunday the congregation increased to a hundred; but still the people looked very coldly upon me, and were greatly afraid of being deceived. At night I preached on a little Island about seven miles off, where I was kindly received by Mr. S. a sensible man. On Friday, I went to another little Island, to Mrs. D's, who has a friendship for religious people.

On Sunday morning I was greatly distressed, being afraid that I should not be able to profit the people at Barrington. I went to the Meeting-house at the hour appointed for preaching, but no congregation appeared. Upon which I retired into a wood about a quarter of a mile from the place, and intreated the Lord, to send out the people, and bless his Word. Upon returning again toward the Meeting-house, I saw the people assembling from every part of the town, and in a little time we had a large company. The cloud that had oppressed my mind, instantly vanished; the Scriptures opened to me; and the Word of the Lord reached the hearts of the hearers. Between two and three hundred were awakened in a greater or lesser degree. After the meeting, it appeared, that their shyness and prejudices were removed, and they came around me on every side, with tears, inviting me to their houses.

Being obliged to attend my appointment at Shelburne, I went there for a few days; and then returned to Barrington, to take care of the awakened souls. I called at Cape Negro; and the Lord began a blessed work in several families there. When I got to Barrington, I found many thirsting for the Word. I took the town in rotation, and visited the greatest part of the houses. I found but very few families, in which there were not some awakened persons. The people were now willing to be called Arminians, and to unite in Society.

[ *To be continued.* ]

A   S E R M O N

A SERMON preached at the Conference held at Leeds, July 1798, by JOSEPH BENSON, and published at the desire of the Preachers.

PROV. xi. 30. HE THAT WINNETH SOULS IS WISE.

1. THIS is a book of *Proverbs*, or of *wise and weighty* Sayings, many of which, altho' containing self-evident truths, and such as only need to be known, that they may be approved, are nevertheless as *surprizing* as they are *instructive* and *important*. Altho' some of them might have been in use among the more wise and civilized parts of mankind for many generations, even from the time that men began to multiply upon the face of the earth, yet it is evident that most of them were first spoken by Solomon. For God had given him, "Wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore: and his wisdom excelled the wisdom of all the children of the East, and all the wisdom of Egypt:" inasmuch "that all the earth sought unto him to hear his wisdom; for his fame was in all nations." 1 Kings iv. 29.—and x. 24. Now, it seems, he expressed his wisdom chiefly in uttering Apophthegms or Proverbs; for, according to the sacred historian, he spake three thousand Proverbs: These, some have thought, were collected and committed to writing by his Servants who attended him and heard his wisdom. But those contained in this book, which are, I believe, not quite a thousand, and might probably be a selection from the rest, were undoubtedly written by Solomon himself, and that, at the motion and under the direction of the Holy Spirit.

2. Indeed they are worthy of him, the Spirit of *Truth*, of *Wisdom*, and of *Grace*, as their Author, and are all of the nature of the fountain from whence they flow; nor can we easily drink of these pure and transparent streams, without being all at once enlightened and refreshed. These Proverbs of Solomon contain the water of life, as well as other parts of the sacred Volume; and with one peculiar advantage; we need not dig deep to arrive at it. Their sense is, in general, obvious to the meanest capacity, and that at the first sight, and yet is not the less deep and important for being so easily apprehended. Add to this, that they have a *commanding* influence over the mind and heart; and while they challenge the assent of the Understanding, subdue the will, and win the affections. This perhaps may be intimated in the original term here translated *Proverbs*: For it is derived from a word that signifies *to rule*, or *have dominion*.

3. The world, indeed, as a pious and judicious Writer observes, is governed by Proverbs, "As saith the Proverbs of  
the

the Ancients," (1 Sam. xxxiv. 13.) or, in the language of the Vulgar, "As the old saying is," has much influence with most people. But there are Proverbs which tend to corrupt men's minds, and harden them in sin. For the Devil, the World, and the Flesh, have their Proverbs. To guard us against the evil influence of these, let us consider and lay to heart these Proverbs of God, that are so salutary, and are intended as an antidote against the baleful effects of the other. For instance: Does Satan suggest that, "it is wise and commendable to give every man as good as he brings," and suffer no injury to pass unrevenged? To defend our minds against the pernicious tendency of this hellish maxim, let us remember, "That He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city," Prov. xvi. 32. Does the Flesh inculcate, "He is a wise man that does well to himself," that eats, and drinks, and gratifies, his appetites? Nay, let us rather believe, inasmuch as "If we live after the flesh we shall die;" "that altho' this way seemeth right unto a man, the end thereof is the way of death." Does the world preach, "Gain all you can: for he is a wise man that gains wealth." As a preservative against this, let us be assured and lay it to heart, that, "*the fruit of the righteous is a tree of life;*" and that *he, rather, that winneth souls is wise.*

4. By the *righteous*, here, we are to understand those who are such, not in outward appearance only, but in reality; those to whom righteousness is *imputed*, in whom it is *implanted*, and by whom it is *practised*: In other words, those that are justified, regenerated, and rendered obedient to the holy Will of God, by a faith working by love. These, Isaiah lxiii. 3. are termed "Trees of righteousness, the planting of the Lord, that he may be glorified," viz. by the fruit they bear. For "herein," said Jesus, "is my heavenly Father glorified, that ye bring forth much fruit." And the fruit they bear is their *graces* and *virtues*, and the effect thereof in promoting the honour of God and the good of mankind; such as their faith, hope and love; justice, mercy, charity; their knowledge, zeal, diligence; their example, instructions, reproofs, and prayers; their interest in heaven, and influence on earth. These are, as the fruit of the Tree of Life, precious and useful; being the means, frequently, of preserving and rendering more useful even the present life; and, which is of much greater moment, of communicating *spiritual life*, and of bringing men to the enjoyment of *eternal life*.

5. Hence it appears, what great blessings good men are, in the places where divine Providence has cast their lot. They produce abundance of fruit, like that of the Tree of Life. Nay, they even *win souls*. For the words may be rendered, with equal propriety, *He that is wise winneth souls*. And, understood

stood in this sense, the latter part of the sentence may be considered, as explanatory of the former, or as an enlargement of it's meaning. Thus, the righteous produce fruit, like that of the tree of life: for being *wise* they *win souls*. They are trees of *knowledge*, as well as of *life*; not *forbidden*, but *commanded* knowledge; and by communicating their wisdom, they *win souls*, and make them *wise unto salvation*. However, I shall take the words in the sense of our Translators, *He that winneth souls is wise*, because when thus understood, they contain a proposition not only of the strictest truth, but of the deepest importance; and a truth peculiarly worthy of our serious consideration at this time, when we are met together, in solemn Conference, to consult respecting the *ways* and *means* of winning souls, and of enlarging the kingdom of Christ, and with a view to encourage one another to undertake and prosecute this blessed work faithfully. I hope therefore for your very serious attention while we consider,

I. What is implied in *winning souls*? and when a soul may be said to be *won*?

II. *In what way* souls may be won, or the *means* to be used in winning them?

III. How it appears that it is *wisdom* to win souls?

IV. *Who* are concerned in this declaration? *Whose* duty it is to win souls?

I. And first, consider we what is implied in winning souls, and when a soul may be said to be won?

1. This phrase, *to win souls*, does not occur, I think, again in Scripture, and is capable of being understood in different senses. Some may consider the expression as meaning no more than to win the hearts and affections of others, so as to make them our true friends, sincerely attached to our interest. And it must be confessed, that there are cases in which to do this, is both lawful and commendable. If we ourselves be the real friends of God and mankind, and are employed in promoting the interest of the Redeemer in the world, it is not a blameable, but on the contrary, a virtuous and praise-worthy conduct, to use every prudent and lawful means of engaging the esteem and love of our fellow-creatures, that we may induce them to favour the cause in which we are embarked. In a sense somewhat similar to this, our Lord is to be understood when he commands us, to "make ourselves friends of the mammon of unrighteousness;" that is, by a proper use of the *mammon* or *wealth*, generally employed in an unrighteous manner, "that when we fail, they may receive us into everlasting habitations," may appear for us, bear witness to our good works, and bid us welcome into the heavenly regions. Now, if we may lawfully make ourselves friends, by our beneficence

and liberality, with a view to our own happiness, we may much more do it, with a view to the glory of God. But nevertheless, inasmuch as the inspired Penman, when he affirms, "He that winneth souls is wise," seems plainly to affirm an *absolute and universal Truth*; and it is not absolutely and universally true, that he who wins the affections of mankind and makes them his friends, is *wise*; therefore, we have reason to think this is not the meaning of Solomon in these words.

2. For the same reason, by *winning souls*, here, cannot be meant the inducing people to embrace our *opinions*, whether on *religious, political*, or any other subjects. It is true, if our opinions be *scriptural*, especially respecting the important matters of religion, we do those no small favour whom we persuade to embrace them. Yet still, as we have reason to believe there are few persons but what are entangled in some errors, and those perhaps of no small moment, it can never be affirmed, absolutely and universally, that he who winneth souls in this sense, that brings them over to his way of thinking, is wise. For if his sentiments be erroneous, and he induce others to embrace them, he may possibly be the cause of their everlasting damnation. For being intangled in error, they may also be led into sin (all error having, more or less, a destructive tendency,) and of consequence into Hell, and in the end their blood may be required at the hands of him who first misled them. So that before we use means to instil our opinions into others, we ought to be well assured that they have the sanction of reason and truth, lest we should be ignorantly administering *poison* instead of wholesome *food*, and murdering those souls we meant to feed. In which case, as our plea of ignorance will be but a small recompence, and a poor support and consolation, amidst their everlasting burnings, to those whom we have deprived of eternal life, and plunged into eternal death; so neither will it be allowed before God as a sufficient excuse for our guilt.

3. It will hardly be necessary, after what has just been advanced to observe, that by winning souls, cannot be meant the bringing people over to this or that party with which we may happen to be connected. This, it will easily be discerned, may prove a blessing to them or a curse, according as the members of such a party are or are not the true followers of Christ. If they be such, to draw persons into Society and communion with them, may be the saving of their souls: for, "He that walketh with wise men will be wise." They that "fear the Lord, and are united together in Christian fellowship, speak often one to another," by way of instruction, reproof, or consolation, as they appear severally to stand in need: yea, they "exhort one another daily," and the consequence generally is, not only that "the Lord hearkens and hears,

hears; and a book of remembrance is written," but, by this they prevent *an evil heart of unbelief* from springing up in one another, and preserve one another from being "hardened by the deceitfulness of sin." On the contrary, as we are assured that "a companion of fools shall be destroyed," if we be connected with *fools*, that is *sinners*, continuing in sin, and not the real children of God, those whom we draw over to such a party, we draw to their ruin and destruction. So that in this case too, as well as in those before mentioned, it concerns us to consider well what we do. Let us take care that we be connected with the people of God, with those that are wise, holy and virtuous; and then, the more we induce to enter into fellowship with us, the better. For by having fellowship with the disciples, they will be introduced into fellowship with their Master; and from union with those that are sanctified, they will aspire to a union with him that *sanctifieth*. And their union and communion with him on earth, will infallibly prepare them for, while it manifests their title to, everlasting fellowship with him in heaven.

4. It appears, therefore, that it is a matter of no small moment to *win souls*, even in this sense; to bring them to be united with the children of God. This, however, is not what is primarily meant in our Text. It is not the drawing souls into union with the people of God, but into fellowship with God himself, that is here intended. In other words, it is the "turning of them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ Jesus." By nature, men are in darkness, and under the dominion of the Prince of darkness. They are the Servants, the children, and in some sense, the property of Satan, who is the "god of this world, and worketh with energy in the children of disobedience." "His Servants ye are," said St. Paul, "whom ye obey." "Ye are of your Father the Devil," said Jesus, to the unconverted Jews, "for his works ye do." Jews and Gentiles, yea all mankind, while in an unrenewed state, are, according to the Scriptures, "dead in trespasses and sins, and children of wrath;" that is, under condemnation, and exposed to the wrath of God. Now to *win* them is to bring them into the favour and family of God, that being justified by his grace, born of his Spirit, and made his children, they may be constituted *heirs according to the hope of eternal life*, glorifying him in their bodies and spirits here, and prepared to be glorified with him hereafter.

5. But it will be necessary more particularly to describe those that are thus won. And 1<sup>st</sup>. They are *enlightened* by the spirit as well as word of God, and made truly acquainted with *themselves*. They are convinced of their sinfulness and

guilt, their depravity, weakness and misery; in consequence of which they experience that humiliation and sorrow for, and that hatred to sin, which constitute that "Repentance which is unto life, and which need not to be repented of." This never fails to be followed with *fruits worthy of repentance*. They "cease to do evil, and learn to do well," in all respects, as they have ability and opportunity. On the one hand they are "blameless and harmless, in the midst of a crooked and perverse generation;" and on the other, by their good works they "shine as lights in the world."

A second particular, implied in the character of such souls as are won, is, they are *enlightened with the saving knowledge of Christ*. He is revealed to them as to his person and offices, his humiliation and exaltation, his grace and glory, in such a manner, that, renouncing all dependance on their own righteousness and strength, they trust only on his Merit and Spirit, for pardon, holiness and eternal life. Hereby they obtain an interest in him, and union with him, as their Prophet, Priest and King, their Redeemer, Saviour, Head, and Husband; made of God unto them wisdom, righteousness, sanctification, and redemption.

In consequence of this, 3dly, as St. Peter testifies, they find him precious, they *sincerely and fervently love him*. Indeed, if they did not, they would want one very important branch of the character of such souls as are won. For, as *grace and peace* are the property of all those that love the Lord Jesus in sincerity, (Eph. vi. 24.) so "if any man love him not, he is anathema;" that is, under a curse: *Maranatha*, adds the Apostle, a Syriac expression, which means *The Lord cometh*, viz. to execute that curse, and take vengeance upon him. And it is to be diligently observed, that this love is always productive of the fruits ascribed to it in the word of God, "He that hath my commandments," says Jesus, "and keepeth them, he it is that loveth me." "This is the love of God," says St. John, "that we keep his commandments." They, therefore, that love him, and are truly gained over from Belial to Christ, live to him. For "The love of Christ constraineth them so to do." "None of them liveth to himself, and none of them dieth to himself; but whether they live, they live unto the Lord, or whether they die, they die unto the Lord: living or dying, therefore, they are the Lord's."

Hence it is that, 4thly, as St. Paul testifies, they are *new creatures*. *Old things are passed away, and all things are become new*. For it is so natural for a man to live to himself, to make his own will, his law, and his own honour, or interest, or pleasure, his end in all his words and works, that if any man walk by another rule, viz. the divine will, and direct his actions to another end, viz. the glory of God, he must be  
born

born again, or renewed in the spirit of his mind. This, therefore, is an essential branch of the character of a soul that is won. He is "washed in the laver of regeneration, and renewed by the renewing of the Holy Ghost." He has "put off the old man, and put on the new, and is created in Christ Jesus unto good works." And this divine change, begun in his soul, must be increased and perfected. God having "predestinated him to be conformed to the image of his Son," he must "press to this mark, for the prize of his high calling of God in Christ Jesus; forgetting the things that are behind and aspiring after the things that are before." It must be his ruling desire, and principal endeavour, so to follow Christ, that he may have in him the whole mind that was in Christ, and walk as he walked; glorifying God by a holy, unblameable, edifying conduct and conversation; and enduring with resignation and patience towards God, and meekness, gentleness, and long-suffering towards mankind, all the trials and troubles, injuries and affronts, which in the course of Providence he may meet with.

II. I proceed now to consider 2dly, in what way souls may be won?

1. By the metaphorical expression here used, in the original, the wise man seems to allude to the *catching of birds or fish*, or the *taking of a city* strongly fortified. And perhaps without incurring the danger of being deemed very fanciful, I might make use of these comparisons to illustrate my subject. I might observe, that the minds of men while in their natural state, like birds, are light, inconstant and trifling, wing'd indeed, furnished with affections, that they may ascend towards heaven, but loading those affections with thick clay, with the love of sin and vanity, of money, honour, pleasure; with worldly desires and cares, and sinking down to earth, in consequence of which, they are entangled in the mud and filth of it, and "caught alive in the snares of the Devil, and led captive by him at his will."

2. Now in order that "God may give them repentance to the acknowledgement of the truth, that they may recover themselves out of Satan's snare," they must first be *alarmed* with faithful representations of the danger they are in while unconverted. They must be given to know that while in a fallen state, a state of ignorance and sin, of guilt, depravity, and weakness, they are the *subjects*, the *servants*, nay, and the *children* of Satan; joint-heirs with him of future wrath; to which wrath it must be proved to them, they are continually exposed, being continually on the verge of death and eternity. When we have reason to believe they are awakened to a due sense of their danger, and brought to be seriously concerned about eternal things, they must 2dly, be *allured*, by unfolding



holding the precious promises of God, made to them, if in true repentance and faith they return unto him. A *free and full pardon* for all their past sins, the *especial favour and love* of God, *adoption* into his family, and *regeneration* by his grace, the indwelling of his sanctifying *Spirit*, and *communion* with him from day to day, together with his peculiar *care and protection*, must be set before them, and offered to them, "without money and without price," as privileges to be enjoyed on earth, while eternal life, felicity, and glory, are insured to them after death, in the heavenly, everlasting kingdom of their God and Father.

3. Again. That they may make more haste to embrace these privileges, they must 3dly, be *drawn* with the cords of love, the love of God in Christ Jesus, and the bands of a man, viz. solid reason and argument. "God so loved the world," must be our language, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein," we must cry, "is love; not that we loved God, but that he loved us, and made his only begotten Son a propitiation for our sins." "For when we were under condemnation, and exposed to wrath, and without strength to help ourselves, in due time Christ died for the ungodly." "Now scarcely for a righteous man," we must argue, "will one die; although peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath thro' him." In this way did the Apostles address themselves to the guilty, doubtful, and desponding children of men. Thus did they draw them unto the Lord Jesus, and bring them to experience the constraining power of love divine. Thus did Christ himself draw mankind unto himself. Being "lifted up" upon the cross for lost sinners, being "wounded for their transgressions, and bruised for their iniquities, and bearing in his own body on the tree, the chastisement of their peace," he led them to reflect on their own sinfulness and guilt, and thus to judge that, "if one died for all, then were all dead; and that he died for all, that they who live, might not henceforth live unto themselves, but unto him that died for them, and rose again." And in this we must imitate our Lord and his Apostles. We must direct sinners to "behold the Lamb of God that taketh away the sins of the world;" and to "look upon him whom they have pierced," that they may mourn for those sins, which were the causes of his sufferings, and vow to crucify those lusts, which crucified the Son of God. In the mean time, like him, his Prophets and Apostles, we must reason with them concerning the nature, excellency, and necessity of true religion, and demon-

strate

strate how little they will be "profited, if they should gain, even, the whole world and lose their own souls;" and shew what a poor recompence any temporal acquisitions, however valued, and coveted, will be for the loss of heavenly riches; and what a small consolation the recollection of past temporal pleasures will be to them, while suffering the tortures of eternal pains.

4. If after all they linger, they must be *driven* with the threatenings of the word of God, as with a drawn sword. The fiery Law of the Most High must be disclosed, flashing conviction into the guilty breast, and thundering forth its curses from Sinai, amidst *blackness, and darkness, and tempest*, upon the unholy and profane. Its *Precepts* must be unfolded in all their spirituality, extent, and obligation; and its *threatenings* denounced in all their miseries and woes, against every violater of it. "Curfed," must we testify, "is every one that continueth not in all things that are written in the book of the moral Law to do them." And lest they should suppose, that the Gospel is less holy than the Law, makes more allowance for sin, and shews more mercy to impenitent sinners, going on in their trespasses, its more dreadful threatenings must also be declared, in all their awful and tremendous terrors. "He that believeth not," we must bear witness, "shall be damned;" "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." For this, we must testify, "is the condemnation," the reason of the just condemnation of those that perish, "that light is come into the world, and men love darkness rather than light, because their deeds are evil." We must exhort them, therefore, "to give the more earnest heed to the things which they have heard, lest at any time, they should let them slip. For if the word spoken by Angels," (viz. the Law delivered on Sinai, by their ministry) "was steadfast, and every transgression and act of disobedience received a just recompence of reward, how shall they escape," we must demand, "who neglect so great salvation" as is offered in the Gospel? a salvation "which begun to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost?" "He that despised the Law of Moses," we must remind them, "died without mercy, under two or three witnesses;" and we must leave them to judge, "of how much sorer punishment," it is certain, "they shall be thought worthy, who trample under foot the Son of God, count the blood of the Covenant a common thing, and do despite unto the Spirit of grace." "See then," we must urge, "that ye refuse not him that speaketh; for if they escaped not that turned away from him that spake on earth, much less shall we escape, if we

we turn away from him that speaketh from heaven; whose voice," we must proceed, "then shook the earth; but now he hath promised, saying, Yet once more I shake, not the earth only, but heaven also." This time of terrible shaking, when Jehovah will arise, in all his wrath, to "shake terribly the heavens, the earth, the sea, and the dry land, to shake all nations;" and he who ought to be "the desire of all nations," "shall come, the second time without sin; shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ:" "The day that shall burn as an oven," the awful day of final Judgment, must be displayed, "when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat, and the earth, and all its works, shall be burnt up:" "and when all the proud, and all that do wickedly, shall be as stubble; because the day of the Lord shall burn them up, and leave them neither root nor branch." "And who among you," we must ask, "can bear this devouring fire! Who among you can dwell with these everlasting burnings?"

5. These awful discoveries, are intended to drive men to Christ, "the hope set before them," that they may take sanctuary in him, as the manslayer did in the city of refuge, when pursued by the avenger of blood. But, if we find that instead of having this effect, they rather drive them from him, and that, viewing him as a *Lawgiver* and *Judge*, rather than as a *Redeemer* and *Saviour*, they are terrified under a sense of their sinfulness and guilt, their depravity and weakness, and are afraid to approach him, we must endeavour to encourage them to "draw near, with a true heart, in full assurance of faith." We must set before them discoveries of his boundless mercy and love, and of his infinite compassions for our manifold infirmities, and must give them assurances of a welcome reception, if they come, and of "grace to help in time of need." And we must exhort them, in dependance on this grace, to "strive to enter in at the strait gate; to labour for the meat that endureth to everlasting life; to work out their salvation with fear and trembling; and give all diligence to make their calling and election sure."

6. That they may find no possible way of escaping, we must endeavour to close them in on all sides. The Preachers of the Gospel, we must remember, are "fishers of men;" and the Gospel they preach is like "a net cast into the sea." This net, formed of the various doctrines, precepts, promises, threatenings, and exhortations of the word of God, we must make strong, by arguments drawn from all quarters, from *nature*, *providence*, and *grace*; from things *visible* and *invisible*, *temporal*, and *eternal*; and must unfold and spread it over  
the

the souls of men. And then, by applying the word which we have explained, must, as it were, "close the net upon them," that they may indeed be *caught*, so as not to escape; and may be drawn out of the sea of this world, before it becomes a lake of fire burning with brimstone, to the land of life and immortality.

7. To use one metaphor more, which also seems manifestly to be alluded to in the Text: Souls must be won as a *City*, *Tower*, or *Strong-hold*, possessed and garrisoned, is won, when it is taken from the enemy. Satan has many *strong-holds*, in many particular *families*, or *individuals*, whom, as having peculiar influence, thro' their *learning*, *wealth*, or *authority*, he labours hard to fortify with unbelief and sin, and to possess and garrison by a diabolical agency, that, thro' them, he may more easily subdue and retain others in his power. Now even these *forts*, and *towers*, and *citadels* of the Prince of darkness may be taken. "Compel them to come in," says Jesus: But how? By fire and fagot? By persecution? No: but by Reason and Scripture, by the Word and Spirit of GOD, by Faith and Prayer, "For the weapons of our warfare are not carnal but mighty through God, to the pulling down the strong-holds of Satan, and bringing every thought into captivity to the obedience of Christ."

8. Upon the whole, those that would win souls must 1st, be deeply concerned to win them, from a sense of their immense value; and this concern must appear in the whole of their deportment, in all their tempers, words, and works. This will induce them, on the one hand, to use their utmost efforts to accomplish an end they have so much at heart; and on the other, carefully to shun and guard against whatever would obstruct the accomplishment of it. 2dly, They must shew that they are *won themselves*, and must give full proof of their conversion to God, and regeneration thro' his grace, by their deadness to sin, their heavenly mind, and their watchfulness and circumspect walking. They must be examples to mankind, in all holiness and righteousness, from day to day. They must 3dly, use the means which God hath appointed, in order to this end, and in particular, reproof, exhortation, and doctrine. And as "Servants of the Lord, they must not strive," must not contend, but must "be gentle towards all men, patient, and apt to teach; in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledgement of the truth; that they may be saved." I shall only observe, 4thly, that another and most important mean to be used is that of *prayer*,  *fervent*, *constant*, *persevering*, and *faithful* prayer. For, as to any thing of a

spiritual nature, and especially *winning souls, of ourselves we can do nothing*. "Not by wisdom, nor by might," is this great work accomplished, "but by my spirit, saith the Lord." "The help that is done upon earth he doth it himself;" and he accordingly, must be sought unto in earnest prayer, that he may do it.

[To be continued.]

## A DISSERTATION ON HERESY.

[Concluded from page 421.]

IT will perhaps be said that, in the use at least which the Apostle Peter has made of this word, it must be understood to include some gross errors subversive of the very foundations of the faith. The words in the common version are, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." (2 Pet. ii. 1.) That the Apostle in this passage foretells that there will arise such *αἵρεσις*, sects or factions, as will be artfully and surreptitiously formed by teachers who will entertain such pernicious doctrines, is most certain; but there is not the least appearance that this last character was meant to be implied in the word *αἵρεσις*. So far from it, that this character is subjoined as additional information concerning, not the people seduced, or the party, but the seducing teachers; for it is of them only (though one would judge differently from our version) that what is contained in the latter part of the verse is affirmed. The words in the original are, *Ἐν ὑμῖν ἰσottaί ψευδοδιδασκαλοί, οἵτινες παρεσάξουσιν αἵρεσις ἀπωλείας, καὶ τοὺς ἀγοράσαντα αὐτοὺς δισκοπῆν ἀρεθμῆνοι, ἰπαγοῦντες ἰκνυτοὺς ταχίτη ἀπωλείαν*. Observe it is *ἀρεθμῆνοι* and *ἰπαγοῦντες*, in the masculine gender and nominative case, agreeing with *ψευδοδιδασκαλοί*, not *ἀρεθμῆνας* and *ἰπαγοῦσας* in the feminine gender and accusative case, agreeing with *αἵρεσις*. Again, if the word *αἵρεσις* did not imply the effect produced, sects or factions, but the opinions taught whether true or false, which are often, not always, the secret spring of division, he would probably have expressed himself in this manner, *ψευδοδιδασκαλοὶ οἵτινες διδάξουσιν αἵρεσις ἀπωλείας*, who will teach damnable, or rather destructive, heresies; for doctrine of every kind, sound and unsound, true and false, is properly said to be taught: but neither here, nor any where else in Scripture, I may safely add, nor in any of the writings of the two first centuries, do we ever find the word *αἵρεσις* construed with *διδασκῆν*, *κηρύσσῶν*, or any word of like import, or an opinion, true or false, denominated *αἵρεσις*. There are, therefore, two distinct and

τεταραμε

separate evils in those false teachers of which the Apostle here gives warning. One is, their making division, by forming to themselves sects or parties of adherents; the other is, the destructive principles they will entertain, and, doubtless, as they find occasion, disseminate among their votaries.

The only other passage in which the word *αἵρεσις* occurs in the New Testament is where Paul numbers *αἵρεσις*, sects, among the works of the flesh, (Gal. v. 20.) and very properly subjoins them to *διχοστασιαι*, factions, as the word ought to be rendered, according to the sense in which the Apostle always uses it. Such distinctions and divisions among themselves, he well knew, could not fail to alienate affection and infuse animosity. Hence we may learn to understand the admonition of the Apostle, "A man that is a heretic, *αἱρετικὸς ἀνδρῶν*, after the first and second admonition reject, knowing that he that is such, is subverted and sinneth, being condemned of himself. (Tit. iii. 10. 11.) It is plain, from the character here given, as well as from the genius of the language, that the word *αἱρετικός* in this place does not mean a member of an *αἵρεσις* or sect, who may be unconscious of any fault, and so is not equivalent to our word *sectary*; much less does it answer to the English word *heretic*, which always implies one who entertains opinions in religion not only erroneous, but pernicious; whereas we have shown that the word *αἵρεσις*, in scriptural use, has no necessary connection with opinion at all. Its immediate connection is with division or dissension, as it is thereby that sects and parties are formed. *Αἱρετικὸς ἀνδρῶν* must therefore mean one who is the founder of a sect, or at least has the disposition to create *αἵρεσις*, or sects, in the community, and may properly be rendered a *factionous man*. This version perfectly coincides with the scope of the place, and suits the uniform import of the term *αἵρεσις*, from which it is derived. The admonition here given to Titus is the same, though differently expressed, with what he had given to the Romans, when he said, *Mark them which cause divisions, διχοστασιαι ποιητας, make parties or factions, and avoid them.* (Rom. xvi. 17.) As far down indeed as the fifth century, and even lower, error alone, however gross, was not considered as sufficient to warrant the charge of heresy. Malignity, or perverseness of disposition, was held essential to this crime. Hence the famous adage of Augustine, "Errare possum, hæreticus esse nolo;" which plainly implies that no error in judgment, on any article, of what importance soever, can make a man a heretic, where there is not pravity of will. To this sentiment even the schoolmen have shown regard in their definitions. "Heresy," say they, "is an opinion maintained with obstinacy against the doctrine of the church." But if we examine a little their reasoning on the subject, we shall quickly find the qualifying

phrase, *maintained with obstinacy*, to be mere words which add nothing to the sense: for if what they account the church have declared against the opinion, a man's obstinacy is concluded from barely maintaining the opinion, in what way soever he maintain it, or from what motives soever he be actuated. Thus mere mistake is made at length to incur the reproach originally levelled against an aspiring factious temper, which would sacrifice the dearest interests of society to its own ambition:

I cannot omit taking notice here by the way, that the late Dr. Foster, an eminent English dissenting minister, in a sermon he preached on this subject, has, in my opinion, quite mistaken the import of the term. He had the discernment to discover that the characters annexed would not suit the common acceptation of the word *heretic*; yet he was so far misled by that acceptation, as to think that error in doctrine must be included as part of the description, and therefore defined a *heretic* in the Apostle's sense, "a person who, to make himself considerable, propagates false and pernicious doctrine, knowing it to be such." Agreeably to this notion, the anonymous English translator renders with his usual freedom ἀμαρτανωσιν αυτοκατακριτος, *knows in his own conscience that his tenets are false*. To Foster's explanation there are insuperable objections. First, it is not agreeable to the rules of criticism, to assign, without any evidence from use, a meaning to a concrete term which does not suit the sense of the abstract. ἄριστος is the abstract, ἀριστικός the concrete. If ἄριστος could be shown, in any instance to mean the profession and propagation of opinions not believed by him who professes and propagates them, I should admit that ἀριστικός might denote the professor or propagator of such opinions. But it is not pretended that ἄριστος in any use, scriptural, classical, or ecclesiastical, ever bore that meaning; there is therefore a very strong probability against the sense given by that author to the word ἀριστικός. Secondly, this word, though it occurs but once in Scripture, is very common in ancient Christian writers, but has never been said, in any one of them, to bear the meaning which the Doctor has here fixed upon it. Thirdly, the apostolical precept in this way explained is of little or no use. Who can know whether a man's belief in the opinions professed by him, be sincere or hypocritical? Titus, you may say, had the gift of discerning spirits, and therefore might know. Was the precept, after his lifetime, to be of no service in the church? This I think incredible, especially as there is no other direction in the chapter, or even in the Epistle which requires a supernatural gift to enable men to follow. To what purpose enjoin us to avoid a heretic, if it be impossible without a miracle to know him? In fine, though I would

not

not say that such a species of hypocrisy as Foster makes essential to the character, has never appeared, I am persuaded, it very rarely appears. It is the natural tendency of vanity and ambition to make a man exert himself in gaining proselytes to his own notions, however trifling, and however rashly taken up. But it is not a natural effect of this passion to be zealous in promoting opinions which the promoter does not believe, and to the propagation of which he has no previous inducement from interest. It is sufficient to vindicate the application of the term *αυτοκατακριτος*, or *self condemned*, that a factious or turbulent temper, like any other vicious disposition, can never be attended with peace of mind, but, in spite of all the influence of self-deceit, which is not greater in regard to this than in regard to other vices, must, for the mortal wounds it gives to peace and love, often be disquieted by the stings of conscience. In short, the *αριστικος*, when that term is applied to a person professing Christianity, is the man who, either from pride, or from motives of ambition or interest, is led to violate these important precepts of our Lord, Mat. xxiii. 8. 10. which I render thus: "But as for you, assume not the title of rabbi; for ye have only one teacher, the Messiah; neither assume the title of leaders, for ye have only one leader, the Messiah."

It deserves further to be remarked, that, in the early ages of the church, after the finishing of the canon, the word *αριστικος* was not always limited (as the word *heretic* is in modern use) to those who, under some form or other, profess Christianity. We at present invariably distinguish the *heretic* from the *infidel*. The first is a corrupter of the Christian doctrine, of which he professes to be a believer and a friend; the second a declared unbeliever of that doctrine, and consequently an enemy: whereas, in the times I speak of, the head of a faction in religion, or in ethics (for the term seems not to have been applied at first to the inferior members), the founder, or at least a principal promoter of a sect or party, whether within or without the church; that is, whether of those who called themselves the disciples of Christ, or of those who openly denied him, was indiscriminately termed *αριστικος*.

The not attending to this difference in the ancient application of the word, has given rise to some blunders and apparent contradictions in ecclesiastic history; in consequence of which, the early writers have been unjustly charged with confusion and inconsistency in their accounts of things; when, in fact, the blunders imputed to them by more modern authors, have risen solely from an ignorance of their language. We confine their words by an usage of our own, which did not obtain in their time, though it came gradually to obtain some ages afterwards. Hence Dositheus, Simon Magus, Menander, and



and some others, are commonly ranked among the ancient heretics; though nothing can be more evident, from the accounts given by the most early writers, who so denominate them, than that they were deniers of Jesus Christ in every sense, and avowed opposers of the gospel. Dositheus gave himself out to his countrymen, the Samaritans, for the Messiah promised by Moses. Simon Magus, as we learn from holy writ, was baptized; but that, after the rebuke which he received from Peter, instead of repenting, he apostatized, the uniform voice of antiquity puts beyond a question. Origen says expressly, "The Simonions by no means acknowledge Jesus to be the Son of God; on the contrary, they call Simon the power of God." Accordingly, they were never confounded with the Christians in the time of persecution, or involved with them in any trouble or danger. Justin Martyr is another evidence of the same thing; as is also Irenæus, in the account which, in his treatise against heresies, he gives of Simon and his disciple Menander. So is likewise Epiphanius. From them all it appears manifestly, that the above-named persons were so far from being, in any sense, followers of Jesus Christ, that they presumed to arrogate to themselves his distinguishing titles and prerogatives, and might therefore be more justly called Antichrists than Christians. The like may be said of some other ancient sects which, through the same mistake of the import of the word, are commonly ranked among the heresies which arose in the church. Such were the *Ophites*, of whom Origen acquaints us, that they were so far from being Christians, that our Lord was reviled by them as much as by Celsus, and that they never admitted any one into their society, till he had vented curses against Jesus Christ.

Mosheim, sensible of the impropriety of classing the declared enemies of Christ among the *heretics*, as the word is now universally applied, and, at the same time, afraid of appearing to contradict the unanimous testimony of the three first centuries, acknowledges that they cannot be suitably ranked with those sectaries who sprang up within the church, and apologizes, merely from the example of some moderns who thought as he did, for his not considering those ancient party-leaders in the same light wherein the early ecclesiastic authors, as he imagines, had considered them. But he has not said any thing to account for so glaring an inaccuracy, not of one or two, but of all the primitive writers who have taken notice of those sects. For even those who deny that they were Christians, call them *heretics*. Now, I will take upon me to say, that though this, in one single writer, might be the effect of oversight, it is morally impossible that, in so many, it should be accounted for otherwise than by supposing that their

their sense of the word *μαρτυρος* did not coincide with ours; and that it was therefore no blunder in them, that they did not employ their words according to an usage which came to be established long after their time. I am indeed surprized, that a man of Mosheim's critical sagacity, as well as profound knowledge of Christian antiquity, did not perceive that this was the only reasonable solution of the matter. But what might sometimes be thought the most obvious truth, is not always the first taken notice of. Now, I cannot help considering the easy manner in which this account removes the difficulty, as no small evidence of the explanation of the word in scriptural use, which has been given above. To observe the gradual alterations which arise in the meanings of words, as it is a point of some nicety, is also of great consequence in criticism; and often proves a powerful means both of fixing the date of genuine writings, and of detecting the suppositions.

I shall observe, in passing, that the want of due attention to this circumstance in another instance, has greatly contributed to several errors in relation to Christian antiquities, and, particularly, to the multiplication of the primitive martyrs, far beyond the limits of probability. The Greek word *μαρτυρ*, though signifying no more, originally, than *witness*, in which sense it is always used in the New Testament, came, by degrees, in ecclesiastical use, to be considerably restrained in its signification. The phrase *οι μαρτυρες του Ιησου*, *the witnesses of Jesus*, was, at first, in the church, applied, by way of eminence, only to the Apostles. The reality of this application, as well as the grounds of it, we learn from the Acts.\* Afterwards, it was extended to include all those who, for their public testimony to the truth of Christianity, especially when emitted before magistrates and judges, were sufferers in the cause, whether by death or by banishment, or in any other way. Lastly, the name *martyr* (for then the word was adopted into other languages) became appropriated to those who suffered death in consequence of their testimony: the term *ομολογητης*, *confessor*, being, for distinction's sake, assigned to those witnesses who, though they suffered in their persons, liberty, or goods, did not lose their lives in the cause. Now, several later writers, in interpreting the ancients, have been misled by the usage of their own time; and have understood them as speaking of those who died for the name of Jesus, when they spoke only of those who openly attested his miracles and

\* Acts, i. 8. 22. ii. 32. iii. 15. v. 32. x. 39. xxii. 15. xxvii. 16. The last two passages quoted relate to Paul, who, by being designed of God *a witness of the Lord Jesus to all men*, was understood to be received into the apostleship, and into the society of the twelve.

mission,

mission, agreeably to the primitive and simple meaning of the word *μαγισ*. Of this Mosheim has justly taken notice in the work above quoted. I have here only observed it, by the way, for the sake of illustration; for, as to the sense wherein the word is used in the New Testament, no doubt seems ever to have arisen.

I shall conclude, with adding to the observations on the word *schism* and *heresy*, that how much soever of a schismatical or heretical spirit, in the apostolic sense of the terms, may have contributed to the formation of the different sects into which the Christian world is at present divided; no person who, in the spirit of candour and charity, adheres to that which, to the best of his judgment, is right, though in this opinion he should be mistaken, is, in the scriptural sense, either schismatic or heretic, and that he, on the contrary, whatever sect he belong to, is more entitled to these odious appellations, who is most apt to throw the imputation upon others. Both terms, for they denote only different degrees of the same bad quality, always indicate a disposition and practice unfriendly to peace, harmony, and love.

~~~~~

To the Editor of the ARMINIAN MAGAZINE.

The following Narrative of the Life of Mr. COWNLEY, is chiefly collected from minutes of several conversations with him; and altho' I have had the perusal of his Manuscripts, yet as he wrote no circumstantial account of himself, they afford but little information; consequently the Narrative will be found in many instances, defective; nor is it possible to give a connect series of his labours. However, I hope it will be considered as a tribute, justly due, to the memory of a man remarkable for his piety and abilities. His labours and success in the ministry, intitle him to the notice of a people whose interest was his constant care, and among whom his abilities were unremittingly exerted. History is disgraced by heroes, who ought to be remembered more for detestation, than for praise or imitation. It is only the useful and pious, that we can admire with propriety, or imitate with safety. Precious in the sight of the Lord, is the Life and Death of all his Saints; and the memory and piety of the just, should be had in everlasting remembrance.

Alnwick,
Feb. 4, 1794.

JOHN GAULTER.

The

The LIFE of Mr. COWNLEY.

MR. JOSEPH COWNLEY was born June 26, 1723, at Leominster in Herefordshire. His parents were not remarkable either for indigence or affluence. They gave their son an education, which though not classical, was every way adapted to his expectations in life; the earlier part of which was not checkered by profaneness, or the dissipation of pleasurable amusements. Even in youth he was cautious in the choice of his companions, and his manners were uncorrupted by the example or influence of others. It is indeed very difficult for young persons to escape untainted by the depraved conversation of neighbours and friends; but that it is possible, Mr. Cownley is an instance. This must not be imputed to any superior excellence in his nature, but to the powerful operations of preventing Grace, to which he happily yielded obedience. From his first conscious perceptions, the divine Spirit attracted his attention, and led his mind to reflect on Eternity, and the awful concerns thereof. He soon discovered the weakness and depravity of his heart, and the sinfulness of sin; but altho' apprized of his malady, he was unacquainted with the method of obtaining a cure. He conversed with all the serious persons he could meet with, particularly a pious speaker among the Quakers, and a Dissenter of the Baptist persuasion. He received their instructions with gratitude, though it does not appear that he was clearly convinced of the way of Salvation by Faith in Jesus. His mind laboured under dreadful apprehensions of the divine displeasure. The evil and corruptions of his own heart, gave him the greatest uneasiness. He thought himself the most wretched of sinners, and frequently threw himself upon the ground, crying out to God, with inconceivable anguish of mind, "No misery is equal to this, a wounded spirit who can bear!

" What greater curse can earth or heaven devise,
 " Than his, who self-condemn'd, in torture lies?
 " From agony of mind who knows no rest,
 " But bears his own accuser in his breast!"

He denied himself of necessary food, and by abstinence and mortification thought to appease the divine displeasure; for being ignorant of the righteousness of God, he went about to establish his own. So scrupulous was he about his words, that when asked a question, he would answer, "I think so; I believe so;" lest he should be found, thro' ignorance, not speaking the truth. In this situation of mind he entered into the service of a Justice of the Peace, a man totally unacquainted with either religion or morality. In many respects

the place was eligible, it opened the prospect of a genteel and comfortable maintenance, and the perquisites of his office were considerable. He served the Justice as a Travelling Secretary. All the servants of the family considered Mr. Cownley to be "too religious;" but, to use his own words, when speaking of himself, "I thought myself the vilest upon earth, because I was not what I considered a good man should be." The gardener of the house said to him one day, "Mr. Cownley, if you think that every one must be as good as you, before they can go to heaven, you will go there yourself."

The business of the Justice, sometimes called him to Bath. In that City Mr. Cownley first heard the Methodists. He attended upon the ministry of Mr. Williams, then a very popular preacher; and was pleased with the preacher, tho' not profited by the sermon. Soon after Mr. Wesley came to that place; under his discourses Mr. Cownley was fully enlightened; he then saw the impotence of his fastings, and the insufficiency of his morality, to purchase the favour of Heaven; and that there is salvation only in Christ. He could find no rest, he desired none, until the Lord, whom he sought, absolved him from his guilt, and gave him the witness and seal of pardon.

"What charm shall bid these horrors rage no more?

"Heal the hurt mind, and gentle peace restore?

"That charm is JESUS: JESUS can supply

"Comfort in life, and courage when we die.

That night, in which the Lord manifested himself to the distressed mourner, he went to bed, deeply affected with a sense of his burden and misery. His rest was broken and interrupted. In the intervals of sleep, his cry was "God be merciful to me!" He was heard in that he feared. The Words of our Lord to the Paralytic were suddenly and powerfully applied to his mind. "Thy sins are forgiven! Thy sins are forgiven!" The darkness vanished away from his soul, and the Sun of Righteousness arose with healing in his wings. He was filled with divine joy, pleasure smiled in his eyes, and heaven reigned in his heart. While he was reflecting upon what the Lord had done for him, the following lines were applied with powerful energy:

"To save what was lost, From Heaven he came;

"Come sinners, and trust In Jesus's Name!

"He offers you pardon, He bids you be free!

"If sin be your burden, O come unto me.

Mr. Cownley was far from being a visionary; it was not from these impressions alone, that he drew conclusions of the divine favour; he had surer grounds: Peace and hope succeeded anguish and fear; and the love of God was shed abroad

in

in his heart; accompanied with the most indubitable evidence that the change he felt, and the work wrought in him, was of God. Nothing less than this, could satisfy a mind so well informed, and so anxious to avoid every deception.

Mr. Cownley's employment, exposing him to much company and conversation, which was frequently very disagreeable, he determined to quit his situation; but his diligence and fidelity, having gained the affections of the Justice, he was much averse to part with one whom he esteemed a faithful and upright servant. He therefore requested of Mr. Cownley to assign the cause that induced him to go away; which when he heard, he replied, "I thought you had religion enough for us both, and should never have supposed that to be the reason."

Mr. Cownley returned home to Leominster in 1743, where he found a little society that had been formed by Mr. Beaumont, a Welsh Preacher, of Mr. Whitfield's sentiments. He joined this society, and next year began to exercise those talents of instruction for which he was so eminently distinguished; and to preach that Gospel, the truth of which the Lord had written on his heart. His first attempts were received with approbation, and crowned with success. Several were brought to the knowledge of salvation, and established in the truth; they loved and respected him as a father, and his intention was to live and die in fellowship with them; having no expectation of being ever engaged in a larger sphere of action. At this time many of the Methodist Societies were agitated by unprofitable disputes about opinions. This Spirit had reached Leominster. Several believed the decrees of Calvin, and others supposed that these sentiments were opposite to scripture and reason. Among the latter was Mr. Cownley. He wrote to his father in the Gospel, Mr. Wesley, requesting his advice in these critical circumstances. The answer is worthy of being preserved, as it shews the amiable spirit of the Writer, and tho' directed to Mr. Cownley, was addressed to the Society.

" My dear Brethren,

Bristol, Sept. 20, 1746.

" As many of you as have set your hands to the plough, see that you go on, and look not back. The Prize and the Crown are before you, and in due time you shall reap, if you faint not. Meantime, fight the Good Fight of Faith, enduring the Cross, and despising the shame. Beware that none of you return evil for evil, or railing for railing, but contrary-wise, Blessing. Shew forth out of a loving heart, your good conversation, with meekness and wisdom. Avoid all disputes as you would avoid fire: So shall ye continue kindly affectionate one toward another. The God of Peace be with you. I am your affectionate Brother,

JOHN WESLEY.

His endeavours to establish peace in the society, and to extinguish the violent animosity of party, proving unsuccessful, Mr. Wesley requested his attendance at Bristol, and engaged him in the important office of an Itinerant Preacher. The forms of admission into the Connexion at that time, differ from the present. Mr. Cowmley kneeled down, and Mr. Wesley, putting the New Testament into his hand, said, "Take thou authority to preach the Gospel." He then gave him his benediction. His first appointment was for Bristol, where his labours were attended with considerable success.

At this period of his life, his voice was very strong, soft, and harmonious; and as he felt the most lively conviction of the truths he taught, his discourses raised in the hearts of the hearers the same heavenly persuasions. He had no design upon their passions; nothing could give him more sensible pain, than to perceive mere mechanical effects from his preaching; a few tears without conviction, which pass away as the morning cloud, or the early dew. God gave him remarkable power to remonstrate with sinners. The stoutest heart quaked, when he pronounced with his awakening energy, "Why will ye die, O house of Israel! Have I any pleasure in the death of a sinner? But if ye turn not, ye shall die; ye shall surely die, saith the Lord God!" There are many now living who remember his fervour and zeal, before those infirmities commenced, which constrained him to confine the overflowings of his soul, and to relax from those exertions in the cause of Jesus, which distinguished the first part of his labours in the vineyard.

Near the close of 1746, he left Bristol, to encounter the violence of the mobs in Staffordshire. His appointment was in those troublesome regions of Darlaston, Wednesbury, and Walsal. In this neighbourhood he continued three months. Persecution had raised a powerful opposition to the Truth. The Priests, the Magistrates, and the Mob, were united, and determined to crush the infant Society, to prevent what they called *the progress of superstition and enthusiasm*. By such names is the doctrine of a sinner's pardon, thro' faith in Jesus Christ, distinguished. Truth is mighty, and will prevail: for in proportion to the rage of opposition was the success. Sinners were brought out of darkness into light, and exchanged the tyranny of Satan, for the glorious kingdom of liberty and love. Many were awakened and converted; the gates of darkness were opened, the pillars of hell trembled; and numbers experienced that, the kingdom of heaven is *within us*: The persecutions in this part of the kingdom form a remarkable trait in the history of Mr. Wesley, who has related some of the circumstances in his Journal for 1746. It must argue a considerable degree of malevolence in the informed part of the

the community, to countenance and support persecution; for the rabble would soon have desisted, had they not, directly or indirectly, received support from their superiors; many of whom descended from that propriety of character which they ought to have sustained, and instigated the lower orders, not only to insult, but to injure an innocent and unoffending people, whose only crime was professing faith in Jesus, and worshipping God according to their consciences. Persecution is an evil which ought to be without a name in a country professedly Christian. It is a violation of the Law of God, and every just law of man. It was begun and carried on by the pride and passion of the more powerful, from the time of the merciless Cain, to the solemn burning of heretics. No pretence, however plausible, should induce men to injure each other, for any real or supposed differences in religion: it dissolves that natural and social union of our nature, and makes us worse than savage beasts.

Mr. Cownley's next remove was into Cornwall. The fruits of his labour in that country, are now only known to a few, to whom his memory is still dear. He travelled in Cornwall about three months; and then removed to Newcastle-upon-Tyne, where he arrived in March, 1747. The people received him with every mark of affection. Multitudes attended, and many were converted from the error of their ways. There are still living witnesses that the word he preached *was, the power of God unto salvation;* and when the effects of novelty subsided, he was loved for his piety, and esteemed for his abilities.

Mr. Cownley continued at Newcastle until the beginning of July 1748. In the preceding year, Mr. Williams, an intimate friend of Mr. Cownley's, went over to Ireland. His preaching was attended with success. Multitudes flocked to hear; and tho' in the midst of the greatest opposition, he formed a society. Several of them knew that God does now also give, "the knowledge of salvation by the remission of sins," to those who repent and believe the Gospel. The next year Mr. Trembath informed Mr. Wesley, that they were persecuted on every hand, but that the society "stood like marble pillars, and by the grace of God, were resolved rather to die with Christ, than to deny him." The situation of affairs in that kingdom requiring an increase of the most able preachers in the Connection, Mr. Cownley was appointed for Dublin. He arrived there in July, 1748, where he laboured for about three months. Here a very painful disagreement took place between him and Mr. Samuel Larwood, which induced Mr. Wesley to interpose, in order to reconcile the contending parties. It arose from an impropriety in Mr. Larwood, who without reason, and in opposition to his brethren, admitted

admitted and expelled members from the Society. This affair may appear uninteresting; but as it gave rise to a remarkable feature in Mr. Cownley's character, it was necessary to mention it. Incidents apparently small in themselves, generally form what may be considered peculiar in our manners, which equally expose us to censure or praise. This was the case with Mr. Cownley: His mind was painfully disturbed, and so deep were the impressions, that time could never remove them. He resolved from that moment never to say an unkind word to those with whom he might differ; and I believe he kept his resolution to the day of his death. If he was called upon to attend meetings where there was the least expectation of any differences, or debate, he always excused himself, if possible; and if unavoidably present, when any were incidentally introduced, he generally rose up, and walked out. One day I desired him to inform me, what were his reasons for being so singular. He related the preceding affair, and added, "I cannot bear it, because it gives me so much pain to see any offended." I once saw him in the most exquisite distress, from a supposition that he had given unnecessary offence to those who differed in opinion from him.

[*To be continued.*]

MR. BRUCE'S Journey through the Desert of Nubia to Grand Cairo in Egypt.

[*Continued from page 439.*]

ON the 25th of November, 1772, we left the well El Haimer, and at ten o'clock alighted among some acacia-trees, our camels having ate nothing all night, except the dry bitter roots of that drug the fenna. While we were attending the camels, and resting ourselves on the grass, we were surprized at the appearance of a troop of Arabs all upon camels, who looked like a caravan, each camel having a small loading behind him. They had two gentle ascents before they could arrive at the place where we were. The road is between two sandy hills, at the back of which our camels were feeding in a wood. It was necessary to understand one another before we allowed them to pass between the sandy hills. Upon the first alarm, my people all repaired to me, bringing their arms in their hands. I then advanced to the edge of the hill, and cried out with a loud voice, "Stop! for you cannot pass here." But they still persisted in mounting the hill. I again cried, shewing my firelock, "Advance a step farther and I'll fire." After a short pause they all dismounted from their camels, and one of them, with his lance in his hand, came forward with
within

within twenty yards, upon which Idris immediately knew them, and said, they were Ababde; that he was married to one of the Ababde of Shekh Ammer, and he would go and get a sure word from them. Tell them, said I, that we will do them no harm, provided they consent to pass, one by one, and give a man for a hostage.

Idris, without arms, having joined the man who had advanced towards us, went down with him to the body of strangers, and the treaty was soon agreed to. Two of the principal men among them approaching me without their lances, and the compliment of peace, "Salem Alicum! and Alicum Salem!" was given and returned by both sides. I desired Idris to order their camels to go on; and one of the Barbarians in the meantime brought them a gourd full of water, and bread, for eating together is like pledging your faith. They had not heard of the fate of Mahomet Aga, and seemed very ill-pleased at it, saying, that Abou Bertran was a thief and a murderer. All the camels being past, I asked them whither they were going? They said to Atbich, west of Terfowey, to gather senna for the government of Cairo. I would very fain have had them to sell or exchange with me a couple of camels. They said theirs were not strong; that before they could reach home they would be much in the same condition with our own; that they were obliged to load them very heavily, as indeed the bags they had behind them to carry the senna seemed to indicate their profit was but small, so that the death of one camel was a most serious loss.

I thought myself obliged in humanity to introduce our prisoner to the two Ababde that had remained with us. They said, they intended to take water at Terfowey, and we told them briefly the accident by which we came in company with the Bishareen. I charged them, as he did also, to tell his wives that he was well, and ate and drank as we had done, and was within a few days of arriving at Assouan, whence he should be returned to them with the rewards promised. About two o'clock we left Haimer, and our friends, the Ababde, continued their route, after giving us great praise, as well for our civility, as our keeping the watch like men, as they expressed it. At eight we alighted at Abou Ferege, a place where there was very little verdure of any kind. Here, for the first time on our journey, we met with a cloudy sky.

On the 26th, we set out from Abou Ferege, continuing nearly in the same direction upon Syene, and at four had an unexpected entertainment, which filled our hearts with a very short-lived joy. The whole plain before us seemed thick-covered with green grass and yellow daisies. We advanced to the place with as much speed as our lame condition would suffer us, but how terrible was our disappointment, when we found

found the whole of that verdure to consist in fenna and coliquintida, the most nauseous of plants, and the most incapable of being substituted as food for man or beast. In the evening we alighted at Saffieha, which is a ridge of craggy mountains to the S. E. and N. W. The night was immoderately cold, and the wind north. We were now very near a crisis, one way or the other. Our bread was consumed, so that we had not sufficient for one day more; and though we had camels flesh, yet, by living so long on bread and water, an invincible repugnance arose either to smell or taste it. As our camels were at their last gasp, we had taken so sparingly of water, that, when we came to divide it, we found it insufficient for our necessities, if Syene was even so near as we conceived it to be.

Georgis had lost one eye, and was nearly blind in the other. Ismael and he had both become so stiff by being carried, that they could not bear to set their feet to the ground; and I may say for myself, that, though I had supported the wounds in my feet with a patience very uncommon, yet they were arrived at that height as to be perfectly intolerable, and, as I apprehended, on the point of mortification. The bandage, which the Bishreen had tied about the hollow of my foot, was now almost hidden by the flesh swelling over it. Three large wounds on the right foot, and two on the left, continued open, whence a quantity of lymph oozed continually. It was also with the utmost difficulty we could get out the rag, by cutting it to shreds with scissars. The tale is both unpleasant and irksome. Two soles which remained from our sandals, the upper leathers of which had gone to pieces in the sand, were tied with a cotten cloth very adroitly by the Bishreen. But it seemed impossible that I could walk further, even with this assistance, and therefore we determined to throw away the quadrant, telescopes, and time-keeper, and save our own lives, by riding the camels alternately. But Providence had already decreed that we should not terminate this dangerous journey by our own ordinary foresight and contrivance, but owe it entirely to his visible support and interposition.

On the 27th, at half past five in the morning we attempted to raise our camels at Saffieha by every method that we could devise, but all in vain, only one of them could get upon his legs, and that one did not stand two minutes till he kneeled down, and could never be raised afterwards. This the Arabs all declared to be the effects of cold; and yet Fahrenheit's thermometer, an hour before day, stood at 42°. Every way we turned ourselves death now stared us in the face. We had neither time nor strength to waste, nor provisions to support us. We then took the small skins that had contained our water, and

and filled them as far as we thought a man could carry them with ease ; but after all these shifts, there was not enough to serve us three days, at which I had estimated our journey to Syene, which still however was uncertain. Finding, therefore, the camels would not rise, we killed two of them, and took so much flesh as might serve for the deficiency of bread, and, from the stomach of each of the camels, got about four gallons of water, which the Bishareen Arab managed with great dexterity. It is known to people conversant with natural history, that the camel has within him reservoirs in which he can preserve drink for any number of days he is used to. In those caravans, of long course, which come from the Niger across the desert of Selima, it is said that each camel, by drinking, lays in a store of water that will support him for 40 days. I will by no means be a voucher of this account, which carries with it an air of exaggeration ; but 14 or 16 days, it is well known, an ordinary camel will live, though he hath no fresh supply of water. When he chews the cud, or when he eats, you constantly see him throw, from this repository, mouthfuls of water to dilute his food ; and nature has contrived this vessel with such properties, that the water within it never putrefies, nor turns unwholesome. It was indeed rapid, and of a bluish cast, but had neither taste nor smell.

The small remains of our miserable stock of black bread and dirty water, the only support we had hitherto lived on amidst the burning sands, and our spirits likewise, were exhausted by an uncertainty of our journey's end. We were surrounded among those terrible and unusual phenomena of nature which Providence, in mercy to the weakness of his creatures, has concealed far from their sight in deserts almost inaccessible to them. Nothing but death was before our eyes ; and, in these terrible moments of pain, suffering, and despair, honour, instead of relieving me, suggested still what was to be an augmentation to my misfortune ; the feeling, this produced, fell directly upon me alone, and every other individual of the company was unconscious of it.

The drawings made at Palmyra and Baalbec for the king, were, in many parts of them, not advanced farther than the outlines, which I had carried with me, that, if leisure or confinement should happen, I might finish them during my travels in case of failure of other employment, so far at least, that, on my return through Italy, they might be in a state of receiving further improvement, which might carry them to that perfection I have since been enabled to conduct them. These were all to be thrown away, with other not less valuable papers, and, with my quadrant, telescopes, and time-keeper, abandoned to the rude and ignorant hands of robbers, or to be

buried in the sands. Every memorandum, every description, sketch, or observation since I departed from Badjoura and passed the desert to Cossair, till I reached the present spot, were left in an undigested heap, with our camels, at Saffeha, while there remained with me, in lieu of all my memoranda, but this mournful consideration, that I was now to maintain the reality of these my tedious perils, with those who either did, or might affect, from malice and envy, to doubt my veracity upon my *ipse dixit* alone, or abandon the reputation of the travels which I had made with so much courage, labour, danger, and difficulty, and which had been considered as desperate and impracticable to accomplish for more than 2000 years. I should likewise, of course, be deprived of a considerable part of an offering I meant as a mark of duty to my sovereign, and that, with those that knew and esteemed me, I should be obliged to run in debt for the credit of a whole narrative of circumstances, which ought, from their importance to history and geography, to have a better foundation than the mere memory of any man, considering the time and variety of events which they embraced; and, above all, I may be allowed to say, I felt for my country, that chance alone, in this age of discovery, had robbed her of the fairest garland of this kind she ever was to wear, which all her fleets, full of heroes and men of science, in all the oceans they might be destined to explore, were incapable of replacing upon her brow. These sad reflections were mine, and confined to myself. Luckily my companions were no sharers in them; they had already, in their own sufferings, much more than their little stock of fortitude, philosophy, or education enabled them to bear.

About three o'clock in the afternoon we saw three kites, which are very numerous in Egypt, and known to be carrion-birds, probably going in search of the dead camels. I could not conceal my joy at what I regarded as a happy omen. We went five hours and a half this day, and at night came to Waadi el Arab, where are the first trees we had seen since we left El Haimer.

On the 28th, we left Waadi el Arab, and entered into a narrow defile, with rugged but not high mountains on each side. About noon we came to a few trees in the bed of a torrent. Ill as I was, after refreshing myself with my last bread and water, I set out in the afternoon to gain a rising ground, that I might see, if possible, what was to the westward; for the mountains seemed now rocky and high like those of the Kennoufs near Syene. I arrived, with great difficulty and pain, on the top of a moderate hill, but was exceedingly disappointed at not seeing the river to the westward; however, the vicinity of the Nile was very evident, by
the

the high, uniform mountains that confine its torrent when it comes out of Nubia. The evening was still, so that sitting down and covering my eyes with my hands, not to be diverted by external objects, I listened and heard distinctly the noise of waters, which I supposed to be the cataract, but it seemed to the southward of us, as if we had passed it. I was, however, fully satisfied that it was the Nile.

Just before I left my station the sun was already low, when I saw a flock of birds, which are numerous upon the Nile. They are a small species of the heron, about a third of the size of the common one, milk-white, having a tuft of flesh-coloured feathers upon their breast, of a coarser, stronger, and more hairy-like quality than the shorter feathers. A flock of these birds was flying in a straight line, very low, evidently seeking food along the banks of the river. It was not an hour for birds to go far from their home, nor does this bird feed at a distance from its accustomed haunt at any time. Satisfied then, that continuing our course N. W. we should arrive at or below Syene, I returned to join my companions, but it was now dark, and I found Idris and the Barbarians in some pain, endeavouring to trace me by my footsteps.

I communicated to them this joyful news, which was confirmed by Idris, though he did not himself know the just distance from this place. A cry of joy followed this annunciation. Christians, Moors, and Turks, all burst into floods of tears, kissing and embracing one another, and thanking God for his mercy in this deliverance, and unanimously in token of their gratitude, and acknowledgement of my constant attention to them in the whole of this long journey; saluting me with the name of Abou Ferege, Father Foresight, the only reward it was in their power to give.

On the 20th, at seven o'clock in the morning we left Abou Seielat; about nine, we saw the palm trees at Assouan, and before ten arrived in a grove of palm-trees on the north of that city.

Without congratulating one another on their escape and safe arrival, as they had the night before at Abou Seielat, my companions with one accord ran to the Nile to drink; though they had already seen, in the course of the journey, two or three tragical instances, the consequences of intemperance in drinking water. I sat myself down under the shade of the palm-trees, to recollect myself. It was very hot, and I fell into a profound sleep. But Hagi Ismael, who was neither sleepy nor thirsty, but exceedingly hungry, had gone into the town in search of somebody that would give him food. He was not gone far before his green turban and ragged appearance struck some brethren janizaries, who met him; one of whom asked him the reason of his being there, and desired

him to go to the Aga. This was the very thing that Ismael wanted. He only desired time to acquaint his companions. "Have you companions, says the soldier, from such a country? Well, go along with my companions, and I will seek yours, but how shall I find them?"—"Go, says Ismael, to the palm-trees, and when you find the tallest man you ever saw in your life, more ragged and dirty than I am, call him Yagoube, and desire him to come along with you to the Aga."

The soldier accordingly found me still sitting at the root of the palm-tree. The servants, who had now satisfied their thirst, and were uncertain what was next to be done, were sitting together at some distance from me. They began to feel their own weariness, and were inclined to leave me to a little repose, which they hoped might enable me to overcome mine. For my own part, a dulness and insensibility, an universal relaxation of spirits which I cannot describe, a kind of stupor, or palsy of the mind, had overtaken me, almost to a deprivation of understanding. I found in myself a kind of stupidity, and want of power to reflect upon what had passed. I seemed to be, as if awakened from a dream when the senses are yet half asleep, and we only begin to doubt whether what has before passed in thoughts is real or not. The dangers that I was just now delivered from made no impression upon my mind, and what more and more convinces me I was for a time not in my perfect senses, is, that I found in myself a hard-heartedness, without the least inclination to be thankful for that signal deliverance which I had just now experienced.

From this stupor I was awakened by the arrival of the soldier, who cried out to us at some distance, "You must come to the Aga, to the castle, all of you, as fast as you can, the Turk is gone before you." "It will not be very fast, if we even should do that, said I; the Turk has ridden two days on a camel, and I have walked on foot, and do not know at present if I can walk at all." I endeavoured, at the same time, to rise and stand upright, which I did not succeed in, after several attempts, without great pain and difficulty. I observed the soldier was in a prodigious astonishment at my appearance, habit, and above all, at my distress. "We shall get people in town, says he, to assist you, and if you cannot walk, the Aga will send you a mule."

Ismael and Michael had in their hands two monstrous blunderbusses. The town crowded after us while we walked to the castle, and could not satiate themselves with admiring a company of such an extraordinary appearance. The Aga was struck dumb upon our entering the room, and told me afterwards, that he thought me a full foot taller than any man he had ever seen in his life.

[To be concluded in our next.]

Providential

Providential Deliverance of a Collier, who was left in the bottom of a Coal-pit to be starved to Death, by an unnatural Nephew, near Birstal in Yorkshire.

JOSHUA —, the subject of the following Narrative, previous to his conversion, was a man of violent passions, and of so vindictive a disposition, that when he has received an injury from any one, he has meditated revenge for whole nights together. In 1773, it pleased the Almighty to awaken his conscience by the preaching of a stranger, who came into that Circuit. Soon after, his soul was set free from the guilt and power of sin, and the peace and forgiving Love of God were shed abroad in his heart. The leopard then changed his spots, and the lion became meek and harmless as a lamb. His fierce and turbulent tempers were subdued, and kept in chains by the power of divine Grace, and his life demonstrated the reality of the work of God in his soul. He continued to walk in the Light of Life, and as that spiritual light increased, he discovered the necessity of being cleansed from the remains of the carnal mind, and from all those tempers and propensities that spring from it. This painful discovery induced him to cry mightily to the Lord for full deliverance, and complete victory over his own evil heart. His prayers were heard, and answered; and from that time he continued to increase in fellowship with the Father, and with his Son Jesus Christ.

In 1777, (four years after his conversion,) being a collier, and at that time out of employment, he applied to the Proprietor of a Colliery, where he had a nephew, who was engaged as a kind of overseer. The gentleman immediately hired him, and he went to work; but the nephew was highly displeas'd at having his religious uncle always at his heels; and entertained the most inveterate hatred against him. Finding it impossible to get rid of his uncle, he formed the horrible resolution to take away his life; and for this purpose watched a proper opportunity. In the colliery was an air-pit, in which there were several vents for the air to be communicated to the adjacent pits. In this air-pit some alterations were necessary in order to procure a free circulation of the air; but as the cold was very severe (it being then a hard frost) the proprietor ordered his overseer, that if he could procure one of the men who would willingly undertake the business, to be very sure not to suffer him to remain in that pit above two or three hours at a time. The overseer immediately fixed upon his uncle to do this job; and although he was not a man of a strong constitution, yet being afraid that the Gospel would be blamed if he refused, he therefore undertook it. The proprietor ordered his own son (a lad) to attend

send at the top of the pit, and as soon as the time was expired, to call somebody and draw up the collier. The lad, accordingly, went at the hour appointed, and apprized the overseer of it; who bade him go home, and he would take care to draw up his uncle: instead of doing so, he never came near the pit, but went away, and left his uncle to perish.

The pit was in a private place, unfrequented by passengers; the water and mud where the collier worked, was up to his ankles; the pit's bottom being only three-quarters of a yard high, the poor man was obliged to lie upon one side most of the time. After remaining in this situation about six hours, and no one coming to his assistance, he shouted as loud as he could, for near half an hour, till his strength was exhausted. By this time his limbs were quite stiff, it was very dark, and he knew his nephew's business was to see that all the men were drawn up; he therefore perceived it was a malicious design to destroy him, and had little expectation of deliverance. In this distressing situation, he lifted up his heart to God, and found him a very present help in the time of trouble. The Lord poured upon his soul such an abundance of peace and love, that his dreary prison was turned into a paradise. "I felt in my soul," (to use his own language) "such a holy triumph over Death, as I can never express; for the Lord poured upon me rivers of consolation; and the promises came so thick about me, that if I had had the Bible before me, I could not have read them so fast. I would not have been without this trial for all the world. But what gave me the greatest satisfaction was the wonderful love I felt in my heart towards my nephew, tho' I knew his intention was to murder me. And although I had great pain in my body, as well as sympathy with an affectionate wife and children at home, yet not one unloving thought did I feel against my persecutor; but could praise God for the accomplishment of that word, "Let this mind be in you, which was also in Christ Jesus."

The master of the colliery felt strange uneasiness in his mind about the poor man, and said to the overseer, "Did you draw your uncle out of the pit?" He answered, "Yes." "But did you bring away the instruments from the pit's mouth; for as it is Saturday night, they may be stolen." Upon the nephew's acknowledging that he had forgot them, the master ordered him to go and fetch them away, and he went accordingly. When he came near the place, the uncle heard the sound of his feet, and crawling to the pit's eye, shouted as loud as he possibly could, but the nephew returned no answer, and went home with the instruments. Joshua was fully persuaded that his nephew heard him. After the
 master

master was in bed, he was still much troubled; not that he had the least suspicion of any bad design, but was afraid lest the nephew had trusted to some other persons; and therefore he sent his son again to the nephew, saying, "Did you yourself draw up your uncle? for my father cannot sleep about him." The nephew replied, "I cannot say I did myself, but my wife and another man drew him up at the time, and he went such a way."

The collier having been now ten hours in the pit, and no relief appearing, he thought he would crawl a little further under, and endeavour to find a spot where he might lie down and die; for the frost was beginning to break, and the pit's mouth kept continually falling in; altho' when he stood for an hour together in the pit's eye, not one stone fell; which circumstance filled him with wonder and praise. But he was more astonished, when upon proceeding further, where it was totally dark, to find himself suddenly surrounded with a kind of twilight, so that he could see his hands, and the stones about him.

About nine o'clock, his wife began to be very uneasy, but hoping her husband was gone to a prayer-meeting near Birstal, she waited patiently for his return; altho' she wondered that he did not call at home, and sup first, as was his usual custom. At eleven o'clock, she knew not what to do, or where to go. The neighbours endeavoured to persuade her, that her husband was at some meeting farther off, and that it had continued long. By twelve, she was almost distracted, and cried out, "It does not signify: my husband knows what I feel; and if he is above ground, he would be no where but at home." The neighbours asked, "What can we do for you?" She replied, "Go with me to the pit." Accordingly they went with her. When they came near the place, Joshua heard their feet; with great difficulty he crept to the pit's eye, and cried out as loud as he was able. Upon which they let down a rope; and the poor man intreated the Lord, that as he had so far wonderfully kept him alive, he would be pleased to give him strength to get upon the rope: this he was enabled to do, and they drew him up safe. When he got to the top, his strength was entirely exhausted, and he dropt down on the ground like a stone. This happened about two o'clock in the morning, and he had been in the pit fifteen hours. Being taken home, he recovered in a short time; and soon after talked with his unnatural nephew upon the transaction. During the conversation between them, he found his heart filled with love to his enemy, and his lips with praise to the God of his Salvation.

The person who obligingly favoured us with the preceding Narrative, is well known, and justly esteemed, for piety and veracity,

veracity, amongst the professors of religion both in town and country : We therefore cannot entertain the least doubt of the facts enumerated. But as some of the parties are still living, we deem it inexpedient to mention their names.

~~~~~

The happy Death of a pious young Woman, near  
Cross Hall, in Yorkshire.

**T**HIS young Woman was awakened by the preaching of the Word, and found Peace with God. Some time after she married a pious man with whom she lived in the fear of the Lord ; and they proved mutual helps to each other in the way to happiness and eternal life. She was afflicted with a disorder, which occasioned great sufferings and pain for near a year, and in the end proved her death. In the midst of adversity she enjoyed much of the divine presence, and her soul was drawn out after a full conformity to the Image of God ; frequently expressing her gratitude to the Father of Mercies, for all his dispensations, and particularly for the sufferings he was pleased to permit to exercise her faith. The greatest trial she met with during the course of her afflictions, was, a fear lest the agonies of death should be too many for her, and that she would not be able to honour the Lord in her last moments. She continued whole nights together in prayer for holiness ; and in the midst of severe afflictions would often say, " Lay more stripes upon me, Lord, if they be needful ; do not spare, till thy work is done ; there is need of all." A little before her death, the Lord visited her in a wonderful manner, and filled her soul with his mighty consolations. As she sat in a chair (not having been in bed a great while) she said to her mother, " What is this sweat I feel ? Surely, this is not death ?" Upon her mother replying, she was afraid it was death, the daughter cried out, " O how good is the Lord to me ! Is this dying ? O never let any who believe in Jesus, be afraid of Death. It is sweet work ; it is comfortable ; it is only going to Heaven !" She thanked her husband in the most affectionate manner, for all the kindness and attention he had shewed her, and praised the Lord on his account. Soon after, it seemed, as if the divine glory overshadowed her soul, and Eternity opened to her view ! Her joy was so abundant, that she shouted aloud, " O what Glory ! What glory ! I am going to it ! I am going to Heaven ! O what hath the Lord done for me ! precious, precious Jesus ! He hath washed me, and I am whiter than snow. O follow me, as I have followed Christ. Let me stand to praise him." She then raised herself upon one leg, (the other having been cut off) and in an ecstasy of joy cried out, " Praise Him ! Praise Him !" And while the words were on her lips, she instantly entered into everlasting Rest.

L E T T E R S

## Mr. FLETCHER'S LETTERS.

To the Rev. Mr. Charles Wesley.

My dear Sir,

London, Sept. 14, 1759.

I Thank you for your speedy answer, and nothing, but the assurance of your speedy arrival is wanting to make my happiness complete. Your last lines drew tears from my eyes: I cannot wait till your death, to beseech you to give me that benediction of which you speak. I conjure you, in the name of Christ, to give it me, when you read these lines, and to repeat it, as frequently as you think of a poor brother, who needs the prayers of every one, and who cannot part with yours.

I accept, with pleasure, the obliging proposal you make me for the approaching winter; and I entreat you to consider it less as a proposal, than as an *engagement* into which you have entered, and of which I have a right to solicit the fulfilment. Permit me only to add to it *one condition*, which is, to make our reading, &c. tend, as much as possible, to that poverty of spirit, which I so greatly need.

A few days ago, the Lord gave me two or three lessons on that subject; but alas! how have I forgotten them! I saw, I felt, that I was entirely void of wisdom and virtue. I was ashamed of myself, and I could say with a degree of feeling, which I cannot describe, *Nil ago, nil habeo, sum nil; in pulvere serpo.\** I could then say, what Gregory Lopez was enabled to say at all times, "There is no man, of whom I have not a better opinion, than of myself." I could have placed myself under the feet of the most atrocious sinner, and have acknowledged him for a saint, in comparison of myself. If ever I am humble and patient, if ever I enjoy solid peace of mind, it must be in this very spirit: Ah! why do I not actually find these virtues? Because, I am filled with self-sufficiency, and am possessed by that self esteem, which blinds me, and hinders me from doing justice to my own demerits. O! pray that the Spirit of Jesus may remove these scales from my eyes for ever, and compel me to retire into my own nothingness.

To what a monstrous idea had you well nigh given birth! What! the labours of my ministry under you deserve a salary! I, who have done nothing but dishonour'd God hitherto, and am not in a condition to do any thing else for the future! If, then, I am permitted to stand in the courts of the Lord's house, is it not for me to make an acknowledgement rather

\* I do nothing, have nothing, am nothing; I crawl in the dust:

VOL. XVII. Sept. 1794.

than

than to receive one. If I ever receive any thing of the Methodist Church, it will be only as an indigent mendicant receives an alms, without which he would perish. Such were some of the thoughts, which passed through my mind, with regard to the proposal you made to me in London; and I doubt, whether my own vanity, or your goodness, will be able to efface the impressions they have left.

I have great need of your advice, relative to the letters which I receive one after another from my relations, who unite in their invitations to me, to return to my own country: One says, "To settle my affairs there;" another, "To preach there;" a Third, "To assist him to die, &c." They press me to declare, whether I renounce my family, and the demands I have upon it; and my mother desires, that I will, at least, go and see her; and commands me to do so in the strongest terms. What answer shall I make? If she thought, as you do, I should write to her, "*Ubi Christiani, ibi patria.*"\* My mother, my brethren, my sisters, are those who do the will of my Heavenly Father: but she is not in a state of mind to digest such an answer! A mother, is a mother long. On the other hand, I have no inclination to yield to their desires, which appear to me merely natural; for I shall lose precious time, and incur expence: My presence is not absolutely necessary to my concerns; and it is more probable that my relations will pervert me to vanity and interest, than that I shall convert them to genuine Christianity. Lastly, I shall have no opportunity to exercise my ministry. Our Swiss ministers, who preach only once a week, will not look upon me with a more favourable eye than the ministers here; and irregular preaching is impracticable, and would only cause me, either to be laid in prison, or immediately banished from the country.

May the Almighty be your defence day and night! What he protects is well protected. Permit me to thank you for the sentence from Kempis, with which you close your letter, by returning to you another—"You run no risk in considering yourself as the wickedest of men; but you are in danger, if you prefer yourself to any one."

I am, &c.

J. F.

\* Where there are Christians, there is my country.

~~~~~  
To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Tern, Sept. 29, 1769.

YOUR silence began to make me uneasy, and your letter had well nigh made me draw my pen over one I had written to ask the cause of it. The Lord afflicts you: that is enough

enough to silence every complaint, and I will not open my mouth, except it be to pray the Lord, to enable you and yours to bring forth those fruits of righteousness, which attend the trials of his children. Take care of yourself, for the sake of the Lord's little flock, and for me who with all the impatience of brotherly love; reckon every day till I can have the pleasure of embracing you.

If I know any thing of true brotherly love, (of which I often doubt) it agrees perfectly well with the love of God; as the sounds of the different parts in music agree with each other. Their union arises from their just difference; and they please, sometimes, so much the more, as they appear the most opposed. The opposition of sentiments between divine and brotherly love, together with the subordination of the latter, forms that delightful combat in the soul of a believer, that being divided between two, of the apostle, [Phil. i. 23.] which concludes with a sacrifice of resignation, of which the natural man is not capable. Your expression, "Spread the moral sense all over," gives me an idea of that charity, which I seek. The love of Gregory Lopez appears to me too stoical: I do not find in it that vehement desire, those tears of love, that ardour of seeing and possessing each other in the bowels of Jesus Christ, which I find so frequently in the Epistles of St. Paul. If this sensibility be a failing, I do not wish to be exempt from it. What think you?

When I was reading Telemachus with my pupils, I was struck with this expression, "He blushed to have been born with so little feeling for men, and to appear to them so inhuman." I easily applied the first part, and the son of Ulysses gave me an example of Christian repentance, which I wish to follow, till my heart is truly circumcised. Send me some remedy, or give me some advice against this hardness of heart under which I groan. *A propos*—concerning hardness of heart; what you say about reducing a mother to despair, has made me recollect what I have often thought, that the particular fault of the Swiss is to be *without natural affection*. With respect to that preference which my mother shews me above her other children, I see clearly, that I am indebted for almost all the affection she expresses for me in her letters, to my absence from her, which hinders her from seeing my faults. Nevertheless, I reproach myself severely, that I cannot interest myself in her welfare, as much as I did in that of my deceased father; and I am astonished at the difference. I believe the time is not yet come, when my presence may be of service to her, and I flatter myself she will not be shocked at my refusal, which I have softened as much as I could.

I fear you did not rightly understand what I wrote about the proposal you made me at London. So far from making conditions

conditions, I feel myself unworthy of receiving them. Be it what it may, I thank God, that I trouble myself with no temporal things; my only fear is that of having too much, rather than too little, of the things necessary for life. I am weary of abundance: I could wish to be poor with my Saviour; and those, whom he hath chosen to be rich in faith, appear to me objects of envy in the midst of their wants. Happy should I be, if a secret pride of heart did not disguise itself under these appearances of humility! Happy should I be if that dangerous serpent did not conceal himself under these sweet flowers, and feed on their juices! I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Tern, Oct. 24, 1759.

FOR some days past, the hope of hearing from you has been balanced by the fear that you were not in a condition to write. This last idea prevails so much, that I take my pen, to entreat you, to deliver me from the inquietude which I suffer from your silence. If the gout prevents you from writing, employ the hand of a friend: if you are in the third heaven of contemplation and love, let brotherly love, for a moment, bring you down; if you wander in the desert of temptation, let sympathy unite you to a miserable man, who feels himself undone.

Since my last, I have taken some steps towards the knowledge of myself. If you enquire, what I have learned? I answer, that I am naked of every thing, but *pride* and *unbelief*. Yesterday I was seized with the desire of making rhymes, and I versified my thoughts on the present state of my soul in a hymn; the first part of which I now send you. If the poetry does not deserve reading, the language will recal to mind your French.

May the care you take of your health have the success I wish; and while I wait the event, may He, who enabled St. Paul to say, *When I am weak, then am I strong*, sustain you in all your infirmities, and fill your inward man with his mighty power! You will see by the hymn, in which I have attempted to paint my heart, that I have at present far other things to do, than to think of going on to perfection, even laying the foundation of the spiritual house; much less, then, can I help forward those who seek it. I am, &c. J. F.

ON SACRED ATTENTION.

WHOEVER is determined to be a Christian indeed, and to enjoy a constant sense of the divine approbation, must carefully attend to the operations of the Holy Spirit in his own heart, and diligently labour to preserve a continual union with God, even in the midst of the various avocations and

and employments he is called to in the order of providence. If we really desire the Favour and Grace of God, we must solemnly and deeply abase ourselves at his feet, who is the inexhaustible fountain of Love, from a sense of our own nothingness and vanity; praying humbly, that he would enable us to glorify Him. This exercise is far better than if we had ability and skill to conquer and govern the whole world.

Be careful not to endeavour to imitate other men's ways, except it be in their essential Virtues; for the essential path which leads to God is but one, and always the same. Nevertheless attend to thy religious call, and enquire what God requires of thee. He who properly attends to what passes in the centre of his own heart, and is rightly sensible of his natural corruption, will renounce himself, and follow the Lord in the path which he is pleased to lead him: Such a one remains steadfast as an iron pillar, receiving all that happens to him, as coming by divine permission. He submits to God's judgment, and bows obsequious to his Will, which he keeps continually in view. He rarely will be in doubt what he ought to do, in matters relating to eternal Life; and will soon overcome all obstacles, however strange or difficult they may be.

A continual attention to one's self is difficult in the beginning, but practice will make hard things easy. When, with a single, jealous eye, a man examines his ways, his words, and habits, in order to discover if they are agreeable to the divine Will; the Lord will not suffer him to go astray, however intricate and dangerous his way may be; he will attain to the right knowledge of himself; whatever corruptions are within they will be brought to light, and his soul will be agitated with a painful, but holy desire, to be speedily delivered from them.

A man of God must accustom himself to have the Lord present before the eye of his mind. Keep thy spirit in the same temper and disposition, both in the hour of prayer, and at all other times. Even in company, labour to retain a sense of God's presence. Let not the things seen or heard, be dwelt upon, or pondered in thy mind, more than is really necessary, lest thy imagination and desires be defiled by strange ideas, or a disorderly love. For whatever images we suffer to be impressed upon our minds, whether pleasing or disagreeable, they will again present themselves; and especially when we are at prayer, we shall find ourselves embarrassed by them, nor can we speedily throw them off, without strong exertions of faith.

We must not be satisfied with having thought upon God, as a passing object, for such thoughts soon vanish; and where there is one thought of God, there will be ten others relating to temporal things, which drive away the first. Wherefore it

is necessary that we labour vigorously to turn our minds entirely toward God, and to preserve within us a sense of his presence; so that whatever happens to us, we may always maintain an even serenity of soul, and a constant sincerity and fidelity to God, that he may be the principal object of all our desires and actions. He who thus remains stedfast in union with the Lord every moment, cannot be drawn into sin; because he is not only born of God, but the heavenly Seed abideth in him, and he keepeth himself, by a lively exertion of his faith in Christ, so that the wicked one toucheth him not with all his fiery darts and hellish temptations, 1 John v. 18. But it is a deplorable case, that too many of those who were once converted, descend from the holy Mountain where their feet were placed, and debase themselves with things of no worth, when compared with those blessings that God freely offers them. And it is an amazing instance of the Redeemer's Love, that notwithstanding all these Backslidings, he still condescends to revisit our unfaithful souls, and kindly presents us again with the Blessings we have foolishly slighted; and carelessly thrown away.

But let us not be so far deceived as to imagine, that outward acts of obedience and charity, such as the Worship of God, fellowship with our brethren, visiting the afflicted, taking care of and administering to the Poor, and such like, will draw us away from God. We are not to neglect our Duty under the vain pretence of more perfectly serving God in spirit. It is for want of submitting to the order of Truth, and neglecting to keep the eye single, which alone can hurt us. If we perform outward acts of duty purely from Love to God, he will take care to make up all wants and deficiencies, so that those duties shall not impede, but greatly promote our spiritual progress. And even if we should sometimes find it difficult to gather in the scattered powers of the mind; when our strength has been exhausted in the service of God, he can easily make up this to us; he requires but little time to perfect his work. If our sins and fond attachment to the creature, do not cause a distance between us and God, neither outward works, nor any accident whatever can occasion it.

It is not necessary to be very solicitous for the enjoyment of inward consolation: Our chief care should be to abide in the heavenly Vine, to continue attentive to the voice of the good Shepherd, and to have our Will in constant unison with his Will: An ardent, sincere desire, to please Him at all times, and in every thing we do, exceeds all gifts and endowments. When this is our experience, we cannot be sufficiently thankful, and ought carefully to preserve it to the end. If we want to know whether our thoughts, words, and actions, are agree-
able

able to God, let us examine ourselves by his holy Word : 1. Have we deep poverty of spirit, more humbling views of our ignorance and foolishness ; is our mind suited to the lowness of our station, and to the poorness of our circumstances ; are we saved from an ambitious, aspiring temper, that covets worldly honours and the applause of men ? 2. Does the remembrance of past sins, and present unworthiness, affect us with godly sorrow ; do we mourn for Sion, and grieve for the abominations in Jerusalem ; are we saved from stoical apathy, and do we feel pity and kind compassion to every creature that is in misery and wretchedness ? 3. Are we humbled under the mighty hand of God ; and are we intent upon gaining a daily increase of humility, by turning our inward eye to the suffering Saviour, and contemplating his sorrows and agonies for our sins ? Are we meek and lowly toward men ; not only saved from the hellish tempers of revenge, malice, and envy, but likewise from anger, peevishness, murmuring, and fretfulness ? 4. Do we hunger and thirst after righteousness ; are we intent and fervent in our desires to attain all spiritual blessings, every branch of practical religion and godliness ? 5. Are we merciful to others according to our ability, and the opportunities Providence affords us ; do we commiserate their sorrows, and relieve their wants, if it be in our power ; have we compassion for their souls, reproofing, exhorting, and promoting their instruction in the knowledge of God ; do we forgive our enemies, freely and cheerfully, as God for Christ's sake has forgiven us ? 6. Are we pure in heart, cleansed from all filthiness ; purged from deadness, darkness, and unbelief ; are we saved from heart-idolatry, and vile, impure affections and imaginations. 7. Are we not only of a pacific, inoffensive disposition, but do we actually attain to the character of peace-makers, reconcilers ;—promoting good-will, harmony, and tranquility, among all with whom we have to do ?

When we honestly and fairly weigh ourselves in this just and equitable Balance, with which our holy Legislator has furnished us, and are not found wanting, we may then safely conclude that we are growing in Grace : But on the contrary, if our tempers, words, or actions, are the cause of perplexity to others, and misery to ourselves, there is but too just ground to dread, that our hearts are not right with God ; that our eye is not single ; neither do we live and walk in the Spirit ; we are lax and negligent in the great duty of *Attention* to the teachings and influences of the Holy Spirit in our own minds. This evil must be remedied ; to-day let us set about it with all our might ; and that God, who delights in the Holiness and Happiness of his creatures, will not fail to afford us powerful assistance.

All

All that God has done, in creating and preserving us ;—all that Christ has suffered and purchased for us ;—all that the Holy Spirit has wrought in us, by convincing, justifying, and sanctifying us, tends to this grand point, to make us holy ; to impress upon us the Image of the Holy One ; to lead us into the practice and habits of Holiness ; that we may not only be saved now, and saved at the last ; but also, that we may receive a great reward, and have an abundant entrance ministred to us, into the everlasting Kingdom of the Lord Jesus Christ.

~~~~~

From the Rev. Mr. Berridge, to the Rev. Mr. Simeon.

**I**F every Parish Church were blessed with a Gospel Minister, there would be little need of Itinerant Preaching ; but since those Ministers are thinly scattered about the Country, and neighbouring Pulpits are usually locked up against them ; it behoves them to take advantage of fields, or barns, or houses, to cast abroad the Gospel Seed. But all are not designed to be Rural Deans. How are we to judge who are ? If you are enabled to preach without Notes ;—feel an abiding desire to be useful in spreading the Gospel ;—meet with Calls for that purpose,—comply with the Calls,—find the Word sealed ;—and if persecuted and threatened, have a word given for support : Where these concur, (and these are just my own experience) I have no doubt but such a Minister is designed for a Rural Dean, or a rambling Bishop.

When you open your Commission, begin with ripping up the Audience, and Moses will lend you a Carving Knife, which may be often whetted at his Grind-Stone. Lay open the universal sinfulness of nature, the darkness of the mind, the frowardness of the tempers,—the earthliness and sensuality of the affections :—Speak of the evil of sin in its Nature, its rebellion against God as our Benefactor, and contempt of his authority and Love :—Declare the evil of Sin in its effects, bringing all our sickness, pains, and sorrows, all the evils we feel, and all the evils we fear :—All inundations, fires, famines, pestilences, brawls, quarrels, fightings, Wars,—with Death, these present sorrows,—and Hell to receive all that die in sin.

Lay open the spirituality of the Law, and its extent, reaching to every thought, word and action, and declaring every transgression whether of omission or commission, deserving of Death. Declare Man's utter helplessness to change his nature, or to make his peace. Pardon and Holiness must come from the Saviour. Acquaint them with the searching Eye of God, watching us continually, spying out every thought, word, and action, noting them down in the Book of his Remembrance ;

bringing

Bringing every secret work into Judgment, whether it be good or evil.

When your Hearers have been well harrowed, and the clumps begin to fall, (which is seen by their hanging down the head) then bring out your CHRIST, and bring him out from the heart, thro' the lips, and tasting of his Grace while you publish it. Now lay open the Saviour's Almighty Power to soften the heart, and give it true repentance; to bring Pardon to the broken heart; and the Spirit of Prayer to the prayerless heart; Holiness to the filthy heart; and Faith to the unbelieving heart. Let them know that all the Treasures of Grace are lodged in Jesus Christ, for the use of poor needy sinners; and that he is full of Love as well as Power; that he turns no Beggars away from his Gate, but receives all Comers kindly,—loves to bless them, and bestows all his Blessings *Tythe-free*; Farmers and Country People chop at that. Here you must wave the Gospel Flag, and magnify the Saviour proudly; speak with a full mouth, that his Blood can wash away the foulest stains, and his Grace subdue the stoutest corruptions. Exhort the people to seek his Grace directly, constantly, and diligently; and acquaint them that all who thus seek, shall find the Salvation of GOD.

Never preach in working hours: that would raise a clamour. Where you preach at night, preach also in the morning; but be not longer than an hour in the whole service, and conclude before six. Morning Preaching will shew whether the evening's took effect, by raising them up early to hear.

Expect plain fare, and plain lodging where you preach, yet perhaps better than your Master had. Suffer no treats to be made for you, but live as your Host usually lives, else he may grow weary of entertaining you. "Go not from house to house," Luke x. 7. If the Clergy rail at you where you go, say not one word, good or bad, Matt. xv. 14. If you dare be zealous for the Lord of Hosts, expect persecution and threats; but heed them not. Bind that Word to your Heart, Jer. i. 19. and xv. 20. The Promise is doubled for your encouragement. The chief Block in your way, will be from prudent *Peters*, who will beg and entreat you to avoid irregularity: Give them the same answer that Christ gave Peter, Matt. xvi. 23. They favour not the things of God, hear them not. Where you preach at night, go to bed as soon as possible, that the family be not kept up, and that you may rise early. When breakfast and morning family prayer are over, go away directly, that the house may be at liberty. Don't dine where you preach, if you can avoid it: it will save expence, and please the people. If you could do Work for the Lord, as you

seem designed; you must venture for the Lord. The Christian's Motto is, "*Trust, and go forward,*" though a Sea is before you, *Ex. xiv. 15.* Do then as Paul did, give up thyself to the Lord's Work, and confer not with flesh and blood. Go, and the Lord be with thee! Thine, &c.

J. BERRIDGE.

From Mr. GRIMSHAW, to the Societies in NEWCASTLE, &c.

Dear Brethren,

Haworth, Jan. 12, 1762.

**P**ERMIT me to present unto you another New-Year's-Gift, as a further token of my Love for you. Pray accept it, and may the Lord apply it to your hearts.

How amazingly gracious has our dear Redeemer been, to reconcile his offended Father to you, thro' his own most precious Blood, each drop of which is worth infinitely more than a thousand worlds! How gracious to implant his divine Nature in you, to make you members of his body, flesh, and bones; children of God, and heirs, and joint-heirs with him of eternal Glory! Happy are you, who are in such a case: Yea, blessed are ye, who have the Lord for your God.

And now, what doth the Lord require of you, between this day and Death; this new January, and the New Jerusalem? Only Love, and the fruits of Love. Love six things, and happy will you be for ever. 1, Love the Lord:—2, Love his Word:—3, Love his People:—4, Love his Ways:—5, Love his Works:—6, Love his Cross. And be sure your love be sole, whole, pure, and perfect love; as constant and immutable as his love to you. For truly, what is genuine Christian Love, but love to God resulting from his Love first to you, and shed abroad in your hearts by the Holy Spirit which is given to you?

And this is real Christian Love; so it is your best estate here below, as it will be your best estate above. It is the Kingdom of God within you. It is Heaven in you, every where; and thus you are in Heaven every where. It is Heaven on Earth, and Heaven in Heaven. O that you may be always filled with this Love, this Heaven, this Christ, this God! In order to this blessed end, pray keep close to every means of Grace, and every ordinance of God. Read, meditate, examine, watch, pray, and communicate cheerfully; do, and patiently endure the Will of God. And the God of Love, undoubtedly shall be your portion, possession, and fruition for ever.

I hope, and God grant, I may always have the comfort to hear, that the Work of God prospers in your parts: Praised be

be

be his Name, it does so here. We have lately had many members added to our Societies. There is just now such a stirring among the people in my parish, as has not been for twelve years past. I mention this for the Glory of God, and for your joy: And I do it for a further reason, which I am persuaded, upon trial, you will find true; I frequently observe, that when the Societies are circumspect in life and conversation, diligent in every means of Grace, fervent in spirit serving the Lord, He frequently, I had almost said, continually, is adding souls to them: But not so, where they are in a lukewarm, negligent, and disorderly state. I think, I may thus account for the present revival amongst us.

If upon trial, (as I dare say you will) you find this observation true; then I beseech you, by the mercies of God, that as the Glory of God, the edifying of his Church, and the conversion of sinners, should ever be nearest your heart, and it should be your reasonable and grateful service, as much as possible to promote it, let your conversation be at all times, and in all respects, as becomes the Gospel. Consider yourselves to be as a city on a hill, or as a candle on a candlestick; and that you are to let your light so shine before men, that they may, by a speedy and sincere conversion, be prevailed upon, both here and in Heaven, to glorify your heavenly Father. Consider the contents; and if you thereby reap benefit, to you be the comfort, and to God alone the glory. Pray for me, and I will pray for you; being your affectionate Brother,

WILLIAM GRIMSHAW.

From Mr. Christopher Hopper, to the Rev. Mr. George Whitefield.

Rev. Sir,

Newcastle, Sept. 14, 1755.

YOU love, pray for, and sympathize with a poor afflicted Brother. Indeed, these are the greatest marks of true Christian Friendship. You know my present circumstances, and therefore I need not give you an account of my dear companion's death, O Sir, were the case your's, or any one's but my own, how many wise things could I repeat! How fluently could I talk! But I now learn by experience, that it is more easy to dictate, than practise. Yet, blessed be God; I am reasonable; I am, in more than name, a Christian. I find a heavenly ray from the dear Redeemer, which scatters my grief and sorrow, and cheers my poor soul with holy consolations. The gay and the gloomy appearances of mortal things, vanish before the gleams of celestial light. I had only que thing which stood between me and another world, but that

is now removed, and gone before. I have nothing now to stop my passage. The whole face of Nature seems to be exhausted, and indigent: should she uncover her golden mines, or disclose the ruby, sparkling in its bed, or open the veins of sapphire, and shew the diamond glitter on its native rock; should all the fairest blandishments of sense, and charms of sensuality, appear in all their beauty and magnificence, and put on all their visionary splendour, before me, in my present situation, methinks, I could despise them all. At this time, immortal pleasures, with gentle invitations, call me to the skies, where I shall see the face of my dear Jesus, and meet with all my glorified friends, never, never, to part any more. Indeed, I am impatient to see that happy day, when the great Angel shall arrest the glorious Planets in their celestial progress, and swear by him that made heaven and earth, the sea, and all that is therein, That there should be Time no longer: Then these old heavens, and this antiquated earth, shall put off all their perishable forms, and stand dressed in immortal beauty; and our blessed King Jesus shall be our portion, and the lot of our Inheritance, for ever and ever. I am, your unworthy friend and servant for Christ's sake,

CHRISTOPHER HOPPER.

P O E T R Y.

From Mr. COWPER'S TIME-PIECE.

*The Pulpit, not satire, the proper engine of Reformation.—  
Petit-maitre Parson. The good Preacher.—Picture of a  
theatrical clerical Coxcomb.—Jesters in the Pulpit reproved.  
Apostrophe to popular applause.*

**T**HE PULPIT therefore (and I name it, fill'd  
With solemn awe, that bids me well beware  
With what intent I touch that holy thing)  
The pulpit (when the sat'rist has at last,  
Strutting and vap'ring in an empty school,  
Spent all his force and made no profelyte)  
I say the pulpit (in the sober use  
Of its legitimate, peculiar pow'rs)  
Must stand acknowledg'd, while the world shall stand,  
The most important and effectual guard,  
Support and ornament of virtue's cause.  
There stands the messenger of truth. There stands  
The legate of the skies. His theme divine,  
His office sacred, his credentials clear.  
By him, the violated law speaks out

Its thunders, and by him, in strains as sweet  
 As angels use, the gospel whispers peace.  
 He stablishes the strong, restores the weak,  
 Reclaims the wand'rer, binds the broken heart,  
 And, arm'd himself in panoply complete  
 Of heav'nly temper, furnishes with arms  
 Bright as his own, and trains, by ev'ry rule  
 Of holy discipline, to glorious war,  
 The sacramental host of God's elect.

I venerate the man, whose heart is warm,  
 Whose hands are pure, whose doctrine and whose life  
 Coincident, exhibit lucid proof  
 That he is honest in the sacred cause.  
 To such I render more than mere respect,  
 Whose actions say that they respect themselves.  
 But loose in morals, and in manners vain,  
 In conversation frivolous, in dress  
 Extreme, at once rapacious and profuse,  
 Frequent in park, with lady at his side,  
 Ambling and prattling scandal as he goes.  
 But rare at home, and never at his books,  
 Or with his pen, save when he scrawls a card;  
 Constant at routs, familiar with a round  
 Of ladyships, a stranger to the poor;  
 Ambitious of preferment for its gold,  
 And well prepar'd by ignorance and sloth,  
 By infidelity and love of world,  
 To make God's work a sinecure; a slave  
 To his own pleasures and his patron's pride.—  
 From such apostles, oh, ye mitred heads,  
 Preserve the church! and lay not careless hands  
 On skulls that cannot teach, and will not learn.

Would I describe a preacher, such as Paul,  
 Were he on earth, would hear, approve, and own,  
 Paul should himself direct me. I would trace  
 His master-strokes, and draw from his design.  
 I would express him simple, grave, sincere;  
 In doctrine uncorrupt; in language plain;  
 And plain in manner. Decent, solemn, chaste,  
 And natural in gesture. Much impress'd  
 Himself, as conscious of his awful charge,  
 And anxious mainly that the flock he feeds  
 May feel it too. Affectionate in look,  
 And tender in address, as well becomes  
 A messenger of grace to guilty men.  
 Behold the picture!—Is it like?—Like whom?  
 The things that mount the rostrum with a skip,  
 And then skip down again; pronounce a text,



Cry, hem ; and reading, what they never wrote,  
 Just fifteen minutes, huddle up their work,  
 And with a well-bred whisper close the scene.

In man or woman, but far most in man,  
 And most of all in man that ministers  
 And serves the altar, in my soul I loath  
 All affectation. 'Tis my perfect scorn ;  
 Object of my implacable disgust.  
 What !—will a man play tricks, will he indulge  
 A silly fond conceit of his fair form  
 And just proportion, fashionable mein,  
 And pretty face, in presence of his God ?  
 Or will he seek to dazzle me with tropes,  
 As with the di'mond on his lily hand,  
 And play his brilliant parts before my eyes  
 When I am hungry for the bread of life ?  
 He mocks his Maker, prostitutes and shames  
 His noble office, and, instead of truth,  
 Displaying his own beauty, starves his flock ;  
 Therefore, avaunt ! all attitude and stare,  
 And start theatric, practis'd at the glass,  
 I seek divine simplicity in him  
 Who handles things divine ; and all beside,  
 Though learn'd with labor, and though much admir'd  
 By curious eyes and judgments ill-inform'd,  
 To me is odious as the nasal twang  
 Heard at conventicle, where worthy men,  
 Misled by custom, strain celestial themes  
 Through the prest nostril, spectacle-bestrud.  
 Some decent in demeanor while they preach,  
 That task perform'd, relapse into themselves,  
 And having spoken wisely, at the close  
 Grow wanton, and give proof to every eye—  
 Whoe'er was edified, themselves were not.  
 Forth comes the pocket mirror. First we stroke  
 An eye-brow ; next, compose a straggling lock ;  
 Then with an air, most gracefully perform'd,  
 Fall back into our seat, extend an arm,  
 And lay it at its ease with gentle care,  
 With handkerchief in hand, depending low.  
 The better hand more busy, gives the nose  
 Its bergamot, or aids th' indebted eye  
 With opera glass to watch the moving scene,  
 And recognize the slow-retiring fair,  
 Now this is fulsome ; and offends me more  
 Than in a churchman slovenly neglect  
 And rustic coarseness would. An heav'nly mind

May

May be indifferent to her house of clay,  
 And slight the hovel as beneath her care ;  
 But how a body so fantastic, trim,  
 And quaint in its deportment and attire,  
 Can lodge an heav'nly mind—demands a doubt.

He that negotiates between God and man,  
 As God's ambassador, the grand concerns  
 Of judgment and of mercy, should beware  
 Of lightness in his speech. 'Tis pitiful  
 To court a grin, when you should woo a soul ;  
 To break a jest, when pity would inspire  
 Pathetic exhortation ; and t' address  
 The skittish fancy with facetious tales,  
 When sent with God's commission to the heart.  
 So did not Paul. Direct me to a quip  
 Or merry turn in all he ever wrote,  
 And I consent you take it for your text,  
 Your only one, till sides and benches fail.  
 No : he was serious in a serious cause,  
 And understood too well the weighty terms  
 That he had ta'en in charge. He would not stoop  
 To conquer those by jocular exploits,  
 Whom truth and soberness assail'd in vain.

Oh, popular applause ! what heart of man  
 Is proof against thy sweet seducing charms ?  
 The wisest and the best feel urgent need  
 Of all their caution in thy gentlest gales ;  
 But swell'd into a gust—who then, alas !  
 With all his canvass set, and inexpert,  
 And therefore heedless, can withstand thy power ?  
 Praise from the rivel'd lips of toothless, bald  
 Decrepitude ; and in the looks of lean  
 And craving poverty ; and in the bow  
 Respectful of the smutch'd artificer,  
 Is oft too welcome, and may much disturb  
 The bias of the purpose. How much more  
 Pour'd forth by beauty splendid and polite,  
 In language soft as adoration breathes ?  
 Ah spare your idol ! think him human still.  
 Charms he may have, but he has frailties too,  
 Doat not too much, nor spoil what ye admire.

~~~~~

T O D I S E A S E.

THOU Queen of terrors beneath whose iron hand,
 My groaning soul hath felt unusual smart ;
 Hath shrunk, and fainted, at thy dire command,
 Whilst all thy poisons rankling gall'd my heart.

Yet !

Yet! O stern minister of vengeance, hear,
 I woo thy horrid form, and call thee blest?
 I ask thee, trembling, but I ask sincere,
 O leave me not, thou heaven directed guest,
 Still scourge thy victim, till the chastening rod,
 Hath deeply taught the suppliant soul to bend,
 And bending bless the mercies of that GOD,
 Who thus afflicting shall refine, amend,
 And purify my soul, from Earth's dull clay;
 Then wing its mystic flight to endless day.

ELIZA.

RESIGNATION.

WEARY of these low scenes of night,
 My fainting heart grows sick of time,
 Sighs for the dawn of sweet delight,
 Sighs for a distant happier clime!
 Ah why that sigh?—Peace, coward heart,
 And learn to bear thy lot of woe:
 Look round; how early is thy part,
 To what thy fellow-sufferers know.

Are not the sorrows of the mind
 Entail'd on every mortal birth?
 Convinc'd, has thou not long resign'd
 The flattering hope of bliss on earth?
 'Tis just, 'tis right; thus he ordains,
 Who form'd this animated clod;
 That needful cares, instructive pains,
 May bring the restless heart to GOD.

In him, my soul, behold thy rest,
 Nor hope for bliss below the sky:
 Come RESIGNATION to my breast,
 And silence every plaintive sigh.

Come Faith, and Hope, celestial pair!
 Calm Resignation waits on you:
 Beyond these gloomy scenes of care,
 Point out a soul-entiv'ning view.

Parent of Good, 'tis thine to give
 These cheerful graces to the mind:
 Smile on my soul, and bid me live,
 Desiring, hoping,—yet resign'd!

Thy smile,—sweet dawn of endless day!
 Can make my weary spirit blest;
 While on my FATHER'S hand I stay,
 And in his love securely rest.

Then, cheerful shall my heart survey
 The toils, and dangers of the road;
 And patient keep the heavenly way,
 Which leads me HOMEWARD to my GOD.

ARMINIAN MAGAZINE.



Engraved by Rastler

MR. THOMAS BROADBENT.

Aged 28.

Preacher of the Gospel

THE
Arminian Magazine,

For OCTOBER 1794.

The JOURNAL of Mr. FREEBORN GARRETSON.

[Concluded from page 454.]

AT Cape Negro, I found several persons, and particularly Mrs. S. under deep convictions; in a few days after, the Lord manifested his peace and pardoning Love to her soul. Mr. A. who had been at sea, and had never heard a Methodist Preacher, came home in the midst of this awakening season: the Lord touched his heart, and he began to seek for mercy. Mrs. D. (wife of a gentleman of fortune) said, "I am afraid there is no mercy for me! for when I was eleven years of age, I was convinced under the preaching of Messrs. Wesley and Whitefield, in England; and Mr. Whitefield received me for a convert: But now I am a vile backslider!" A young woman, who was at that time in the house, in great distress, retired with the resolution never to rest till she found mercy: About three o'clock, the Lord manifested his forgiving love to her soul; soon after she came to the place where I preached, and went round the house among the young people, exhorting and encouraging them to seek the Lord.

About this time the Lord raised up a young preacher, J. M. who came to my assistance, and was helpful in the work. I continued at Shelburne, Barrington, and the adjacent settlements, till Autumn. But being obliged to visit the East, I left the new societies under the care of J. M. and embarked for Liverpool. At this place I found a great alteration for the better. The first time I visited the people here, we had only seven communicants; but now we have above sixty. During the Winter, I went to Halifax, Windsor, Cornwallis, Horton, and a few other settlements. The Lord blessed my labours, particularly at Horton, where I preached in different parts of the town, and many were added to the society.

I received a letter from Dr. Coke, requesting my attendance at the Baltimore Conference. It was with reluctance I came into Nova Scotia; but now I feel a willingness to labour and suffer in the cause of Christ, among this people. During the two years I have travelled in the Province, the Lord has been with me, by land and sea: There are now about six hundred members

members in Society. April 10, 1787, I bade farewell to my dear Nova-Scotians; and embarked at Halifax with Captain Wilson, for Boston in New England.

Sunday, April 16, I preached in the cabin with freedom. The wind being high and contrary, we were obliged, for the preservation of our lives, to come to anchor between two Islands, which afforded me an opportunity of preaching on each Island. I likewise gave a few books to the people, and left many of them in tears. On the 19th, I landed at Boston; where I preached a few times, and then pursued my journey through New York and Philadelphia, to Baltimore. We had a blessed time at the Conference, and I was appointed to labour again in the Peninsula.

May 28, I preached in Tuckahoe church to about a thousand people; and next day to near as many in the same place; the presence of the Lord was in the midst of us. At Talbot Court-house, I was surprised to see the multitude of serious hearers; I suppose there were about five hundred more than our chapel could contain; but many were disappointed, for I had very little liberty. The people in this part of the country seem as if they would be all Methodists. It is now a small thing to be a Methodist in Name only; but to love God with all the heart, and our neighbour as ourselves, is a matter of very great importance. On Wednesday I preached to the persecuted flock at brother K's; and in the afternoon had a blessed time at the Bayside-chapel. Next day about four hundred hearers attended at Bollingbroke-chapel. This society will not detain their fellow-creatures in bondage, but freely liberate their poor slaves. They are likewise remarkable for peace and harmony among themselves.

Sunday, June 4. We had a large congregation at Brother M's. Some time ago there was a great revival in these parts. The cries of those who were distressed for their sins, were frequently so loud as to drown the voice of the preacher; this gave offence to some calm, cold professors; they were afraid of wild-fire; and their well-meant efforts to prevent it, have brought on too much dryness, and deadness.

June 13. We had a precious opportunity at Hooper's Island; many were awakened at this meeting; and notwithstanding the great cries of the distressed, I never saw less confusion on such an occasion. Five persons were brought into liberty, three of whom were sisters. I continued in the Peninsula till May 1788, and preached in all the counties on the Eastern Shore, viz. three of Virginia, three of Delaware, and eight of Maryland; I cannot say that we had much increase, but I hope the societies, in general, were edified, and built up in their most holy Faith.

At the Conference, I was appointed to the Northern District, which included New York, Long Island, and New Rochelle Circuits. Twelve young preachers accompanied me, and our gracious Lord opened our way in a wonderful manner, notwithstanding all the invectives which were thrown out against us by ignorant and prejudiced persons. Before Winter, we formed several large Circuits, and most of the preachers were comfortably situated. Multitudes of sinners began to enquire after the way of salvation, and the country was not a little alarmed at the sudden, and almost universal spread of the Gospel. Some cried out, "The King of England has sent these Preachers to make the people dissatisfied to Government, and to bring on another War!" Others exclaimed, "These are the false prophets spoken of in Scripture, who should come in the last days, and deceive, if it were possible, the very elect!" Some candidly acknowledged, "They are good men, and do much good:"—While others vehemently declared, "Nay; they are deceivers of the people!" The ministers of the various denominations were afraid lest we should break up their congregations; some of them openly opposed us, and publicly declared, That the Doctrine we taught was false. Notwithstanding all these jealousies and clamours, the Power of God attended the Word, a great reformation was evident among the people; many of whom were enabled to speak freely and feelingly, of what the Lord had done for their souls. I went through the District (about one thousand miles) every three months, and then resided a week or two at New York.

In June, 1789, I preached in the city of Hudson, where at first I met with some encouragement; but after spending much labour among that people, I am afraid not many were profited by my ministry. However, I am clear in the matter, having warned, invited, and with many tears intreated them to embrace the blessings and promises of the Gospel. July 1, I went to Albany. Sometime ago I petitioned the Assembly, and obtained permission to preach in the City hall, which has been open for me ever since; but many of the inhabitants are greatly prejudiced against the Methodists; however a few are joined in Society, which is gradually increasing.

July 6. In my travels this day, I overtook an old gentleman: after a few questions, he told me, "Sir, I am a follower of Christ, and know my peace made with God. Indeed, I live in sin; for we are all sinners; but I have the imputed righteousness of Christ; and it is no more I that do it, but sin that dwells in me: Sometimes I swear; and have been drunk, too, many times since I was made a new creature: But my comfort is, I cannot fall." I asked him, "What will become of your soul, if you were to die drunk?" "Die drunk!"

drunk!" he replied, "What would you think to see the Sun fall? Was it ever known that a saint died drunk? impossible!" To which I answered, "According to your doctrine, if you always keep yourself intoxicated with strong liquor, you will never die: Sin made man mortal; but I cannot learn from Scripture that drunkenness will make him immortal." "Sir," said he, "I perceive you are a rank Arminian, and hold out very uncomfortable doctrine to God's dear children; You are an accuser of the brethren. I am an old Englishman, a convert of Mr. Whitefield's, and a New-light by profession, from the sole of my foot to the crown of my head." After labouring some time to shew this poor self-deceived Antinomian his danger, I wished him well, and pursued my journey.

I travelled through the country, and preached to multitudes of attentive hearers, although many were greatly afraid of being deceived by the false prophet, as they were pleased to call me. I preached at Ash-grove, where we have many kind friends, and they have built us a church. When I first came into this settlement, I found some emigrants from Ireland, who had been acquainted with the Methodists in their own country; but alas, most of them were in a fallen state; they had lost the life and power of religion. The Lord was pleased to bless the Word to the awakening and re-converting of their souls; backsliders were healed; and many who had never heard the Gospel before, were brought to experience that Faith which justifies the ungodly. At our Love feast were present about two hundred persons, most of whom were young converts.

July 14. I preached at Spence-town. In spite of all opposition, the Work of God prospers in this place, and the country round about it. Next day, at Sheffield, I was greatly opposed; however, some brands are plucked from the burning. The day following I preached in the Presbyterian-chapel at Canaan. The people of this place are of a mild, catholic disposition; their former minister, Mr. T. was a pious affectionate man, and highly esteemed all who love the Lord Jesus Christ in sincerity, even though they were called Arminians. A number of souls are converted in different parts of the town; so that at present we have several classes here. Sunday 18. Our quarterly meeting began. Souls are flocking to Jesus, and the number of disciples increases. Many have been much troubled with Antinomianism in this part of the Vineyard, but that pernicious delusion is now vanishing away.

July 24. I continued writing till two o'clock, when looking at my watch, and perceiving that I had scarce time to get to the place of my appointment, I rose in haste, and went to the

the meadow to fetch my horse, where he was tethered by a long rope. I took hold of the rope, but by some means the horse being frightened, began to run, and I was entangled in the rope. How it was, I cannot tell, but for some time I felt myself in great distress, and then lost the use of my limbs and senses. I lay in this situation a considerable time, till at last seeing the initial letters of my name in my hat, I recollected who I was, and immediately calling on the name of the Lord, he strengthened me to rise and walk to the house. A doctor being sent for, he found my right shoulder dislocated, and almost every joint of my hands and arms much strained. After being bled, and the shoulder set, I perfectly recovered my senses. Many of the neighbours came in, expecting to see me die, to whom I was constrained to cry out, as I lay on the bed, "Perfect love casteth out fear. " Now I most assuredly know that there is a reality in the " religion which I have been recommending to others, for " these many years." I felt such a love for the cause of God, that I was willing to suffer any thing for it. I had not the least repining thought, but cried out, " Lord, it is good " for me to be afflicted." I never felt a greater degree of reconciliation to the Providence and dealings of God; and was constrained, with a flood of tears, to exhort all around me, to flee to Jesus; for I saw a fullness of Love in him for every soul of man. The only thing which induced me to desire a longer stay in this world, was to be instrumental in the Lord's hands, of spreading his glorious Gospel.

Sat. 25. Being desirous of attending the Dover quarterly-meeting, I went in a carriage as far as Oblong, and next day got to Dover church, where I was enabled to preach with great liberty. But as I could not ride on horseback, and the roads were too rough for a carriage, I was obliged to decline attending my New England appointments, and therefore retired to New York for a few days. From thence I went to Long Island, and had a refreshing season among the sincere followers of Christ. I hope my affliction is sanctified to me, and with the other mercies of the Almighty, work together for my good.

Aug. 28. I set out on my journey through the District, and found an increase of members in almost every society. In my return I visited several towns in Connecticut, where I had never been before, and found enlargement of heart while preaching among the people.

Nov. 19. I found such liberty in preaching at New York, as I had never experienced in that city, and conceived great hopes that there would be a revival shortly, which accordingly happened in a very extraordinary manner. The work first began in a prayer-meeting, and then spread through the great congregation.

congregation. The church people, in general, do not oppose our doctrine; but one of that order in this place, has not only preached against us, but likewise printed and spread abroad books, in order to prejudice the minds of the people against us.

June 2, 1790. I set out on my journey to Boston, and had large congregations in almost every place. On Wednesday, I declared to a serious people at Singing, "Now, the just shall live by Faith, &c." At Oakley church, which was crowded with hearers, I felt much satisfaction in explaining the first Psalm: and likewise in the evening, while enforcing St. John's declaration, "He that is born of God, doth not commit sin." In Cornwall, I trust, several were awakened; one man in particular, who never rested till he found peace with God. At Albany, I had many difficulties to encounter, in building a little preaching-house, which is now likely to be finished. I found the work increasing in most of the societies I passed through. In October I returned to New York, where the Conference was held.

I have met with trials of a peculiar nature; some of which, I once thought, I never should have to encounter. I wish at all times to be resigned to the Will of my heavenly Father. Hitherto the Lord hath helped me; and I am truly thankful, that he gives me a heart to bless them that curse me; and to pray for those who persecute, and despitefully use me. It affords me the most joyful satisfaction, that more than two thousand have lately joined the Society; and, I trust, above one half of them are really born of the Spirit. Between eight and nine thousand are so far enlightened as to see, in a measure, the propriety of the doctrine and discipline of the Methodists. A great, and almost general reformation, is evident in many places. Many thousands in the back Settlements, who could seldom hear a sermon, have now the opportunity of hearing preaching every fortnight, or oftener. Some of the ministers are more assiduous in their labours, and their congregations are increased; where they had only ten church-members, they have now twenty.

With regard to the Doctrine taught by the Methodists, I have had no reason to doubt of its veracity, and conformity to the Holy Scriptures, from the first day I embraced it. As for the principles taught among other denominations of Christians, I am willing to think and let think: only, it appears to me unreasonable, that persons should continue in this, or the other persuasion, merely because their parents brought them up in that belief. While I have the use of my understanding, I can never embrace the Doctrine of unconditional Election and Reprobation; it is unsupported by Scripture, as well as repugnant to sound Reason, to suppose that the gracious and merciful

merciful Creator, should from all Eternity, consign the far greater part of the human race to eternal fire! I have never yet conversed with the Defenders of this horrible Decree, but who frequently contradict themselves. O why should any be angry with us for declaring, that Christ tasted death for every man; and that the penitent Prodigal who forsakes his wickedness, and humbly returns to God, through Faith in Christ, shall be instantly received;—and that the Lord is faithful, not only to forgive our sins, but also, to cleanse us from all unrighteousness.

Philadelphia,

FREEBORN GARRETTSON.

1792.

A SERMON ON PROVERBS xi. 30. preached at the Conference held at Leeds, July 1793, by JOSEPH BENSON.

[Concluded from page 466.]

III. **WE** come now to the third general head of discourse: The wisdom of WINNING SOULS.

1. That they who win souls are *wise*, appears from divers considerations. 1st. They act according to the Will of the infinitely wise GOD, and co-operate with him in the salvation of mankind. "It is not the will of your heavenly Father," said Jesus, the true and faithful interpreter of his Father's Will, "that one of these little ones should perish." "He is not willing," said Peter, "that any should perish, but that all should come to repentance." "He willeth all men to be saved," testifies St. Paul, "and to come to the knowledge of the truth." Hence it was, that "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" yea, "he sent his Son into the world; not to condemn the world, but that the world through him might be saved." The salvation of souls, therefore, is a matter which God has infinitely at heart, and to accomplish which, the Father, Son, and Holy Ghost, "work hitherto." And he that is employed in winning souls, is, in this particular, a "worker together with God;" which to be, as it is an high honour, so it is also a great privilege; and he that makes choice of it, manifests great wisdom, even a wisdom resembling the wisdom of God, of which, indeed, it is the blessed fruit and effect.

Again 2dly. *He that winneth souls is wise*, because he, in a peculiar manner, glorifies God. To glorify God, is to *know* and *acknowledge* the divine glories, or perfections, and to be suitably influenced by them, as to our tempers, words and works.

works. Now as none will attempt to win souls who do not thus glorify God themselves, so they bring the souls they win to glorify him too. In other words, being themselves "wise unto salvation," they are instrumental in making others so. Fulfilling themselves the divine will, and complying with their indispensable duty, they prevail on others to do the same. Embracing themselves the inestimable privileges and blessings of the Gospel, they persuade others to embrace them likewise. All which discovers great wisdom; nor can any one doubt whether it be wise to win souls, unless he, at the same time, doubt whether it be wise to glorify God, and bring others to glorify him; which, in effect, would be to doubt whether *Angels* were wiser than *Devils*. "The fear of the Lord," says the inspired Penman, "that is wisdom; and to depart from evil is understanding;" and of consequence, to bring others to fear him, and to depart from evil, is a still higher degree of wisdom and understanding.

3. That they who win souls are wise, appears further in this: They recover to the great CREATOR his lost creatures, and to the heavenly FATHER his lost children. Before souls are won, they are *lost*, in many respects;—lost to God, whom they do not *serve* and *glorify*;—to their *fellow creatures*, whom they do not *edify*;—and to *themselves*, not being either *holy* or *happy*. But when they are won, they are *found*;—found of God, whom they now glorify, answering the end of their creation and preservation;—found of their fellow creatures, to whom they are now truly useful, and that in matters temporal as well as spiritual;—and found of themselves, being in *Christ* new creatures, and truly happy in communion with GOD. Now, if it be a *good*, and therefore a *wise* action, to bring back straying sheep or cattle, lost upon the wild mountains, to their rightful owner, and an action yet better and wiser to recover to a kind and indulgent Father his prodigal and lost children; who can describe the wisdom of him that brings back to the great Creator and Parent of the Universe, his rational and immortal offspring, that had at once dishonoured him, and rendered themselves most wretched by wandering from him?

4. A further proof of the great wisdom of winning souls is found in this; when souls are won, the *Preserver* and *Benefactor* of men, in whom they *live*, *move*, and *have their being*, and who spares them, and supplies their wants from day to day, that they may sincerely turn and live to him, recovers his Servants who had fled from his service, sees the end of his patience and long-suffering towards them, at length answered, and receives due praise for his many and undeserved benefits. Now if it be an act of kindness to a neighbour, and therefore of *wisdom*, to bring his disobedient servant, whom he has long

fed and clothed, and whose wants he has supplied, to a sense of his duty to his Master, and to induce him to perform the service due to him, to whom he is engaged, and by whom he has been supported; it is, surely an instance of abundantly greater wisdom, to engage the rational creatures of God to become faithful servants of their divine Master.

5. The wisdom of winning souls will appear in a yet more striking light, if we consider that the souls that are won, are not only *creatures* of God, made, and preserved, and provided for by him, but also his *purchase*, bought with a price of immense value; "redeemed, not with corruptible things, such as silver and gold, but with the precious blood of the Son of God." To estimate, therefore, the wisdom of winning them, is to estimate the value of the Blood shed for their Redemption. Now this, it is well known, is of infinite worth, as being the blood of a person of infinite dignity. Unspeakable, therefore, is the wisdom of winning souls, whereby the Redeemer is put in possession of the purchase of his Blood, and sees the fruit of the travel of his soul, and of his extreme sufferings.

6. Again: As the souls and bodies of men are the purchase of the blood of Christ, so are they designed to be the Temples of the Holy Ghost, being made for this end. "Know ye not," says St. Paul, to the believers at Corinth, "that ye are the Temple of God, and that the Spirit of God dwelleth in you?" And again, "Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" And yet again, "Ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them." But let it be observed, this is spoken only of *real Christians*, of souls truly won. They, and only they are, strictly speaking, the Temple of God, and have the Spirit of God dwelling in them. As to all others, although *made, preserved, and redeemed*, to be God's Temples, and an habitation of the Holy One, by his Spirit, yet they are not so in reality: They are rather temples *left desolate*, and buildings in *ruins*. But as soon as they are *won*, they are rebuilt, adorned, and inhabited by the GOD of Glory. He, therefore, that wins souls is wise; for he is an instrument in the hands of God, of rebuilding and beautifying these spiritual Temples, and of preparing the way of the King of Glory to the Throne on which he most desires to sit and reign, the broken and contrite heart of the humble penitent.

7. As a still further proof of the wisdom of winning souls, let it be observed that when souls are won, rational and immortal creatures, perishing in ignorance and sin, in depravity, weakness,

weakness, and misery, are saved. They escape their present impurity and guilt, and attain holiness and happiness; and persevering in the ways of God, they obtain everlasting felicity of soul and body. How great then is the wisdom of winning souls! Were it only the curious machine of man's *body*, so fearfully and wonderfully made, that was rescued from death and corruption, it would be a great acquisition. How much greater and more important a salvation is that of a rational and immortal soul; capable of such high degrees of wisdom, holiness and happiness through the countless ages of Eternity! To save a perishable jewel, of comparatively small value, from the filth of a dunghill, and place it in the crown of a monarch; and much more, to restore a darling child from a noisom and dangerous disorder to ease and health, would be deemed a wise and worthy action, altho' that ease and health, like all things here below, were but to last for a short season. But to snatch such a child from the jaws of a lion, the paws of a bear, or from a raging fire, altho' with great danger to one's self, would be judged an act of still greater wisdom, and importance; and yet that lion, that bear, or that fire, would but have devoured, in momentary pain, the infant's body. Its soul would have escaped, through the rage of the flames, or the teeth of the ravenous beast, to rest and happiness. What then shall we think of the salvation of the *whole man*, body and soul, from "the vengeance of eternal fire;"—from "the worm that dieth not, and the flames that shall not be quenched;" from the indignation and wrath of the incensed Deity, and the tribulation and anguish consequent thereupon? Who can describe, or even conceive the wisdom of this? Who can form any adequate idea of the importance of such an action?

8. Indeed, when souls are won; nay, when *one lost sinner* is brought to God, the gain is so great, that joy is given even to the Angels of God. "There is joy," said Jesus, "in the presence of the Angels of God over one sinner that repenteth." How much more over many, over hundreds, thousands, and myriads! How important then, must those divinely illuminated and inconceivably wise Intelligences, know the salvation of souls to be! And how wise must they judge him, who chooses, in preference to every other calling; to be employed in saving souls, and feels no care equal to that of being found faithful and successful in his high and holy calling! Surely those *Morning Stars*, the first-born Sons of JEHOVAH, who sang his praises together at the birth of nature, and shouted for joy at the first appearance of a world which was to be the dwelling place of immortal minds, while clothed with clay: Surely, those wise and intelligent inhabitants of the heavenly regions,

regions, who have viewed with continued attention, the various and stupendous works of their mighty Maker, works of *Providence* and *Grace*, as well as of *Creation*, for six thousand years, would not be moved with a light matter, nor find their large and enlightened spirits suddenly swell and overflow with joy at the sight of a trivial event! Surely, no facts, but such as are of the greatest magnitude, can have any influence on their comprehensive and exalted minds! And yet behold, these eldest and most experienced Sons of the everlasting Jehovah bursting forth in ecstatic joy and praise, at the conversion of one single sinner! Of what great worth, then, are immortal souls, in the judgment of those best capable of judging; and how wise is the man, who considers the saving of them as the most important business he can be employed in on earth?

9. Permit me to mention two or three considerations more on this head. Souls are rarely, if ever won, but much ignorance, sin, and misery, is prevented, even in others; especially among the relations, friends, and neighbours, or acquaintances of the persons thus brought to God; and if they be not converted, they are at least civilized. And this is an acquisition of no small moment. But the matter rarely stops here. The souls won, will be instrumental in winning others; and these again will gain others; and who can say where the progress of this good work will end? Nay, it will never end, at least while the world subsists. It will continue and increase till time shall be no more: And the effects of it will remain to all Eternity. "For the kingdom of God is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." And again: "The kingdom of God is like to a grain of mustard seed, which a man took and sowed in his field, which, indeed, is a small seed, but when it is grown, it is the greatest among herbs, and becometh a tree; so that the birds of the air come and lodge in the branches thereof."

10. Now all this will redound to our benefit. Hereby, first, our joy and happiness must be increased in the great Day of the Lord. To meet so many souls in glory would afford unspeakable pleasure, even if others had been the instruments of bringing them to God; how much more to know and be assured that God had blessed our endeavours for the effecting that great and glorious work, and that we were the spiritual Fathers of that numerous progeny begotten by the Gospel. Secondly, we shall certainly meet with returns of gratitude, love and kindness, from the souls thus *won*, in a way we at present know nothing of; and perhaps, too, shall receive benefits from them, of a nature of which we can now form no conception. Undoubtedly they will consider themselves as laid under

infinite and *everlasting* obligations to us for having, under God, rescued them from boundless and eternal torments, and therefore, will be our everlasting friends, and in every way in their power, will shew us everlasting kindness. Add to this, thirdly, that we shall receive, from the Lord, positive rewards of glory and happiness, according to the number of souls we have won, or rather according to the zeal we have manifested, and the pains we have taken, in endeavouring to win them. For "the Lord is not unfaithful to forget our work and labour of love, which we shew toward his name," but "every man shall receive his own reward, according to his own labour." And then, fourthly, the gratitude and love which we shall find overflowing our souls towards God, for using us as instruments in his hands, of such great good to our fellow-creatures, will be an everlasting spring of holiness and happiness to us. So that, in every point of view, whether we consider ourselves or others, the glory of God, the good of mankind, or our own advantage, it appears evident to a demonstration, that "he that winneth souls is wise."

11. And, if so, then what shall we say of him that *destroyeth* souls! that so far from gaining them to God, by his conversation or behaviour, drives them from him? May we not say that he is *foolish*? Certainly we may; and his folly is such as no words can possibly describe. He co-operates with Satan, the most *subtle*, indeed, but at the same time the most *foolish* Being in the Universe of Creatures. Instead of glorifying God, as was his *duty* and *interest*, and therefore his *wisdom*, he dishonours him in a very high degree. In proportion to the number of souls he destroys, he robs the Creator of his rational creatures, and the Parent of the Universe of his immortal offspring: Yea, and the Son of God of the purchase of his most precious blood. He deprives the Lord and Master of Men and Angels, who is also the continual Preserver, and bountiful Benefactor of the human race, of the gratitude and love, of the obedience and service, so justly due to him from those he daily preserves, and whose wants he amply supplies. And he prevents the Holy Spirit of God from entering into, or banishes him out of his own Temples: Nay, he destroys the Temples themselves, and lays the Sanctuaries of Jehovah, the habitations of his holiness, level with the ground, making the sacred houses of God heaps of ruins.

12. Further, He destroys the immortal souls of men, and throws the rational offspring of the Deity into the Jaws of the infernal Lion, and into the raging flames of everlasting fire. He, therefore, causes grief to Angels of light, and all the benevolent inhabitants of heaven; while he gratifies and gives hellish pleasure to Satan, and his cursed associates in rebellion. For, besides that he prevents the Salvation of such as would

have

have been saved, had not he thrown obstructions in their way, he increases the sin and wickedness of such as were, and would still have remained the servants of the Devil. And all this will redound to his own loss, his dishonour and misery, in the great Day of God. When he shall be compelled to entertain a just and comprehensive view of the greatness of his guilt, in being the cause of the everlasting destruction of so many souls, the blood of which, (as the Scripture speaks) will be required at his hands; he will be filled with inexpresible confusion, amazement, and terror. And then the souls he has undone, and rendered eternally miserable, will bear towards him everlasting hatred, will pour eternal curses upon his head, and exert all their powers to add to his misery. Like infernal fiends, they will employ an endless eternity in tormenting one to whom, under Satan, they owe their own torments. And, through the wise permission of divine justice, they will, no doubt, have it in their power to take an *ample vengeance* for the everlasting loss which they have sustained, and the endless torments into which they are plunged. Add to this, that God himself will not fail to render unto such positive punishment according to their deeds; even, "indignation and wrath, tribulation and anguish," as a recompence for the evil they have done, in drawing so many of his rational and immortal creatures into final ruin and destruction. But I forbear to proceed. I hope it is not necessary I should add any more. If we have but a proper idea of the wisdom of *winning* souls, we cannot be insensible of the folly of *destroying* them. May the wisdom of the former, and the folly of the latter, appear to our minds in a more striking and affecting light daily; and may our whole conduct be duly and continually influenced thereby!

IV. But WHOM does this subject concern? WHOSE office and duty is it to win souls?

1. In answer to this enquiry, let it be observed, this subject concerns some persons in an especial manner: As first, *Ministers* of the Gospel. It is their peculiar duty to *win souls*. To *this work* they are called of God and man. To *this* they are *dedicated* and *set apart*, in the presence of God and his people. *This* they have voluntarily undertaken, and promised to perform, to the utmost of their power. For *this* they have, if not a plentiful income, or a handsome salary, at least a *maintenance*, and the supply of their daily wants. And for *this*, lastly, they have peculiar advantages, being happily excused from worldly cares and labours, and at liberty to devote their whole time to it. *They*, therefore, are *inexcusable*, if they do not *win souls*; at least, if they do not *labour* to win them; employing for this purpose their time and talents, from day

day to day, with zeal, fidelity, and diligence, being instant in season and out of season; depending, however, for success, not on their own endeavours, but wholly on the presence and grace of him who hath said, "Without me, ye can do nothing."

2. *Parents* are peculiarly concerned here. They, under God, have given *being* to their children, and are, of course, in an especial manner, entrusted with the care of them; and they are under many and great obligations to do all in their power to *win their souls*. Indeed, how under a conviction of the truth of Christianity, they can be easy without doing this, is hard to say. To be persuaded there is a future and everlasting state of happiness and misery, and to see our own children, the offspring of our bodies, in the high-way to misfortune that happiness, and drop into that misery, and not to endeavour to stop them, is surely an argument of a thoughtless, or unfeeling heart! What sort of a Father is he, that would not venture his life to rescue his children from devouring fire, or from the teeth of a raging wild beast? What then shall we think of him, who stands by, and looks quietly on, while the grand Adversary of men, as a roaring Lion swallows them up quick, and while Tophet opens its mouth and takes them in, transmitting both body and soul to everlasting burnings! If he be worse than an Infidel, that does not endeavour to provide for his own household, in temporal matters, and use every lawful means to procure food and clothing for those dependent upon him, what is he that does not study to make provision for the *spiritual* and *everlasting* welfare of his own offspring; but after having brought them into existence, suffers them to perish, and be eternally tormented in the flames of Hell, without one drop of water to cool their tongues? Surely the name of a savage brute is too good for such a monster of cruelty!

3. Not only *Ministers* and *Parents*, but *Masters* are also especially concerned here. Their servants, whether apprentices, journeymen, hired servants, or even day-labourers, while employed in their service, are entrusted to their care; and God, and reason, require that they should attend to the welfare of their servants' souls, as well as pay them their wages, and provide for the maintenance of their bodies. This will more especially appear to be their duty, if it be considered, that while servants perform for their masters, the low and laborious offices of life, they are prevented from spending much time in reading, hearing, and other means of instruction; and that their masters, in the mean time, are left more at liberty to pursue the nobler end of human life, and treasure up divine knowledge and grace, with which to enrich themselves and their families. Add to this, that being in general elder, and
more

more experienced as well as more knowing, than their apprentices and servants, and being their superiors, they have authority over them, and great advantages, many ways, for communicating instruction to them; and these advantages they will undoubtedly be made accountable for.

4. Next to *Parents* and *Masters*, I might mention *Magistrates*, who are continually termed by the most ancient Writers, profane as well as sacred, the *Pastors*, or *Shepherds* of their people; a most just and significant appellation, which implies, that it is their office to provide for and superintend the welfare of their subjects. But as it is not likely that my discourse should reach the ears of many of these, and as it would be of no service to us to be made acquainted with the duty of our Superiors, while we are ignorant of our own; I proceed to say, that this subject concerns us *all*. For it is the duty of *all men* to *win souls*; or, at least, to use their utmost endeavours to win them. And accordingly, as has been observed, the words of our Text are with equal propriety rendered, *He that is wise winneth souls*. For, it must be considered, that it is not only a point of wisdom to win souls; but he who is *wise*, that is, in the language of Scripture, who is *righteous*, will win them. His spirit and conduct, his dispositions and actions, bear witness to the truth, and at once manifest to others what Christianity is, and invite them to become Christians. Add to this, that as he has ability and opportunity, he will not fail to drop a word for God, will speak to others, in praise of that Saviour he so sincerely and dearly loves, and will recommend to them that pure and undefiled religion, which he finds to be such a source of consolation to his own soul. He will reprove sin, exhort to obedience, communicate information to the ignorant, respecting the great *Truths*, *Privileges*, and *Duties* of the Gospel; and will tell such as *fear God*, for their encouragement, "what God hath done for his soul." His discourse will be serious, instructive, and edifying, and will continually minister grace to the hearers; tending both to bring lost sinners to God, and to preserve those that are already brought to him. So that we are none of us unconcerned in this matter. We must all remember, that it is an essential part of the character of a truly wise or righteous person, man or woman, to *win souls*; and that no one is, perhaps, truly wise or righteous, before God, who is not more or less successful in this way.

5. Nay, this is not all. It is not only certain that he, who having time and opportunity for it, does not win souls, is not truly *wise* or *righteous*, but according to our Lord, he that does not *win* them, will *destroy* them. For "he that is not for me," said that true and faithful witness, "is against me; and he that gathereth not with me, scattereth." And that

that this is, and must be the case, is evident to a demonstration, to any considerate mind. For, as he who is truly wise and righteous, will by his conversation and behaviour, "shine as a light in the world," and others, "seeing his good works," will imitate the same, and "glorify their heavenly Father:" So he that is of a contrary spirit and conduct, will, in a similar way, propagate his own likeness, and spread profaneness and immorality, as far as his influence can reach: like a person that has the plague, he will, more or less, infect all that are about him, and make them unholy and unrighteous as he is. So that there is no standing neuter in this affair. If we will not be employed for *Christ*,—*Satan* will employ us. If we will not work in *Christ's* vineyard, and plant the trees of righteousness, or water what others have planted, we shall be occupied in the barren and dry heaths of the wilderness, in possession of the *god of this world*, and shall contribute to the growth of thorns and briars, those *roots of bitterness*, which are so ready to spring up and trouble many. And then, after destroying the souls of others, we shall lose our own; and the blood of the souls we have destroyed, will be required at our hands.

6. And now, my brethren, our time is gone, otherwise I meant, before I concluded, to have called your attention to the amazing and everlasting importance of this doctrine, and to have exhorted you diligently to consider and lay it to heart. These things are either *true* or *false*. If they be *false*, let them meet with that inattention and disregard which they merit. But if they be true, as I am confident you *know* them to be, then how *deeply*; nay, how *infinitely* do they concern us all, and especially those of us who have taken upon us the solemn and important office of preaching the Gospel? Surely *we*, at least, shall be inexcusable, if we do not prosecute this business faithfully, and make it our chief concern every day to *win souls*. Added to the obligations that lie upon us, in common with others, to be diligent in this work, you see the nature of our office lays us under *other* and *peculiar* engagements. Let us, therefore, especially attend to it. Let it be our sincere and fervent desire, and our daily endeavour, to win souls. That we may but accomplish this great and blessed end of our important calling, let us not account our *ease*, our *honour*, our *liberty*, or even our *lives*, dear unto ourselves. Let us be willing to engage in any labour, to undergo any fatigue, and to endure any hardship or suffering, so we may but "fulfil the ministry, we have received of the Lord *Jesus*," and save immortal souls from everlasting death.

7. Let us regard success in this work above all other considerations whatever. Indeed, other considerations, in the line of life we have chosen, there are none which can have any

any weight with a thinking mind. Prospects of *gain* we have not: our excellent Plan allows us only the supply of our necessary wants, and indeed, hardly that. *Preferment* we cannot expect, except from our great Master, in consequence of our discharging our duty faithfully. *Honour* and *applause* are equally out of our reach, unless—among the few poor people to whom we minister. We are, therefore, compelled; even by our situation, to act in this business from *pure motives*, if we act at all, or act rationally. Let *these* motives, then, the only motives which are justifiable, or worthy of regard, be allowed to have their full weight with us, and let us abandon the very idea of any other. Let who will enter upon, and pursue this sacred calling, with a view to *ease*, *honour*, or *interest*, let *our* end be only the glory of God, in the salvation of souls. This is the only end we can reasonably hope to attain, others being all precluded, and this, which infinitely excels all others, blessed be God, we may attain. In some, yea, in a *great* degree, it has been attained already by many of you; especially by *you* my Fathers and Brethren, who are old in the work. You have won many souls, and hereby God has been greatly glorified, while thousands of mankind have been, or shall be eternally benefited. Go on then, my dear, and much esteemed brethren, as you have begun and persevered hitherto; only, if possible, with greater diligence than ever, running faster, as your race grows shorter; and, as far as the decay of your health and strength will allow, labouring harder, in proportion as your time for labour hastens to a period. And let those of us that are younger, and those that have but lately given themselves up to the work, emulate the zeal, and activity of our elder brethren, and strive to exceed even *them* in labours and success. In so doing we shall provoke, not their *envy*, but their *love*. Let us learn of them the happy art of *saving souls*, and that more and more perfectly every day. In order hereto, let us make ourselves better acquainted than ever, with *God*, and *Christ*, and the *Scriptures*; as also with *human nature*, the *deceitfulness of sin*, and the various *wiles of the Devil*. And as practice makes perfect, let us labour to become, daily, greater proficient in this blessed business of winning souls, by daily endeavouring to win them. Let us “give attendance to “reading, to instruction, to exhortation.” Let us “preach “the word; be instant in season and out of season; convince, “rebuke, and exhort, with all long-suffering and doctrine. “Let us meditate on these things, and give ourselves wholly “to them, that so our profiting may appear unto all.”

8. And let us not confine our instructions, reproofs, or exhortations, to the Pulpit, and the large assemblies of God's
 VOL. XVII. Oct. 1794. people;

people; as if souls were only to be won in public, and it were beneath us to labour much to save them, unless we saw a prospect of saving several at once. Let us remember what pains our Lord and Master took with *one, single sinful woman*, at Jacob's well,—as well as with divers other individuals in private; and let us teach *from house to house*, as well as *publicly*. Let us speak for God as we have opportunity, instructing, advising, rebuking, exhorting, those we come in company with, or can have access to. And let us water the seed sown with continual and fervent prayer, that God may cause it to spring up, and bear fruit to his glory.

9. Upon the whole; let us all, Preachers and Hearers, see that we have this blessed and important work at heart, and use every means in our power to promote it; looking unto God alone, and not to any efforts of ours, for success. Let *Parents, Masters, Magistrates*, nay, and *subjects, children*, and *servants*, conspire together, to help it forward. Let us all endeavour to improve our several stations and situations in life, with the various talents and advantages entrusted to our management, to the attainment of this most desirable end. Let all be pressed into this service, and made to minister to the salvation of souls. Whatever influence, piety, virtue, learning, knowledge, eloquence, wealth, honour, pre-eminence, authority, or any other gift or endowment give any of us, let it be employed for this purpose; let it be laid at the feet of Christ, and dedicated to his praise, in promoting the great work for which he came into the world, and for which he shed his precious blood. Let us not think it too much to bestow a little care, labour, or money, upon that for which he was pleased to give up his life. And let us not fail to second and enforce all our endeavours, this way, by a conduct according to the Gospel. Let our example speak, and shew others, what it is to be won over to God, and how such ought to walk and please him in all things. Thus let us "shew forth the praises of him who hath called us out of "darkness into his marvellous light," by imitating him who "came to seek and save that which was lost," and who "went about doing good." And "our labour will not be in vain in "the Lord." He will, undoubtedly, give success, more or less; and being the children of God ourselves, we shall rejoice over many lost brethren and sisters in Christ, brought back to their heavenly Father's family. These will be our companions here, in our way to the kingdom, and our crown of rejoicing in the kingdom itself hereafter. They will surround, with us, the eternal Throne, and spend everlasting ages in shouting "Salvation to God and the Lamb," and ascribing "blessing and honour, and praise, and glory, to him that hath
"loved

“ loved them, and washed them from their sins in his own
 “ blood, and made them Kings and Priests unto God and his
 “ Father.”

~~~~~

The LIFE of Mr. JOSEPH COWNLEY.

[ Continued from page 478. ]

THE Work of God, by the successive labours of the Preachers, spread through different parts of Ireland. In Cork a society was formed, in the face of violence and opposition exceeding all description. In the latter end of Nov. 1748, Mr. Cownley went to that city, where he preached at the peril of his life: But such was the spirit which influenced the preachers, that they counted not their lives dear, so that they might win souls. The mob, headed by a brutal barbarian of the name of Butler, did not stop at insult. Forgetting every dictate of reason, or feeling of humanity, they attacked the congregations with stones, clubs, and swords: so that the lives both of the preachers and people were in imminent danger. Outraging all law and security, they broke the windows, and burst into the houses of every one suspected of *Heresy*; where they committed crimes which are as painful to conceive, as to describe. The magistrates were applied to, but without success; instead of affording assistance, they added fuel to the flame: The Preachers were presented by the *Grand Jury* as vagrants. It is something singular, that in that memorable presentment, preserved in Mr. Wesley's seventh Journal, Mr. Cownley, by a misnomer, is called Jos. Mc. Auliff. At the Assizes, these disorders were discountenanced by his Majesty's Judge, and in a little time, the mob was finally suppressed. This persecution, so far from preventing, rather increased the zeal of the Preachers: The Lord smiled on their labours, and numbers were added to the Church of Christ.

After continuing some time in Ireland, Mr. Cownley returned to Newcastle in the spring of 1750. A letter which he received from Mr. Wesley, will give some idea of his situation about this time.

“ My dear Brother,

Dublin, April 12, 1750.

I doubt you are in a great deal more danger from honour, than from dishonour. So it is with me. I always find there is most hazard in sailing upon smooth water. When the winds blow and the seas rage, even the Sleepers will rise and call upon God.

“ From Newcastle to London, and from London to Bristol, God is every where reviving his work. I find it is so now in



Dublin: Although there has been great imprudence in some, whereby grievous wolves have lately crept in amongst us, not sparing the flock: By whom some souls have been utterly destroyed, and others wounded, who are not yet recovered. Those who ought to have stood in the gap, did not. But I trust they will be wiser for the time to come. After a season, I think it will be highly expedient for you to labour in Ireland again. Mr. Lunell has been on the brink of the grave by a fever. Yesterday we had hopes of his recovery. I see a danger you are in, which perhaps, you do not see yourself. Is it not most pleasing to me, as well as you, to be always preaching of the Love of God? And is there not a time when we are peculiarly led thereto, and find a peculiar blessing therein? Without doubt, so it is. But yet it would be utterly wrong and unscriptural to preach of nothing else. Let the Law always prepare for the Gospel. I scarce ever spoke more earnestly here, of the Love of God in Christ, than last night. But it was after I had been tearing the unawakened in pieces. Go thou and do likewise. It is true, the Love of God in Christ, alone feeds his Children. But even they are to be guided as well as fed. Yea, and often physiced too. And the bulk of our hearers must be purged before they are fed. Else we only feed the disease. Beware of all honey. It is the best extreme: but it is an extreme.

I am your affectionate Brother

JOHN WESLEY.

To preach Christ, to display him as the Saviour of sinners, was Mr. Cownley's favourite topic; yet, he did not forget by the terrors of the Lord to persuade men. Mr. Wesley in this letter, only expresses his fears, lest by indulging too much on an agreeable subject, he should not be sufficiently explicit on another, no less necessary, in preaching the Gospel. The extremes are judiciously marked by Mr. Wesley, and may serve as a memento to all who preach the Gospel of the Grace of God.

In the Autumn of 1750, Mr. Cownley left Newcastle, and proceeded to Bristol; from whence he sailed to Ireland. He visited several places in that kingdom, and established societies. In Limerick when preaching in the street, he was beset by a mob. The principal promoters were soldiers, one of whom assaulted Mr. Cownley; the soldier being noticed by a friend, Mr. Cownley complained to the commanding Officer. With a justice which so frequently distinguishes the conduct of the British Officers, he desired Mr. Cownley to name the punishment, and it should be inflicted. He answered, "he only desired peace;" which was soon restored, by the timely exertions of the commander. A different spirit influenced one of the Ministers. He was determined that none of his parishioners

neis

ners should be Methodists. Many, indeed, were out of his reach, but the poor were threatened that their weekly allowance should be stopped, unless they desisted from hearing these men. This Holy Inquisitor sent for a poor old woman who attended the preaching, and with an air of vast authority, demanded, "And what do you believe? What is your faith?" With great simplicity she began to repeat the Belief. He stopped her, with an oath, and said, "That is my faith." Then with a torrent of imprecations, and expressions which are too wicked to be repeated, he dismissed her. It will not demand any remarkable degree of discernment, to determine, which had the most of the spirit of Christianity, the military or the priestly Officer.

Mr. Cownley continued in Ireland a short time, and then returned to Newcastle. I have not sufficient documents to fix his different stations, nor the success of his labours from 1751, to the beginning of 1755. Through powerful exertions in preaching, he had fallen into a languid habit of body, which was succeeded by a malignant fever. Calmly resigned to the disposal of Providence, he waited with Christian fortitude the event, saying, "the will of the Lord be done." In a little time he was restored to his friends, and to the Church of God. In the month of October, 1755, he was married at Cork, to the pious and amiable Miss Massiot of that city.

From his first connection with the Methodists he cultivated the friendship of Mr. Whitefield. Mr. Cownley loved him for his works sake, and revered his memory to the last. They corresponded with a freedom peculiar to the disciples of Jesus, and which is the natural offspring of love and union. The following letter illustrates the temper of this *heavenly man*, and his great esteem for Mr. Cownley: As it is an original, and the writer was conspicuously eminent in the present revival of vital religion, it will no doubt be acceptable to many.

"My dear Mr. Cownley, Newcastle, Sept. 16, 1755.

"Dare I wish you joy (after having been in sight of your heavenly port) of putting out to sea again? I hear you are upon the recovery, and therefore humbly hope, as your sickness has not been unto death, that it has been only a kind purgation to cause you to bring forth more fruit. Then, then shall you sing,—“O happy rod, that brought me nearer to my God.”—Perhaps ere this reaches your hands, you may be entered into the marriage state. May the everlasting, and ever-loving Bridegroom of the Church, bless both you and yours, and give you to live as becometh the heirs of the grace of life! I hope you will never say, “I have married a wife, and therefore can no longer come forth into the high-ways and hedges.” I dare not entertain such a thought of my dear Mr. Cownley:—No. Whatever others may have done, I trust he will never  
say.

say, "I pray you now have me excused." God forbid. A good wife and a good fortune call for double diligence in the work of God. You see I love you, by writing thus. A few days ago I was in hopes of seeing you, but now I fear it is too late. Oh this Pilgrim's life! With a Pilgrim's heart, how sweet! You must pray for me.—I want to begin to do something for Jesus. I am a dwarf,—a dwarf;—and yet, Oh amazing love! Jesus still vouchsafes to bless and own my feeble labours. Every where the fields are white, ready unto harvest. Oh for more disinterested labourers! Then shall we go on and be terrible, like unto an army with banners. This be your happy lot in Ireland! Pray remember me to all as they come in your way, and accept of this as a token of unfeigned love from, my dear Mr. Cownley,

Yours, &c. in our common Lord,

GEORGE WHITEFIELD.

The danger of an increasing property, is here judiciously adverted to by Mr. Whitefield. Few there are who in the midst of affluence, support that spirit of religion, which distinguished their characters in humble situations of life. The history of Methodism abounds with awful examples of the reverse. Tempers and dispositions which honoured the cause of the Redeemer, have been changed, in consequence of an increase of fortune and importance. This friendly caution was not lost on Mr. Cownley. He treasured it up in his heart; and no alteration in his temper or manners could be discovered. His soul had higher cares. He had fixed his heart on God, and laid up all his riches in heaven! He had a charge,—the charge of souls. He could not desert the flock, nor "For a grasp of ore, or paucity office, sell them to the foe!" He did not; he lived for their service, and died watered with their tears.

The zeal which influenced the minds of the Preachers, and their continued exertions in promoting the everlasting interest of men, was much encouraged by a reciprocal intercourse by letter. It was then, and continues to be admirably adapted to increase and maintain a holy spirit of emulation among the Brethren. May these instances remind us of that spirit which we ought to impart, in all our communications with each other. The following letters I consider of this nature, which without any other apology, I shall insert.

"My dear Mr. Cownley,

Bristol, Dec. 10, 1755.

"Not want of love, but leisure and opportunity have prevented my answering your kind letter. Immediately on the receipt of it, I was called to the West of England; and since that, from a cold contracted in the North I have been threat-

ened

ened with an inflammatory quinsy. But, alas! like you when putting into harbour; I am likely to put out to sea again. Oh that it may be to take some prizes for my God! Blessed be his name, though I am reduced to the ungrateful necessity of preaching only once a day, yet, I find the word of the Lord doth not return empty. Congregations are very numerous, and fresh stirring there seems to be among the dry bones. Letters from Virginia inform me that above a hundred have lately been awakened in one county, so that I trust the walls of the New Jerusalem will be built in troublesome times. May the glorious Redeemer make use of you, more and more, in this divine employ; and may you be daily built up in your most holy faith! From my very inmost heart I wish you all the blessings of the upper and nether springs; and if the Lord spares life, hope to see you in Ireland. Continue to pray for me as one that loves you tenderly, and though less than the least of all, yet, your affectionate Friend and ready Servant for Christ's sake,

GEO. WHITEFIELD.

“ My dear Mr. Cownley. Sunderland, Aug. 14. 1756.

“ I am glad to hear that you are restored to your throne again, and that Jesus is still honouring you in preaching the everlasting Gospel. As I am now on my tour to Scotland, I have thoughts of coming to the North of Ireland, and pay you a visit in Dublin. How it will turn out the Lord of the Harvest alone knows. I hope the work is upon the advance with you. In London there hath been a most glorious awakening all the winter. Almost all last week we had most blessed seasons thrice a day in and about Leeds. At York, Yarm, and here, Jesus hath done wonders. And surely it is the wonder of wonders, that such a worthless wretch as I am should be employed by him. Help, O! help me to praise redeeming love. O for a hundred thousand lives to spend in the service of Christ! Adieu, my dear Man, adieu! My love to all. I earnestly intreat their and your prayers, that if I come, it may be in the fulness of the blessing of the Gospel of Christ, for whose great name sake, I subscribe myself, yours, &c.

GEO. WHITEFIELD.

The fever which Mr. Cownley had in 1755, so relaxed his nerves, that his labours were considerably interrupted. A pain settled in his head, which no medicine could ever remove. After consulting the most able physicians in Ireland, he stated his case to Mr. Wesley, and received the following answer:

“ My dear Brother, London, Jan. 10. 1756.

“ I have no objection to any thing but the Blister. If it does good, well. But if I had been at Corke, all the physicians

cians in Ireland should not have put it upon your head. Remember poor Bishop Pearson. An apothecary, to cure a pain in his head, covered it with a large Blister. In an hour he cried out, "O my head, my head!" and was a fool ever after, to the day of his death. I believe cooling things (if any thing under heaven) would remove that violent irritation of your nerves, which probably occasions the pain. Moderate riding may be of use; I believe of more than the Blister. Only do not take more labour upon you than you can bear. Do as much as you can, and no more. Let us make use of the present time. Every day is of importance. We know not how few days of peace remain. We join in love to you and yours: I am, dear Joseph, your affectionate Friend and Brother,

JOHN WESLEY.

Though no radical cure was effected, yet the severity of the disorder abated, by some attention to his manner of living and preaching. He removed to Dublin in the beginning of the year 1756, where Mrs. Cownley was delivered of her first child. And in the month of October he arrived at the Orphan-House in Newcastle. The work in the North of England extended much, by the united labours of Mr. Cownley and Mr. Hopper, and their brethren. Several Societies were founded, which continue to this day. On the banks of the Tyne, in Prudhoe and Nafferton, besides a variety of other places in that neighbourhood, numbers were truly awakened and converted to God. In one of Mr. Cownley's excursions into the Dales he was insulted by a mob, headed by a Clergyman. Warm from the village tavern, this zealous son of the Church with the collected rabble, advanced to the field of action. Mr. Cownley was preaching near the door of an honest Quaker, when the minister insisted, that he was breaking the order of the Church, and began to recite the Canon against Conventicles. Mr. Cownley replied, "If I am disorderly, you are not immaculate," and reminded him of the Canon, "for sober conversation, and against frequenting Ale-houses." Confounded with the application, the parson retired for a while, but mustering up his courage, he again returned, and with threats of prosecution, began to take down the names of the hearers. A Quaker who was one of the congregation, hearing the alarming denunciations, stepped up; and with unruffled gravity, clapped the parson on the back, and said, "Friend John, put my name down first." This ended the contest; quite disconcerted, the clergyman withdrew, and left Mr. Cownley to finish his discourse in peace. It is difficult to introduce anecdotes of this kind, without being suspected of a design to reflect on a particular community. But this suspicion is highly unreasonable.

sonable. The sacred writers had certainly no intention to injure Christianity, when they record the avarice of Demas, or the errors of Nicholas. The want of character in individuals has been the lot of every Christian Society. Methodism has produced such, which have been faithfully noticed by Mr. Wesley, in justice to the public, exposing them as examples of impiety, to deter others, and enforce a contrary practice.

[ *To be continued.* ]

The pious Minister's COVENANT with GOD.

**T**HE Rev. JAMES HAY, who died, (as we are informed) about five or six years ago, in the North of Scotland, was a person highly esteemed by all his religious acquaintance, as an excellent and worthy minister of the Gospel of Christ. He redeemed every precious moment, in order to accomplish the great work which God had given him to do. The whole of his conduct testified, that he took not upon him this important office for filthy lucre, but to glorify God in promoting the salvation of sinners. He left a very good Living, of his own free choice, and entered upon a parish much inferior in point of stipend, because the people remained wicked and unruly, notwithstanding all his intreaties and endeavours, both in public and private, to reclaim them. He was continually grieved with the sight of their ungodly conversation, in the midst of faithful warnings and exhortations; and hoping that the labours of some other minister might be profitable to them, he quietly retired to another place.

His heart was so much engaged in the duties of his Calling, as a Minister of the Gospel, that he had no inclination to attend upon his secular concerns; and, except the horse he rode on to visit his parishioners, he could not distinguish his own cattle from those of his neighbours. The management of his Glebe\* was entrusted to the care of a servant; nor did he suffer his mind to be disturbed, or his time to be spent in any thing which did not lead to the great end of his labours. The love of Christ filled his heart with compassion towards perishing sinners, and he frequently wept over them, while officiating as Christ's ambassador to their precious souls.

\* Ministers of the Establishment in Scotland (except in towns) have each of them a piece of land, which is part of their Stipend, and is called a Glebe: It is generally sufficient to maintain two or three horses, and as many cows.

The following Copy of a Covenant Engagement with GOD, was found among the papers of Mr. H A Y, after his decease; and we have reason to believe, that it was his unwearied study and care to conform to the terms of it daily. We hope by making it public, that it will be useful to every Believer who conscientiously regards his Covenant with the Almighty.

“ O MY GOD, and my father's GOD, who keepst Covenant and Mercy, to a thousand generations! I prostrate myself at the footstool of thy throne, and allured by thine ineffable grace, *I join myself to Thee, in an EVER-LASTING COVENANT*, never to be forgotten. Receive, I beseech thee, thy revolted creature, now convinced of thy right to him; and desiring *nothing so much* as that he may be thine. This day, I renew my vows: I reiterate the sacred obligation. Let my soul collect all its powers: let me entirely devote myself to thee: let me confirm every former engagement; and if it be possible, make ties more strong.

With what pleasure do I reflect on the obligations I am under to thee, and would not be free from them for ten thousand worlds. I never knew a happy moment until I was thine. All my joys are dated from that blessed period. From thence they took their rise, and from thence they will for ever flow. O! Therefore, let me joyfully renew my vows to thee. Let thy Holy Spirit instruct me how to confirm them: and impress upon my glowing heart, the signature of an heir of glory. Let him teach me the devotion of angels, and impart to me their flames. Let all be noble, pathetic, and solemn, as their immortal vows. I would bind myself beyond the ties that mortals know. I would have my obligations sacred, unchangeable, and everlasting, as the covenant to which they relate. I take heaven and earth to record this day, and appeal to the Most High GOD, from whom no disguise can veil my thoughts, even thy sacred Name, O LORD, I dare attest, whose favour is my life, and whose anger is the only thing I have to fear. •

I renounce the World and all its flattering vanities, and take the Supreme GOD for my Portion and Happiness. No action of my life was ever more deliberate and voluntary. My soul gives its entire and cordial assent, and offers up all its powers to thee. I make no reserve. *Thou hast my whole, my undivided heart.* With the utmost solemnity, I consecrate to thee my whole person, body, soul, and spirit: every member of my body, every faculty of my mind; understanding, will, reason, conscience, and memory; renouncing every other lord and master. To thee I surrender myself, my worldly possessions, my time, talents, usefulness, and influence

influence over others; together with the beloved partner of my life, and the dear pledges of our vows. All that I have, all that I am, all that I have received from thee, I bring thee with cheerful heart, and lay it down at thy feet. Reject them not, O LORD, because they are poor and unworthy of thy acceptance; but condescend to receive thy own gifts, returned back to thee with a grateful mind. Let them be used entirely for thy glory, and henceforth employed, in obedience to thy commands. Teach me always to hold myself in an attentive posture, to observe the first intimations of thy will; and may I spring forward with zeal and readiness, to the immediate execution of it: And grant my earnest desire and humble resolution, that I may continue thine, through all the ages of eternity.

To thy discretion also, I resign myself, and all the above, to be disposed off by thee, in such a manner, as thou shalt in thy infinite wisdom judge most subservient to the purposes of thy glory. To thee I leave, with conscious confidence, the care of futurity, and the management of all events; and say without reserve, "not my will, but thine be done." Leave me not to choose for myself. Give me no advantage, but what I may employ for thy glory. Grant me every good and perfect gift, though I ask it not with the fervency it deserves. Cancel every prayer, which has not been agreeable to thy will. I retract every petition, whose success will not centre in thy glory. It is thee, and not myself, I would honour. I would live, I would die unto thee, O Lord. On full experience, I have found all the objects of time and sense, to be vanity and a lie. With pleasure I have seen my favourite schemes and purposes, perishing in view of thy superior wisdom. When abandoned by every object of desire, and by every name of joy and of confidence upon earth, I rejoice in the conviction of their insufficiency. I bless the happy instances that have thrown a reproach on all human trust, that have torn my heart from earth, and broke my engagement with every thing below, and more firmly united me to thee, thou supreme and sovereign Good. I am convinced there is no relation so near and intimate, as that which subsists between God, and sanctified souls. He is their God, and they are his people. This is all my salvation, and all my desire. For my part, I disdain all dignity, I renounce all honour, save what arises from my union with, and my relation to the Saviour; by whose Blood-I am washed from my sins, and whose Spirit I implore, to reside in me continually; that my very body may be the Temple of the Holy Ghost. Let me be filled more abundantly with his fruits, and with his graces. Let me experience all his sanctifying and saving operations; that I may put off this weakness, this infancy,



## 532 The pious Minister's Covenant with God.

this childhood, and advance to the state of a perfect man in Christ Jesus. And whatever else thou art pleased to deny me, grant me the free gift of God, which is eternal life, through Jesus Christ my Lord.

In my dangerous journey through human life, O God, intrust me not to my own act; nor leave me to the advice of my own counsel; for my strength is weakness, my wisdom is folly, and my light darkness. Thou art witness to the tears I have shed over myself, and over my inexcusable follies and neglects. My purposes and resolutions are all weak, as the arm of a man that shall die, and the son of man who is grass. O send forth thy light and thy truth, that they may guide me, and stablish all my steps. When I go astray, let thy good Spirit gently and speedily bring me back into the way everlasting. Enable me to pray without ceasing, and watch thereunto with all perseverance; and preserve upon my heart that sense of thy presence, that flame of devotion, and those devout regards to thee, wherein the happiness and joy of my life consists. Employ me, O God, as an instrument of promoting thy service, and teach me to be faithful and diligent in the care of souls, as one that must give an account. Hast thou any work or business to do, or any sons of grace to raise up to Abraham? Hast thou any hard heart to soften, any dark understanding to enlighten, any irresolute mind to determine, any sinner to save, any lost sheep to seek out and recover, any one dead to make alive, any new victory or triumph to be added to the cross of Christ, send, Lord, by the hand of thy unworthy servant, and he will bless thy Name while he has a Being.

And let me especially and effectually recommend my family unto thee, which are my own flesh. As I love them tenderly, may I have the distinguished happiness of leading them home to thee, as the kindest and most beneficent office I can do them. Accept them as a sacrifice, which I would lay upon thine altar. Preserve them from the pollutions of the world, and let not the pains of education, and all my labours of love be thrown away: But do thou graciously establish thy covenant with me, and with my house; to be a God to me, and to my seed after me. Moreover, let me have the honour to administer to the necessities of the poor. Let me never see my brother in need, and shut up my bowels of compassion against him, Let me administer consolation and relief to the members of my exalted and glorious Redeemer, and be a servant to the servants of my Lord.

When at length the solemn period of death arrives, in those awful moments, be the eternal God my refuge: And though my soul and body shall be separated and disjoined by that convulsion, let both remain united to thee. In that important hour, may I remember this my Covenant, and employ

employ my latest breath in thy service, and do thou O Lord, remember it too. Look down, O my heavenly Father, with pitying eye, upon thy languishing, dying child. Embrace me in thine everlasting arms. Support me in the midst of the last agonies of nature. Put strength and confidence into my departing spirit, and receive it into the abodes of them that sleep in JESUS; peacefully and joyfully to wait the performance of thy last sweet promise to all thy saints, even that of a glorious and blessed Resurrection; and an abundant entrance into thine everlasting Kingdom. O divine Saviour! Thou hast purchased this Soul of mine, with thy own Blood! Before God, and the Angels, I have put it into thy custody. It is my all, my very being. As I know no other name that has salvation: With thee, I do solemnly deposite the sacred charge. Into thy hand, I recommend my precious treasure. On thee I suspend the happiness of all Eternity. I know in whom I have believed; and when I shall be numbered among the dead, if this solemn Memorial should chance to fall into the hands of any of my dear children, or other surviving friends, may it be a means of making serious impressions upon their minds. May they learn to fear the Lord my God, and wish me, to put their trust under the shadow of his wings. May they recognize the God of their Father, and make this sacred engagement their own! and do thou graciously admit them to partake of all the blessings of thy Covenant; that with me, and all the nations of the Redeemed, they may ascribe to the Father, to the Son, and to the Holy Ghost, that immortal tribute of praise, so justly due to each divine Person, for the part he bears in this illustrious work. Amen and Amen.

Parish of Dyce,  
February 2. —.

JAMES HAY.

Mr. BRUCE'S Journey through the Desert of Nubia  
to Grand Cairo in Egypt.

[ Concluded from page 484. ]

UPON entering into the presence of the Aga of Syene, [called in Arabic Assouan] I saw he was embarrassed whether he should desire me to sit down or not, so that I saved him the deliberation, by saying, immediately after saluting him, "Sir, you will excuse me, I must sit." He bowed, and made a sign, complacently asking me, "Are you a Turk? Are you a Mussulman?" "I am not a Turk, said I, nor am I a Mussulman; I am an Englishman, and bearer of the Grand Signior's firman to all his subjects, and of  
" letters

"letters from the regency of Cairo, and from the Porte of Janizaries, to you." Upon my mentioning the Grand Signior, the Aga got upon his feet, and said, very politely, "Do you choose to have your servants sit?" "In such a disastrous journey as I have made, Sir, said I, our servants must be our companions; besides, they have a strong excuse for sitting, neither they nor I have a foot to stand upon."

Aga. "Where are those letters and firman?" Mr. Bruce. "Where they may be now I know not, we left them at Saffieha with all the rest of our baggage; our camels died, our provisions and water were exhausted, we therefore left every thing behind us, and made this one effort to save our lives. It is the first favour I am to ask of you, when I shall have rested myself two days, to allow me to get fresh camels, to go in search of my letters and baggage." Aga. "God forbid I should ever suffer you to do so mad an action. You are come hither by a thousand miracles, and after this, will you tempt God and go back? we shall take it for granted what those papers contain. You will have no need of a firman between this and Cairo." Mr. Bruce. "We shall leave it upon that footing for the present, allow me only to say, I am a servant of the king of England, travelling, by his order, and for my own and my countrymen's information; that I had rather risk my life twenty times, than lose the papers I have left in the desert." Aga. "Go in peace, and eat and sleep. Carry them, says he, speaking to his attendants, to the house of the Schourbatchie." Thus ended our first interview with the Aga, who put us in possession of a very good house, and it happened to be the very man to whom I was recommended by my correspondents at Cairo when I was first here, who had absolutely forgotten, but soon remembered me, as did many others, but my old friend the Aga had been changed, and was then at Cairo.

We were not long arrived before we received from the Aga fifty loaves of fine wheat bread, and several large dishes of dressed meat. But the smell of these last no sooner reached me than I fainted upon the floor. I made several trials afterwards, with no better success, for the first two days, nor could I reconcile myself to any sort of food but toasted bread and coffee. My servants had none of these qualms, for they partook largely of the Aga's bounty.

I had kept the house five or six days after my arrival; during which I corresponded with the Aga only by messages, and from my servant who had passed between us he had learned the whole of our adventures. I then went to the castle for an audience, and intreated the Aga that he would procure six or eight camels to mount my men upon, and bring my baggage from Saffieha. He gave a start at the first request, and

and would not by any means hear of that proposal; he called it tempting God, and assured me I should be cut off by the very men that had murdered Mahomet Towash; that, having seen the cases and things which I had thrown away at Umarack, they would follow my track on to Saffieha, would have taken every thing that I had left, and would be now pursuing me up to the gates of Assouan. All this was extremely probable, but it was not to such reasoning that I could be a convert. I had insinuated that the welfare of mankind was concerned in the recovery of those papers; that there was among them recipes, which, if they did not totally prevent the plague, and the small pox, would at least greatly lessen their violence and duration. This, and perhaps a more forcible insinuation, that he should not be without a recompence for any trouble that he gave himself on my account, brought him at last to consent to my request, and we arranged our expedition accordingly.

Our first step was to send for Idris and the Arab from Daroo, for neither of them would enter the town with us, for fear some story should be trumped up against them regarding Mahomet Towash's murder, which would not have failed to have been the case had not we been with them; but upon the Aga sending a man of confidence for them, they both came without delay, and were lodged in my house, under my protection.

The night following every thing being ready, we set out after it was dark from the castle, all upon dromedaries. The gates of the town were open for us, and were immediately shut upon our passing through them; the Aga fearing his own people as much as the Bishareen; and saying always, by way of proverb, "Every body is an enemy in the desert." The Aga had sent four servants belonging to his stables to accompany us; active, lively, and good humoured fellows. Our people too, were all recruited. Ismael, and blind Georgis, were left to take care of the house in my absence. About twelve o'clock we got into a valley, and hid ourselves in the lowest part of it, under a bank, for the night was exceeding cold; but we had spirits with us, which we drank with moderation. We there refreshed our beasts about half an hour, and again stopt in a valley among trees. I was afraid that we had passed our baggage in the dark, as none of us were perfectly sure of the place; but as soon as light came, we recovered our track as fresh and entire as when we made it. After having gone about half an hour in our former footsteps, we had the unspeakable satisfaction to find our quadrant and whole baggage; and by them the bodies of our slaughtered camels, a small part of one of them having been torn by the haddaya, or kite.

It

It was agreed we should not stay here, but load and depart immediately; this was done in an instant; five camels easily carried the loads, with a man upon them besides; and there were three more camels, upon which we rode by turns. We made a brisk retreat from Saffieha to Syene, which is about forty miles. At a little past four in the afternoon we entered the town again, without any accident whatever, or without having seen one man in our journey.

Here then we were to close our travels through the desert, by discharging the debts contracted in it. We had now got our credit and letters, which furnished us with money. I began by recompensing Idris Welled Hamran, the Guide, for his faithful services. The next thing was to keep our faith with our prisoner. I had made Idris chuse him a good camel, cloathed him anew, and gave him dresses for his two wives, with a load of dora [i. e. bread.] I then dispatched him with the Aga's protection, wondering what men we were, who, without compulsion or subterfuge, kept our words so exactly. Though rich beyond his hopes, and so very lately our enemy, the poor fellow, with tears in his eyes, declared, if I would permit him, he would only go back and deliver up what I had given him to his family, and return to me at Syene, and follow me as my servant wherever I should go.

Although we had wherewithal to have bought proper dresses, I thought it better to do this when we should come to Cairo. We got each of us a coarse barracan, for cleanliness only, and a pair of trowsers. I furnished Ismael with a green turban, to give us some weight with the vulgar during our voyage down the Nile. I then went to my friend the Aga, to concert the measures that remained necessary for leaving Syene and beginning our journey. He testified the greatest joy at seeing us again. He had been informed of our whole expedition by his servants the night before, and praised us, in the presence of his attendants, for our alacrity, steadiness, and courage under the great fatigues of travelling.

It was the 11th of December when we left Syene; we cannot say sailed, for our mast being down, we went with the current and the oars, when the wind was against us. In our voyage down the Nile we had but very indifferent weather, clear throughout the day, exceedingly cold in the night and morning; but, being better cloathed, better fed than in the desert, and under cover, we were not so sensible of it, though the thermometer shewed the same degrees. Above all, we had a good decent provision of brandy on board, part of which I had procured from the Aga, part from the Schoubatchie my landlord, neither of whom knew the other had given me any, and both of them pretended to each other, and to the world, that they never tasted fermented liquors of any kind, nor kept them in their custody.

I had

I had given to each of my servants a common blanket called a barracan, of the warmest and coarsest kind, with a waistcoat and trowsers of the same, and all of us, I believe, had consigned to the Nile the clothes in which we passed the desert. The meanness of our appearance did not at all shock us, since nothing contributes more to safety in a country like this. On the 19th we arrived at How, where the intermitting fever, which I had at Syene, again returned, with unusual violence, and, what was most unlucky, my stock of bark was almost exhausted.

On the 27th, at a small village before we came to Achmim we were hailed by a person, who, though meanly dressed, spoke with a tone of authority, and asked for a passage to Cairo, which I would have denied him if I could have had my own will; but the Rais readily promised it upon his first application. He afterwards told me he was a Copht and a Christian, employed to gather the Bey's taxes in such villages as were only inhabited by Christians, to which the Bey did not permit his Turks to go. "I heard, says he, you was coming down the Nile, and I way-laid you for a passage; the Rais knows who I am, and that I shall not be troublesome to you; but I have a large sum of money, and do not chuse to have it known, I hope, however, you will give me your protection for the sake of my master."—"Indeed, friend, said I, I have but seven shillings in the whole world, and my clothes, I believe, are not worth much above that sum, and it is but a few days ago I was rejoicing at this as one of my greatest securities. But since Providence has, I hope for your good, thrown you and your money in my way, I will do the best for you that is in my power, the same as if it was my own."

On the 10th of January 1773 we arrived at the convent of St. George, [in Grand Cairo,] all of us, as I thought, worse in health and spirits than the day we came out of the desert. Nobody knew us at the convent, either by our face or our language. Ismael, and the Copht, went straight to the Bey, and I, with great difficulty, had interest enough to send to the patriarch and my merchants at Cairo, by employing the two only piastres I had in my pocket. The Caloveros of St. George kept us at a great distance. It was half by violence that we got admittance into the convent. But this difficulty was to be but of short duration; the morning was to end it, and give us a sight of our friends, and in the meantime we were to sleep soundly. We had nothing else to do, having no victuals, and the Caloveros nothing to give us, even if they had been inclined, of which we had not seen yet the smallest token.

This we thought, and this, in the common view of things, we were intitled to think; but we forgot that we were at Cairo, no longer to depend upon the ordinary or rational course of events, but upon the arbitrary, oppressive will of irrational tyrants. Accordingly I had, for about an hour, lost myself in the very uncommon enjoyment of a most profound sleep, when I was awakened by the noise of a number of strange tongues; and, before I could recollect myself sufficiently to account what this tumult might be, eleven or twelve soldiers, very like the worst of banditti, surrounded the carpet whereon I was asleep. I had presence of mind sufficient to recollect this was not a place where people were robbed and murdered without cause; and, convinced in my own mind that I had given none, from that alone I inferred I was not to be robbed or murdered at that instant. I asked them, with some surprize, "What is the matter, Sirs? What is the meaning of this freedom?" The answer was, "Get up! the Bey calls you. Ismael, that you brought from Habesh, has been with the Bey, and he wants to see you; and that is all."

[Mr. Bruce experienced very rough usage from the soldiers who conducted him from the Convent to the Bey's palace, a distance of three miles; no Christians being suffered to ride in the streets of Cairo upon any other animal than an ass; and his brutal conductors not only struck the poor beast with their quarter-staffs, to urge it forward, but the blows frequently alighted upon our traveller's back or haunches, so that his flesh was discoloured for more than two months afterwards. Being arrived at the Palace, he alighted from his disconsolate ass with much greater pleasure than he ever mounted the finest horse in the world. His interview with the Bey of Cairo he thus describes:]

I was introduced to Mahomet Bey Abou Dahab. He was son-in-law to Ali Bey my friend, whom he had betrayed, and forced to fly into Syria, where he still was at the head of a small army. A large sofa, or rather two large sofas furnished with cushions, took up a great part of a spacious saloon. They were of the richest crimson and gold, excepting a small yellow and gold one like a pillow, upon which he was leaning, supporting his head with his left hand, and sitting just in the corner of the two sofas. Though it was late, he was in full dress, his girdle, turban, and handle of his dagger, all shining with the finest brilliants, and a finer sprig of diamonds upon his turban than what I had seen his father-in-law wear once when I was with him.

The room was light as day, with a number of wax-torches or candles. I found myself humbled at the sight of so much greatness and affluence. My bare feet were so dirty, I had a scruple to set them upon the rich Persian carpets with which the whole floor was covered, and the pain that walking

at all occasioned, gave me altogether so crouching and cringing a look, that the Bey, upon seeing me come in, cried out, "What's that? Who is that? From whence is he come?" His secretary told him, and immediately upon that I said to him in Arabic, with a low bow, "Mahomet Bey, I am Yagoube, an Englishman, better known to your father-in-law than to you, very unfit to appear before you in the condition I am, having been forced out of my bed by your soldiers in the middle of the only sound sleep I have had for many years." He seemed to be exceedingly shocked at this, and said to his attendants, "My people! who dares do this? it is impossible." Those that were privy to the message reminded him of his sending for me, and the cause, which he had forgot. They told him what Ismael had said, and what the Copht, the tax-gatherer, had mentioned, all very much in my favour. He turned himself with great violence on the sofa, and said, "I remember the man well, but it was not a man like this, this is bad payment indeed. I was going to ask you, Yagoube, says he, who those were that had brought you out in such distress, and I find that I have done it myself; but take my word, as I am a Mussulman, I did not intend it; I did not know you was ill."

My feet at that time gave me such violent pain that I was like to faint, and could not answer, but as there were two flowered velvet cushions upon one of the steps above the floor, I was obliged to kneel down upon one of them, as I did not know how sitting might be taken. The Bey immediately saw this, and cried out, "What now? what is the matter?" I saw he thought I had some complaint to make, or something to ask. I shewed him my feet in a terrible situation, the effects, I told him, of my passing through the desert. He desired me immediately to sit down on the cushion. "It is the coldness of the night, and hanging upon the ass, said I, occasions this; the pain will be over presently." "You are an unfortunate man, says the Bey, whatever I mean to do for your good, turns to your misfortune." "I hope not, Sir, said I; the pain is now over, and I am able to hear what may be your commands." "I have many questions to ask you, says the Bey. You have been very kind to poor old Ismael, who is a Sherriffe, and to my Christian servant likewise; and I wanted to see what I could do for you; but this is not the time, go home and sleep, and I will send for you. Eat and drink, and fear nothing. My father-in-law is gone, but, by the grace of God, I am here in his place; that is enough." I bowed, and took my leave.

The Bey had spoken several times to his servant in Turkish; but these interruptions are too common at such audiences to be taken notice of. I went out to the antichamber attended



by five or six people, and then into another room, the door of which opened to the lobby where his soldiers or servants were. There was a slave very richly dressed, who had a small basket with oranges in his hand, who came out at another door, as if from the Bey, and said to me, "Here, Yagoube, here is some fruit for you."

In that country it is not the value of the present, but the character and power of the person that sends it, that creates the value. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, "Put your hand to the bottom, the best fruit is there, the whole is for you, it is from the Bey." A purse was exceedingly visible. It was a large crimson one wrought with gold, not netted or transparent as ours are, but liker a stocking. I lifted it out; there were a considerable number of sequins in it; I kissed it, in respect from whence it came, and said to the young man that held the basket, "This is, indeed, the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour is more agreeable to me than a thousand such purses would be."

The servant shewed a prodigious surprize. In short, nothing can be more incredible to a Turk, whatever his quality may be, than to think that any man can refuse money offered him. Although I expressed myself with the utmost gratitude and humility, finding it impossible to prevail upon me, the thing appeared so extraordinary, that a beggar in a barracan, dressed like those slaves who carry water, and wash the stairs, should refuse a purse of gold, he could no longer consent to my going away, but carried me back to where the Bey was still sitting. He was looking at a large piece of yellow sattin. He asked the usual question, "How, now? What is the matter?" To which his slave gave him a long answer in Turkish. He laid down the sattin, turned to me, and said, "Why, what is this? You must surely want money; that is not your usual dress? What! does this proceed from your pride?"

"Sir, answered I, may I beg leave to say two words to you? There is not a man to whom you ever gave money more grateful, or more sensible of your generosity in offering it me, than I am at this present. The reason of my waiting upon you in this dress was, because it is only a few hours ago since I left the boat. I am not however a needy man, or one that is distressed for money; that being the case, and as you have already my prayers for your charity, I would not deprive you of those of the widow and the orphan, whom that money may very materially relieve.

Julian

Julian and Rosa, the first house in Cairo, will furnish me with what money I require; besides, I am in the service of the greatest king in Europe, who would not fail to supply me abundantly if my necessities required it, as I am travelling for his service."

[In the subsequent conversation between the Bey and Mr. Bruce, he so far gained the esteem of that Prince, by his manly and generous behaviour, that he obtained a Firman, permitting the captains of English vessels belonging to Bombay and Bengal, to bring their ships and merchandise to Suez; a place far preferable, in all respects, to Jidda, to which they were formerly confined. Of this permission, which no European nation could ever before acquire, many English vessels have already availed themselves; and it has proved peculiarly useful both in public and private dispatches. The Bey ordered Mr. Bruce to be clothed with a caftan, which is a loose garment like a night-gown, and is a gift of ceremony, and a mark of favour. Upon withdrawing from the presence of the Bey, he was received with great respect by the bye-standers. He acknowledges, indeed, "That the man was the same, but it was the caftan that made the difference." The soldiers conducted him to his lodgings with great dispatch, on a mule finely caparisoned, but free from the salutations of the quarter-staff. The scale of politeness was now turned in his favour, and to shew their respect, they knocked down every person they overtook in the streets, giving him first a blow with the quarter-staff, and then asking him, why he did not get out of the way? After some stay at Cairo, Mr. Bruce embarked at Alexandria for Marseilles, where he happily arrived, and which finishes the account of his travels.

---

### MR. FLETCHER'S LETTERS.

To Mrs. Ryon and Miss Furley.

My dear Sisters,

October 1, 1759.

I Have put off writing to you, lest the action of writing should divert my soul from the awful and delightful worship it is engaged in. But I now conclude, I shall be no loser, if I invite you to love Him whom my soul loveth, to dread Him my soul dreadeth, to adore Him my soul adoreth. Sink with me, or rather, let me sink with you, before the throne of grace; and while cherubim veil their faces, and cry out in tender fear, Holy! holy! holy! let us put our mouths in the dust; and echo back the solemn sound, Holy! holy! holy! Let us try to fathom the depths of divine mercy; and, convinced of the impossibility of such an attempt, let us lose ourselves in them. Let us be comprehended by God, if we cannot comprehend him. Let us be supremely happy in God. Let the intenseness of our happiness border on misery, because we can make him no return. Let our heads become water; and our eyes fountains of tears,—tears of humble repentance, of solemn joy, of silent admiration, of exalted adoration, of raptured desires, of inflamed transports, of speechless awe. My God, and my all!—Your God, and your

your all!—Our God, and our all! Praise him; and with our souls blended in one by divine love, let us with one mouth glorify the Father of our Lord Jesus Christ;—our Father, who is over all, through all, and in us all.

I charge you before the Lord Jesus Christ, who giveth life, and more abundant life; I entreat you, by all the actings of faith, the exertions of hope, and the flames of love, you ever felt, sink to greater depths of self-abasing repentance, and rise to greater heights of Christ-exalting joy. And let him, who is able to do exceeding abundantly, more than you can ask or think, carry on and fulfil in you the work of faith with power; with that power, whereby he subdueth all things to himself. Be stedfast in hope, unmoveable in patience and love, always abounding in the outward, and inward labour of love, and receive the end of your faith, the salvation of your souls. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

London, Nov. 15th, 1759.

**Y**OUR letter was not put into my hand till eight days after my arrival in London. I carried the enclosed agreeably to its address, and passed three hours with a modern prodigy,—an humble and pious Countess. I went with trembling, and in obedience to your orders; but I soon perceived a little of what the disciples felt, when Christ said to them, It is I, be not afraid. She proposed to me something of what you hinted to me in your garden; namely, to celebrate the communion sometimes at her house of a morning, and to preach when occasion offered; in such a manner, however, as not to restrain my liberty, nor to prevent my assisting you, or preaching to the French Refugees; and that, only, till Providence should clearly point out the path in which I should go. Charity, politeness, and reason, accompanied her offer; and I confess, in spite of the resolution, which I had almost absolutely formed, to fly the houses of the great, without even the exception of the Countess's, I found myself so greatly changed, that I should have accepted, on the spot, a proposal, which I should have declined from any other mouth; but my engagement with you withheld me; and thanking the Countess, I told her, when I had reflected on her obliging offer, I would do myself the honour of waiting upon her again.

Nevertheless, two difficulties stand in my way. Will it be consistent with that poverty of spirit, which I seek? Can I accept an office, for which I have such small talents; and shall I not dishonour the cause of God, by stammering out

the mysteries of the gospel, in a place, where the most approved ministers of the Lord have preached with so much power, and so much success? I suspect that my own vanity gives more weight to this second objection, than it deserves to have: What think you?

I give myself up to your judicious counsels; you take unnecessary pains to assure me, that they are disinterested; for I cannot doubt it. I feel myself unworthy of them; much more still of the appellation of friend, with which you honour me. You are an indulgent father to me, and the name of son suits me better than that of brother.

You ask, "Whether I can, with confidence, give you up to the mercy of God?" Yes, I can; and I feel that for you, which I do not for myself; I am so assured of your salvation, that I ask no other place in heaven, than that I may have at your feet. I doubt even if paradise would be a paradise to me, unless it were shared with you; and the single idea which your question excited, that we might one day be separated, pierced my heart, and bathed my eyes with tears. They were sweet tears, which seemed to water and confirm my hope, or rather the certainty I have, that He, who hath begun a good work in us, will also finish it; and unite me to you in Christ, by the bonds of an everlasting love; and not only to you, but to your children and your wife, whom I salute in Christ. Adieu. I am, &c. J. F.

To the HON. MRS. ———.

My dear Friend,

**T**O a believer, Jesus is alone the desirable, the everlasting distinction and honour of men. All other advantages, though now so proudly extolled, and so vehemently coveted, are, like the down on the thistle, blown away in a moment, and never secure to the possessor. Riches are incapable of satisfying, friends are changeable and precarious, the dear relations, who are the delight of our heart, are taken away at a stroke;—pain and sickness follow ease and health in quick succession; but, amidst all the possible changes of life, Christ is a Rock. To see him by faith, to lay hold, to rely upon him, to live upon him, this is the Refuge from the storm, the Shadow from the heat.—May it be given to you abundantly! And in order to obtain it, nothing more or less is required of you, than a full and frequent confession of your own abominable nature and heart, kneeling as a true beggar at the door of mercy, declaring you came there expecting notice and relief, only because God our Saviour came to redeem incarnate Devils, and, for the glory of his grace, to convert them  
into

into saints and servants of the living God, into children of God and heirs of glory.

I think you take a sure method to perplex yourself, if you want to see your own faith, or look for one moment at yourself for proof of your faith; others must see it in your Works, but you must Feel it in your heart. The glory of Jesus is now, by faith, realized to the mind, in some such manner as an infinitely grand and beautiful object, which appears in the firmament of heaven: it arrests and fixes the attention of the spectators on itself; it captivates them, and, by the pleasure it imparts, they are led on to view it: so when Jesus is our peace, strength, righteousness, food, salvation, and our all, we are penetrated with a consciousness of it.—We should never rest short of this feeling, nor ever think we have it strong enough. This is to keep the faith; and our chief conflict and most constant labour must be against our own heart, the things of the world, and the suggestions of our great enemy, who are all intent to divert us from this One Object, which Mary placed herself before; or to make us doubt whether in the life and death of Immanuel there was such unsearchable riches and efficacy, such a complete salvation for all his people, or whether we are in that number. For my own part, I am often tempted to suspect, whether I am not speaking great swelling words of Christ, and yet am no more than sounding brass or a tinkling cymbal; and I find the only successful way of answering this doubt is immediately to address to Jesus a prayer to this effect—"Whosoever cometh to thee, thou wilt in no wise cast out; Lord, have not I come to thee? Am not I, as a brand plucked out of the fire, depending upon thee for life? See if there be any way of wickedness in me, and lead me in the way everlasting."

My eye looks to the blessed Jesus, my heart longs to be more in his service, my love—O that it were greater toward him! I mourn deeply for my corruptions, which are many and great. When I look at Him, and contemplate his great salvation, I adore, and, in some measure, I love, but when I look at myself, my heart rises at the sight: Black and devilish, selfish and proud, carnal and covetous, and most abominably unclean, I want all things which are good. But I have a blessed, blessed Lord, Christ Jesus, in whom all fulness dwells for me, and for the dear friend to whom I am writing; a fulness of pardon, wisdom, holiness, strength, peace, righteousness and salvation—a fulness of love, mercy, goodness, truth. All this, and a thousand times more than all this, without any worthiness or merit, only for receiving. O blessed free grace of God! O blessed be his name for Jesus Christ! What a gift! and for whom? For you, my dear friend, if you are without strength, if you are in your nature an enemy, all this is for you. What says the everlasting God? Believe, that he gave his Son for sinners

nars; and, as a sinner, believe in Jesus. He came to save the lost; then, as a lost soul, believe in him. He came to cleanse the filthy; then, as a filthy soul, believe in him. And, why should we not thus believe? Can God lie? Impossible! Can we have a better foundation to build on, than the promise and oath of God?

My dear friend, I know you will not be angry at my preaching; I aim it all at my own heart; I stand more in need of it than you, and I always feel my heart refreshed when I am talking or thinking of Jesus. It is a feast to my sinful soul, when I am meditating on the glories which compose his blessed name. But O how dark and ignorant, how little, how exceeding little, do I know of him! O, thou light of the world, enlighten my soul! Teach me to know more of thy infinite and unsearchable riches, thou great God-man, that I may love thee with an increasing love, and serve thee with an increasing zeal, till thou bringest me to glory!

J. F.

## ON SELF-EXAMINATION

**T**HE Duty of Self-Examination is frequently commanded in the Holy Scriptures, and the reasons for repeatedly urging us to engage diligently in this important work are very evident to every thinking mind: We are in continual danger of being imposed upon by the flattering vanities of the world, the crafty suggestions of Satan, and the treachery of our own sensual appetites, desires, and tempers. We are liable to be deceived by our own vain hopes of heavenly happiness, and because we have providentially acquired new and enlarged views of the excellency of Christ, and of the efficacy of his atoning Blood, we are in jeopardy of resting in notions and religious principles, substituting them for the Life and Power of GODLINESS. Let us, therefore, examine ourselves in the fear of God;—and, by the light of his Word and Spirit, search diligently and deep into our own hearts; bringing our thoughts, words and actions to the infallible touchstone; let us prove our repentance, whether it be thorough, or only superficial;—examine our faith, whether it be notional, or saving, and working by love;—our obedience, whether it be universal, or partial.

1. It is a matter greatly to be lamented, that in these gospel-days, there are too many professors who never set about the duty; or, at least, who grow weary of it, before they have attained to that proficiency therein, which is absolutely necessary for the souls' welfare. They will pray, and read, and hear sermons, and attend upon religious duties; never-

theless, they cannot be persuaded to look inward, to commune with their own hearts, and hold a proper intelligence with themselves. They do not take sufficient pains to try in what state they are; whether they are born of God, or not; whether they are walking after the Spirit, or after the flesh. They re-examine which way they may be rich and great in the world, but neglect to prepare for the enjoyment of the riches and honours of eternity! They are daily enquiring, what news from fleets, and from armies, from the Indies, or from the continent; but when do any of them seriously ask his own heart this important question, "O my soul! what will become of thee, when thou leavest this earthly tabernacle?" How averse we are to a personal treaty with our own consciences? We know not how it is with our souls, and have not any inclination to pry into such matters.

As we neglect to commune with our consciences about the work of conversion, so we do not advise with them about our actions, either before, or after the performance of them. We do not enquire, whether the business we are going to engage in, be lawful, or unlawful; or whether it be expedient, or inexpedient? Many are satisfied if the matter be good, but do not examine themselves about the manner, principles, ends, and motives.

2. As it is impossible to be real Christians without we practise the duty of Self-examination, so it is necessary there should be some measuring line, some standard or rule, to try ourselves by; but herein too many are greatly defective. We examine ourselves by some sudden emotion, or by the good opinion of our friends, or the lives of others, or by some easy rule which we have made for ourselves; and thro' these methods we are miserably deceived. O how loth are we, that the light of God's Word and Spirit should be let down into the dark cells of our hearts! How averse to be examined by the Scripture, though we must be tried by it at the last day. As he is a good text-man, who compares Scripture with Scripture; so he is a wise man, who compares the Scripture and his own heart together, that credits his conscience only, when it hath the approbation of the Prophets and Apostles.

3. Some defer this work till a season of affliction or sickness overtake them; then, perhaps, the house is searched for the old leaven; whereas we should keep a petty sessions in our consciences every day, and exert ourselves to know the bottom of the projects, devices, and workings of our hearts. When going to prayer, we should examine ourselves, whether we have a single eye, or are double-minded. And when we come off from the duty, we should enquire what enlargements, quickenings, meltings, humblings we had; what promises, admonitions, or threatenings were applied by the Spirit?

What

When going to a sermon, we should consider what disposition and frame of mind we are in, to hear the word of God? What oil we want, that we may obtain a supply? When retiring to rest, we should examine our hearts, how the day hath been spent, what sins were committed, what duties done, and how discharged; what temptations were resisted, what mercies received, and what growth and increase of Grace we have obtained? When preparing for a visit, we should consider, how we may honour God in such company? What are their wants, that we may endeavour to supply them? What are their temptations and discouragements, that we may labour to support them? What are their graces, that we may profit by them? Upon our return, we should then ask, What good have we done, or received, in that company? Were we eyes to the blind; feet to the lame? Did we labour to bring our friends nearer to Jesus Christ? Did we help them forward in the way of justification, or sanctification? When going into the shop or field, do we ask ourselves, "O my soul! for whom dost thou labour, for thyself, or for God? Whose servant wilt thou be to-day, the world's or Christ's? How many snares are on every side, and how great is thy danger, if God prevent not by special grace! What need hast thou of Almighty Power to keep thee, that thou mayest retain thy sweetness amidst bitter waters?"

4. But alas! How seldom do we reflect on our words, or silence; on our speaking, or hearing; on our behaviour abroad, or at home? When do we consider, what our affections were most set upon, in such a place, in such an hour; and what was our demeanor toward God, and toward our neighbour? If we would examine ourselves as oft as we need, we must do it always. If we neglect this duty, the very Heathen will rise up in judgment and condemn us. Seneca says, "I use every evening to plead my cause with myself; when the candle is gone, and all silent, I review all that I have said or done in the day: I hide nothing from my own scrutiny; I pass by nothing." Pythagoras gave this severe rule to his scholars, "That they should no night suffer sleep to seize their senses, till they had three times recalled the accidents and passages of the day: What evil have I committed? What good have I omitted?" Except our righteousness exceed the righteousness of the Heathen, how can we hope for salvation? O professing Christian! how art thou deceived with vain confidences? How hast thou cried, "The temple of the Lord! I have Abraham to my father!" while moral Heathens have been better acquainted with their hearts, than thou art?

5. We take the glass and examine ourselves in it; what is discovered amiss in our hair, in the face, or in the body, we



rectify it thereby; and shall we not be as anxious to view our souls in the faithful mirror of God's Word, the perfect Law of Liberty? Doth it discover no spots, no neglects, no failings? With this glass in thy hand, enter upon a strict scrutiny,—confer with thyself,—reflect upon thyself,—humble thyself, till thou art ashamed, till thou abhorrest thyself in dust and ashes before the Lord.

6. All that art truly UPRIGHT, are careful to commune with their own consciences, to explore their hearts assiduously, lest any lust should be concealed, as Rachel covered her idols. Every sincere soul desires, above all things, to be searched to the bottom, lest any branches of the root of unbelief should still remain within them: Their language is, "Examine me, O Lord, and prove me, as artificers do their gold and silver; try my reins and my heart, the most inward motions of my soul; search me more deeply and thoroughly than the world can do." Unsound hearts have a Dablah within; they cannot endure a close investigation, lest they should discover what they are unwilling to see, and so be obliged to judge and condemn themselves for that which they love more than a right hand, or a right eye.

7. If we neglect the Duty of faithful Examination, the consequences will be dreadful: a deadly carelessness will insensibly steal in upon us: our sins will grow bolder and stronger, and more easily beset us; the work of repentance will be impeded, if not entirely obstructed; innumerable sins, which we are daily guilty of, will pass away unobserved, with those circumstances attending them which increase their magnitude. Like the foolish virgins, we shall not know we are undone, till it be too late. Are you not sorely vexed when a friend imposes upon you, or a neighbour supplants you? But O! how will it pierce your souls, to be deceived by yourselves? And how great will your confusion be, when this deceit shall be manifested, when you see yourselves frustrated of all your hopes of Heaven and happiness! How will you be astonished and confounded, when you shall say, "Alas! we looked for Heaven, but behold Hell! we expected salvation, but behold eternal destruction!"

8. If we are loth to see how it is with us now, how shall we be able to behold what will be disclosed in the Day of Judgment? For then the Books must be opened, and every page of thy conscience will be unfolded. God will bring to light every hidden work; Thy inward parts, which are very wickedness, shall be made manifest! You complain, that you have no time for reflection and examination; but God is about to strip you, to ease you of your callings: You shall come naked to his Bar; you shall have no family business to interrupt your examination: there shall be a fair trial, but a  
sad

And one: Your sins shall find you out. If you will not now try yourselves by his Word, God will try you by your works! Wherefore, seeing, that all the secrets of our souls must be brought forth, and revealed before men and angels, is it not infinitely better, now, to enter upon the work of self-judging, and self-condemning, that we may be humbled under the mighty hand of God, and flee by faith to the wounds of Christ Jesus, and thereby receive, through him, perfect remission of sins, and an inheritance among the sanctified?

Remarks on the Story of DIVES and LAZARUS.

**M**UCH injury has been done to our Saviour's instructions, by the ill-judged endeavours of some Expositors to improve and strengthen them. I know no better example for illustrating this remark, than the story of the rich Man and Lazarus. Many, dissatisfied with its simplicity, as related by the Evangelist, and desirous, one would think, to vindicate the character of the Judge from the charge of excessive severity in the condemnation of the sinner, load that wretched man with all the crimes which can blacken human nature, and for which they have no authority from the words of inspiration. They will have him to have been a glutton and a drunkard, rapacious and unjust, cruel and hard-hearted, one who spent in intemperance what he had acquired by extortion and fraud. Now, I must be allowed to remark that, by so doing, they totally pervert the design of this most instructive lesson, which is to admonish us, not that a monster of wickedness, who has, as it were, devoted his life to the service of Satan, shall be punished in the other world; but that the man who, though not chargeable with doing much ill, does little or no good, and lives, though not, perhaps, an intemperate, a sensual life; who, careless about the situation of others, exists only for the gratification of himself, the indulgence of his own appetites, and his own vanity; shall not escape punishment. It is to shew the danger of living in the neglect of duties, though not chargeable with the commission of crimes; and, particularly the danger of considering the gifts of Providence as our own property, and not as a Trust from our Creator, to be employed in his service, and for which we are accountable to him. These appear to be the reasons for which our Lord has here shewn the evil of a life which, so far from being universally detested, is, at this day, but so much admired, envied, and imitated.

[Dr. CAMPBELL on Luke xvi. 21.]

Critical

## Critical Observations on the Word translated TARES, in our LORD'S Parable, MATT. xiii. 25.

IT appears from the parable itself, 1st, That this weed [*Zizania*, rendered in our translation *Tares*,] was not only hurtful to the corn, but otherwise of no value, and therefore to be severed and burnt. 2dly, That it resembled Corn, especially Wheat, since it was only when the wheat was putting forth the ear that these weeds were discovered. Now neither of these characters will suit the *Tare*, which is excellent food for cattle, and sometimes cultivated for their use; and which, being a species of Vetch, is distinguished from corn from the moment it appears above ground. Lightfoot observes that the Talmudic name answering to *Zizania* is *זיזון* *Zonin*, which is probably formed from the Greek, and quotes this saying, *Triticum et zonian non sunt semina heterogenea*. Chrysostom remarks to the same purpose, *ο αλλο τι σπαργα αλλα ζιζανια κειται, ο καυ κειται την οψην, ουκ εστιν τι ομοιο*, "he mentions no other weed but *Zizania*, which, in its appearance, bears a resemblance to wheat." It may be remarked by the way, that Chrysostom speaks of it as a plant at that time known to every body. Now, as it cannot be the *Tare* that is meant, it is highly probable that it is the *Darnel*, in Latin, *Lolium*, namely, that species called by botanists *temulentum*, not the *Lolium perenne*, commonly called *Ray*, and corruptly *Rye-grass*, which grows in meadows. For, 1st, This appears to have been the Latin word by which the Greek was wont to be interpreted. 2dly, It agrees to the characters above mentioned. The *Darnel* is a noxious weed; for when the seeds happen to be mingled and ground with the corn, the bread made of this mixture always occasions sickness and giddiness in those who eat it; and the straw has the same effect upon the cattle: It is from this quality, and the appearance of drunkenness which it produces, that it is termed *Yvraie* in French, and has the specific name *temulentum* given it by botanists. And probably for the same reason it is called by Virgil, *infelix Lolium*. It has also a resemblance to wheat sufficient to justify all that relates to this in the Parable, or in the above quotations. By that saying *non sunt semina heterogenea*, we are not to understand, with Lightfoot, that they are of the same genus, but only that they are of the same class or tribe. Both are comprehended in the *Gramina*; nay more, both terminate in a bearded spike, having the grains in two opposite rows. All the French translations I have seen render it *Yvraie*. Diodati, *Zizanie*, which, in the *Vocabolario della Crusca*, is explained by the Latin *Lolium*. Those who render it *Cockle*, are as far from the truth as the common version. The only English translation in which I have found the word *Darnel* is Mr. Wesley's.

[DR. CAMPBELL.]

EXTRACT

EXTRACT OF THE  
MINUTES of the CONFERENCE

Held at BRISTOL, July 29, 1794.

THE following Preachers were admitted into full Connection: viz. Henry Saunders, James Lawton, George Sargant, John Braithwaite, Joseph Buiges, Richard Elliott, John Pipe, Samuel Taylor, John Dean, John Boyle Booth Newton, John Simpson, William Aver, John Hurley, Charles Graham, William Ferguson, Thomas Brown, Archibald Murdock, William Smith, Samuel Steel, John Cross, Blakeley Dowling, James Bell.

Preachers admitted on Trial.

Thomas Hemmins, Edward Towler, William Hicks, William Pearson, Sen. Caleb Simmonds, James Crabb, Mark Daniel, Thomas Stanton, Anthony Seckerfon, William Pearson, Jun. John Brownhill, John Ashall, Thomas Parson, William Howorth, William Moulton, Andrew Mayer, William Timperly, Joseph Drake, Arthur Hutchinson, Richard Thomson, Richard Waddy, John Furnace, Francis Russell, Archibald Montgomery, John Stuart, John Fitzhenry, William Patten, James M'Keown, Joseph Anderson, John Hamilton, Edward Turner, Thomas Isham, James Alexander, John Cook, Thomas Dumbleton, John Hudson.

Preachers who have died since the last Conference.

THOMAS WESTELL, one of the first Methodist Preachers. He preached the Gospel faithfully for about forty years, and was a pattern of Christian simplicity and humble love. After suffering much, his triumphant spirit returned to God; in the 75th year of his age.

JOHN VALTON, whose praise is in all the Churches. He was a pattern of holiness, of charity, and of zeal for the Glory of God. His ministry was plain, convincing, and powerful; and he was exceedingly successful in the work of the Lord. He departed this life, rejoicing in hope of the Glory of God.

ABRAHAM BISHOP, a native of the Isle of Jersey. His itinerant labours commenced in the Provinces of Nova-Scotia and New Brunswick, and were concluded last year in the Island of Grenada in the West-Indies. He was one of the holiest young men upon earth, walking continually as in the presence of God, and glowing with intense desire for the salvation of sinners. He was instant in season and out of season; an useful preacher all the day long; without the least breach of modesty or decorum. He preached well both in English and

and French. In the same Letter, of which two thirds were written by himself in the most lively and animating manner, an account was sent us of his death by the Rev. Mr. Dent, Rector of St. George's, Grenada, who loved him as own child.

DANIEL GRAHAM, he preached some years in Ireland, and then crossed the Atlantic Ocean, to carry the Gospel to the Negroes in the West-Indies. He was a man of great piety, and of a crucified spirit. But the Lord, in his mysterious Providence, was pleased to take him to his great reward in the prime of life and usefulness, in a few Months after he had begun his labours among the Heathen in the Island of Barbadoes. Both he and Mr. Bishop died of the Yellow Fever, which lately raged in so dreadful a manner in those Islands.

WILLIAM WHITAKER, an old, honest, faithful Servant of the Lord, who suffered much, and died in Peace.

MICHAEL MARSHALL, a promising young man, zealous for the salvation of souls. He was suddenly snatched away, and died very happy in God.

### The Stations of the Preachers for this Year.

- |                      |                                                                                                                                                                                                                                                             |
|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1 London,            | William Thompson, Thomas Coke, Thos. Rutherford, Thomas Warrick, James Creighton, Peard Dickenson, Jonathan Edmondson, John Pipe, John Saunderson:—George Story, Editor—George Whitfield, Book-Steward.—Thomas Rankin, and Thomas Olivers, Supernumeraries. |
| 2 Suffex,            | George Buton, Duncan Kay, Thomas Fesly, James Mort.                                                                                                                                                                                                         |
| 3 Rochester,         | William West, Mark Willis.                                                                                                                                                                                                                                  |
| 4 Canterbury,        | William Shelmerdine, Richard Treffry, Henry Anterson.                                                                                                                                                                                                       |
| 5 Colchester,        | John Reynolds, George Deverell.                                                                                                                                                                                                                             |
| 6 Harwich,           | James Anderson, James Scholesfield.                                                                                                                                                                                                                         |
| 7 Norwich,           | Alexander Suter, Edmund Shaw.                                                                                                                                                                                                                               |
| 8 Yarmouth,          | Thomas Bartholomew, Benjamin Leggat, Robert Green.                                                                                                                                                                                                          |
| 9 Diss,              | William Simpson, William Denton.                                                                                                                                                                                                                            |
| 10 Bury,             | William Saunders, William Brown.                                                                                                                                                                                                                            |
| 11 Lynn,             | Charles Kyte, Isaac Lilly.                                                                                                                                                                                                                                  |
| 12 Walsingham,       | William Heath, Francis West.                                                                                                                                                                                                                                |
| 13 Bedford,          | John Hickling, Henry Saunders.                                                                                                                                                                                                                              |
| 14 Higham-Ferrers,   | Joseph Robbins, Richard Hardacre.                                                                                                                                                                                                                           |
| 15 St. Ives (Hunts.) | Thomas Broadbent, Thomas Limy, John Furnace.                                                                                                                                                                                                                |
|                      | 16 Northampton,                                                                                                                                                                                                                                             |

- 16 *Northampton*, Ed. Gibbon, Tho. Gill, John Whittam.  
 17 *Banbury*, Thomas Rogerfon, Stephen Wilfon.  
 18 *Oxfordshire*, Joseph Algar, Jonathan Couffens, Richard Gower, William Moulten :—John Murlin, Supernumerary.  
 19 *Gloucestershire*, Wm. Jenkins, Jos. Burges, John Dean.  
 20 *Worcestershire*, Joseph Taylor, George Morley.  
 21 *Sarum*, William Collins, James Lawton :—Robert Carr Brackenbury, Supernumerary.  
 22 *Blandford*, John Easton, William Holmes.  
 23 *Portsmouth*, Charles Bland, Thomas Simeonite, James Crab, William Howorth.  
 24 *Ile of Jersey*, William Dieuaide, Jonathan Barker.  
 25 *Ile of Guernsey*, Richard Reece, John de Quetville, Francis Balliau.  
 26 *Isles of Alderney and Sark*, } William Mahy, Henry Mahy.  
 27 *Bath*, Samuel Bradburn, Richard Elliott :—John Broadbent, Supernumerary.  
 28 *Bradford, Wilts.*, Joseph Harper, James Byron.  
 29 *Bristol*, Joseph Benson, Henry Moore, Richard Rodda, Thomas Vasey.  
 30 *Shepton-Mallet*, William Ashman, Jos. Sutcliffe, Robert Smith, Junior.  
 31 *Taunton*, Timothy Crowther, John Cricket, John Stephens :—Christopher Watkins, Supernumerary.  
 32 *Cullumpton*, John Leech, Thomas Tretheway.  
 33 *Plymouth*, Charles Boone, William Palmer.  
 34 *Launceston*, John Boyle, Mark Daniel.  
 35 *St. Austle*, John Smith, James Evans, Thomas Kilk, Francis Truscott.  
 36 *Rodruth*, Lawrence Kane, Tho. Yates, James Jay, John Grant :—John Poole, Supernumerary.  
 37 *Penzance, and the Isles of Scilly*, William Horner, Wm. Thoresby, Wm. Aver, John Clarke, Thomas Staunton :—John Watson, Supernumerary.  
 38 *Pembroke*, Thomas Roberts, Samuel Taylor, James Lyons, John Sandoe.  
 39 *Glamorganshire*, Wm. Cox, James Buckley, Jos. Bowes.  
 40 *Brecon*, Cleland Kirkpatrick, Joseph Kyte.  
 41 *Birmingham*, James Rogers, Benjamin Rhodes, James Bridgnell.  
 42 *Dudley*, Theophilus Lessay, George Dermott, John Ashall.  
 43 *Shrewsbury*, George Baldwin, John Denton.

- 44 *Burflom*, John Goodwin, Myles Martendak, Geo. Marsden.
- 45 *Leah*, Thomas Hutton, Robert Crowther.
- 46 *Mauchefield*, John Mason, George Highfield, Samuel Bardelley :—George Shadford, Supernumerary.
- 47 *Stockport*, John Pritchard, Thomas Davies.
- 48 *Manchester*, Alexander Mather, Jeremiah Brettell.
- 49 *Oldham*, Robert Roberts, John Allen.
- 50 *Bolton*, Tho. Taylor, Robert Miller :—Christopher Hopper :—Supernumerary.
- 51 *Wigan*, Richard Condy, John Beanland, William Saunderson.
- 52 *Chester*, John Booth, Owen Davies, T. Hemmins.
- 53 *Liverpool*, John Pawson, Adam Clarke, Andrew Mayer.
- 54 *Northwich*, George Lowe, James Watson.
- 55 *Blackburn*, George Snowden, Charles Tunnycliffe, William Pearson.
- 56 *Coln*, Joseph Entwistle, Richard Seed, John Atkins.
- 57 *Lancaster*, Abraham Moseley.
- 58 *Leicester*, Samuel Gates, Simon Day :—Joseph Jerom, Supernumerary.
- 59 *Hinckley*, Thomas Dunn, Caleb Simmons.
- 60 *Castle-Dunnington*, John Beaumont, Thomas Greaves.
- 61 *Nottingham*, Zechariah Yewdall, Thomas Longley, Jasper Robinson.
- 62 *Newark*, Thomas Cooper, John Furness.
- 63 *Derby*, Jonathan Parkin, John Nelson.
- 64 *Ashby*, Joseph Peseod, William Hicks.
- 65 *Sheffield*, John Moon, William Blagborne.
- 66 *Rabkerham*, William Stephens, Thomas Carlill.
- 67 *Grimby*, James Hall, William Hunter, jun. Leonard Ledbrook.
- 68 *Horncastle*, Booth Newton, John Wiltshaw, John Ward, John Brice.
- 69 *Gainborough*, John King, Geo. Mowatt, Geo. Sarjant.
- 70 *Epworth*, James Thom, Robert Smith, sen, William Harrison.
- 71 *Leeds*, Thomas Hanby, Isaac Brown, William Thom, Francis Thoresby.
- 72 *Wakefield*, William Myles, Anthony Seckerfon :—William Boothby, Supernumerary.
- 73 *Huddersfield*, John Barber, Robert Lomas.
- 74 *Bristol*, William Bramwell, Joseph Drake :—Thompson, Supernumerary.
- 75 *Devonbury*, Edward Jackson, Charles Gloyne.

76 *Bradforth*,

- 76 *Bradforth*, Parson Greenwood, Michael Emmett.  
 77 *Halifax*, Charles Atmore, George Gibbon.  
 78 *Kighley*, Robert Hopkins, William Stephenson.  
 79 *Olley*, Launcelot Harrison, John Bretrell.  
 80 *Whitehaven*, John Ogylvie, John Braithwaite.  
 81 *Ile of Man*, Geo. Holder, John Simpson, John Philips.  
 82 *York*, Francis Wrigley, William Percival, James Ridal.  
 83 *Malton*, John Mackersey, Isaac Muff.  
 84 *Pocklington*, Peter Mill, Robert Harrison.  
 85 *Hull*, James Wood, Jonathan Brown, William Martin.  
 86 *Bridlington*, Daniel Jackson, John Hudson.  
 87 *Scarborough*, Thomas Dixon, Thomas Tattershall.  
 88 *Whitby*, Joseph Cole, Samuel Bots.  
 89 *Thirsk*, Thomas Harrison, Robert Swan, George Sykes, John Ramshaw.  
 90 *Stockton*, John Peacock, Wm. Butterfield, Thomas Parsons.  
 91 *Barnard-Castle*, John Crosby, Wm. Franklin:—Joseph Thompson, Supernumerary.  
 92 *Hexham*, John Barret, Wm. Hainsworth:—Wm. Hunter, Senior, John Foster, Supernumeraries.  
 93 *Sunderland*, Sam. Hodgson, John Stamp, John Ryle.  
 94 *Newcastle*, Henry Taylor, John Kerthaw.  
 95 *Alnwick*, John Gautier, William Timperly.

## S C O T L A N D.

- 96 *Edinburgh*, James Bogie, Alexander Cummins, Stephen Eversfield.  
 97 *Glasgow and Greenock*, Math. Lumb, John Doncaster.  
 98 *Air*, Richard Waddy.  
 99 *Dumfries*, Robert Johnson.  
 100 *Berwick, Kelso and Melrose*, Robert Dall, Arthur Hutchinson.  
 101 *Dundee*, John Townsend, Thomas Wood.  
 102 *Brechin*, Joseph Saunderson, Thomas Ingham, Richard Thompson.  
 103 *Aberdeen*, Alexander Kilham, William Fenwick.  
 104 *Inverness*, Duncan M'Allum, George Douglas.  
 105 *Bamff*, Joseph Cross, James Penman, Pat. Caley.

## I R E L A N D.

- 106 *Dublin*, Joseph Bradford, David Barrowclough:—James Stuart, Supernumerary.  
 107 *Wicklow*, Andrew Hamilton, Junior, Daniel M'Mullen:—David Gordon, Supernumerary.



- 108 *Carlow*, Michael Murphy, John Stuart.  
 109 *Waterford*, John Woodrow, John Gillis.  
 110 *Cork*, William Smith, John Darragh.  
 111 *Bandon*, Samuel Steel, Thomas Patterfon.  
 112 *Mallow*, John Hurley, Robert Banks.  
 113 *Limerick*, Gustavus Armstrong, George Brown.  
 114 *Birr*, Charles Graham, James M'Quige.  
 115 *Aughrin*, Samuel Mitchell, Mathias Joyce.  
 116 *Castlebar*, John Stephenson, Samuel Wood.  
 117 *Athlone*, William M'Cornock, William Wilson,  
 Francis Russell :—John Bredin, Super-  
 numerary.
- 118 *Longford*, Samuel Moorhead, William Patten,  
 119 *Sligo*, Archibald Muddock, Thomas Kerr.  
 120 *Ballyconnell*, Francis Armstrong, George Stephenson.  
 121 *Cavan*, Alexander Moore, Joseph Hennin, John  
 Fitzhenry :—James Rennick, Super-  
 numerary.
- 122 *Clones*, Thomas Baber, John M'Farland, Archi-  
 bald Montgomery :—John Cross, Su-  
 pernumerary.
- 123 *Brookborough*, Joseph Armstrong, Robert Crozier.  
 124 *Enniskillen*, Thomas Ridgeway, Thomas Hewitt.  
 125 *Balinamallard*, Blakely Dowling, James M'Keown.  
 126 *Ballyshannon*, William Ferguson, William Armstrong.  
 127 *Newtown-Stuart*, William Hamilton, James Irwin, Tho.  
 M'Clelland.
- 128 *Innisowen*, John Hamilton.  
 129 *Charlemount*, Andrew Hamilton, Senior, Tho. Brown,  
 Joseph Anderson :—John Miller, Su-  
 pernumerary.
- 130 *Londonderry*, Robert Smith, James M'Mullen.  
 131 *Coleraine*, John Crook, Matthew Tobias.  
 132 *Ballymena*, Robert Dougherty, James Jordan.  
 133 *Belfast*, John Dinnen, James M'Kee.  
 134 *Lisburn*, Matthew Stuart, John M'Arthur.  
 135 *Downpatrick*, John Grace, James Bell.  
 136 *Tanderagee*, John Kerr, Samuel Alcorn, James Smith.  
 137 *Newry*, James M'Donald, John Malcomfon.

#### THE BRITISH DOMINIONS IN AMERICA.

##### *Nova Scotia, New Brunswick, and Newfoundland.*

- 138 *Halifax*, William Black, James Mann.  
 139 *Liverpool*, Isaac Lunsford,  
 140 *Shelborne*, Daniel Fidler,  
 141 *Newport*, John Mann.  
 142 *Horton*, Theodore Harding.  
 143 *Annapolis*, James Boyd.

- 144 *St. John's*, William Jessop.  
 145 *Frederickton*, William Grandine.  
 146 *St. Stephen's*, Duncall M'Coll.  
 147 *Cumberland*, Benjamin Wilfon.  
 148 *Newfoundland*, George Smith.

## W E S T - I N D I E S.

- 149 *Antigua*, John Baxter, William Warrenner, John  
 Mc Vean.  
 150 *St. Christopher's*, Walter Griffith, Richard Andrews,  
 Thomas Dumbleton.  
 151 *Nevis*, Timothy Crowther.  
 152 *Anguilla*, Thomas Isham.  
 153 *Tortola*, John Harper, Edward Turner.  
 154 *Barbadoes*, Thomas Dobson.  
 155 *St. Vincent's*, Thomas Owens, James Alexander.  
 156 *Grenada*, John Kingston.  
 157 *Dominica*, John Cook.  
 158 *Jamaica*, William Fish, Richard Pattison.

## P O E T R Y.

ST. DENNIS: \* or the VANITY of  
HUMAN GREATNESS.

HOW solemn is the pile!—how still the scenes!—  
 What serious dread!—what awful silence reigns!  
 The listening ear receives no other sound,  
 But echoes whispering thro' the vaulted round.  
 No other objects strike the wondering eyes,  
 But venerable columns that arise,  
 And on their capitals uprear aloof  
 The ponderous arches of yon distant roof.  
 Or where the Parian stone, and figur'd brass,  
 A group of melancholy forms express;  
 In mimic art, the weeping marble breathes,  
 And twisted pillars swell with mournful wreaths:  
 In pomp of sad magnificence, to spread  
 Their monumental honours o'er the dead.

Such, and so solitary the retreat  
 Of royal splendor, and the stately great;  
 Here all the heads that wore the Gallic crown,  
 From DAGOBERT to mighty LEWIS down;  
 Within the leaden arms of death are prest,  
 And all their cares and conquests laid to rest:

\* The church where the kings of France are buried.

One

One common fate with other mortals scan,  
 For he who liv'd a monarch dies a man.  
 No courtier here, no sycophant attends,  
 The practis'd knee no cringing flatterer bends ;  
 No armed guards in glittering order wait,  
 No shining equipages croud the gate :  
 The robe, the crown, the sceptre, laid aside,  
 With all the pageant toys of regal pride ;  
 Who rous'd the sons of war to deeds of arms,  
 And shook the trembling nations with alarms ;  
 Whose rapid conquests o'er the rivers flew,  
 And whose ambition with his conquests grew ;  
 Is now confin'd within the lonesome cave,  
 A shroud his mantle, and his realm a grave :  
 Without one slave his orders to perform,  
 And no attendant but the crawling worm !

What tho' from Italy or Egypt's womb,  
 \* **DE LORME, TUBY, or PONTIUS** raise the tomb ;  
 The sculptor's nicest touch can only show,  
 A child of dust, a mortal lies below.  
 Ye sons of pomp ! say, does it much avail,  
 To rot enshrin'd in gold, or common deal ?  
 If porphyry, and jasper load the dead ?  
 Or mossy turf lie lighter on the head ?  
 When to the grave the lifeless corpse descends,  
 The curtain drops, and all distinction ends :  
 Nor will the dust of **GALLIA's** royal line,  
 With majesty distinguish'd, brighter shine,  
 Than what the wretched **LAZAR's** putrid wound,  
 Corrupted crumbles in its parent ground.

Come, ye dependant on those brittle things !  
 The smiles of ministers, and breath of kings ;  
 Learn hence how vain your hope ! how frail your trust !  
 That kings are men, and moulder into dust :  
 That sublunary greatness, earthly power,  
 Is the reflected sun-beam of an hour :  
 A glow-worm, that awhile deceives the sight,  
 And then expires in rottenness and night.  
 And that the man alone is truly wise,  
 Who on the sovereign **LORD** of all relies ;  
 With whom this truth is ever understood,  
 That honor's virtue, and that great is **GOOD**.

[ **THO. DRUMMOND, L. L. D.** ]

\* Three famous sculptors.

WRITTEN.

## WRITTEN IN A GARDEN.

**F**ROM busy scenes, with peace alone retir'd,  
 And the warm ray of gratitude inspir'd,  
 For blessings past, and mercies yet to come,  
 Here let me praise my God, and fix my home!  
 With Isaac, in the fields, for grace implore,  
 With Moses, in each beamy bush, adore!  
 His providence for all my wants provides,  
 His arm upholds me, and his right-hand guides.  
 His breezes fan me in the noontide hours,  
 Where coolness walks amid my shades and bowers:  
 His bounty in the silver current flows,  
 Smiles in the blossoms, in the fruitage glows:  
 His radiant finger gilds the vernal flowers,  
 Fed with his balm, and water'd with his showers:  
 He bids the rose its crimson folds unloose,  
 And blush, resurgent, in the purple dews:  
 The lily he arrays with spotless white,  
 Rich in its mantle of inwoven light;  
 (Go, Solomon, and cast thy gems aside,  
 Nor glory in thy poverty of pride!)  
 The painted tribes their sunny robes display,  
 And lend a lucid softness to the day.  
 Grateful, each flower to heaven its incense pays,  
 And breathes its fragrant soul away in praise.  
 Oh, thither may they teach my soul to soar,  
 Confess our Maker, and his steps adore!  
 Contented let me live, submissive die,  
 And hope a fairer paradise on high!

---

 THE RETROSPECT.

**C**OME, Holy Spirit, love divine,  
 Thy cleansing power impart;  
 Each erring thought and wish refine,  
 That wanders near my heart.  
 There let thy quickening breezes blow,  
 Thine influences be,  
 Such as revive thy hidden-ones,  
 And lift their souls to Thee.  
 Thro' dark'ning rains and threat'ning storms  
 My little bark doth ride:  
 O save me from the fatal wreck  
 Of Sin's devouring tide.  
 By past corrections humbled still,  
 Let no vain passion start

Within

Within the consecrated veil  
Of a believer's heart.

Oft hast thou cast me to the ground,  
O'erwhelm'd with grief and pain ;  
Yet hath thy pitying hand restor'd,  
And led me forth again ;  
Forth from the shade of fullen woe,  
From darkness and dismay ;  
And o'er my anguish pour'd the sweet  
Consolatory ray.

O Lord ! how mingled was thy love  
In all my deep distress !  
Thou gav'st the knowledge of thy word,  
That gift of sovereign grace !  
And shall my peevish heart regret  
The momentary pain,  
Which follows on departed joys  
In life's contracted span ?

Time's little inch, that steals away  
With every fleeting breath,  
And points to an eternity  
Beyond the reach of Death.  
Enough, my soul, enough of Time,  
And Time's uncertain things ;  
Farewell that busy hive, the world,  
And all its thousand stings.

As feathers on the passing stream,  
Our earthly pleasures move ;  
And transient as the evening beam,  
Which gilds the verdant grove.  
To other climes, to other skies,  
My lifted soul aspires :  
Thither my wandering thoughts ascend,  
And all my best desires.

Awhile I strive, awhile I mourn,  
'Midst thorns and briers here ;  
But God vouchsafes with love divine  
My drooping heart to cheer.  
Though meaner than the meanest saint,  
My heavenly Guide I see ;  
I hear a voice behind me say,  
" That JESUS DIED for ME."

[ MR. COWPER. ]



ARMINIAN MAGAZINE.



MR THOMAS WARWICK

Aged 47.

*Preacher of the Gospel.*

T H E

# Arminian Magazine,

For NOVEMBER 1794.



The LIFE of MR. COWNLEY.

[ *Continued from page 529.* ]

**T**HE active life of Mr. Cownley has already been considered. We are now to view him, in his more confined and local situation. On account of his health, his station has been principally in the North of England: His disorder rendering him incapable of fulfilling the duties of an itinerant life. The inveterate Head-ach so opprest his spirits, that, (to use his own expression) "the keenest attacks of the gout were nothing in comparison." His chief residence was in Newcastle-upon-Tyne. At first he had apartments in the Orphan-house, but afterwards he furnished a house for himself. Though enfeebled by infirmities, he exerted his remaining strength in calling sinners to repentance. He visited those parts of the North, which now include the Newcastle, Sunderland, Hexham, and Alnwick circuits. Wherever he came, he was received as a Servant of God; the Lord owned and blessed his labours among the people; and the living seals still praise him in the gates. He was like a center of union to the preachers; and they treated him with the reverence of a father, more than with the familiarity of a brother.

After his return to England and fixing his residence in Newcastle, he continued to consult medical men. Dr. Turner, a gentleman high in professional eminence, gave him the most flattering hopes of a medical cure. But theory is disputable, and promises of this kind are rarely confirmed by success. Mr. Wesley recommended the Doctor to Mr. Cownley, as a person on whose medical skill he might depend. He stated his case, received the prescriptions, but his expectations were disappointed. Satisfied that his disorder baffled the address of human art, without a murmur, he resigned his body and soul into the hands of his almighty Benefactor; and sought in the consolations of religion, and in the resignation of patience, a relief, which the hopes of his friends, and the assurances of Physicians, had promised in vain.

VOL. XVII. Nov. 1794.

Though



Though Mr. Cownley was admired, he never affected popularity. His disposition, had he lived in the austere ages of monkish superstition, would have led him to the cloister. All noise he dreaded, as much as it is courted by others. His chief delight was in the pulpit, his book, and his God. His visits to others, were rather the effect of duty, than inclination; and his conversation was chiefly confined to the great truths of religion, the work of God, and the experience of Christians. Few men with his connections, have been more abstracted from the world; perhaps he indulged the desire to excess,

“ Along the cool sequester'd vale of life,  
 “ To keep the noiseless tenor of his way.”

In this year, (1757) I have many reasons to believe, that his soul was truly alive to God: and that the life he lived, was by the faith of the Son of God. Several of his letters which were written about this time, are preserved. They reflect a just resemblance of his mind; a mind ardently desirous of the happiness of others. One to his amiable, and intimate friend Miss Allen, (now Mrs. Carr) is an example of genuine simplicity.

“ Dear Betty.

October 9, 1757.

“ Never forget, that one Thing is needful. Wherever you are, whatever you do, have that one thing always in your eye. Remember the world is a cheat, and that he who has most of it, will be constrained one day to say, “ All is vanity and vexation of spirit.” Keep up communion with your God. Contrive every day, to meet him in some private place or other. He expects it. It is a sign of no great intimacy, when we have nothing to communicate to a friend, but what we can always do in company. Search his word, and meditate on it. Be familiar with his friends, esteem them as the excellent ones of the earth, and converse as much with them as may be. Keep your lamp trimmed and burning, and have oil in your vessel. Endeavour as often as possible, to be in the way when the mails arrive from Mount Zion. You know that they always bring good news for pilgrims and strangers. I am just going with a mail to the Fell. The Lord grant I may have good tidings for many. Think of us, when your Lord bids you ask what you will. Mrs. Cownley joins me in love. I am your affectionate Friend and Brother,

JOSEPH COWNLEY.

Mr. Cownley's life appears to contain nothing remarkably interesting, from 1757, to 1760; but as he was charged with disaffection to the established clergy, it may not be improper to examine the justice of the charge. No man was more attached

attached to serious persons of every persuasion, than Mr. Cownley. If he had predilections, they were favourable to the pious of the establishment : But as his heart and life were influenced by the Gospel, so were his opinions. He did not admire in the gross, nor censure without discrimination. He had learned to distinguish ; and in his views, the precious and the vile, were equally objects of praise, or detestation. In the course of his travels, he had frequently opportunities of forming just estimates of men and manners ; and it was impossible to a man of his observation, that the characters and doctrines of many of the clergy should pass unnoticed. Uninfluenced by subordinate, or any motives but those of truth, he sometimes offended by exposing the wickedness of clerical impiety, and the consequences of their defection from the doctrines of their fathers. But if this was a crime, Mr. Wesley, Dr. Burnet, bishop of Sarum, and the present bishop of Rochester, Dr. Horsley, are equally criminal : with such company, bigotry itself will forgive. From the natural mildness of his character he never indulged improper severity.

One of the sages of antiquity has said, "account that day happy, which brings no new misfortune." Indeed, the history of human life is one continued scene of perplexity and distress ; and happy are they whose minds are so influenced by the Spirit of Jesus, as to say with St. Paul, "I have learned in whatsoever state I am, therewith to be content." Men, however eminent for learning, fortune, or piety, have been subject to partial or overwhelming calamities ; which neither their wisdom could foresee, nor their prudence prevent. It is some relief to know, that we do not suffer alone, though the causes and nature of our sufferings may be very different. Profane and sacred history afford examples, of what the experience of every day confirms, that man is born to sorrow, and that it is part of our duty, as men and christians, like the good Samaritan, to pour in the oil and the wine. From trials, Mr. Cownley was not exempt ; he had to grapple with those, which an unassisted nature is too feeble to endure. Previous to his union with Miss M.riot, a deed of settlement in trust was executed. This vested the management of the principal part of her property in two Trustees. Several years after the execution of the deed, one of the trustees died, and the other, a gentleman of the name of Matthias, removed to Jamaica. It is not my intention to trace the various mazes of his difficulties, it is sufficient to observe, that through the trust, and a variety of other causes, his affairs were involved in the utmost confusion ; so that though Mrs. Cownley brought a fortune of near three thousand pounds, his family were on the verge of beggary. Suspence is always disagreeable, but when it involves our support, and that of our

family, it is more ; it then becomes one of the most painful situations in which we can be placed. For many years this was his case, between hope and despair ; but it had a happy effect, his soul was led to center in God ; where he waited in hope. In his distress, he found in the pious Mr. Charles Greenwood, a friend indeed ; the recollection of whose disinterested kindness only expired with his breath. In 1766, it was thought necessary that he should come up to London ; where, if I mistake not, he resided with Mr. Greenwood. Though his business was secular, he had work to do for his great Master. His labours were received not merely with acceptance, but with admiration ; and several remember that visit with gratitude. It was not until the following year, that his affairs were finally adjusted, by a new assignment, upon the original trusts. On Mr. Greenwood's receiving the writings from Jamaica, with the signature of Mr. Matthias, he expresses the warmth of his affection, " You cannot conceive what pleasure this news gave us ; I thought of those words of the old clerk in the country after a wedding, " this is a joyful day indeed." We heartily wish you and dear Mrs. Cownley health to enjoy it, and that you may live to bring up your little ones in the fear of the Lord." Thus ended a business, the remembrance of which gave him pain and pleasure ; and of which he said to me, " I did not know that I was worth a farthing in the world."

There are few religious societies, not those immediately under the notice of the apostles, but what have been exposed to the illusion of enthusiasm. We read the scriptural accounts with regret. But it is some mitigation to remember, that these effects generally arise from the weakness, though sometimes from the wickedness of men. There is not an established, or independant Church in Europe, but what have been disgraced : but if religion, or any particular society, must be reproached, because of the frantic reveries of some of their professors, then, every branch of science, as well as religious community, will have full measure, pressed down, and running over. In 1760, and 1761, an extraordinary work commenced in London : the kingdom of the Redeemer was enlarged, many were convinced and converted, numbers were added to the Society, and renewed in love. By the folly of a few men, the blessing was perverted. The principal visionary, and who exceeded the rest in delusion, was George Bell, whose piety and zeal degenerated into madness and fury ; from a dreamer he became a prophet, declared himself immortal, and finally predicted the end of the world. It is impossible to describe the confusion into which the excesses of these men threw the Society. An extract of a letter from Mr. John Downes, a friend of Mr. Cownley's, may throw some light

on an affair, which should remain as a monument of possible extravagance.

“ My dear Friend.

“ As to the follies and extravagances of the witnesses, I consider them as the devices of Satan, to cast a blemish upon a real work of God. The letter from brother Lawrance, in Mr. Hampson's book of letters, is a short description of it. The more I converse with the solid ones, the more I long to experience what they do. It is a state worthy of a christian. As to the follies of the enthusiasts, Mr. Charles hears every week less or more. Why his Brother suffers them we cannot tell. He threatens, but cannot find in his heart to put in execution. The consequence is, the talk of all the town, and entertainment for the news-papers. What will be the end who can tell? My friend is strongly invited up to town, to help in this time of need; I mean, to quell these pretenders to prophecy, &c. O my friend, I only want to love the Lord Jesus. I am sick of all beside. Will you not help me on by your prayers. Yours, &c.

JOHN DOWNES.

There was something in Mr. Cownley's disposition, averse from the slightest approach of fancy and imagination in religion. From his experience he had been taught that nothing prevents a real, more than the appearance of a fictitious work. That dreamers, and prophets, are generally persons of suspicious characters, or whose understandings are only remarkable for their weakness. It cannot, therefore, be a matter of astonishment, that we find him using all his influence, to prevent and resist a torrent of imaginary piety; which exposed Methodism to reproach, and sensibly injured the interest of vital religion. Mr. Cownley was earnestly solicited, by many of the friends, to come up to London, to assist in crushing an evil, which menaced the Society with destruction. The reasons why he did not, do not appear; though it is most probable the principal cause was the situation of his temporal affairs. The spirit which prevailed in the center, affected Methodism in its remotest branches. But there the disorder in its commencement, met a powerful resistance. Mr. Cownley, Mr. Hopper, and several others opposed with success, and had the happiness of seeing it expire. Mr. Charles Wesley, from the beginning, had been in opposition to George Bell and his associates. This appears from several letters which he wrote to Mr. Cownley, one of which I shall insert.

“ My dear Brother,

Bristol, Feb. 1, 1763.

“ I received a letter from you, just before God laid his hand upon me and took away my strength. Full often have I intended

and have plainly proved, by his various calls, warnings, and loving invitations, that he hath no pleasure in their death; but is waiting, with all long-suffering, for their happy return, in order to save them from the guilt and punishment of their sins, and restore them to his favour and image. In the words before us, the Lord is directing his discourse to the poor mourners in Zion, who with bitter cries, and broken hearts, are returning from the verge of destruction, into the path of salvation and life. To these indigent, but precious souls, he saith, "Hearken to me, ye that follow after righteoufness, ye that seek the Lord; look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." I propose, by the divine assistance,

- I. To describe the persons who are following after righteoufness.
- II. Shew that they are wrought upon by the Holy Spirit in divers ways, and brought to God by various means.
- III. Enforce the Exhortation, "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."

I. The persons who follow after righteoufness, are first awakened by the power of God, from the delusive slumber into which they are thrown by sin and satan; their eyes are opened, and they discover the near approach of total ruin, and everlasting infamy; they are fully apprised of their danger, and tremble on the brink of fate. A ray of divine Light illuminates the dark abyfs of their minds, and they see that God is holy, pure, and just; and that all sin is exceeding sinful; particularly, their own actual sins, whether of heart or life, are most vile and abominable, and expose them to innumerable plagues, and infinite punishment. They feel themselves involved in a black cloud of guilty fears, and terrors surround them on every side. The vail of infidelity, that was upon their hearts, is rent in twain from the top to the bottom, and all their inward parts, which are very wickedness, are naked, and exposed to their own view. They are apprised of the shortness of Time, and the thoughts of an unfathomable, never-ending Eternity, chills them with horror! Heaven and Hell, Death and Judgment, are impressed upon their trembling hearts, and become to them, matters of the greatest moment. The counsel of the ungodly, the way of sinners, and the seat of the scornful, are to them as the waters of Marah, bitter as gall and wormwood. They are convinced of unbelief, the depravity of their nature, and their own utter helplessness. They are conscious, that all their sinful actions were committed against right reason, and their own interest and happiness; and that they have made them-

selves

Selves loathsome and abominable in the eyes of Him with whom they have to do. They are sensible, that the fountain from whence their own thoughts arise, is vile and noxious, and consequently poisons every thing they speak and do; so that till they turn to God, all is evil continually, every day, every moment. Their whole heart is in a condition similar to that of the Jewish State, which the prophet thus represents, "From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores!" Isai. i. 6.

So long as awakened penitents attend faithfully to the illuminations of the Spirit of Truth, they not only discover their own inexpressible wretchedness, but that Light which visits them from on high, is a *living Light*; it communicates spiritual Life, and excites them to acts of humiliation and contrition; they bring forth fruits meet for repentance; they are truly grieved for their sins, and humbled before the Lord; not only on account of the everlasting punishment to which they are obnoxious, but because they have dishonoured their Creator, violated his pure and holy Law, and defiled their own precious souls. They feel a real hatred to sin, and a determined resolution to forsake it. At the same time, holy desire is kindled in their hearts: they feel after God;—for his favour and image, they hunger and thirst with intense affection, accompanied with a blessed hope, through the merits of Christ, of obtaining a full and free pardon of all their offences. Indeed, they are now made willing to accept of forgiveness, life, and salvation, on Gospel Terms.

Persons who answer this description, divest themselves of every covering but that of God's Spirit; they renounce the refuge of lies, in which they formerly trusted, and spurn from them with just contempt, every foundation but Christ. They feel themselves to be all sin,—all weakness. The trifling toys of this world vanish from their eyes as a vapour; earthly objects lose all their gaudy attire, and discontinue to fascinate the humble mourners; they can no longer find happiness in any thing under the sun, till they find the living GOD. Let sensual pleasures appear with all their enchanting forms and bewitching charms;—let English pride, court pageantry, and all the empty parade of state, display their visionary splendours;—yea, let the magnificent structure of the Universe, present all created things, with their decorations and glory, to soothe and flatter those who are seeking after righteousness, and they will reject them all with indignation. Those transitory scenes, and painted flowers, are the little portion of poor maniacs, foolish epicures, and wild enthusiasts, but are too mean and trifling to satisfy the desires of those who are

anxious for the rising of the Sun of Righteousness in their hearts. Hearken! attend! I hear them enquire, with hands and hearts lifted up to Heaven, "Wherewith shall we come before Jehovah, and bow ourselves before the High God? Shall we come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall we give our first-born for our transgression, the fruit of our body for the sin of our souls? \*

"Can these assuage the wrath of God?

"Can these wash out our guilty stain?

"Rivers of oil, and seas of blood,

"Alas! they all must flow in vain!"

They all must flow in vain, when condemned criminals appear before the Mercy-seat to receive unmerited favour. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand?—Your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." *Isai. i. 11, 14.* From these sacred Oracles, the contrite seekers learn what that saying meaneth, "I will have mercy, and not sacrifice: They clearly apprehend, that fountains of salt tears, seas of fine oil, the cattle upon a thousand hills, and their first-born, are all nothing; these offerings can never make an atonement for their sins. According to the tenor of the Gospel Covenant, neither circumcision, with the most punctual observance of the ceremonial law; nor uncircumcision, with the most exact heathen morality, availeth any thing towards present justification. "Every mouth must be stopped, and all the world must become guilty before God: For by the deeds of the law there shall no flesh be justified in his sight." *Rom. iii. 19, 20.* They now see that nothing can satisfy divine justice, procure pardon, and heal the desperate wound that sin has made, but the precious Blood of the LAMB OF GOD. Their weeping eyes are turned to that bleeding Sacrifice which was offered upon Calvary for a lost World. Their faith is fixed upon him, and he is the object of their hope for all the blessings of time and eternity. They feel that the wrath of God is kindled against them for their great offences, and that satisfaction must be made for their transgressions; but, alas! they can make no recompence, no satisfaction, no atonement. Where, then, must they look unto for peace? Jesus is their propitiation. He was made a sin-offering for them, that they might be made the righteous people of God,

\* *Micah. vi. 6, 7.*

through

through faith in him; and by the Blood of his Covenant he is able, and completely qualified, to send forth the prisoners out of the pit wherein is no water, no peace or consolation.

When awakened sinners continue to follow after righteousness, they are soon turned from the power of Satan unto GOD; and when they are struggling out of the kingdom of darkness, and are almost within reach of the kingdom of Light, their addresses to the throne of Grace are to this purpose: "Where is the Saviour of mankind, the Friend of sinners? O that he would grant us the thing we long for, and have mercy upon us! Will the Lord cast us off for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? O Shepherd of Israel, thou who dwellest between the Cherubim, reveal thyself unto us, and we shall be saved! Lead us to the peaceable habitations of the righteous, the sure dwellings of Jacob, and the quiet resting places of Israel. Hide us in thy secret pavilion;—shelter us from the storms of wrath, and the tempests of misery. We cannot,—we dare not,—we will not rest, till we find rest in Thee; the rest of pardon, peace, and purity! To thee we appeal; thou art the witness of our desires: Is it not our determination to build upon the precious Corner-stone laid in Zion for a foundation?"

"With all who for Redemption groan,

"Father, in JESU'S NAME, we pray;

"And still we cry, and wrestle on;

"Till mercy takes our sins away:

"Hear from thy Dwelling-place in Heaven,

"And now pronounce our sins forgiven!"

II. We shall now consider the various operations of the Holy Spirit upon the minds of penitents, in order to bring them to God. "Now there are diversities of gifts, but the same Spirit; and there are diversities of administrations, but the same Lord: and there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal;" 1 Cor. xii. 4, 5, 6.

1. Many persons are drawn out of darkness and ignorance by the cords of divine Love. They are suddenly awakened, and reclaimed from the error of their ways. When they hear the Gospel of the kingdom, they readily give credit to the report, and welcome the joyful sound. They are concluded under sin, shut up as in a prison under the sentence of Death, being cut off from all expectation of justification by the law, to the end, that the promise of life and salvation might be freely given to them through faith in Christ Jesus. (Gal. iii. 22.) Their hearts melt, their eyes are a fountain of tears,



they are covered with shame and confusion; they sink into nothing before the Lord. Especially when they behold the Saviour's agony and bloody sweat! his mysterious cross and passion! they drop at his feet in profound humility. They rarely feel painful dread, or guilty terror, but melt like wax before the fire, into a tender, loving spirit. When the daughter of Bethuel was asked, "Wilt thou go with this man?" She readily answered in the affirmative. In like manner, when the servants of God enquire of these precious souls, "Will you go with us to our blessed Lord and Master?" they reply without hesitation, "We will go: for he is the object of our desires, and the delight of our souls." Their hearts are opened by the key of the Holy Spirit, like the heart of Lydia, to receive the Blessing of Peace. They readily attend to the things that are spoken, and, assisted by free Grace, embrace through faith, the almighty Redeemer, as their Teacher and Propitiation, their Law-giver and King. They receive the Spirit of Adoption, and cry, Abba, Father! They are filled with prayer and praise, peace and joy, love and wonder. They now cry out with heart and voice,

"O may thy love inspire our tongue,  
 "Salvation shall be all our song;  
 "And all our powers shall join to blest  
 "The LORD our Strength and Righteousness!"

2. There are others, who when they hear the Word, stand astonished, and tremble before the power of divine Truth, like condemned criminals at the bar of justice. They are afflicted, tossed with tempest, and not comforted. They are pierced to the heart, like the three thousand at the day of Pentecost, and they cry out, "Men and brethren, what shall we do?"—"Save, Lord, or we perish!"—"Come to our help, or we for ever die!" They are stript of all self-sufficiency, self-importance, and self-righteousness. They have no dependence on names, notions, forms, or external performances; but calling themselves on the free mercy of God, through the Blood of the everlasting Covenant, they cry out,

"We ask the gift of righteousness,  
 "The sin-subduing power;  
 "Power to believe, and go in peace  
 "And never grieve thee more:  
 "We ask the blood-bought pardon seal'd,  
 "The liberty from sin,  
 "The Grace infus'd, the Love reveal'd,  
 "The Kingdom fixt within."

The Lord, whom they seek, will suddenly come to his temple;—the Sun of Righteousness will appear with healing in his wings, and turn their night into day, and their sorrow

into joy. Then they see rivers of salvation flowing from his wounds; justice satisfied, and pardon purchased. With that faith which is the substance of things hoped for, and the conviction of things invisible, they behold the Lamb of God: Holy hope revives in them, divine love is shed abroad in their hearts, and the blessed Spirit bears witness with their spirit that they are the children of God; their sighs are turned into Hosannahs, and their groans into Hallelujahs.

3. Again. Some penitents remain in deep convictions a considerable time, and are brought under dreadful apprehensions of divine wrath, the curse of the law, the fears of death, and the terrors of judgment to come. Their anguish is greatly heightened by an incessant torrent of satanical suggestions; frequently accompanied with a diseased body, or great family afflictions. Some have had the misfortune of sinking an immense depth into unbelief, by reading those detestable books that are avowedly written against the Divinity and Atonement of Christ; or they have fallen into the hands of Sceptics and Deists, who deny all revealed, and consequently all experimental Religion. When an awakened sinner feels himself in this dark and horrible pit, his reason perverted and at war with his conscience; the World and all the powers of Hell combined against him; it is no wonder if at some seasons, life itself appears more irksome than the gaping tomb, and that despair involves him in its sable cloud. But God is rich in mercy, he lifts up the sinking head, and delivers the oppressed from the iron rod of the enemy; he encourages the despairing souls to hope for liberty, by impressing upon their minds great and reviving promises; he opens the precious Truths of his Gospel, presents them in a strong blaze of light to the view of their mental eye, and enables them to urge on their way through all difficulties with renewed strength. They wait upon the Lord in the appointed means, and obtain from every evil, being exemplary in their life and conversation, and ready to every good work. Notwithstanding their frequent relapses into evil reasonings, which give a preponderancy to unbelief, and is the occasion of almost infinite trouble to them, as well as loss of time; yet if they continue to seek the Lord, he will not leave them, nor forsake them; his Spirit will repeatedly lift up a standard in their hearts against all that opposes.

Sometimes distressed Mourners stand trembling before JEHOVAH, the Judge of the whole Earth, like Joseph's guilty brethren when he was speaking to them by an interpreter. But the young Hebrew understood their dialect perfectly, and his tender heart yearned over them. When he heard that his dear father Jacob was still living, and saw his brother Benjamin, when he beheld his brethren in bitter anguish, bewailing their sin and folly, he was moved with compassion,

entered

entered into his chamber, and wept: but still he refrained himself, did not discover fraternal affection. He wiped away his tears, put on the man, resumed the judge, examined, tried, and condemned them. This roused up their sleepy consciences; they recollect with horror their base conduct in time past, and are filled with penitential pain. In the hour of distress Judah steps forward, and pleads their cause with artless, but powerful and prevailing eloquence. The judge is conquered;—his heart relents;—his awful severity of countenance vanishes;—he puts off the pomp of state and austerity;—the stream of affection bursts all bounds;—and while he is weeping aloud, exclaims, “I am Joseph!” O what a wonderful change was here! The distressed delinquents were amazed; they could not answer him, for they were troubled at his presence, till he kindly invites them to come near unto him, and again affirms, “I am Joseph your brother, whom ye sold into Egypt.” His words and actions penetrate their hearts, and dispel the melancholy gloom; the bitterness of death is past, and they are filled with joy unspeakable.

But if Joseph was so kind to his brethren after all their affronts and injuries, what may prostrate penitents expect to meet with at the hands of their compassionate Saviour? He may, indeed, humble them in the dust for a season, that they may know themselves, and the depth of their own unbelief; that they may long remember the bitterness of the cup of gall and wormwood which they had unhappily chosen for their portion. But when they are ready to give up all hope, and are just sinking into despair, the gracious Redeemer unveils his face, and discovers himself to them under the characters of an all-sufficient Saviour and affectionate Brother. He banishes their fears, subdues their enemies, and pardons all their sins. The first manifestation of himself, perhaps, astonishes them for a moment; till he speaks again to their hearts, and says, “Come near to me, I pray you; I am the Lamb of God who bore all your sins in my own body on the tree! I was wounded for your transgressions, and bruised for your iniquities; the chastisement of your peace was laid upon me, and by my stripes ye are healed.” Most assuredly the Lord will be found of every one who diligently seek him in faith; his arms of love are stretched out to embrace the returning prodigal, and afford him such tokens of reconciliation and favour, as will not only banish anxious doubts and tormenting fear, but at the same time diffuse life and happiness through every faculty of the believing soul.

4. As the Lord has many ways of awakening guilty sinners, and bringing them to the knowledge of their fallen state; so likewise, he is pleased to manifest himself to them that dili-  
gently

gently seek him, in *divers* manners. Multitudes are suddenly brought out of darkness into the light of God's reconciled countenance, while they are sitting under the sound of the Gospel, and exercising faith upon the great Author of it. Numbers, also, in our days especially, find the pearl of great price in public prayer-meetings, where the people of God assemble together to deprecate the divine judgments, implore mercy at his hands, and obtain heavenly benedictions upon mankind in general, and upon his people in particular. The Lord is often found while we are reading and searching his holy Word, and meditating upon his awful threatenings and precious promises, regarding with deep attention his just and reasonable commands, that we may know and do his righteous Will, and bow our necks to his easy yoke. Very frequently the Lord meets with us, and discovers himself as a reconciled God, when we are engaged in secret duties, and pouring out our souls before him in fervent prayer and earnest supplication: Or when we approach his table to commemorate his dreadful sufferings and dying love.

5. But does the Lord always work by outward means? Does he confine himself to certain rules and measures? No: Many find him on a bed of sickness while they are groaning under his chastening rod;—or in a dreary prison, where they are loaded with ignominious chains;—some, when they are cultivating the fields, or pursuing a journey, and beholding the amazing works of creation and providence;—others, when they are ploughing the ocean in the midst of imminent dangers, and viewing his wonders in the great deep. The Lord may be found when we are diligently employed in our lawful occupation, and engaged in the discharge of the necessary duties of this life; in the morning, in the evening, at noon-day, or in the night season. Let us not dare to limit the Holy One of Israel, nor confine redeeming Love to time or place, sect or party, men or means. Let us not presume to judge each other by outward appearances, modes of worship, or things which are only circumstantial. But let us remember, that the operations and influences of the Holy Spirit upon the minds of men are manifold, and that he is always waiting to be gracious, and ready to communicate pardon and peace, holiness and happiness, to them that diligently seek him. God is no respecter of persons, or places, but in every nation, he that feareth God, (with a penitential believing fear) and worketh righteousness, is accepted with him. We may therefore cry out with the Apostle, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways: past finding out!"

[ To be concluded in our next. ]

The

The Life and Conversion of John Christopher Leberecht, a Jew, who died in the Faith of the SON of GOD, Nov. 13, 1776, at Konigsberg in Prussia. Translated from the German. \*

**M**Y name, among the Jews, was Abramam Hertz; I was born in 1706, at Glogau in Silesia. My father Moses, of the tribe of Levi, was a man of learning.

I was brought up in my father's house till I was eighteen years old, at which time my parents died, within one month of each other. Upon which my relations sent me to the famous Jewish university at Prague in Bohemia. Here I pursued my studies for five years, when the Rabbi procured me a place at Nichollsburg in Moravia, as tutor of the children of Mr. Moshe Eohen, a wealthy Jew, in whose family I continued three years. My term in this family being expired, I went in the same capacity to Presburg in Hungary, and entered as tutor into the family of Mr. Jacob Rachmetz, with whom I likewise staid three years, and then went, with his consent, to his brother at Belgrade, on the confines of Turkey, and was employed in the same occupation till the year 1739.

At this period, the city of Belgrade was ceded to the Turks, when about eight thousand of the inhabitants, Christians and Jews, were made slaves, and I, with the whole family in which I lived, sharing the same fate, we were all carried to the Turkish fortress Nissa. Here I was sold to a Turk, who had already purchased another of the unhappy captives, a young man, and a Christian of the Lutheran persuasion; we were both chained together, and taken by our master to Serras in Greece.

The name of this young Christian was Neuman. The Turk, our master, required this unfortunate man to submit to a very heinous sin; but not being able to persuade him to it, he ordered him to be whipped in so cruel a manner, that the poor christian had not a sound spot left on his whole body, but was covered all over with wounds and sores, and I, his fellow-slave, had to wash his wounds, the stench of which was intolerable: I took great care not to come too near him in my sleep, lest I should touch him, and thereby encrease the anguish of his pains.

Soon after, the Turk made me his interpreter, to signify his abominable desires to Neuman. And as I once, in the folly and ignorance of my heart, was advising him rather to submit, than expose himself to the barbarous treatment of the

\* The Relation was taken from the deceased's own lips, and his own phrase has, as much as possible, been preserved throughout the Narrative.

Turk

Turk, he remained not only immoveable, but declared, he could by no means bear the thoughts of thus offending his Lord Jesus, and that he would rather die, than commit sin. He then reproved me, saying : " Art thou one of God's people, of the Jews, who boast of their being a peculiar people of God, and darest thou to advise me to commit sin ?" These words went to my very heart, nor could I, from that hour, be easy in my mind, but became deeply concerned for my salvation. My poor wounded fellow-captive continually called upon the name of Jesus, which used formerly to be odious to me as a Jew, and prayed to him so fervently, that my inmost soul was often moved at it, and by degrees, I got a hearty love for this Christian.

One time, as he was speaking to me very feelingly of Redemption, I could not but acknowledge his religion to be the true one, giving him my hand upon it, and promising to embrace the Christian faith and to be baptized, as soon as I should again come into a Christian country. Poor Neuman died soon after of his sufferings with his chains on. Notwithstanding the barbarous treatment he suffered, there was something uncommonly striking in the aspect of his lifeless body : Far from filling me with the horror which the sight of a corpse is apt to excite, there appeared something so lovely in this corpse, that I could not behold it without pleasure ; nor could I ever afterwards think of him without tender sensibility, or forget his image.—It was as if the form of this happy man were constantly present to me and hovering before my eyes.

My deceased friend had told me, that he was the undutiful son of a Lutheran Clergyman in Saxony ; and had learned the business of a stocking-weaver ; but that, disregarding the admonitions of his parents, which he since often lamented, he left them, and went into Silesia ; being taken by the Imperial troops, he entered into the army, and was sent as a soldier to Belgrade, where he was made a slave by the Turks.

According to a promise I had given him, I now attempted to have his body decently buried ; a business which the Christians here, as well as the Turks, were afraid to undertake. But before I could do it, the Turk, my master, hearing of the unexpected death of his slave, which happened in the night, fell into such a fury, that he ordered me to receive an hundred and fifty lashes on the bare soles of my feet, pretending that I had killed Neuman in the night. I complained of this outrage to the Cadi, a Turkish magistrate, who found, upon examination, that the deceased had died of his wounds and the barbarous usage of his master. I was acquitted, and the judge obliged the merciless tyrant to dispose of me to

another Turk, called Hadshi Mustapha, who carried me from Serras, to a place in the neighbourhood of Smyrna, where he was settled. This Turk was a very good-natured man, and shewed me much kindness all the time I was with him, which was above two years, viz. till 1748. But all his mild treatment was not sufficient to lessen the unhappiness and distress of my mind; the decease of the late Neuman, and all his discourses, presented themselves continually to my spirit. I now resolved to write to a Jew at Smyrna, requesting that I might be ransomed by my nation and delivered from slavery. This letter had the wished for effect; I was immediately ransomed, though my new master was very reluctant to part with me, and when he at length consented to it, he had the goodness to make me a present of sixteen zechins, [about seven guineas,] toward the expences of my journey, and kindly entreated me to call at his house, if ever I should come again into those parts.

From Smyrna the Jews sent me to Constantinople, where they endeavoured to persuade me to settle. But, such was my uneasiness, that I could not think of staying there. Declining therefore every proposal, I expressed a desire to travel farther, and to visit the graves of my relations in Silesia, which is agreeable to the custom among the Jews. Upon this I obtained the necessary testimonials from the Chacam, or Chief Rabbi, and was forwarded by sea, to Bender, from thence, by way of Jassy, to Hungary, and at last to Breslaw and Glogau in Silesia, where, being arrived at the graves of my parents, my conductors left me.

In consequence of what I promised my friend Neuman, I determined to go in quest of his worthy father, to acquaint him, if he should be living, how his son had died. I travelled on foot to Saxony, where I heard that the Rev. Mr. Neuman was deceased; but learned at the same time, that his relict lived at Naumburg. I went thither, and having found out Mrs. Neuman, gave her an account of the painful, and yet happy departure of her late son; which the good woman heard with all the emotions and tears a tender parent feels on such occasions.

My inward distress continuing still, I much wished to find people of the same religious sentiments, as the late Neuman was; with this restless desire, I left Naumburg, and travelled about in Prussia and Brandenburg, mingling alternately with the Jews and with the Christians. In one place of my wanderings, a Christian gentlewoman received me kindly, and introduced me to a Clergyman, who endeavoured to persuade me to turn Christian; but my restlessness soon made me quit that place. In 1748, at the time of the Jew's Easter, four weeks before the Christian's, the Jews were still obliged to receive me

me, to keep the feast with them. Amid the troubles and concern of mind, which pursued me every where, I still kept to my purpose of seeking Neuman's religion, as I had promised him to do before he died.

I went next to Pomerania, where seeing no hope of being saved, and obtaining that happiness which I had seen Neuman possessed of, I grew weary of life, thinking it impossible to bear my existence any longer. Despair and horror seized me, and finding myself upon a cross-road, I bared my breast, and took out my knife, with a design either to subscribe myself to Satan with my blood, or to make away with myself, and thus to rid the earth of a most wretched and condemned being. In this attitude, with my bare knife in my hand, a black Hussar, or Lighthorse, came riding briskly up to me. Having never seen such black regimentals, and just then wished for Satan to come, I was most terribly affrighted. The Hussar accosted me, and said: "God bless you, Jew, whither are you going?" But I was so terrified, that I could not answer a word. To my great astonishment he began to speak of the Thola, a name by which the Jews call the Lord Jesus, and told me how he died for our sins upon the cross, wishing me, in a very feeling manner to experience the benefit of Christ's death in my heart. This soon opened my heart and mouth, and I asked him, whether these things were really so, and whether it was possible to experience it in the manner he said? The Hussar replied: That he could stake his soul for the truth of what he asserted. I was exceedingly struck, and, giving him my hand, I declared:—If the crucified Jesus would approve himself to me as the exalted Thola, and give rest to my soul, that I would then adore him as the true God, and receive baptism. For three days we travelled together, as far as Danzig, talking, as we went on, upon this important subject.

My fellow-traveller had promised to take me with him to Gumbinnen, and there to introduce me to a friend of his, a Clergyman, who was a pious minister; but we lost one another in Danzig, where being an entire stranger, and neither knowing his name nor place of abode, I never could find him again. I learned however some time after, that this gentleman was an adjutant of a regiment of black Hussars; that he truly feared God, and had been formerly quartered at Gumbinnen. I had taken good notice of the name of that town, and now enquired, how I might get thither. Being informed I was to go by way of Koningsberg, I set out directly for that city. At an inn on the road I met with a pious, awakened innkeeper, who directly discerned the uneasy state of my troubled mind, and as he had just then been reading the 46th chapter of Isaiah, he talked to me of the Redeemer promised



to Israel, in so hearty a manner, that I soon conceived a love and confidence to him. He then brought me acquainted with the Rev. Mr. Shuman of Balga: The first question asked this clergyman was, "whether he thought it possible that I might yet be saved?" To which he answered: "Yes, if you will believe in the Lord Jesus Christ." It being Sunday morning, the minister was preparing to go to church, which I also went after him. He preached on the gospel that day, treating of the Lord's appearing to his disciples, after his resurrection. But such was my confusion, and the distress and agitation of my mind, that my gestures even frightened several persons in the church, who were near me, nor did they comprehend any thing of the sermon, except what related to Thomas the apostle.

On the following day Mr. Shuman sent me to a clergyman in the neighbourhood, the Rev. Mr. Froshall, who shewing me in the Hebrew bible the words, Deut. xxvii. 26. "Curse be he that confirmeth not all the words of this law, to do them," it so deeply affected me, that I was very near fainting with terror. This gentleman advised the minister of Balga to have nothing to do with me; but Mr. Shuman affirmed he could not think of turning me away, and kindly received me into his house, where he kept me above a year and an half, teaching me to read German, and instructing me in the truths of the christian religion. Notwithstanding this, my distress still continued, and believing there was no hope of salvation for me, I again conceived the dark design of attempting my life. For this purpose, being alone in my room, I put a rope about my neck and mounted upon a stool, to hang myself on a beam. But my wicked intention was happily frustrated a second time, partly by an inward check of conscience, and partly by Mr. Shuman's hearing the noise of the stool in his apartment and suddenly coming up to mine; but how was the good man terrified, when he saw me with the rope about my neck! He fell immediately upon his knees with me, and prayed to the Lord with many tears that he would have mercy on this lost sheep of the House of Israel. Among the rest, he made use of the following expression: "Lord Jesus! I cannot rise from this spot except thou hear me." When he had finished prayer, he sang part of an hymn, applying it to me a miserable sinner, viz.

Lord, grant him now thy Spirit's power,  
And heal him with thy precious blood, &c.

While he was praying and singing, a sweet calm overspread my weary mind, and a dawn of hope and assurance of grace arose in my heart. But, being still afraid of my restless and unsteady disposition, I resolved not to be baptized till I should find

find myself more settled in mind, and perceive less frequent changes of rest and disquietude. For as yet these changes still disturbed me at times, because the sense of my sinfulness rather vexed, than humbled me.

[ *To be concluded in our next.* ]

## A Critical Dissertation on the Word BLASPHEMY.

[ *From Dr. CAMPBELL.* ]

THE Greek word βλασφημία, frequently translated *Blasphemy*, properly denotes *calumny, detraction, reproachful or abusive language*, against whomsoever it be vented. There does not seem, therefore, to have been any necessity for adopting the Greek word into our language, one or other of the English expressions above mentioned, being, in every case, sufficient for conveying the sense. Here, as in other instances, we have, with other moderns, implicitly followed the Latins, who had in this no more occasion than we, for a phraseology not originally of their own growth. To have uniformly translated, and not transferred, the words βλασφημία and βλασφημιο, would have both contributed to perspicuity, and tended to detect the abuse of the terms when wrested from their proper meaning. That βλασφημία and its conjugates are in the New Testament very often applied to reproaches not aimed against God, is evident from the passages referred to in the margin; \* in the much greater part of which the English translators, sensible that they could admit no such application, have not used the words *blaspheme* or *blasphemy*, but *rail, revile, speak evil, &c.* In one of the passages quoted, a reproachful charge brought even against the devil, is called κρισις βλασφημιας, † and rendered by them *railing accusation*. That the word in some other places ‡ ought to have been rendered in the same general terms, I shall afterwards show. But with respect to the principal point, that the word comprehends all verbal abuse, against whomsoever uttered, God, angel, man, or devil; as it is universally admitted by the learned, it would be losing time to attempt to prove. The passages referred to will be more than sufficient to all who can read them in the original Greek.

But it deserves our notice, that even when βλασφημία refers to reproachful speeches against God, and so comes nearer the

\* Matt. xii. 31, 32. xxvii. 39. Mark xv. 29. Luke xxii. 65. xxiii. 39. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. Eph. iv. 31. 1 Tim. vi. 4. Tit. iii. 2. 1 Pet. iv. 4. 14. Jude 9. 10. Acts vi. 11. 13. 2 Pet. ii. 10. 11. † Jude 9. ‡ Acts xiii. 45. xviii. 6. xxvi. 11. Col. iii. 8. 1 Tim. i. 13. 2 Tim. iii. 2.

meaning

meaning of our word *blasphemy*; still the primitive notion of this crime has undergone a considerable change in our way of conceiving it. In theological disputes nothing is more common, to the great scandal of the Christian name, than the imputation of blasphemy thrown by each side upon the other. The injustice of the charge on both sides will be manifest on a little reflection, which it is the more necessary to bestow, as the commonness of the accusation, and the latent, but contagious, motives of employing it, have gradually perverted our conceptions of the thing.

The import of the word *βλασφημία* is *maledicentia*, in the largest acceptation, comprehending all sorts of verbal abuse, imprecation, reviling, and calumny. When such abuse is mentioned as uttered against God, there is properly no change made on the signification of the word; the change is only in the application, that is, in the reference to a different object. The idea conveyed in the explanation now given is always included, against whomsoever the crime be committed. In this manner every term is understood that is applicable to both God and man. Thus the meaning of the word *disobey* is the same, whether we speak of disobeying God or of disobeying man. The same may be said of *believe*, *honour*, *fear*, &c. As therefore the sense of the term is the same, though differently applied, what is essential to constitute the crime of detraction in the one case, is essential also in the other. But it is essential to this crime as commonly understood, when committed by one man against another, that there be in the injurious person the will or disposition to detract from the person abused. Mere mistake in regard to character, especially when the mistake is not conceived, by him who entertains it, to lessen the character, nay, is supposed, however erroneously, to exalt it, is never construed by any, into the crime of defamation. Now, as blasphemy is, in its essence, the same crime, but immensely aggravated, by being committed against an object infinitely superior to man, what is fundamental to the existence of the crime, will be found in this, as in every other species, which comes under the general name. There can be no blasphemy, therefore, where there is not an impious purpose to derogate from the divine majesty, and to alienate the minds of others from the love and reverence of God.

Hence, we must be sensible of the injustice of so frequently using the odious epithet *blasphemous* in our controversial writings; an evil imputable solely to the malignity of temper, which a habit of such disputation rarely fails to produce. Hence it is, that the Arminian and the Calvinist, the Arian and the Athanasian, the Protestant and the Papist, the Jesuit and the Jansenist, throw and retort on each other the unchristian reproach. Yet it is no more than justice to say, that

each

each of the disputants is so far from intending to diminish, in the opinion of others, the honour of the Almighty, that he is, on the contrary, fully convinced, that his own principles are better adapted to raise it than those of his antagonist, and, for that very reason, he is so strenuous in maintaining them. But to blacken, as much as possible, the designs of an adversary, in order the more effectually to render his opinions hateful, is one of the many common, but detestable, resources of theological controvertists. It is to be hoped that the sense, not only of the injustice of this measure, but of its inefficacy for producing conviction in the mind of a reasonable antagonist, and of the bad impression it tends to make on the impartial and judicious, in regard both to the arguers and to the argument, will at length induce men to adopt more candid methods of managing their disputes; and even, when provoked by the calumnious and angry epithets of an opposer, not to think of retaliating; but to remember, that they will derive more honour from imitating, as is their duty, the conduct of Him who, when he was reviled, reviled not again.

But, after observing that this perversion of the word *blasphemy* results, for the most part, from the intemperate heat and violence with which polemic writers manage their religious contests; it is no more than doing justice to theologians, to remark, that this evidence of undue acrimony, is by no means peculiar to them. So uncontrollable is this propensity in men of violent passions, that even sceptics cannot pretend an entire exemption from it. Some allowances ought doubtless to be made for the rage of bigots, inflamed by contradiction, from the infinite consequence they always ascribe to their own religious dogmas; but when a reasoner, an inquirer into truth, and, consequently, a dispassionate and unprejudiced person (as doubtless such a man as Bolingbroke chose to be accounted,) falls into the same absurdity, adopts the furious language of fanaticism, and rails against those whose theory he combats, calling them *impious blasphemers*, to what allowance can we justly think him intitled? I know of none, except our pity; to which, indeed, a manner, so much beneath the dignity of the philosopher, and unbecoming the patience and self-command implied in cool inquiry, seems to give him a reasonable claim. Since, however, with this defect of discernment, candour, and moderation, philosophers as well as zealots, infidels as well as fanatics, and men of the world as well as priests, are sometimes chargeable, it may not be unreasonable to bestow a few reflections on it.

First, to recur to analogy, and the reason of the thing: I believe there are few who have not sometimes had occasion to hear a man warmly, and with the very best intentions, commend another, for an action which in reality merited not

praise

praise but blame. Yet no man would call the person who, through simplicity, acted this part, a slanderer; whether the fact he related of his friend were true or false; since he seriously meant to raise esteem of him: for an intention to depreciate, is essential to the idea of slander. To praise injudiciously, is one thing; to slander, is another. The former, perhaps, will do as much hurt to the character, which is the subject of it, as the latter: but the merit of human actions depends entirely on the motive. There is a maliciousness in the calumniator, which no person who reflects, is in danger of confounding with the unconscious blundering of a man, whose praise detracts from the person whom he means to honour. The blasphemer is no other than the calumniator of Almighty God. To constitute the crime, it is as necessary that this species of calumny be intentional, as that the other be. He must be one, therefore, who, by his impious talk, endeavours to inspire others with the same irreverence towards the Deity, or, perhaps, abhorrence of him, which he indulges in himself. And though, for the honour of human nature, it is to be hoped, that very few arrive at this enormous guilt, it ought not to be dissembled, that the habitual profanation of the name and attributes of God, by common swearing, is but too manifest an approach towards it. There is not an entire coincidence. The latter of these vices may be considered as resulting solely from the defect of what is good in principle and disposition; the former, from the acquisition of what is evil in the extreme: but there is a close connection between them, and an insensible gradation from the one to the other. To accustom one's self to treat the Sovereign of the universe with irreverent familiarity, is the first step; malignly to arraign his attributes, and revile his providence, is the last.

But it may be said, that an inquiry into the proper notion of βλασφημία, in the sacred writings, is purely a matter of criticism, concerning the import of a word, whose signification must be ultimately determined by scriptural use. Our reasonings, therefore, are of no validity, unless they are supported by fact. True: but it ought to be considered, on the other hand, that as the word βλασφημειν, when men are the objects, is manifestly used for intentional abuse, the presumption is, that the signification is the same, when God is the object. Nay, according to the rules of criticism, it is evidence sufficient, unless a positive proof could be brought, that the word, in this application, undergoes a change of meaning. In the present instance, however, it is unnecessary to recur to the presumption, as positive testimony can be produced, that both the verb and the noun have the same meaning in these different applications.

Let

Let it be observed then that sometimes, in the same sentence, the word is applied in common both to divine and to human Beings, which are specified as the objects, and construed with it, and sometimes the word, having been applied to one of these, is repeated, in an application to the other; the sacred writers thereby showing, that the evil is the same in kind in both cases, and that the cases are discriminated solely by the dignity of the object. Thus our Lord says, "All manner of blasphemy, shall be forgiven unto men: but the blasphemy against the Holy Ghost, shall not be forgiven." Matt. xii. 31. The difference in point of atrociousness is here exceedingly great, the one being represented as unpardonable, and the other as what may be pardoned; but this is exhibited as resulting purely from the infinite disparity of the objects. The application of the same name to the two crimes compared, gives us to understand the immense disproportion there is, in respect of guilt, between the same criminal behaviour, when aimed against our fellow-creatures, and when directed against the Author of our being. As the English word *blasphemy* is not of the same extent of signification with the Greek, and is not properly applied to any abuse vented against man, it would have been better here to have chosen a common term which would have admitted equally an application to either, such as *slander* or *detraction*. The expression of the Evangelist Mark, in the parallel place, Mark iii. 28, 29. is to the same purpose. Again in the Acts vi 11. "We have heard him speak blasphemous words, against Moses and against God." Like to this is that passage in the Old Testament, where the false witnesses who were suborned to testify against Naboth say, "Thou didst blaspheme God and the king." 1 Kings xxi. 10. Though the word in the Septuagint is not *βλασφημία*, it is a term which, in that version, is sometimes used synonymously, as indeed are all the terms which in the original denote *curfing*, *reviling*, *defaming*.

Further, with the account given above, of the nature of *blasphemy*, the style of Scripture perfectly agrees. No errors concerning the divine perfections can be grosser than those of polytheists and idolaters, such as the ancient pagans. Errors on this, if on any subject, are surely fundamental. Yet those errors are never in holy writ brought under the denomination of blasphemy: nor are those who maintain them ever styled blasphemers. Nay, among those who are no idolaters, but acknowledge the unity and spirituality of the divine nature (as did all the Jewish sects,) it is not sufficient to constitute this crime, that a man's opinions be, in their consequences, derogatory from the divine majesty, if they be not perceived to be so by him who holds them, and broached on purpose

to diminish men's veneration of God. The opinions of the Sadducees appear in effect to have detracted from the justice, the goodness, and even the power of the Deity, as their tendency was but too manifestly to diminish in men the fear of God, and consequently to weaken their obligations to obey him. Yet neither our Saviour, nor any of the inspired writers, calls them *blasphemous*, as those opinions did not appear to themselves to detract, nor were advanced with the intention of detracting, from the honour of God. Our Lord only said to the Sadducees, "Ye err, not knowing the Scriptures nor the power of God," Matt. xxii. 19. Nay, it does not appear that even their adversaries the Pharisees, though the first who seem to have perverted the word, and though immoderately attached to their own tenets, ever reproached them as blasphemers, on account of their erroneous opinions. Nor is indeed the epithet *blasphemous*, or any synonymous term, ever coupled in Scripture (as is common in modern use) with *doctrines, thoughts, opinions*. It is never applied but to words and speeches. *A blasphemous opinion* or *blasphemous doctrine*, are phrases, which (how familiar soever to us) are as unsuitable to the scriptural idiom, as a *railing opinion*, or *slandrous doctrine*, is to ours.

But to proceed from what is not, to what is, called *blasphemy* in Scripture: the first divine law published against it, "He that blasphemeth the name of the Lord [or Jehovah, as it is in the Hebrew] shall be put to death," Lev. xxiv. 16. when considered, along with the incident that occasioned it, suggests a very atrocious offence in words, no less than abuse or imprecations, vented against the Deity. For, in what way soever, the crime of the man there mentioned be interpreted, whether as committed against the true God, the God of Israel, or against any of the false gods whom his Egyptian father worshipped, the law in the words now quoted is sufficiently explicit; and the circumstances of the story plainly show that the words which he had used, were derogatory from the Godhead, and shocking to the hearers.

And if we add to this, the only other memorable instance, in sacred history, namely, that of Rabshakeh, it will lead us to conclude that it is solely a malignant attempt, in words, to lessen men's reverence of the true God, and, by vilifying his perfections, to prevent their placing confidence in him, which is called in Scripture *blasphemy*, when the word is employed to denote a sin committed directly against God. This was manifestly the attempt of Rabshakeh when he said, "Neither let Hezekiah make you trust in the Lord (the word is Jehovah,) saying, Jehovah will surely deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath

and of Arpad? Where are the gods of Sepharvaim, Hena, and Ival? Have they delivered Samaria out of my hand? Who are they among all the gods of the countries, that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand?" 2 Kings xviii. 30. 33. 34. 35.

[ To be concluded in our next. ]

### A Remarkable Anecdote of CHARLES II. and his COOK.

THE King being in conversation with the Earl of Rochester, Dr. S. his chaplain, Queen Catherine, some of the Ministers of State, &c. and after having discoursed for some time on the affairs of Government, on a sudden he cried out, "Let our thoughts be unbent from the cares of State, and give us a generous glass of wine that cheereth God and man, as the Scripture saith." The Queen hearing the King talk of wine cheering God, and quoting Scripture for it, was surprized, and begged leave to observe, That in her humble opinion, it was not less than blasphemy; for says she, "God is an eternal, infinite, unchangeable Being, a pure Spirit, and so hath neither parts nor passions, and consequently cannot be *cheered*." "Well," says the King, "I am not prepared to turn to chapter and verse, but I am sure I have met with it in my Scripture reading." The chaplain was asked if he knew such a part in Scripture as "Wine cheering God and man?" He gave his opinion on the Queen's side of the argument. Rochester being an enemy to the chaplain, and thinking the King was in the right, went out and asked privately if any could be brought that were well versed in the Bible, to decide the controversy that was then on the carpet? He was told of one David, a Scotch-cook, who had always a Bible about him, and every spare minute was reading in it, and if such a part was there, to be sure he could tell. Rochester, willing to brow-beat the chaplain, and throw the conquest on the King's side, went down into the kitchen, conversed with the cook, and asked him if he knew of any such place in Scripture as wine cheering God and man? David told his lordship he knew the place, and could easily turn to it. "Very well," say the Earl, "put on a clean apron, I shall send for you, by and-by, before his Majesty." Rochester returns into the room where the conversation was still warmly pursued by her Majesty: She observed how inconsistent it was with the nature of the divine Being, that He should be *cheered*. The Earl perceiving this, begged leave of his Majesty to make a motion. "For what?" says the King,



"Why," replied the Earl, "to admit of your Scotch cook to be sent for, who, I understand is always reading his Bible, and if there he such a place in the Scripture, he will turn to it directly." "Well," says the King, "such a man as this we want; prithee, send for him immediately." When the cook came, the King very freely asked him, "if he knew of such a place in Scripture as Wine cheering God and man?" David, with a low bow, replied, he did, and turning to Judges ix. 13, read "And the Vine said unto them, Should I leave my wine, which cheereth God and man."\*

The text being produced, the Queen humbly asked pardon for talking so freely to his Majesty, hoped what she had said would not raise his resentment against her, for she was not prepared to bear "The wrath of a King, which is as the roaring of a lion." The chaplain blushed to think a Scotch cook could turn to a place in Scripture of which his great genius had not the least remembrance. Rochester begged leave to ask the doctor, if he could unravel the mystery that lay in those words, "Wine cheering God and man;" but here the great man was silent; he had no more light in his understanding to expound the text, than he had strength in his memory to turn to it. Rochester said to the cook, "Honest friend, you have done well in producing chapter and verse to his Majesty, can you expound the meaning of it, and shew *how* it cheers God, and *how* man?" The cook replied, "if his Majesty please to hear me, I have this to offer:—How much wine cheereth *man*, your Lordship knows; and that it cheers *God*, I beg leave to observe, that in the Old Testament dispensation there were *Meat Offerings* and *Drink Offerings*: now in those drink offerings there was wine; this wine was typical of the Blood of the Mediator: by a metaphor it is said to *cheer God*; as He was well pleased in the way of Salvation He had found out, in that His justice was satisfied, His mercy displayed, His grace made triumphant, His perfections harmonized, the sinner saved, and God in Christ glorified." The King was agreeably surprized at this elegant exposition; and Rocheste: did not spare to applaud the Evangelical turn that the cook had given to the text:—says Rochester, may it please your Majesty, your chaplain may be a man of exalted genius, he may have fine abstracted ideas of philosophy, he may dress Hebrew Roots elegantly, and gar-

\* Or, *Gods and men*:—Probably Jotham, in speaking to the idolatrous Sechemites, adapts his speech to their notions. Or, *gods and men*, may mean, high and low, princes and peasants, In apologues or fables, which are intended to convey some moral and interesting Truth to the mind, it is not expected, neither indeed is it necessary, that every word should be agreeable to the exact truth of things.

with

nish them out with great politeness to please a fine taste in criticism, but where is his evangelical turn upon a text? Where is his knowledge in the Old and New Testament Dispensation? Where the glory he gives to the Redeemer of the World, and the glaring day-light that shines through the poor Cook's exposition? With submission to your Majesty, I beg leave to make one other motion. "What's that?" says the King, "Why, that your Majesty would be graciously pleased to make your *Chaplain* your *Cook*, and your *Cook* your *Chaplain*."

An account of the Visit of the Queen of Sheba\* to Jerusalem, and the consequences of that visit, viz. the foundation of an Ethiopian monarchy, and the continuation of the Sceptre in the Tribe of Judah, down to this day. From Mr. Bruce's Travels. Vol. I. pa. 471.

WE are not to wonder, if the prodigious hurry and flow of business, and the immensely valuable transactions they had with each other, had greatly familiarised the Tyrians and Jews, with their correspondents the Cushites and Shepherds on the coast of Africa. This had gone so far, as very naturally to have created a desire in the queen of Sheba, the sovereign of that country, to go herself and see the application of such immense treasures that had been exported from her country for a series of years, and the prince who so magnificently employed them. There can be no doubt of this expedition, as Pagan, Arab, Moor, Abyssinian, and all the countries round, vouch it pretty much in the terms of scripture.

Many† have thought this queen was an Arab. But Saba was a separate state, and the Sabeans a distinct people from the Ethiopians and the Arabs, and have continued so till very lately. We know, from history, that it was a custom among these Sabeans, to have women for their sovereigns in preference to men, a custom which still subsists among their descendants.

Her name, the Arabs say, was *Belkis*; the Abyssinians, *Maqueda*. Our Saviour calls her *Queen of the South*, without mentioning any other name, but gives his sanction to the truth of the voyage. "The Queen of the South, shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Matt. xii. 42. Luke xi. 31. It is not

\* It should properly be Saba, Azab, or Azaba, all signifying *South*. † Such as Justin, Cyprian, Epiphanius, Cyril.

probable

probable our Saviour would say she came from the uttermost parts of the earth, if she had been an Arab, and had near fifty degrees of the Continent behind her. The gold, the myrrh, cassia, and frankincense, were all the produce of her own country; and the many reasons Pineda § gives to shew she was an Arab, more than convince me that she was an Ethiopian or Cushite shepherd.

A strong objection to her being an Arab, is, that the Sabean Arabs, or Homerites, the people that lived opposite to Azab on the Arabian shore, had kings instead of queens, which latter the Shepherds had, and still have. Moreover, the kings of the Homerites were never seen abroad, and were stoned to death if they appeared in public; subjects of this stamp would not very readily suffer their queen to go to Jerusalem, even supposing they had a queen, which they had not.

Whether she was a Jewess or a Pagan is uncertain; Sabaism was the religion of all the East. It was the constant attendant and stumbling-block of the Jews; but considering the multitude of that people then trading from Jerusalem, and the long time it continued, it is not improbable she was a Jewess. "And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions."\* Our Saviour, moreover, speaks of her with praise, pointing her out as an example to the Jews.† And, in her thanksgiving before Solomon, she alludes to God's blessing on the seed of Israel for ever, ‡ which is by no means the language of a Pagan, but of a person skilled in the ancient history of the Jews.

She likewise appears to have been a person of learning; and that sort of learning which was then almost peculiar to Palestine, not to Ethiopia. For we see that one of the reasons of her coming, was to examine whether Solomon was really the learned man he was said to be. She came to try him in allegories, or parables, in which Nathan had instructed Solomon.

The learning of the East, and of the neighbouring kings that corresponded with each other, especially in Palestine and Syria, consisted chiefly in these: "And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the Cedar that was in Lebanon, saying, Give thy daughters to my son to wife: and these passed by a wild beast that was in Lebanon; and trade down the thistle."—"Thou hast said, Lo, thou hast smitten the Edomites, and thine heart lifteth thee up to boast: abide

§ Pin. de reb. Solomon, lib. iv. cap. 14th.—Josephus thinks she was an Ethiopian, so do Origen, Augustin, and St. Anselm.

\* 1 Kings x. 1. † 2 Chron. ix. 1. ‡ Matt. xii. 43. Luke

1. Kings x. 9. † 2 Chron. ix. 8.

"now

“ now at home, why shouldest thou meddle to thine hurt, that thou shouldest fall, even thou, and Judah with thee ?”  
2. Chron. xxv. 18. 19.

The annals of Abyssinia, being very full upon this point, have taken a middle opinion, and by no means an improbable one. They say she was a Pagan when she left Azab, but being full of admiration at the sight of Solomon's works, she was converted to Judaism in Jerusalem, and bore him a son, whom she called Menilek, and who was their first king. However strongly they assert this, and however dangerous it would be to doubt it in Abyssinia, I will not here aver it for truth, nor much less still will I positively contradict it, as scripture has said nothing about it.

To Saba, or Azab, then, she returned with her son Menilek, whom, after keeping him some years, she sent back to his father to be instructed. Solomon did not neglect his charge, and he was appointed and crowned king of Ethiopia; in the temple of Jerusalem, and at his inauguration took the name of David. After this he returned to Azab, and brought with him a colony of Jews, among whom were many doctors of the law of Moses, particularly one of each tribe, to make judges in his kingdom, from whom the present Umbares (or Supreme Judges, three of whom always attend the king) are said and believed to be descended. With these came also Azarias, the son of Zadok the priest, and brought with him a Hebrew transcript of the law, which was delivered into his custody, as he bore the title of Nebrit, or High Priest; and this charge, though the book itself was burnt with the church of Axum in the Moorish war of Adel, is still continued, as it is said, in the lineage of Azarias, who are Nebrits, or keepers of the church of Axum, at this day. All Abyssinia was thereupon converted, and the government of the church and state modelled according to what was then in use at Jerusalem.

By the last act of the queen of Sheba's reign, she settled the mode of succession in her country for the future. First, she enacted, that the crown should be hereditary in the family of Solomon for ever. Secondly, that, after her, no woman should be capable of wearing that crown or being queen, but that it should descend to the heir male, however distant, in exclusion of all heirs female whatever, however near; and that these two articles should be considered as the fundamental laws of the kingdom, never to be altered or abolished. And, lastly, That the heirs male of the royal house, should always be sent prisoners to a high mountain, where they were to continue till their death, or till the succession should open to them.

What

What was the reason of this last regulation is not known, it being peculiar to Abyssinia; but the custom of having women for sovereigns, which was a very old one, prevailed among the neighbouring shepherds in the last century, and for what we know, prevails to this day. It obtained in Nubia till Augustus's time, when Petreius, his lieutenant in Egypt, subdued the country, and took the queen Candace prisoner. It endured also after Tiberius, as we learn from St. Philip's baptising the eunuch,\* servant of queen Candace, who must have been successor to the former; for she, when taken prisoner by Petreius, is represented as an infirm woman, having but one eye. Candace indeed was the name of all the sovereigns, in the same manner Cæsar was of the Roman emperors. As for the last severe part, the punishment of the princes, it was probably intended to prevent some disorders among the princes of her house, that she had observed frequently to happen in the house of David † at Jerusalem.

The queen of Sheba having made these laws irrevocable to all her posterity, died, after a long reign of forty years, in 986 before Christ, placing her son Menilek upon the throne, whose posterity, the annals of Abyssinia would teach us to believe, have ever since reigned. So far we must indeed bear witness to them, that this is no new doctrine, but has been stedfastly and uniformly maintained from their earliest account of time; first, when Jews, then in later days after they had embraced christianity. We may further add, that the testimony of all the neighbouring nations is with them upon this subject, whether they be friends or enemies. They only differ in the name of the queen, or in giving her two names.

This difference, at such a distance of time, should not break scores, especially as we shall see that the queens in the present day have sometimes three or four names, and all the kings three, whence has arisen a very great confusion in their history. And as for her being an Arab, the objection is still easier got over. For all the inhabitants of Abrabia Felix, especially those of the coast opposite to Saba, were reputed Abyssinians, and their country part of Abyssinia, from the earliest ages, to the Mahometan conquest and after. They were her subjects; first, Sabean Pagans like herself, then converted (as the tradition says) to Judaism, during the time of the building of the temple, and continuing Jews from that time to the year 622 after Christ, when they became Mahometans. The bearing of the Kings of Abyssinia is a lion passant, proper upon a field gules, and their motto, "*Mo Anbasa am Nizilet Solomon am Negade Jude*;" which signifies, 'the lion of the race of Solomon and tribe of Judah hath overcome.'

\* Acts viii. 27. 38. † 2 Sam. xvi. 22.—1 Kings ii. 13.

## The ADVANTAGES of THINKING.

**M**AN being the only creature in this lower world that is designed for a social life, is endued by his Almighty CREATOR with two faculties which distinguish him from the brutes, viz. *Thinking* and *Speaking*. The one is intended to fit him for the society of his fellow creatures, and the other to qualify him for his own. As to the faculty of *Speaking*, there is no great danger of its gathering rust for the want of use; we are rather apt to speak too much: and even the most reserved have often reason to pray, with the Psalmist, "Set a watch, O Lord, before my mouth, and keep the door of my lips."

But with respect to the faculty of *Thinking*, it generally lies *fallow* and neglected, and very few employ this excellent gift to any good purpose. Even among the ingenious and well-educated, there are as few thinkers, as among the illiterate. For either they live according to the course of this World, and then their time is wholly taken up in business, pleasures, company, visits, with innumerable other impertinencies, that there is scarce room for so much as a morning reflection. Or else, they live retired, and then they either doze away their time in drowsiness, and brown studies; or, if they are of an active disposition, they lay themselves out wholly upon devouring books, and making common-places, and scarce entertain their solitude with a meditation once in a month.

But it is merely for want of *Thinking* that they can allow themselves in doing so. For by a little of this, they would soon discover, that of all the methods of improvement that can be used, there are none so advantageous as *Thinking*, when properly exercised, either for our intellectuals or our morals;—to make us wiser, or to make us better. And first, for our intellectuals. It is the perfection of our rational part to *know*;—that is, to be able to frame clear and distinct conceptions, to form a right judgment, and to draw true consequences from one thing to another. Now besides that the powers of the mind are made more bright, vigorous, and active by use, as all other faculties are: there is this further advantage, that by habitual *Thinking* the object is made more familiar to the understanding;—the habitudes and relations of ideas one towards another, by frequent comparing, become more visible and apparent; consequently, it is more easy to divide what ought to be divided, and to compound what ought to be compounded; wherein consists the sum of all truth and science.

Reading is indeed very excellent and useful to this purpose ; but thinking is necessary. This may do without the other, as appears in the first inventors of arts and sciences ; who were obliged to think out their way to the recesses of Truth. The advantage that thinking is to the attainment of knowledge, will further appear by considering some of the chief impediments of it ; and how they are removed by thinking. First, the prejudice of infancy : We form rash judgments of many things before we properly understand any thing ; and these grow up with us, take root, spread, and multiply ; till, after long use and custom, we mistake them for common notions and dictates of nature ; and then we think it a crime to unlearn and eradicate them. As long as we stand thus affected we are condemned to errors and perpetual wanderings.

But when we set upon a course of thinking, nothing will be so obvious as to consider, that since we come so late to the perfect use of our reason, among those various judgments we have made, it is highly probable that the major part of them are false and erroneous. And this is a fair step towards the shaking off our infant prejudices ; at least we shall be induced not to believe any thing, because we had given it such early entertainment. From this general reflection we proceed to examine the things themselves. And now, through divine Grace assisting us, we are capable of judging, we can hear both sides with an indifferent ear, and are determined only by the weight and importance of Truth ; and so we retract our past errors, and have the best moral security against the future.

2. Another great hindrance to knowledge is the *wrong perception* of things. When the simple ideas of our minds are confused, our judgment can never proceed without error. It is like a fault in the first concoction, which cannot be corrected by the subsequent ones. For how can I judge whether the attribute agrees to the subject, if my notion of both be confused and obscure ? But now, the only cause of the confusion in our notions, next to the natural inability of our faculties, is want of Attention and close Application of mind. We don't dwell enough upon the object, but speculate it transiently and in haste ; and then, no wonder that we conceive it by halves. Thinking, therefore, is a proper remedy for this defect.

3. Ambiguity of Terms and Phrases, is likewise an impediment to knowledge. This has bred infinite confusion and misunderstanding, especially in religious controversies ; many of which, if they were thoroughly sifted and well compared, will be found to be mere verbal contentions. There is a latitude in the phrase, and one writer not sufficiently attending to that determinate sense of it, which his opponent intends,  
very

very rashly, and perhaps furiously, denies what the other does not affirm; and he again as furiously affirms what this does not deny. So they are really of the same sentiments, and yet fight on like fools in the dark. And there is no hope that they will ever be reconciled, unless they take the pains to think themselves, or some-body else will be so kind as to think for them.

4. Knowledge is greatly impeded by an over-fond and superstitious attachment to *Authority*, especially that of *Antiquity*. This cramps the parts and fetters the understandings of men. Some persons are resolved never to out-shoot their forefathers mark; but write one after another, and so the dance goes round in a circle; and the world is never the wiser for being older. This also makes men, otherwise sensible and ingenious, quote such things many times out of an old dull author, and with a peculiar emphasis of commendation too, as would never pass in ordinary conversation; and which they themselves would never have taken notice of, had not such an author said it. But now, no sooner do we give ourselves leave to think, than we perceive how absurd and unreasonable it is, that one man should prescribe to all posterity: that men, like beasts, should follow the foremost of the herd; and that venerable *Non sense* should be preferred before *New-sense*. We consider, that that which we call antiquity, is properly the nonage of the world; that the sagest authorities were once new; and that there is no other difference between an ancient author and ourselves, but only that of time; which, if of any advantage, is rather on our side, as we live in a more mature age of the world. And thus, having cast off intellectual slavery, we gladly pick up Truth where-ever we can find it.

There are many other hindrances to the improvement of knowledge, such as passion, interest, fear of being taxed with instability, aversion to receive information from others, envy, the humour of contradiction, and sometimes flattery in applauding every thing we hear, and the like. Now as to the manner how all these obstructions are to be removed by thinking, it may be sufficient to say in general, that they are all obviously absurd and ridiculous; and however unthinking men may be abused by them, yet a sincere and close thinker must needs quickly perceive that they are so. And certainly, if we are determined to get rid of ill habits, it is one important step to be thoroughly convinced of their folly and mischief.

The great advantage of thinking is, that it improves our morals, as well as our intellects; and makes us better, as well as wiser. Considering the influence which the Understanding has upon the Will, these things are necessary to pre-



serve us in our duty, first, an habitual theory of what we ought, and ought not to do; and of all the motives and engagements to the one, and to the other. Secondly, an actual and clear presence of all this to the mind, in every instant of action. This is, for the most part, the thinking man's condition. He not only habitually *knows*, but actually *attends* both to his duty, and to all the engagements for its performance. It may be necessary to add, that an unthinking person can never make any progress either in Repentance, Faith, or Holiness. The prophet Malachi says, "They that feared the Lord, spake often one to another:—and a book of remembrance was written before him for them that feared the Lord, and that *thought* upon his Name." The Apostle exhorts us to *think* on those things which are true, honest, just, pure, lovely, and of good report, Phil. iv. 8. The reluctance of our Lord's disciples to credit his resurrection did not originate from inability, or needful information, but for want of thinking; which obliged him to give them that necessary reproof, "O fools, and slow of heart to believe all that the prophets have spoken!" The word is not  $\Omega \mu\epsilon\gamma\alpha\iota$ , which is a term of great indignation, and sometimes of contempt, but  $\Omega \alpha\nu\omicron\theta\eta\tau\alpha\iota$ , which is a term of expostulation and reproof, and may be rendered "*O thoughtless creatures!*" Luke xxiv. 25.

But in order that we may think usefully and spiritually, it is highly expedient that we keep a strict watch over our thoughts, lest we admit the suggestions of the evil one, and adopt them for our own, which would spread darkness and confusion through every faculty of the mind. The Psalmist declares, "I hate vain thoughts, but thy Law do I love." And that admonition is ever necessary, "Guard well thy Thought;—our Thoughts are heard in Heaven!" The consciousness of our natural inability to think a good thought, as of ourselves, should urge us continually to apply for the illuminations of the Spirit of Truth, that we may be guided into all Truth, and preserved from the dangerous paths of error and delusion.

---

### FEVERS successfully treated by washing with cold Water and Vinegar.

**D**OCTOR Brandreth of Liverpool, in a letter to Dr. Duncan, Editor of the Medical Commentaries, communicates to him the following observations:

"The advantages arising to patients, under various states of the Typhus Fever,\* from washing with cold Water and

\* The TYPHUS FEVER includes those which are commonly denominated bilious, putrid, malignant, and nervous Fevers,

Vinegar,

Vinegar, have been in many cases of my practice, for several years past, very conspicuous; and, in no instance of my observation, has this mode of treatment been productive of any unpleasant effect. I generally order it to be done, night and morning, with a large sponge. The patients are well dried and put to bed. They usually express great pleasure from its effects, and a sense of great refreshment. It invariably lessens, not only the heat, but, in a singular manner, the hardness of the skin. It diminishes the frequency of the pulse, and often lessens, nay sometimes removes, for a time, the delirium. I have known patients, who refused not only medicine, but every kind of food, readily prevailed on, after the washing, to take whatever their friends offered. It is not improbable, that, ere long, I may lay a state of this practice before the public."

[Med. Com. vol. xvi. pa. 382.]

~~~~~

Mr. FLETCHER'S LETTERS.

To the Rev. Mr. CHARLES WESLEY.

Tern, Sept. 26, 1760.

YOU answer me not, my dear Sir: have you not received my last, with a letter enclosed from my Lady Huntingdon? But it is with an ill grace I complain, when I ought rather to thank you for the consolatory letter, which you wrote me in answer to my first from Tern. It might have comforted me, if I would, or could be comforted without Jesus; but I only ask strength to groan on, till I can say, *Totus mihi perplacet Christus*.* Without the experience of this motto, yours will never raise me above a Devil, who can say as well as me, *Totus displiceo mihi*.†

I send you here the copy of a part of a letter, which I have just written to Lady Huntingdon. "The light I expected from our friend at Bristol is come, though from a different quarter. A fortnight ago, the Minister of this parish, with whom I have had no connection for these two years, sent me word, (I know not why) that his pulpit should be at my service at any time, and seems now very friendly. Some days after, I ventured, without design, a visit of civility to the Vicar of a neighbouring parish, who fell out with me, three years ago, for preaching faith in his church: he received me with the greatest kindness, and said often, he would have me take care of souls some where or other. Last Sunday, the Vicar of Madeley, to whom I was formerly curate, com-

* Christ is altogether lovely. † I am altogether hateful to myself.

ing to pay a visit here, expressed great regard for me, seemed to be quite reconciled, and assured me, that he would do all that was in his power to serve me; of which he yesterday gave me a proof, by sending me a testimonial unasked. He was no sooner gone, than news was brought that the old Clergyman, I mentioned to your Ladyship, died suddenly the day before; and that same day before I heard it, Mr. Hill, meeting at the races his nephew who is patron of Madeley, told him, that, if he would present me to Madeley, he would give the Vicar of that parish the living vacated by the old Clergyman's death. This was immediately agreed to, as Mr. Hill himself informed me in the evening, wishing me joy. This new promise, the manner in which Mr. Hill forced me from London to be here at this time, and the kindness of the three Ministers I mentioned, whose hearts seemed to be turned at this juncture, to sign my testimonials for institution, are so many orders to be still, and wait till the door is quite open or shut. I beg, therefore, your Ladyship would present my respects and thanks to Lady Margaret and Mr. Ingham, and acquaint them with the necessity, which these circumstances lay me under to follow the leadings of Providence."

This answer is agreeable to the advice you have so repeatedly given me, not to resist Providence, but to follow its leadings. I am however, inwardly in suspense; my heart revolts at the idea of being here alone, opposed by my superiors, hated by my neighbours, and despised by all the world. Without piety, without talents, without resolution, how shall I repel the assaults, and surmount the obstacles which I foresee, if I discharge my duty at Madeley with fidelity? On the other hand, to reject this presentation, to burn this certificate, and to leave in the desert the sheep, whom the Lord has evidently brought me into the world to feed, appears to me nothing, but obstinacy and refined self-love. I will hold a middle course between these extremes: I will be wholly *passive* in the steps I must take, and *active* in praying the Lord to deliver me from the evil one, and to conduct me in the way he would have me to go.

If you see any thing better, inform me of it speedily, and, at the same time, remember me in all your prayers, that if this matter be not of the Lord, the enmity of the Bishop of Litchfield, who must counter-sign my testimonials; the threats of the Chaplain of the Bishop of Hereford, who was a witness to my preaching at West-Street; the objections drawn from my not being naturalized, or some other obstacle, may prevent the kind intentions of Mr. Hill. Adieu, I am, &c.

J. F.

To

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, March 10, 1762.

I Feel more and more, that I neither *abide* in Christ, nor Christ in me; nevertheless, I do not so feel it, as to seek him without remission. O wretched man that I am, who shall deliver me from this heart of unbelief? Blessed be God, who has promised me this deliverance, through our Lord Jesus Christ!

My new convert has with great difficulty, escaped the wiles of the Devil; who, by fifty visions, had set her on the pinnacle of the temple. Thanks be to God, she has come down, without being cast headlong. I have had more trouble with her visions, than with her unbelief. Two other persons profess, that they have received the consolations of divine love: I wait for their fruits.

A few days ago, I was violently tempted to quit Madeley: the spirit of Jonah had so seized upon my heart, that I had the insolence to murmur against the Lord; but the storm is now happily calmed, at least for a season. Alas! what stubbornness is there in the will of man; and with what strength does it combat the will of God under the mask of piety, when it can no longer do so with the uncovered, shameless face of vice! If a man bridles not his tongue, all his outward religion is vain. May we not add to this observation of St. James, that if a man bridles not his will, which is the language of his desires, his inward religion is vain also? The Lord does not, however, leave me altogether; and I have often a secret hope, that he will one day touch my heart and my lips with a live coal from the altar; and that then his word shall consume the stubble, and break to pieces the stone.

The question, which you mean to repeat at the end of the Winter, is, I hope, Whether you shall be welcome at Madeley? My answer is, you shall be welcome even before Winter; for I have already lost almost all my reputation, and the little that remains does not deserve a competition with the pleasure I shall have in seeing you. Farewell. Your's,

J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, April 27, 1761.

I Have just received your letter, which at once fills me with pleasure, and covers me with shame. You kindly cast a veil over my faults, instead of exposing them as they deserve. This generous conduct will, if I am not incorrigible, help to cure me of, what you style, my imprudent simplicity, but what I call by its proper title, of stupid ingratitude: But what

But what do I say?—nothing can cure me, but a lively faith in that Jesus, who is made to us, of the Father, wisdom: O that he were my wisdom!

When I first came to Madeley, I was greatly mortified and discouraged by the smallness of my congregations; and I thought that if some of our friends at London had seen my little company, they would have triumphed in their own wisdom; but now, thank God, things are altered in that respect, and last Sunday, I had the pleasure of seeing some in the church yard, who could not get into the church. I began a few Sundays ago to preach in the afternoon after catechizing the children; but I do not preach my own sermons. Twice I read a sermon of Archbishop Usher's, and last Sunday one of the homilies, taking the liberty to make some observations on such passages, as confirmed what I advanced in the morning; and by this means I stopped the mouths of many adversaries.

I have frequently had a desire to exhort in Madeley Wood and Coalbrook Dale, two villages of my parish; but I have not dared to run before I saw an open door. It now, I think, begins to open; two small societies of about twenty persons have formed of themselves in those places, although the Devil seems determined to overturn all. A young person, the daughter of one of my rich parishioners, has been thrown into despair; so that every body thought her insane, and indeed, I thought so too. Judge how our adversaries rejoiced; and for my part, I was tempted to forsake my ministry, and take to my heels: I never suffered such affliction. Last Saturday I humbled myself before the Lord, on her account, by fasting and prayer; and, I hope, that the Lord has heard my prayer. She found herself well enough to come to church yesterday. You will do well to engage your colliers at Kingswood to pray for their poor brethren at Madeley. May those of Madeley, one day, equal them in faith, as they now do in that wickedness, for which they were famous before you went among them.

Mr. Hill has written me a very obliging letter, to engage me to accompany the eldest of my pupils to Switzerland; and if I had any other country than the place where I am, I should, perhaps, have been tempted to go. At present, however, I have no temptation that way, and I have declined the offer, as politely as I could. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, Aug. 19th, 1761.

I Have at length received your letter, for which I thank you with all my heart. I fear you give yourself up to melancholy, on account of your ill state of health; or, at least, that you do not rejoice with a joy full of glory, at the remembrance

brance of that glory which Christ has purchased for you. I yet hope that we shall both see the goodness of the Lord in the land of the living, and that his providence will bring our bodies nearer to each other, at the same time that his grace unites our spirits in Christ Jesus.

I don't know whether I mentioned to you a sermon preached at the Archdeacon's visitation. It was almost all levelled at the points which are called the doctrines of Methodism, and as the preacher is Minister of a parish near mine, it is probable he had me in his eye. After the sermon, another Clergyman addressed me with an air of triumph, and demanded what answer I could make. As several of my parishioners were present, besides the churchwardens, I thought it my duty to take the matter up; and I have done so, by writing a long letter to the preacher, in which I have touched the principal mistakes of his discourse, with as much politeness and freedom as I was able; but I have as yet had no answer. I could have wished for your advice before I sealed my letter; but as I could not have it, I have been very cautious, intrenching myself behind the ramparts of scripture, as well as those of our homilies and articles.

I know not what to say to you of the state of my soul: I daily struggle in the slough of despond, and I endeavour every day to climb the hill difficulty. I need wisdom, mildness and courage; and no man has less of them than I. O Jesus, my Saviour, draw me strongly to Him, who giveth wisdom to all who ask it, and upbraideth them not! As to the state of my parish, the prospect is yet discouraging. New scandals succeed those that wear away; but offences must come: happy shall I be, if the offence cometh not by me! My churchwardens speak of hindering strangers from coming to the church, and of repelling them from the Lord's table; but, on these points, I am determined to make head against them. A club of eighty workmen in a neighbouring parish, being offended at their minister, determined to come in procession to my church, and requested me to preach a sermon for them; but I thought proper to decline it, and have thereby a little regained the good graces of the minister, at least, for a time.

Farewell. J. F.

~~~~~

Observations on the PRUNING of Orchards;—from the Transactions of the Society for the encouragement of Arts, &c.

**A**N Experiment is related by T. S. D. Bucknall, Esq; which he made in the Spring and Autumn of 1790, on six acres of land fully planted with apples and cherries, on an

VOL. XVII. Nov. 1794. old

old hop ground at Sittingbourne, in Kent. Mr. Bucknall observes, that the bark of trees consists of three divisions, the outer, rough; the middle, soft and spongy; and the inner, a whitish rind. When the stem of the tree grows too fast for the bark, it causes blotches and lacerations, which are properly prevented by scoring the bark with a knife; but care should be taken not to cut through the whitish rind, as that heals very difficultly, and insects get in between the tree and the bark, which obstruct the healing of the wound. To keep the wounds made in pruning, &c. free from insects, Mr. Bucknall used a composition, of one quarter of an ounce of corrosive sublimate, reduced to fine powder by beating with a wooden hammer, and then put into a three pint earthen pipkin, with about a glass full of gin, or other spirit, stirred well together, and the sublimate thus dissolved. The pipkin was then filled by degrees with vegetable or common tar, and constantly stirred till the mixture was blended together as intimately as possible; and this quantity will at any time be sufficient for 200 trees.

The orchard at Sittingbourne was planted in 1773 with apples and cherries, and grew wonderfully; but by being suffered to run with little pruning, and the branches breaking by the wind and other causes, the trees became galled and were decaying. The tenant having mentioned this to Mr. Bucknall, his landlord, he determined to try an experiment of thoroughly pruning the trees; and in the beginning of November, 1790, the persons employed examined the trees, and by his directions cut out every branch any way decayed, or galled, or where there appeared any curled leaves. They then thinned the tree to give it a uniform head, and so that the air and sun might freely pass through; cutting off all stumps, and taking off all branches close to where they shot out from the other parts of the tree. They cut close to the tree, smooth and even, holding the left hand under the branch that it should not shiver the bark. Another person was employed to smooth, with a knife, all places where the Saw had been, and to rub them over with the medicated tar above mentioned. This preparation destroys the vermin, and by cutting close to the remaining branch, the flow of the sap draws the sides of the wounds together. By pursuing this method, the wounds soon healed, and in the Spring of 1791 the appearance of the trees much pleased the tenant. In the Autumn the fruit was clearer from specks than that of his neighbours; and in the season of 1792 the tenant states that the produce far exceeded the quality of his neighbours. Some cherry trees were blighted by the frosty mornings, but others produced very large fine fruit, and very plentiful, and the apples exceeded all in that part of the country. Mr. Bucknall remarks, that  
pruning

pruning trees is as necessary as hoeing turneps ; and he hopes soon to see it as universal. The society voted him the silver medal. In order to preserve Trees, when young, from injuries occasioned by hares, rabbits, &c. Mr. Pattenfon recommends tar, mixed with other things in their nature open and loose, to prevent its binding the bark.—Take six or seven times as much grease as tar, and mix them well together, and with this mixture brush the stems of young trees as high as hares, &c. can reach, and it will effectually prevent their being barked. Mr. Pattenfon believes, that if a plantation of ash, of which rabbits are very fond, were made in their warren, this mixture would certainly preserve it.

Vol. xi. 1793.

LETTER from Mr. A. MATHER, giving an Account of the late Revival of Religion at HULL, in Yorkshire.

FOR some years past, it has pleased the Almighty to favour the Society of Methodists at Hull with much peace and unity, particularly since the opening of their New Chapel; and they have not only increased in number, but most of them have experienced a gradual growth in the divine Life. During the time I have laboured among them, we have been blessed with awakenings, conversions, and now and then some entered into the liberty of pure love. When we heard of the great out-pouring of the Grace of God upon the Circuits in the West-Riding of Yorkshire, where hundreds and even thousands have lately been awakened and converted, a very earnest desire was kindled in the hearts of the people, especially among the leaders, for a revival in our society, and which impelled us to address the Throne of Grace, both in public and private, with ardent importunity. One hindrance, perhaps, to such displays of the awakening power of God, as were manifested in other places, was, a too anxious attachment to decorum and order; and consequently a strong aversion to loud lamentations and cries, especially in the public congregation, which circumstances were common in various parts of the country where the work of conviction had recently broke out: However, at the Christmas love-feast, this difficulty was surmounted; and in some degree we were willing to let God work upon the minds of the people, which way he pleased, altho' we should incur the disagreeable reproach of being accounted enthusiasts. At this meeting we were put to the trial, and bore it very well; one person, being in great distress of mind, cried out mightily for mercy, and was soon delivered.



In the latter end of January, some of the brethren came to me, and requested to have a prayer meeting appointed on Sunday evening after the service of the day, which was agreed upon. Soon after they were gone, I considered, that there was no necessity for deferring the meeting till Sunday, we could make a beginning on Tuesday evening, as I had that night at leisure: Accordingly, the people being apprised of it, we had a full congregation, and a very solemn season. The hearts of the brethren, who exercised the gift of prayer, were much enlarged; and a general expectation was raised among us that the Lord would shortly answer our supplications. The meeting concluded about ten o'clock, but the people returned home with reluctance, and seemed much inclined to stay longer. Many were greatly quickened and excited to double their diligence; one person found peace, and another obtained the cleansing virtue of the blood of Jesus.

From this time we embraced every opportunity of assembling together for public prayer; and were greatly encouraged to persevere in this duty, by an accession of serious hearers, and the satisfaction they manifested on these occasions. The mouths of many were likewise opened, and their hearts enlarged, who had never been accustomed to exercise in public before. And altho' we were not acquainted with many conversions, yet it was very evident the Lord was carrying on a great work among the people in general, as well as in the members of the society. We had many tokens for good, particularly on the national Fast-Day.

On Sunday the 9th of March, after Mr. Brown had done preaching, the prayer meeting began, and concluded at the usual time. But some who were in great distress would not depart from the place; they were therefore convened in the vestry, and several of our brethren assisted them by their supplications to the Fountain of Mercy, till four or five persons obtained divine peace and consolation. This being noised abroad, excited great expectations in the minds of many who felt the burden of their sins, and they came to the chapel on Monday evening. When Mr. Brown had concluded his discourse, he requested the Bands to meet in the vestry, and likewise invited any that were in distress to meet with them. But the vestry not being large enough to contain all that tarried, they attempted to collect them into a body in one part of the chapel; this, however, they were not able to accomplish, because there were many, in great anguish of mind, in different parts of the chapel, and these required help as well as others; which obliged the brethren to pray with them, and encourage them to look unto the Lord for his promised salvation. In a short time, several who had been in great agony, found the blessing of forgiving mercy, and instantly rising up, declared  
what

what the Lord had done for their souls; and their friends who were around them, united together in praising the Lord in their behalf; while others, in different parts of the chapel still remained in distress. In this manner they continued till about ten persons found the Lord.

From the circumstances, of two or three persons praying at the same time, in different parts of the chapel, while some were encouraging the distressed, and others praising the Lord for benefits received, occasioned some idle by-standers to report thro' the town, "that it was all confusion." Undoubtedly, it must have had this appearance to persons destitute of sympathy for the disconsolate mourners, and uninterested in the happiness of pardoned penitents. But the seeming disorder, as matters then stood, was unavoidable, nor did any disagreeable consequences follow. There were nothing irrational or unscriptural in these meetings. It was perfectly natural for sinners who were overwhelmed with a sense of their sin and misery, to cry aloud for help to him who is mighty to save; and on some occasions, to be inattentive to every surrounding object. They were conscious of the depravity of their hearts, and the sinfulness of their lives;—against God they had sinned and fallen short of his glory;—the burthen they felt was intolerable; forgetting, for a moment, their fellow creatures, they cried out aloud, for the disquietude of their souls, as if only God was present, and the sole spectator of their sorrows. When the answer of peace returned, and they were filled with unexpected and unpeakable comfort, it is no wonder if their joy was as excessive, for a time, as their preceding sorrow had been.

Next evening, after the public prayer meeting, many who were groaning for redemption, retired into the vestry, and continued several hours in fervent supplication; about twelve persons found peace before they departed. In this manner the work went on during the first fortnight; at every prayer meeting, ten or twelve persons, and sometimes more, being brought out of darkness into the light of God's reconciled countenance, and some were likewise awakened at the same time. In the mornings I was generally employed in visiting those persons who had recently tasted that the Lord is gracious, and in a few days seventy were added to the society: These being distributed among the respective classes, and frequently bringing others with them, were instrumental of spreading the work thro' various parts of the town. The class meetings were very lively, and frequently four or five persons were set at liberty every time they met.

On the 23d of March, Mr. Grant kept a Love-feast at Beverley; many of our friends from Hull were present, and spoke freely of the great things which the Lord had done for their

pet of our gracious Redeemer, by the purity and uprightness of his life and conversation. Upon being seized with the illness which terminated in the dissolution of his mortal part, he blessed and praised God for enabling him, in some measure, to live the life of faith, while he had health and strength of body; crying out, "O it is a blessed thing, in sickness or health, to know God: for the righteous only shall inherit Heaven, and shine as the stars for ever and ever;—but the wicked shall be punished with everlasting destruction." To a friend who came to visit him, he said, "O my brother, you little thought of seeing me so soon on my death-bed: But blessed be God, he does all things well." Being asked if he felt much pain, he answered, "Yes; this poor weak body suffers much; but I dare not murmur, or with my sufferings less:

"For what are all my sufferings here,

"If, Lord, thou count me meet,

"With that enraptur'd host to' appear,

"And worship at thy feet!"

When taking leave of his friend, he said, "Farewell: I am only going a little before to the mansions above, which my gracious Redeemer has purchased for me. A very little while, and we shall meet again, where parting shall be no more." To another friend, who asked him concerning his faith, he said, "I bless God for that faith which I have in Christ: I trust it is both rational and scriptural, and brings solid peace and joy to my soul." At another time he observed, "O what a God of Love, what a God of Mercy, is this God with whom we have to do! O the infinite Love of Jesus, that he should stoop to such a poor, worthless, dying worm, as me! But in him all fullness dwells, and that for wretched man!"

At the beginning of his illness, he was afraid lest the enemy of souls should be permitted to harass him with distressing temptations in his last moments; but the Lord was better to him than his fears; and increased and strengthened his faith every day, and every hour; so that he was never once dejected, or cast down, but kept continually blessing and praising the Lord, who had done so much for him. He seldom let any go away, who came to visit him, without earnestly exhorting them to live close to God. Young people especially, he most affectionately intreated to remember their Creator in the days of their youth; to be diligent in all the ordinances, and to hear the Word of God with simplicity and sincerity. He mourned greatly over those that were careless about the salvation of their souls, and prayed fervently for them, that they might obtain the faith and purity of the Gospel.

On Thursday night January 16, it seemed as if he was just dying, and those that waited upon him proposed to send

for a few friends. Upon hearing their conversation, he cried out, "Tell them all, that I die with a good hope of eternal Glory. Yes, blessed Jesus, I shall soon be with thee in Paradise!" Soon after, looking upon those that were present; he said, "You are all standing round a poor, dying mortal; but, blessed be God, I am going where sin and sorrow shall never enter. O what a Saviour is mine! He is so suited to my necessities, that there is not a thing I want, but I find it in him." Next morning, he cried out, "I am just going. Happy day, happy hour, happy moment! Come Lord Jesus, come quickly." Upon being asked, if he would take a little refreshment? He replied, "Don't speak to me about any thing but spirituals. Come and let us join together in praising God." He then broke out,—

"My GOD I am thine, What a comfort divine,

"What a blessing to know that my Jesus is mine!"

Towards noon he grew very weak, so that he could speak but little; but we understood, by a few broken sentences that the Lord was with him. After lying about two hours in a serene composed frame, he sweetly resigned his soul into the hands of his Redeemer.

Worcester, Jan. 28, 1794.

GEO. BALDWIN.

~~~~~

A LETTER from a Gentleman to the Rev. Mr.
WESLEY.

IT may seem strange, Sir, that I whom you have no personal knowledge of, should write with the freedom I am now going to take. But I trust, you desire as much to instruct, as I to be instructed. I have long laboured under a disease, which comes the nearest to that which is named scepticism. I rejoice at one time, in the belief, that the religion of my country is true. But how transient my joy! While my busy imagination ranges through nature, books and men, I often drop into the horrible pit of deism, and in vain bemoan my fall. The two main springs which alternately move my soul to these opposite opinions are, "First, can it be, that the great GOD of the boundless universe, containing many thousand better worlds than this, should become incarnate here, and die on a piece of wood?" There I lose my belief of christianity.

But on the other hand I think, Well, let me examine the fitness of things which deism boasts of. And certain it is, I discern nothing but beauty and wisdom in the inanimate parts of the creation. But how is the animate side of nature! It shocks me with powerful cruelty, and bleeding innocence. I cannot call the earth (as *Fontenelle* does) "A great rolling

VOL. XVII. Nov. 1794.

globe,

globe, covered over with fools:" But rather, a great rolling globe, covered over with slaughter houses: Where few beings can escape but those of the butcher-kind, the Lion, Wolf, or Tyger. And as to man himself, he is undoubtedly the supreme lord, nay the uncontrollable tyrant of this globe. Yet survey him in a state of deism, and I must pronounce him a very poor creature. He is then a kind of Jack-catch, an executioner-general. He may, nay he must destroy, for his own subsistence, multitudes of beings that have done him no wrong. He has none of that heavenly power to restore life. And can he be fond of the permission to take it away? One who like me, is subject to the tender passions, will never be proud of this.

No dying brute I view in anguish here,
But from my melting eye descends a tear.

The very beasts are entitled to my compassion: But who can express the anxieties I feel, for the afflictions sustained by virtuous men, and my abhorrence of the cruel? Yet in deism I can discern no reward for the one, or punishment for the other. On this view of things, the *Castilian* king might well say, "He could have directed GOD to amend his creation."

I think upon the whole, the GOD of wisdom would not have made a world, so much in want of a redeemer as this, and not to give it one: Therefore at present, I am again a Christian. O that the Son of GOD would confirm me His! As yet my soul is like a weather-beaten bird, that hovers over the great ocean, tired and afraid of dropping: Death and eternity are ready to receive it, the pleasant land is out of sight, hid by fogs and mists, and the way unknown, to gain the happy groves.

I was formerly apt to mention my scepticism, both to clergymen and laymen, with a view of lessening the evil. But they rather increased it. Few clergymen cared to discourse on the subject: And if they did, they generally expected, that a few weak reasons should eradicate at once strong and deep-rooted prejudices. And most laymen discover an utter ignorance of the religion they pretended to believe; and looked upon me as if I had the plague, for owning I did not believe it. What method could I take? I long avoided speaking of religion to any but its great Author: Who, I hope, has at last led me to one that is capable of removing my spiritual darkness. May the giver of all goodness reward you in that day, when (according to the prophet *Daniel*) "*The wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever!*"

[Journ. for 1756.]

A Letter

A Letter from the celebrated Dr. SAMUEL JOHNSON
to a Friend, on the Death of his Wife,

To the REV. DR. TAYLOR.

Dear Sir,

March 17, 1752. O. S.

NOTWITHSTANDING the warnings of philosophers, and the daily examples of losses and misfortunes which life forces upon us, such is the absorption of our thoughts in the business of the present day—such the resignation of our reason to empty hopes of future felicity:—or such our unwillingness to foresee what we dread, that every calamity comes suddenly upon us, and not only presses us as a burthen, but crushes as a blow.

There are evils which happen out of the common course of nature, against which it is no reproach not to be provided. A flash of lightning intercepts the traveller in his way. The concussion of an earthquake heaps the ruin of cities upon their inhabitants. But other miseries time brings, though silently, yet visibly forward, by its own lapse, which yet approaches us unseen, because we turn our eyes away, and seize us unresisted, because we could not arm ourselves against them, but by setting them before us.

That it is in vain to shrink from what cannot be avoided, and to hide that from ourselves which must sometimes be found, is a truth which we all know, but which all neglect; and perhaps none more than the speculative reasoner, whose thoughts are always from home, whose eye wanders over life, whose fancy dances after meteors of happiness kindled by itself, and who examines every thing rather than his own state.

Nothing is more evident than that the decays of age must terminate in death. Yet there is no man (says Tully) who does not believe that he may yet live another year; and there is none who does not, upon the same principle, hope another year for his parent or his friend; but the fallacy will be in time detected; the last year, the last day, will come; it has come, and is past.—“The life which made my own life pleasant is at an end, and the gates of death are shut upon my prospects.”

The loss of a friend on whom the heart was fixed, to whom every wish and endeavour tended, is a state of desolation in which the mind looks abroad impatient of itself, and finds nothing but emptiness and horror. The blameless life—the artless tenderness—the pious simplicity—the modest resignation—the patient sickness, and the quiet death,—are remembered only to add value to the loss—to aggravate regret for what cannot be amended—to deepen sorrow for what cannot be recalled.

4 H 2

These

These are the calamities by which Providence gradually disengages us from the love of life. Other evils fortune may repel, or hope may mitigate; but irreparable privation leaves nothing to exercise resolution, or flatter expectation. The dead cannot return, and nothing is left us here but languishment and grief.

Yet such is the course of nature, that whoever lives long must outlive those whom he loves and honours. Such is the condition of our present existence, that life must one time lose its associations, and every inhabitant of the earth must walk downward to the grave alone and unregarded, without any partner of his joy or grief, without any interested witness of his misfortunes or success. Misfortunes indeed he may yet feel, for where is the bottom of the misery of man! But what is success to him who has none to enjoy it? Happiness is not found in self-contemplation;—it is perceived only when it is reflected from another.

We know little of the state of departed souls, because such knowledge is not necessary to a good life. Reason deserts us at the brink of the grave, and gives no farther intelligence. Revelation is not wholly silent. "There is joy in the angels of heaven over a sinner that repenteth." And surely this joy is not incommunicable to souls disentangled from the body, and made like angels.

Let the hope, therefore, dictate what revelation does not confute—that the union of souls may still remain; and that we, who are struggling with sin, sorrow, and infirmities, may have our part in the attention and kindness of those who have finished their course, and are now receiving their reward.

These are the great occasions which force the mind to take refuge in religion. When we have no help in ourselves, what can remain but that we look up to a higher and a greater Power? And to what hope may we not raise our eyes and hearts, when we consider that the greatest power is the best?

Surely there is no man who, thus afflicted, does not seek succour in the Gospel, which has brought life and immortality to light! The precepts of Epicurus, which teach us to endure what the laws of the universe make necessary, may silence but not content us. The dictates of Zeno, who commands us to look with indifference on abstract things, may dispose us to conceal our sorrow, but cannot assuage it. Real alleviation of the loss of friends, and rational tranquility in the prospect of our own dissolution, can be received only from the promise of Him in whose hands are life and death, and from the assurances of another and better state, in which all tears will be wiped from our eyes, and the whole soul shall be filled with joy.—Philosophy may inspire stubbornness, but religion only can give patience.

SAM. JOHNSON.
POETRY.

P O E T R Y.

Retailers of ancient Philosophy expostulated with.—Sum of the whole matter.—Effects of the sacerdotal mismanagement of the Laity.

ALL Truth is from the sempiternal * source
 Of light divine. But Egypt, Greece, and Rome,
 Drew from the stream below. More favor'd, we
 Drink, when we chuse it, at the fountain head.
 To them it flow'd much mingled and defil'd
 With hurtful error; prejudice, and dreams
 Illusive of philosophy, so call'd,
 But falsely. Sages after sages strove,
 In vain, to filter off a chrystal draught
 Pure from the lees, which often more enhanc'd
 The thirst than flak'd it, and not seldom bred
 Intoxication and delirium wild.
 In vain they push'd enquiry to the birth
 And spring-time of the world; ask'd, Whence is man?
 Why form'd at all? And wherefore as he is?
 Where must he find his Maker? With what rites
 Adore him? Will he hear, accept, and bless?
 Or does he sit regardless of his works?
 Has man within him an immortal seed?
 Or does the tomb take all? If he survive
 His ashes, where? and in what weal or woe?
 Knots worthy of solution, which alone
 A Deity could solve. Their answers vague,
 And all at random, fabulous and dark,
 Left them as dark themselves. Their rules of life
 Defective and unsanction'd, prov'd too weak
 To bind the roving appetite, and lead
 Blind nature to a God not yet reveal'd.
 'Tis Revelation satisfies all doubts,
 Explains all mysteries, except her own,
 And so illuminates the path of life,
 That fools discover it, and stray no more.
 Now tell me, dignified and sapient sir,
 My man of morals, nurtur'd in the shades
 Of Academus, is this false or true?
 Is Christ the abler teacher, or the schools?
 If Christ, then why resort at ev'ry turn
 To Athens or to Rome, for wisdom short
 Of man's occasions, when in him reside
 Grace, knowledge, comfort, an unfathom'd store?
 How oft, when Paul has serv'd us with a text,
 * SEMPIETERNAL,—continual, perpetual, endless, everlasting.
 Has

Has Epictetus, Plato, Tully preach'd!
Men that, if now alive, would fit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too.

And thus it is. The pastor, either vain
By nature, or by flatt'ry made so, taught
To gaze at his own splendor, and t' exalt
Aburdly, not his office, but himself;
Or unenlighten'd, and too proud to learn,
Or vicious, and not therefore apt to teach,
Perverting often by the stress of lewd
And loose example, whom he should instruct,
Exposes and holds up to broad disgrace
The noblest function, and discredits much
The brightest truths that man has ever seen.
For ghostly counsel, if it either fall
Below the exigence, or be not back'd
With show of love, at least with hopeful proof
Of some sincerity on the giver's part;
Or be dishonor'd in th' exterior form
And mode of its conveyance, by such tricks
As move derision, or by foppish airs
And histrionic mumm'ry, * that let down
The pulpit to the level of the stage,
Drops from the lips a disregarded thing.
The weak perhaps are moved, but are not taught,
While prejudice in men of stronger minds
Takes deeper root, confirm'd by what they see.
A relaxation of religion's hold
Upon the roving and untutor'd heart
Soon follows, and the curb of conscience snapt,
The laity run wild.

The country mourns,
Mourns, because ev'ry plague that can infect
Society, and that saps and worms the base
Of th' edifice that policy has rais'd,
Swarms in all quarters; meets the eye, the ear,
And suffocates the breath at ev'ry turn.
Profusion breeds them; and the cause itself
Of that calamitous mischief has been found:
Found too where most offensive, in the skirts
Of the rob'd pedagogue. Else, let th' arraign'd
Stand up unconscious, and refute the charge.

* HISTRIONIC,—besitting the stage; suitable to a player;
belonging to the theatre: becoming a buffoon.

So when the Jewish Leader stretch'd his arm,
 And wav'd his rod divine, a race obscene,
 Spawn'd in the muddy beds of Nile, came forth,
 Polluting Ægypt. Gardens, fields, and plains
 Were cover'd with the pest. The streets were fill'd ;
 The croaking nuisance lurk'd in ev'ry nook,
 Nor palaces nor even chambers 'scap'd,
 And the land stank, so num'rous was the fry.

Mr. COWPER'S Time-Piece.

V E R S E S by a pious Clergyman in Virginia, who preaches to seven congregations, the nearest of which meets at the distance of five miles from his House, as he was returning home in a very rainy night.

COME, heav'nly pensive contemplation, come,
 Possess my Soul, and solemn thoughts inspire.
 The sacred hours, that with too swift a wing
 Incessant hurry by, nor quite elaps'd,
 Demand a serious close. Then be my soul
 Sedate and solemn, as this gloom of Night,
 That thickens round me. Free from care, compos'd
 Be all my soul, as this dread solitude,
 Thro' which, with gloomy joy, I make my way.
 Above these clouds, above the spacious sky,
 In whose vast arch these cloudy oceans roll,
 Dispensing fatness to the world below ;
 There dwells the MAJESTY, whose single hand
 Props universal Nature, and who deals
 His liberal Blessings to this little Globe,
 The residence of worms ; where ADAM'S sons,
 Thoughtless of him, who taught their souls to think,
 Ramble in vain pursuits. The Hosts of Heav'n,
 Cherubs and Seraphs, Potentates and Thrones,
 Array'd in glorious light, hover on wing
 Before his throne, and wait his sov'reign nod :
 With active zeal, with sacred rapture fir'd,
 To his extensive empire's utmost bound
 They bear his orders, and his charge perform.
 Yet he, ev'n he, (ye ministers of flame,
 Admire the condescension and the grace !)
 Employs a mortal form'd of meanest clay,
 Debas'd by sin, whose best desert is hell ;
 Employs him to proclaim a SAVIOUR'S name,
 And offer pardon to a rebel world.

This day my tongue, the glory of my frame,
 Enjoy'd the honour of his advocate :
 Immortal souls, of more transcendent worth

Tbaa

Than Ophir, or Peru's exhaustless mines,
 Are trusted to my care. Important trust !
 What if some wretched soul, (tremendous thought !)
 Once favour'd with the Gospel's joyful sound,
 Now lost, for ever lost thro' my neglect,
 In dire infernal glooms, with flaming tongue,
 Be heaping execrations on my head,
 Whilst here secure I dream my life away !
 What if some Ghost, cut off from life and hope,
 With fierce despairing eyes up-turn'd to Heav'n,
 That wildly stare, and witness horrors huge,
 Be roaring horrid, " Lord, avenge my blood
 " On that unpitying wretch, who saw me run
 " With full career the dire enchanting road
 " To these devouring Flames, yet warn'd me not,
 " Or faintly warn'd me ; and with languid tone,
 " And cool harangue, denounc'd eternal fire,
 " And wrath divine ?" At the dread shocking thought
 My spirit shudders, all my inmost soul
 Trembles and shrinks. Sure, if the plaintive cries
 Of spirits reprobate can reach the ear
 Of their great JUDGE, they must be cries like these.
 But if the meanest of the happy choir,
 That with eternal symphonies surround
 The heav'nly throne, can stand, and thus declare,
 " I owe it to his care that I am here,
 " Next to almighty grace : his faithful hand,
 " Regardless of the frowns he might incur,
 " Snatch'd me, reluctant, from approaching flames,
 " Ready to catch, and burn unquenchable :
 " May richest Grace reward his pious zeal
 " With some bright mansion in this world of blifs."
 Transporting thought ! Then blessed be the hand
 That form'd my elemental clay to man,
 And still supports me. 'Tis worth while to live,
 If I may live to purposes so great.
 Awake my dormant zeal ! for ever flame
 With gen'rous ardors for immortal souls ;
 And may my head, and tongue, and heart, and all,
 Spend and be spent in service so divine.

ARMINIAN MAGAZINE.



W. Kelly sculp.

*Mr. Joseph Cole
Aged 45.
Preacher of the Gospel.*

THE
Arminian Magazine,
For DECEMBER 1794.

The LIFE of MR. COWNLEY.

[*Concluded from page 567.*]

NO materials of which I am possessed, enable me to continue this biographical sketch of Mr. Cownley from 1766, to the death of Mrs. Cownley. Years had not impaired, but increased their reciprocal affection. Parents of a numerous family, they enjoyed in domestic society all that happiness of which humanity is capable. But alas! all human comforts hang by a dubious thread: We possess with uncertainty, and inherit but for a moment. To lament the departure of a friend, is not only a principle of nature, but religion; and that man must be lost to all those divine affections, which the friends of Jesus experience, who can with a barbarous apathy, commit to the grave the partner of his joys and sorrow. This was not his case, on the death of Mrs. Cownley. As his affections were not the result of passion, the affliction of his loss remained when its violence had subsided; and to his latest moments, every recall of the past, revived the anguish of his grief. It cannot be said that to feel is criminal; we are only guilty, when by impatient insult, we arraign and impeach the Providence of God. The infinite Redeemer draws nearer to us, when we see him weeping over the tomb of Lazarus; and he cannot but approve of those sensibilities which we find in himself. To suffer is ours, independent of choice; and it is our folly and weakness to expect impossibilities. The enjoyments of life, like many of the operations of nature, deceive our expectations, and disappoint our hopes, and at last we are unwilling to be convinced,

“ By sudden blasts, or slow decline,

“ Our social comforts drop away.”

Oh happy Christian, your hopes can never die; death may divide, but cannot separate; you shall meet, “ Where angels gather immortality from life’s fair tree.”

In the month of March, 1774, Mrs. Cownley being pregnant, it was expected that she would soon take her bed. Her mind had been impressed with a persuasion that she should

VOL. XVII. Dec. 1794.

never

never survive. Under this presentiment, with the greatest calmness, she formally parted with her friends. To one she said, after embracing her, "I shall never see you here again." So perfectly satisfied was she of the truth, that all the demands on the family were paid, her affairs settled, and she literally prepared to die. Mr. Cownley had engaged for a few days to visit the friends in Alnwick, and without the least apprehension of danger, proceeded on his journey. Her eyes followed him until he passed out of sight, she then shed tears, and said, "I shall never see thee any more." As her danger approached, her confidence increased. She had long taken him for her portion, who has said, "I will never forsake thee," and in the last struggle of nature, was not disappointed. Her labour came on, she was brought to bed, and soon after expired. But hers was not a setting, but a rising sun. The victory was complete. The fears of death had fled, like the shades of the evening. She triumphed in the Name of Jesus;—that precious name hung upon her lips. When burst the bonds of life, immortal happiness dawned upon her soul, "And her last faltering accents whispered praise." Unconscious of the collecting storm, Mr. Cownley was quietly pursuing his labours when he received the message of her danger. He set out from Alnwick, but before his arrival in Newcastle, Mrs. Cownley was no more. It is easier to conceive, than describe, his feelings from an event so little expected; though it was some mitigation to his affliction, that her confidence was not shaded by a doubt. His soul seemed to follow her into eternity; and that state of invisible intelligence, became as familiar in contemplation, as sensible existence. It is not difficult to conceive him saying,

"When midnight spreads her sable curtains round,
 "I lift my eyes to heaven's empyreal seat,
 "Pursue thy image thro' the vast profound,
 "Beyond the stars that roll beneath thy feet.
 "Thy virtues there with beams celestial shine,
 "Assume superior charms, and lustre all divine."

To soften the severity of the loss, Mr. Cownley did not want the consolations of friendship. A letter on this subject, in which most are interested, will, at least be excused, if not acceptable.

"My dear Brother,

London, June 9, 1774.

"It is the Lord! Let him do as seemeth him good. He has taken away the desire of your eyes with a stroke; but he does not forbid you to feel your loss, like Ezekiel. It is a great thing that you can submit, and patiently bear your incomparable loss. By and by, you will feel the comfort of calm and perfect resignation. Perhaps you may not be joyful in

in tribulation, till through much tribulation you enter the kingdom. You shall go to her, and then you will know perfectly, the love of your Father, in this severe affliction, and comprehend how all the paths of the Lord are mercy and truth. If you were with her now, your children would be safe under the care of their heavenly Father. You cannot hope to see them all brought up ; but the Lord will look to that. Trust this with him, and be anxious for nothing. I shall very shortly leave my widow and children to our common Friend. It is well *his* promise is on our side ; for there is no help in man, no dependance on him, either before our death, or after it. My partner's heart, towards you and your children, you know is that of, My dear Brother, Your ever affectionate,

CHARLES WESLEY.

Mr. Cownley's principle engagements after the death of his wife, were preaching, study, and visiting the sick. In his favourite retirement, he spent the greatest part of his time in collecting that agreeable variety, which rendered his preaching so instructive, useful, and entertaining. He was seldom without his book. Blessed with a tenacious memory, he treasured up in his mind a fund of various knowledge, and in its application he consulted not the applause, but the essential benefit of others. His conversation was without ornament, and it would have been difficult, unassisted by an intimate acquaintance, to discover any remarkable degree of information. He spoke but little in company, unless his opinion was called for, and then, his observations were generally just, and frequently pertinent. His serious deportment, his conversation, his fervour in preaching and prayer, discovered him to be a Pilgrim upon Earth, seeking a City, whose founder and builder is the Lord.

In 1780, he suffered another loss in his family, by the death of his favourite son, Massiot Cownley. Convinced of the defects of his own, he spared no pains nor expence, in the education of his son. At a proper age, the young man was committed to the care of a surgeon in London, where his abilities promised a distinguished eminence in the profession. After the expiration of his apprenticeship, his disposition led him to the army, much against the inclination of his father, who suffered what he found it difficult to prevent. The piety and instructions of parents, cannot always influence the conduct of children ; and they have often to lament before God, a temper and inclination destructive of present and everlasting happiness, which without effect they have opposed. In 1779, Massiot was appointed surgeon of the Queen's Rangers, a regiment then raising by Colonel Stanton ; and as he was put upon the staff of the regiment, he was secured in a

provision for life. But alas! he had scarcely begun to act upon this theatre of dissipation, when his career was ended. His manners though agreeable, were influenced by the maxims of this world: for by mixing with men of fashion and pleasure, he unfortunately imbibed their principles. It is said he fell in what is falsely called an affair of honour; * but it was happy for his father, that this circumstance, by the prudence of his children, was kept from his knowledge. Such an event as the death of Massiot, was no small addition to his grief; and although he suffered like a Christian, he mourned over the loss of his son, with all the tenderness of a parent.

At the Conference in 1788, Mr. Cownley was stationed in Edinburgh. In September he proceeded to that City, and began his labours, not, indeed, with the fire of youth, but the wisdom of age and experience; and although his popularity was not in proportion to his abilities, yet many of the children of God were confirmed and comforted by his ministry. In a letter to his friend Mrs. Carr he thus describes his journey and labours:

“ My very dear Friend, Edinburgh, Sept. 17, 1788.

“ God graciously brought me here, in about eighteen hours, without any accident happening all the way: though we were overtaken near the end of our journey, by a thunder storm, which set a farm-house on fire, and killed several cattle. The lightning was most awful indeed. Happy they, who have an interest in Him, who gives winds and storms their commissions, and directs their courses as it pleaseth him. I find my employment here, is rather above my strength. A long lecture in the morning, and two sermons in the afternoon, is their ordinary on the Lord's-day. I could do well with the lecture, and the last sermon, but the sermon after dinner distresses me much. Edinburgh is now one of the finest cities in Europe. For spacious streets, pompous buildings, and elegant squares, no place in Britain, except Bath, is to compare with it. Yet after a while, all this pomp will perish. The earth and all that is in it will be consumed. But there is a City, whose foundation is immoveably fixed, whose builder and maker is God himself. John's description of it exceeds all our thoughts; and in this City, may you and I have our

* The famous Sir Walter Raleigh, (a man of known courage and honour) being very injuriously treated by a hot-headed rash youth, who next proceeded to challenge him, and on his refusal, spit upon him, and that in public. The knight, taking out his handkerchief, with great calmness made him this reply; “ Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life.” The consequence was, that the youth, struck with the sudden and strong sense of his misbehaviour, fell upon his knees, and begged forgiveness.

portion,

portion, and our home. So prays, Your ever affectionate Friend,

JOSEPH COWNLEY."

His health, at his first arrival in Edinburgh, nearly continued the same. But, by an unaccustomed succession of labour, the pain in his head increased to such a degree of violence, as to render him incapable of the duties of a regular preacher. His own account was, "My work overpowers me on the Lord's-day, and no one knows what I suffer with my wretched head. I preached on Sunday about an hour, at the full extent of my voice, without bawling;—I slept but little that night, and had some degree of fever, and the next day was very low." He informed Mr. Wesley of his incapacity to endure the fatigues of his labour, who sympathized with his infirmities, and appointed him an assistant.

Mr. Cownley's ministry was not confined to Edinburgh. He visited Glasgow, Dunbar, and several other places in Scotland. In 1789 Mr. Jonathan Crowther came down to assist him. His respect for Mr. Cownley must not pass unnoticed. With a tenderness almost filial, he not only attended, but anticipated his desires; preached for him when oppressed with pain, and helped to soothe a mind but too frequently overwhelmed with the gloom of disease. "May God reward him," was the prayer of his friend; and I am happy to record this example of disinterested affection. Mr. Cownley's continuance in Scotland had been very doubtful for some time, from the appearance of a fatal disorder, and increasing debility, which at last became impossible. His labours were attended with so many unavoidable interruptions, that he was preventing a more regular supply of preaching. After an ineffectual struggle, which he unwillingly communicated, it was the opinion of his friends, and a persuasion of the impolicy of his remaining, that determined his resolution to return to England. Such was his holy and fervent piety,—his love to the blessed Redeemer,—and the lively conviction of his call to preach, "the salvation of Jesus," that nothing but absolute necessity could have influenced his return. And I am persuaded, from his enlightened apprehensions of the nature of inward religion, that for its success in the world, his soul ever glowed with an equal ardour, which years had not impaired, nor weakness relaxed.

In the autumn of 1789, Mr. Cownley returned to Newcastle. Mr. Wesley at first expressed his disapprobation, but understanding that he had been attacked by the gout in his stomach, writes, "I am fully satisfied by your last letter, you returned in good time." He was received at Newcastle, and its neighbourhood, as one risen from the dead. He preached in the Orphan-house, every Tuesday and Thursday

day evenings, and frequently on the Lord's-day morning; this was from choice, as he cautiously avoided the large congregations; and this was his constant practice, until his spirit returned to God.

In the former part of 1792, it was evident to many of his friends, that he was ripening for eternity. The concerns of his everlasting state, absorbed all his soul. In prayer with his family and friends, the tears flowed from his eyes, and his approaches to the Throne of Grace indicated the closest union with God. Indeed life had no ties to retain him. He had out-lived his first, and many of his warmest friends; for most of those who had shared his friendship, and divided his love, he had seen carried to the grave. In the decline of life there is something melancholy in the loss of our earliest intimates, with whom our weaknesses were familiar, and our thoughts ripened through experience into knowledge; whose hopes and fears, and general character, resembled our own. But to him, futurity had prospects in reserve: Though a Wesley, a Whitefield, a Perronet, had left him, yet it was not a separation for ever, "This mortal Being only can decay;" and the hopes of a blessed re-union, cheered the approach of dissolution.

After the London Conference, he continued as usual, his visits to the neighbouring societies. In September, on his return from Hallington to Prudhoe, he caught cold, which brought on the complaint in his stomach. He preached in the greatest agonies of pain, both there, and at Ovington. His last sermon was from Psalm cv. 3. "Let the heart of them rejoice that seek the Lord;" and with this, on the Lord's-day, Sept. 23, concluded the labours of near half a century. The following day he returned to Newcastle, and the surgeon of the family was sent for, but prescribed without effect. On my return from the country that evening, I found Mr. Cownley, to all appearance approaching his dissolution. We proposed sending for a physician, which at first Mr. Cownley opposed, saying, "No; my heavenly Father, He is the best Physician; he is my only Physician." He then said, "Lord, after all that I have done, I am the chief of sinners." Soon after, I observed to him, that the blood of the Redeemer was precious in our dying moments; he replied, "Oh precious! Oh precious! what should I do but for that!" Dr. Clarke then arrived, and seeing him in the extreme of pain, said, "Don't be afraid." Mr. Cownley answered, "The fear of death, Sir, has long since been removed; I am not afraid to die, but I am afraid, lest I should become impatient under this affliction." When the Physician withdrew, while the sweat fell in large drops from his face, he cried with remarkable fervour, "Jesus, I am thine.—Thou art my only Physician; but if it is thy will, and I have finished my

"work"

“ work thou hast committed to me, then take me to thyself.”
 He afterwards repeated, “ Lord, how little have I done for
 thee ! Lord, how little have I done for thee !”

The Doctor's prescriptions had an immediate effect, and the rigour of the disorder almost instantly abated: I sat up with him that night; he rested a little, and in the morning was free from the severity of the pain. Conversing with me the following day, with a countenance expressive of regret, he said, “ The Doctor by his timely applications has brought me back into a world, from which I should have been happy to have escaped.” As it was my fortnight to be in Newcastle, I visited him every day, and had not the least hope of a complete recovery. He had received a letter, previous to his illness, from Josiah Dornford, Esq; a few days before his death, he begun an answer, which he never lived to finish. It is descriptive of his state, and disorder, and will, I hope, be acceptable to the reader; as it was only a copy, there is no date nor address.

“ I have been for some time past confined to my room, with the gout in my stomach. I made an excursion into the country for a few weeks, and thought I had not been so well for a long time past; which, under God, I attributed to the little exercise I underwent in going from place to place, with the change of air; till on Friday evening before I came home, I was seized with a pain in my breast, which deprived me of three nights rest, nor could I be excused preaching, ill as I was. On Monday I came home, and that evening the pain increased so much that I thought I should have sunk under it. What my apothecary ordered me, did not in the least answer his design. My children insisted on calling in a physician, and we have in this town a very eminent one from Scotland: He was presently with me, and after asking a few questions, ordered me a draught, and a blister on my breast. The good Physician, I believe, directed him what to prescribe, for in less than half an hour after taking the medicine, I found relief; I mend very slowly, for on any little exertion of my strength, the pain returns; but on sitting down a while it ceases again. My appetite, which was quite gone, is much better, and I rest tolerably well; but how and when it will end, I leave to Him in whose hands I am, and in whom is all my trust, and from whom is all my expectation. There is something very charming to me in those sweet lines of Dr. Wau's,

“ JESUS, the visions of thy Face,
 “ Hath overpowering charms :
 “ Scarce shall I feel death's cold embrace,
 “ If thou art in my arms !”

As there appeared the most flattering symptoms of a perfect recovery, he spoke with the greatest pleasure of once more seeing us at the Orphan-house; but his hopes, and our expectations, were equally disappointed. The Lord's-day before his decease, the consolations of God were so sweet, that his cup of joy run over. "I feel," he said, "such light and love in my heart, that if I were carried to the chapel, I could sit and preach to the people." But his labours were ended; angels were ready to tune their harps, and the everlasting gates to lift up their heads, and admit a redeemed spirit into the regions of delight and happiness. October 8th, the day of his death, I sat with him for several hours. He conversed on a variety of subjects, with a vivacity that I have but seldom witnessed in his liveliest moments. A little after four o'clock I left him, to fulfil an engagement with a friend; with difficulty I gained his consent, but promised to return immediately after preaching. It was the last farewell; and little did I think it was our final separation. Just as the service in the chapel was finished, I received the message of his danger, and arrived in time to see his left eye close, and to feel the flutter of an expiring pulse. A few minutes after eight, Mr. Cownley sat down to supper. His daughter Mary had withdrawn into an adjoining apartment, she heard a noise, returned, but, he was speechless. The family were alarmed, his friends and the physician sent for, but all in vain.

"Death broke at once the vital chain,
"And forc'd the soul the nearest way."

He reclined his head on the chair, and without a struggle or a groan expired. It is impossible for me to describe the affliction of his children, their loss, indeed, was irreparable: O may they meet him at the resurrection of the just.

————— He's gone, —
 Lost for a while, and number'd with the dead;
 But there's a day, when I shall meet my friend,
 Meet him, O transport! and together spend
 Eternity itself, where pleasures cannot end. }

On Friday the corpse was brought into the chapel, and a discourse was delivered on the occasion to a numerous and afflicted audience, from John v. 35, "He was a burning and a shining light."—Then attended by the singers and a number of friends, his remains were carried to the Ballast-Hills; where amidst tears and sighs, I committed him to the dust, in sure and certain hope, of the resurrection to eternal life.

I communicated the painful notice of his decease to several of his oldest friends. Mr. Hopper's answer is a tribute to his memory.

" Bolton,

“ Bolton, October 13, 1792.

“ Is my dear, dear, and well-beloved Cownley dead? No; he sleepeth. Who can tell what my poor heart feels? I see the whole Scene from his first meeting Miss Massiot in the city of Corke, to this precious moment. A serious drama indeed. The dream is ended; this momentary life is over. He is no more, no more here, no more in Newcastle. His body rests on the Ballast-Hills, and his soul in the bosom of the Lord. Farewell, dear Brother Cownley, I shall hear, and see thee no more, on the stage of this mortal life; but I hope I shall soon behold thee among the glorified saints in the celestial Jerusalem, the City of our great GOD. There, there we shall meet to part no more. Glory be to God, I am the next man on the list. Time passeth, death approacheth, the Judge standeth at the door, an Eternity is come. May I, may you, may all be ready. Amen, and Amen! Come, Lord Jesus, Come quickly.

Your affectionate Brother,

CHRISTOPHER HOPPER.”

Thus lived and died Joseph Cownley; a man, though with defects common to all men, one of the fairest characters I ever knew. His mind was capable of the most abstruse investigations; and had he improved in proportion to his mental resources, he must have secured the reputation of genius and learning, as well as that, of a minister and a christian. His abilities as a public speaker have been appreciated, by an unsuspected and competent judge. Mr. Wesley did not hesitate to say, “ He is one of the best preachers in England.” His discourses though generally plain, were distinct and argumentative. Not daubed by the mere finery of phrase, nor ornamented by affected sublimity; he pleased more by the gravity and force of his sentiments, than by the elegance or graces of his style. But what is far better, by an enlivening pathos, he reached the heart, and inspired love to God, and benevolence to man. He was averse to a noisy and uncertain popularity. His ambition was, not to be distinguished, but to be useful; and although he gained the applause of the serious, he never sought the admiration of the multitude. He dreaded extremes. His piety was rational, equally removed from formality and enthusiasm; and as his affections were in heaven, his opinions were regulated, not by the impulse of a moment, but the revelation of God. His learning was confined, though his knowledge was extensive. He had travelled “ history’s enormous round;” and there are but few books on divinity in the English language, but what he had read. From a disposition naturally reserved, he conversed but little in company. His manners were uniform, without the austerities of an ascetic,

or the affected singularities of the mystic : he united the solemn with the familiar, and was at once cheerful and serious. As his feelings were nicely sensible, his humanity was almost an extreme ; and if in any thing he bordered on extravagance, it was in his treatment of the brute creation. But this was a failing, which seeks no extenuation, and solicits no forgiveness ; for we cannot but admire the man who can say,

“ No dying brute I view in anguish here,

“ But from my melting eye descends a tear.”

Though constantly afflicted, his tempers were not embittered by disease, nor soured by impatience ; and he endured with submission, what had baffled the skill of man, and the powers of medicine. Improper complaint seldom escaped his lips, and when on the rack of pain, his language was, “ The will of the Lord be done.” In his walk as a Christian, his meekness was remarkable. For upwards of forty years he had scarcely an enemy ; and when towards the close of life, he was disturbed by one who had been his friend, his severest remark was, “ I did not think he would have used me so.” An unwillingness to offend, has sometimes exposed him to the suspicion of irresolution. But it must be remembered, that he dreaded the consequences of argument and debate ; for experience had convinced him that his feelings were too susceptible for a pointed opposition. Hurt at the least appearance of discord, whenever it occurred, he instantly departed, and no persuasion could influence his return. If on some occasions this was not agreeable, we cannot but approve the motive : and happy would it be for society, were all men influenced by his principles. Part of his time was held sacred to the poor. He sought out the asylums of wretchedness : in comforting the mourners, establishing the pious, and rousing the careless,

“ He try'd each art, reprov'd each dull delay,

“ Allur'd to brighter worlds, and led the way.”

His union with the Redeemer was almost uninterrupted. His was not a transient, but a constant flame. As God is light, and in him is no darkness at all, so he walked in the light as he is in the light ; and the life which he lived, was by Faith in the Son of God. His love to his Brethren, and the Church of God, is as worthy of imitation, as it is above all praise. Nothing could alienate his affections ; neither the certainty of labour, nor the promises of reward ; his heart was fixed, and he said, “ This people shall be my people, and their God shall be mine.” He had the clearest ideas of the religion of Jesus, and an engaging method of communicating those conceptions. Hundreds of careless sinners were awakened under his ministry, and he is the father of many spiritual children ; children who are still living to God, though

many

many sleep in Jesus. Persuasion hung upon his lips, and at times he appeared to speak with an authority more than human. Alternately he was a son of thunder and consolation — By the terrors of the Lord, he persuaded men, and by the application of the promises he confirmed the wavering, and comforted the doubting believer. His end was the consequent issue of his life. Death had lost its terrors. He loved that which is the dread of the impious. He said, “ It is better for me to be dissolved that I may be with Jesus : and without a struggle or a groan, he committed his soul into the hands of his faithful Creator. In him the Church lost a faithful pastor, his children a parent of indescribable tenderness, and the world a burning and a shining light.

I shall make no apology for what I have written, as I have not wilfully misrepresented any thing in this narrative of Mr. Cownley. I have certainly kept in mind as a motto,

“ When actions wear a dubious face,

“ Put the best meaning on the case ;”

and the impartial will admit, that it is invidious to criticise defects, when they are nothing in comparison of superior virtues. The principal facts were communicated by Mr. Cownley, and confirmed by his papers : though he kept no journal of his travels or experience. I am perfectly satisfied that I have at least endeavoured to rescue from oblivion, a man whose memory will be no disgrace to Methodism ; and, our enemies being judges, whose life and conversation would have done credit to any society. Oh may my life and death be like his.

Alnwick, May 24, 1794.

JOHN GAULTER.

~~~~~

A SERMON, by Mr. CHRISTOPHER HOPPER.  
ON ISAIAH li. 1.

[ *Concluded from page 575.* ]

III. **I**N the last place, I shall endeavour to enforce the Exhortation, “ Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged.” Come now, and look up, ye contrite mourners, who are following after the righteousness of God, which is by faith in Christ Jesus. I know you stand guilty before the Lord ; you are vile in your own eyes ; you see the exceeding sinfulness of sin, its malignant nature, and dreadful tendency, You are afraid of ghastly death, and future judgment. You tremble under the sin-revealing, and death-bringing Law ! You cry out, “ How shall we escape this anathematizing Sinai ! “ Who shall deliver us from the guilt we feel, and from the “ Hell we fear ?” You are apprehensive of impending



danger, and are determined to flee from the Wrath to come. Therefore, this *day*, this *moment*, look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. You have every encouragement to animate your fainting spirits, increase your faith, confirm your hope, 'stablish you in the truth, and perfect you in love.

Look unto Abraham's original: He was descended from the Chaldeans, a people who worshipped strange gods. He was the son of Terah, and dwelt in Ur of the Chaldees, an obscure place, where idolatry and corruption abounded. But the Lord called him out of his native country, from his kindred, and from his father's house: He said unto him, I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing," Gen. xii. 2. Again, behold his return from his victory over Tidal king of nations, and his allies, when he was met in the valley of Shaveh, by Melchizedeck King of Salem, King of Righteousness and King of Peace, and Priest of the Most High GOD, who gave him bread and wine, and received the tenth of the spoils, and blessed him, Gen. 14. After these things the word of the Lord came unto Abram in a vision, saying, "Fear not Abram: I am thy shield, and thy exceeding great reward," Gen. xv. 1. In his advanced age, the LORD appeared unto him and said, "I am EL-SHADDAI, the Omnipotent, All sufficient God, walk before me, and be thou perfect;"—or upright in all thy ways. "And Abram fell on his face: And ELOHIM, the TRIUNE-GOD, talked with him saying, "Behold my Covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called ABRAM," i. e. *a great father*; but "ABRAHAM," i. e. *a father of many nations; a multitude of nations*. The Apostle says, "Abraham believed God, and it was counted unto him for Righteousness." "He considered not his own body now as dead, when he was about an hundred years old. He staggered not at the promise through unbelief; but was strong in faith, giving glory to GOD;" conquering all evil reasonings, and surmounting the greatest difficulties and seeming impossibilities. He had the clearest conviction, and the strongest persuasion, that what GOD had promised he was able to perform. He was carried along by the fulness of Faith, like a ship wafted into the harbour with a fair wind, and an high spring tide. Therefore, "it was imputed to him for righteousness." GOD freely justified him, graciously accepted his person, and then his works. He made him an heir of glory, and the father of the faithful, that he might be a precedent and a pattern for all true believers to the end of the world. Hence you may see, that this was not designed merely for an historical commendation of Abraham's faith; or to shew a peculiar

a peculiar way of justification belonging to him only, as his own prerogative: No; but it was intended as a true directory, to set before you the glorious object of Abraham's faith, and God's gracious method of justifying guilty sinners. "It was not written for his sake alone, that it was imputed to him; but for us also," (whether Jews or Gentiles,) "to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead," Rom. iv. 23, 24.

Again. Look at the Patriarch's obedience to the divine command, in the day when his faith was tried. God said unto him, "Take now thy Son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering, upon one of the mountains which I will tell thee of." What, must Abraham's delight, Sarah's joy, the Church's hope, and the Heir of the Promise, be sacrificed?—Must Isaac die, the darling of his soul, the prop and comfort of his old age? And must Abraham himself strike the fatal stroke, and imbrue his hands in the blood of his own dear son? Here, you see, the dispensations of Providence, as to all outward appearance, working contrary to the Promise of God. The promise is life; but the immediate command of God is death. Reason would say, Lord, how is this? If I kill my only son, where is thy faithfulness to thy promise? Where is my numerous offspring? Where is the MESSIAH, the promised Seed? How shall the nations of the Earth be blessed, and how shall a ruined World be restored and saved? And if I do not offer up Isaac, where is my faith in the promise of God, and my obedience to his command? Here we see, brethren, that faith disputes not *how* the promise is to be accomplished, but believes God's Word, and with alacrity and constancy obeys the divine dictates, in the midst of innumerable difficulties.

Abraham rose up early in the morning, and took two of his young men with him, and Isaac his son, and went three days journey, unto one of the mountains in the Land of Moriah. He conferred not with flesh and blood, but immediately prepared his son for a burnt-offering. Having bound and laid him upon the altar, he then took his knife to slay him, to cut him in pieces, and then burn him to ashes. But the ANGEL-JEHOVAH called unto him out of Heaven, and said, "Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." As if he had said, It is now evident that thou hast strong faith, firm hope, filial fear, fervent love, and true obedience to my command. In this whole transaction thou hast given sufficient proof, that thou regardest my honour and authority, more than the life of thy dearest and only son Isaac.

Then

Then "Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by the horns: Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son: And Abraham called the name of that place JEHOVAH-JIREH," i. e. *The LORD WILL provide*. "And the angel of the Lord called unto Abraham out of Heaven the second time;"—probably while the ram was burning; "and said, By myself I have sworn, saith the LORD;"—for he could swear by no greater, therefore must be GOD;—"Because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of Heaven, and as the sand which is upon the seashore: And thy seed shall possess the gate of his enemies: And in thy seed shall all the nations of the Earth be blessed; because thou hast obeyed my voice." Note, brethren! because the aged saint had done this thing, and obeyed the voice of the Lord, the *Blessing*, the inestimable MESSIAH, should proceed according to the flesh, from the loins of faithful Abraham; and believers should be as numerous as the stars in the firmament, and as the grains of sand on the ebbing shore.

Lift up your sinking spirits, ye poor disconsolate sinners, and look unto your Rock: Not to feeble man, who is but dust; nor to the children of men, who are but vanity; but to the everlasting Rock CHRIST JESUS. Behold God's precious, promised, slain Lamb! See him exalted and glorified. Follow the example of your father Abraham, who thro' faith in the Promise of God, was raised from a worm to a saint, and redeemed from Hell to Heaven. Now be strong in faith, giving glory to God, and you shall be saved from all the guilt of your sins;—you shall be justified freely from all things, and restored to the divine favour and image. Then the blessing of Abraham comes upon you by Jesus Christ, and ye receive the promise of the Spirit, thro' faith, Gal. iii. 14. It is true, by original extraction you are aliens from the common-wealth of Israel, and strangers from the covenant of Promise, having no hope, and Atheists in the World; but this day,—this precious moment, cast your perishing souls, with all your sins, on your crucified Redeemer. Then Abraham's Rock shall be your Rock, and his God,—your God. You shall be the spiritual seed of believing Abraham, and rightful heirs of the Covenant of Promise. Yea, a greater than Abraham shall be your Father. You shall be the sons of God, heirs of the Almighty, and co-heirs with his Christ. The loving and most adorable Son of the Father shall free you from your spiritual bondage, and bring you into the glorious liberty of the children of God. You shall be no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. You shall no more be termed forsaken, nor your  
land

land termed, Desolate; but you shall be called HEPHZI-BAH, and your land BEULAH; you shall be JEHOVAH's *Delight*, and the God of Israel shall be your *Husband*. He will betroth you to himself in righteousness and judgment, in loving-kindness and faithfulness. He will discharge all your debts, deliver you from your enemies, and endue you with all mercies. Your hearts he will renew and purify, and by imparting to you his own nature, he will fit you for eternal felicity. Now arise and shine! for your light is come, and the glory of Jehovah is risen upon you. Shew yourselves Abraham's children; stagger not at the Promise of God thro' unbelief. Behold the bleeding Lamb! Believe! Believe! Conquer the powers of darkness, and lay hold upon Eternal Life.

Once more, for your further encouragement, let me exhort you, to "look unto the hole of the pit whence ye are digged." Sarai was called from an idolatrous country; she was a brand plucked from the fire; and at the time the Promise was made, there was not the least probability that she should have a child. But God said unto Abraham, "As for Sarai thy wife, thou shalt not call her name Sarai,"—*my princess*;—"but Sarah,"—i. e. *a princess of multitudes*,—"shall her name be. And I will bless her, and give thee a son also of her: Yea, I will bless her, and she shall be a mother of nations: kings of people shall be of her."\* Now Sarah believed the word of the Lord, and notwithstanding she was ninety years old, yet she counted him faithful, who had promised, and was favoured with Isaac, the Heir of the Promise. When Isaac was born, Sarah put away Hagar, the bond-woman, with her son Ishmael; for the son of the bond-woman was not to be heir with the son of the free-woman. Now this Hagar was a type of Mount Sinai in Arabia, and resembles Jerusalem that now is, and is in bondage with her children; † under the law,—under the yoke of sin and unbelief, and consequently under the curse. But Sarah is a type of the New Jerusalem, the New Testament Church that is above, which is free from all spiritual bondage, and is the mother of us all; i. e. of all who repent and believe the Gospel. Therefore look, not to a worm, nor to an arm of flesh, but to the infinite mercy of God, and to his never-failing promise thro' Christ Jesus.

Let me then intreat you, brethren, to behold, as in a glass, the glory of the Lord! Take notice of his astonishing Love in giving you a most faithful and compassionate High-Priest, who sympathizes with you in all your distresses and sorrows. Now hearken to his animating voice; feel his power; enjoy his peace; taste his redeeming love; and see his glory. Why

\* Gen. xvii. 15. † Gal. iv. 25.

should

Should you doubt another moment? All things are now ready, come away. Lift up your heads;—the day of your redemption draweth nigh. Tho' you are as barren fig-trees, and have cumbered the ground for many years;—tho, you are fruitless, and dry, harrassed by the enemy, and despised by the world;—yet fear not, you shall be born again, not of corruptible seed, but of incorruptible, even of the Word of God, which liveth and abideth for ever. Tho' you have dwelt in the land of darkness, and have had your residence under the shadow of death, among an idolatrous and rebellious people, yet you shall be translated into the Kingdom of God's dear Son;—you shall receive, thro' believing in Christ, the forgiveness of sins, and a blessed inheritance among the sanctified. Your understanding shall be enlightened, your nature renewed by divine Grace, your conscience sprinkled, your affections purified, your passions regulated and fixed on their proper objects, and your perverse Will made conformable to the divine Will. The Lord will make your wild and desolate heart like blooming Eden: He will pour water upon the thirsty land, and rivers of living water upon the dry ground: In the habitation of dragons, where each lay, shall be grafs, with reeds and rushes; i. e. He will pour his Spirit, with all his gifts and graces, upon the seed of Jacob, and his blessing upon Israel's offspring.

I beseech all the contrite mourners in Zion, to draw near to the Lord in humble Faith, and this day he will appoint unto you beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness: You shall be called, Trees of Righteousness, the planting of the Lord, that he may be glorified, in you, and by you. A Fountain is now opened, for the house of David, and for the inhabitants of Jerusalem, for sin and for uncleanness. The Lamb of God shed his blood for you! Arise, and wash in that fountain, for it cleanses from all Sin. The true Bethesda, the *House of Mercy*, opens all its doors to receive you! Come, impotent sinners, blind, halt, withered;—all who are wounded by the serpent, and sick of sin, and find the Arms and Wounds of Jesus, this moment, ready to embrace you, and to impart life and power, pardon and peace, and all the Blessings of the Gospel.

Brethren, why do you delay? Run this instant to Him who invites you to come and take of the Fountain of the Water of Life freely. Why do you doubt? He means what he says;—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest." You shall most assuredly find him, if now you seek him with all your Heart. He says to the penitent believer, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins: Return

turn unto me, for I have redeemed thee! Sing, O ye heavens; for the Lord hath done it: shout ye lower parts of the Earth: break forth into singing, ye mountains, O forest and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel," *Isai. xlv. 22, 23.* Are not these soul-reviving words to self-condemned criminals, drowned in tears of gloomy melancholy, and vexed with ten thousand doubts and tormenting fears? Well might the prophet say, and that with astonishment, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever," and why? "because he delighteth in mercy," *Micah vii. 18.*

Permit me to assure you, brethren, That Mercy is God's darling Attribute; He delighteth in it. Hear these words, O ye trembling sinners;—"Be strong, fear not; behold, your God will come with vengeance, even God with a recompence; He will come, and save you." Yes; He is come: His Name is Salvation;—His Nature is Love. He will turn unto you;—He will have compassion on you;—He will subdue your iniquities, and cast your sins into the depth of the sea. He that sitteth between the Cherubim, in the high and lofty place, surrounded by the hosts of angels, and glorified spirits, who is the source of all happiness, and the centre of infinite perfection, will come immediately, and put an end to the days of your mourning and sorrow. He who is the only object of your longing expectation, shall appear in his beauty, and shew you the light of his countenance. You shall be royally arrayed with the garments of salvation, and adorned with the fruits of the spirit. Justice itself shall acquit you, and join with mercy in bestowing upon you pardon and unutterable peace. Now let every believing mourner sing with humble joy and confidence;

JESUS, the Lamb of GOD hath bled,  
 He bore my sins upon the Tree!  
 Beneath my curse he bow'd his Head;  
 'Tis finish'd;—he hath died for me!  
 For me, I now believe he died;  
 He made my every crime his own;  
 Fully for me he satisfied:  
 FATHER, well-pleas'd, behold thy SON!

The son of Sirach observes, that as his Majesty is, so is his Mercy. But his Majesty is immense and transcendantly glorious; therefore his Mercy is the same toward all them who follow after Righteousness. As a father pitieth his only son, when he is in anguish and sore distress, so the Lord

pitieth them that fear his Name. May you all experience the truth of this, that it may go well with you in that awful Day, when the mighty angel shall arrest the rolling orbs, and swear by him that made heaven and earth, that time shall be no more! Amen, and Amen.

### The LIFE and CONVERSION of a JEW.

[Concluded from page 581.]

**I**N Whitsuntide 1744, Mr. Shuman preached on Acts iii. 15. shewing that, though the Jews killed the Prince of Life, yet still the word of salvation was sent unto them, and God was able to save them. By this time my mind was more settled, and I found freedom to receive baptism. The minister had, from the beginning of our acquaintance, often represented to me, how wretchedly most baptized Jews did commonly turn out. But I declared that truth was all that I wanted, and therefore expressly entreated him to admit no Godfathers and Godmothers at my baptism, it being customary for such to make handsome presents to newly baptized converts, which I was desirous to avoid. I was baptized in the name of the Triune God, and called John Christopher Leberrecht. I enjoyed unspeakable happiness during the transaction, and could also afterwards believe that I was sprinkled with the blood of Jesus Christ.

I now learnt the mason's business and wool-combing, in order to employ myself both in summer and in winter. Several pious persons at Königsberg having heard of my baptism, and that I had received it with sincerity of heart, one of them came to see me, and invited me to come to that city. Some time after, I went; but the person who had invited me not being at home, I waited for him at his house; and taking up a pamphlet that lay on the table, I found, among other things, it contained an account of the life and departure of a young Nobleman, the reading of which affected me uncommonly, and made me very desirous of obtaining the acquaintance of other children of God, than those I had seen hitherto.

With this intention I resolved to travel, and set out in 1747. On this journey, I became acquainted with many serious souls, and among the rest with the Rev. Mr. August, minister of Estenberg, in the dutchy of Gotha, who had formerly also been a Jew.

The manner in which this acquaintance began was rather singular: I was walking on my way through a field, singing a hymn as I went on, when this clergyman came closely after me, without being observed. When I had done singing, he accosted me, and asked who I was, and whence I came?

judging

judging probably from my accent, that I was a Jew. Though it appeared a little strange to me to be thus accosted, yet I owned that I was a baptized Jew; upon which he begged that I would go with him to his house. He conducted me to his study, where we went to prayer, when he discovered by his prayer that he also was a baptized Jew, commending himself and me most fervently to the Lord, on whom we believed. I likewise became acquainted with that celebrated preacher of the gospel, the Rev. Mr. Frostman, of Sohlingen. At length I came to the Hague in Holland, where the acquaintance of fundry upright Christians was of great service and edification to me.

But I must confess, that I did not always run well. My depraved heart went astray, nor did I keep my integrity, and about the year 1755, I declined much from that which is good.

I returned to Prussia, and came again to Balga, where I had been baptized. But as I concealed my unfaithfulness by a disingenuous reserve, I brought myself again into an unhappy condition: Remorse of conscience and self-condemnation pursued me every where for a considerable time, till I came again to myself, and into a state of calmness, when I threw myself at the feet of the merciful Saviour, confessing my sins, and imploring him to forgive them, and to gather me with his chosen people.

After this, I resolved to marry, and the Lord was pleased to point out a person to me, who was as much concerned as myself to seek a full salvation in the merits of Christ.

Though I was by this time more composed than before, yet upon feeling evil desires of the flesh still stirring in me, I was very apprehensive lest I should yet lie under a curse. In this dilemma I wrote my case to some upright and experienced Christians, telling them of my concern, and requesting their advice. Their answer was: That the best advice they could give me was, to look for the cleansing from sin to the blood of the crucified Immanuel, with such a disposition, as was expressed in a certain Lutheran hymn;

- " O that my heart, which open stands,
- " May catch each drop, that torturing pain,
- " Aged by my sins, wrung from thy hands,
- " Thy feet, thy head, thy every vein.
- " That still my breast may heave with sighs,
- " Still tears of love o'erflow my eyes."

Thus encouraged, I turned unto Jesus, confessing my state to him, with many tears, and humbly suing for grace and mercy. I found what I sought, and devoted myself wholly to my dear Redeemer, fervently entreating him to keep me from ever falling again from the grace he had purchased by his blood, by which he gained the victory, and paid the ran-



son for us, and to grant me a renewed assurance, that he had made an atonement for my curse also.

After the death of Mr. Shuman, I went to settle at Königsberg. Here I informed those, with whom I had acquaintance in the Lord, that I had again found favour in the sight of my Redeemer. They rejoiced and praised with me the good Shepherd of souls, who had found and delivered his lost sheep of the house of Israel, and advised me to cleave closely and faithfully to Christ alone.

From that time I have experienced many proofs of the Lord's love and goodness to me, in inward as well as in outward concerns. My wife often used to say to me, "The Saviour is the guardian of the simple; let us cast ourselves into his bleeding arms as poor and needy sinners, and seek for grace to abide in him, till the times of eternal refreshing shall come." I will just mention one instance of his providential care over me: Being one time in real want of the necessaries of life, and in the greatest distress for my family, the gracious God wrought, in a manner, a miracle to relieve me, his poor, unworthy creature. For in this distress a man, otherwise notoriously wicked and ill-natured, came to me, and asked, Whether six bushels of corn would be of any service to me, saying, he had felt an impulse in his mind to come and offer them to me? I received it with deep bowedness of heart, as from the hand of God, thanking and praising my Redeemer, who is in truth Jesus Christ, the same, yesterday, to-day, and for ever. And here I found his divine promise fulfilled: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." By this instance of his providence, my weak faith was greatly strengthened.

Thus far the account of his life, as he has related and partly dictated it, to others. Various other things, which occurred to him, might have been inserted in this Narrative, which, for the sake of brevity, are omitted. We will, however, take notice of the following:

Being one day unexpectedly sent for to the house of a gentleman in office, who knew him, he went, and found there another gentleman with the former, who was an entire stranger to him. He was closely questioned by them concerning the truth of the Christian religion, and strongly pressed to declare, Whether he really believed, without any mixture of a doubt, that Jesus the crucified was the true God? On which he broke out in these words: "I do confess, if any created being could have been found able to remove the anguish and distress I felt on account of my sins, and to secure me from the loss of my soul, I would have worshipped him."

ped that creature ; but, as no created being could do this for me, except this crucified Jesus ; and as, by doing it, he evidenced his godhead, I consequently worship him with the highest justice, as my true God and my Saviour !” Hereupon the master of the house said to the other gentleman, “ Now, Sir, you have heard a Jew tell you, what you would not believe on the credit of a Christian.” This gentleman, it seems, was one of those, who affect to amuse themselves with doubts about the eternal divinity of Christ, and the authenticity of the Holy Scriptures.

In the latter part of his life our convert being sickly, and not able to work as hard as usual, opened a school for a few children, whom he instructed very faithfully, endeavouring particularly to lead them to the knowledge of Christ. For some time past he laboured under a dropsy, which was not very painful at first ; but within a few weeks before his death, he endured much pain, and was hardly able to lay down. Perceiving the rapid approach of his dissolution, he desired to receive the holy communion once more before he died, which was accordingly administered to him. As Jesus Christ, and him crucified, had for a long time been all in all to his soul, he now particularly laid hold of him by faith, in the communion of his body and blood. Previous to this, he took a retrospective view of his whole past life, spreading it before his Redeemer with tears of love and gratitude, and thanking God for delivering him out of darkness, and giving him no rest till he had found and learned to know his dear Redeemer, who had taken away all his sins. He at last called out, “ Oh, how cordially do I embrace those dolorous stripes and wounds of my Saviour,—by which we are healed.” He took an affectionate leave of the ministers, who attended him, till they should meet again in eternity. And thus he fell softly and happily asleep in the Lord, in the 70th year of his age, and entered into the company of the spirits of just men, made perfect, who have washed their robes and made them white in the blood of the Lamb.

### A Critical Dissertation on the Word BLASPHEMY.

From Dr. CAMPBELL'S Translation of the Gospels,  
VOL. I, pa. 395.

[ Concluded from page 587. ]

**B**LASPHEMY, I acknowledge, like every other species of defamation, may proceed from ignorance combined with rashness and presumption ; but it invariably implies (which is not implied in mere error) an expression of contempt or detestation, and a desire of producing the same passions

passions in others. As this conduct, however, is more heinous in the knowing than in the ignorant, there are degrees of guilt even in blasphemy. God's name is said to be blasphemed among the heathen, through the scandalous conduct of his worshippers. And when Nathan said to David, *By this deed thou hast given occasion to the enemies of Jehovah to blaspheme,*\* his design was evidently to charge on that monarch a considerable share of the guilt of those blasphemies to which his heinous transgression in the matter of Uriah, would give rise, among their idolatrous neighbours; for here, as in other cases, the flagrant iniquity of the servant, rarely fails to bring reproach on the master, and on the service. It is, without doubt, a most flagitious kind of blasphemy, whereof those men are guilty who, instead of being brought to repentance by the plagues wherewith God visits them for their sins, are fired with a monstrous kind of revenge against their Maker, which they vent in vain curses and impious reproaches. Thus, in the Apocalypse we are informed of those who, "*blasphemed the God of heaven, because of their pains and their sorrows, and repented not of their deeds.*" †

It will perhaps be objected, that even the inspired penmen of the New Testament sometimes used the word with greater latitude than has here been given it. The Jews are said by the sacred historian, *to have spoken against the things preached by Paul, contradicting and blaspheming;* ‡ And it is said of others of the same nation, *When they opposed themselves, and blasphemed.* || Now as zeal for God and religion was the constant pretext of the Jews for vindicating their opposition to Christianity, it cannot be imagined they would have thrown out any thing like direct blasphemy or reproaches against God. It may, therefore, be plausibly urged, that it must have been (if we may borrow a term from the law) such constructive blasphemy as when we call fundamental errors in things divine, by that odious name. But the answer is easy. It has been shown already, that the Greek word implies no more than to revile, defame, or give abusive language. As the term is general, and equally applicable, whether God be the object of the abuse, or man, it ought never to be rendered *blaspheme*, unless when the context manifestly restrains it to the former application. There is this advantage, if the case were dubious, in preserving the general term, that if God be meant as the object of their reproaches, still the version is just. In the story of the son of the Israelitish woman, the terms *curse God* and *blaspheming him*, &c. are used synonymously; and in regard to Hushabeh's blasphemy, the phrase, *to reproach*

\* Sam. xii. 14.

† Rev. xvi. 11.

‡ Acts. xiii. 45.

|| xviii. 6.

§ Lev. xxiv. 11. 14.

the living God of Jehovah, and to blaspheme him,\* are both used in the same way: but, on the other hand, if the writer meant abuse levelled against men, so tender a blasphemy is a real mis-translation, inasmuch as by representing the divine majesty as the object, which the English word *blaspheme* always does, the sense is totally altered.

Our translators have, on other occasions, been so sensible of this, that in none of the places marked in the margin † have they used *blaspheme*, or any of its conjugates; but, instead of it, the words *rail*, *revile*, *report slanderously*, *speak evil*, *defame*, though the word in the original is the same, nay, in some places, where Jesus Christ is the object, they translate it in the same manner. ‡ There can be no doubt, that in the two passages quoted from the Acts, the Apostles themselves were the objects of the abuse which fiery zeal prompted their countrymen to throw out against the propagators of a doctrine, considered by them as subversive of the religion of their fathers.

The same will serve for answer to the objection founded on Paul's saying of himself before his conversion, that he was a *blasphemer*; § the word ought to have been rendered *defamer*. Of this we can make no doubt, when we consider the honourable testimony which this Apostle, after his conversion, did not hesitate to give of his own piety when a Jew, *Brethren*, said he, *I have lived in all good conscience before God (rather towards God, τὸ Θεῷ, not towards God, τὸ Θεῶ)* until this day. || This expression, therefore, regards what is strictly called *duty to God*. But could he have made this declaration, if his conscience had charged him with blasphemy, of all crimes against God the most heinous? Should it be asked, In what sense could he charge himself with defamation? Whom did he defame? The answer is obvious. Not only the Lord Jesus Christ the head, but the members also of the Christian community, both ministers and disciples. Not that he considered himself as guilty of this crime by implication, for disbelieving that Jesus is the Messiah; for neither Jews nor Pagans are ever represented as either blasphemers or calumniators, merely for their unbelief; but because he was conscious that his zeal had carried him much further, even to exhibit the author of this institution as an impostor and false prophet, and his Apostles as his accomplices, in maliciously imposing upon the nation, and subverting the true religion. That he acted this part, the account given of his proceedings, not to mention this de-

\* 2 Kings, xix. 4. 16. 22. 23. † Rom. iii. 8. xiv. 6.  
 ‡ 1 Cor. iv. 13. + x. 30. Eph. iv. 31. 1 Tim. vi. 4. Tit.  
 iii. 2. 1 Pet. iv. 14. 2 Pet. ii. 10, 11. Jude, 9, 10.  
 † Matth. xxvii. 39. Mark, xv. 29. Luke, xiii. 69.  
 § 1 Tim. i. 13. || Acts, xxiii. 1,

claration,

claration, affords the most ample evidence. We are told that he breathed out threatenings and slaughter against the disciples; \* and he says himself, that he was exceedingly mad against them, and even compelled them to join in the abuse and reproaches, † of which he accuses himself as setting the example. And though I doubt not that in this, Paul acted according to his judgment of things at that time; for he tells us expressly that he thought verily with himself that he *ought* to do many things contrary to the name of Jesus; ‡ this ignorance did indeed extenuate his crime, but not excuse it; for it is not he only who invents; but he also who malignantly and rashly, or without examination and sufficient evidence, propagates an evil report against his neighbour, who is justly accounted a defamer.

Nor is the above-mentioned the only place wherein the word has been misinterpreted *blasphemer*. We have another example, in the character which the same Apostle gives of some seducers who were to appear in the church, and of whom he tells us, that they would *have a form of godliness, but without the power.* § Now, blasphemy is alike incompatible with both; though experience has shown, in all ages, that slander and abuse, vented against men, however inconsistent with the power of godliness, are perfectly compatible with its form. Some other places in the New Testament, in which the word ought to have been translated in its greatest latitude, that is, in the sense of defamation, or reviling in general, are marked in the margin. || Indeed, as was hinted before, it ought always to be so, unless where the scope of the passage limits it to that impious defamation, whereof the Deity is the object.

I know but one other argument that can be drawn from Scripture, in favour of what I call the controversial sense of the word *blasphemy*; that is, as applied to errors, which, in their consequences, may be thought to derogate from the perfections or providence of God. In this way the Pharisees, oftner than once, employ the term against our Lord; and, if their authority were to us a sufficient warrant, I should admit this plea to be decisive. But the question of importance to us is, Have we the authority of any of the sacred writers for this application of the word? Did our Lord himself, or any of his Apostles, ever retort this charge upon the Pharisees? Yet it cannot be denied, that the doctrine then in vogue with them gave, in many things, if this had been a legitimate use of the term *blasphemy*, a fair handle for such recrimination.

\* Acts, ix, 1. † Acts, xxvii, 11. ‡ Acts, xxvi, 9.  
§ 2 Tim. ii, 5. || Matth. xii, 31, xv, 19. Mark, iii, 28,  
29. vii, 22. Luke, xxii, 65. Col. iii, 8. James, ii, 7.

They

They made void, we are told, the commandment of God, to make room for their traditions; \* and thus, in effect, set up their own authority, in opposition to that of their Creator. They disparaged the moral duties of the law, in order to exalt positive and ceremonial observances. † Now, this cannot be done by the teachers of religion, without some misrepresentation of the moral attributes of the Law-giver, whose character is thereby degraded in the minds of the people. Yet there is, nowhere, the most distant insinuation given that, on any of these accounts, they were liable to the charge of blasphemy.

But no sooner did Jesus say to the paralytic, *Thy sins are forgiven thee*, than the Scribes laid hold of the expression. *This man blasphemeth*, said they: *Who can forgive sins but God?* ‡ Their plea was, it is an invasion of the prerogative of God. Grotius observes justly of this application of the term, *Dicitur hic βλασφημῶν, non qui Deo maledicit, sed qui quod Dei est, sibi arrogat*. Such, undoubtedly, was their notion of the matter. But I do not see any warrant they had for thus extending the signification of the word. In the simple and primitive import of the name *blasphemer*, it could not be more perfectly defined in Latin, than by these three words, *qui Deo maledicit*; and, therefore, I cannot agree with the generality of expositors, who seem to think, that if Jesus had not been the Messiah, or authorised of God to declare to men the remission of their sins, the Scribes would have been right in their verdict. On the contrary, if one, unauthorised of Heaven, had said what our Lord is recorded to have said to the paralytic, he would not, in my opinion, have been liable to that accusation: he would have been chargeable with great presumption, I acknowledge; and if he had been conscious that he had no authority, he would have been guilty of gross impiety; but every species of impiety is not blasphemy. Let us call things by their proper names. If any of us usurp a privilege that belongs, exclusively, to another man, or, if we pretend to have his authority, when we have it not, our conduct is very criminal; but nobody would confound this crime with *calumny*. No more can the other be termed *blasphemy*, especially when it results from misapprehension, and is unaccompanied with a malevolent intention, either to depreciate the character, or to defeat the purpose, of the Almighty. The false prophets, who knowingly told lies in the name of God, and pretended a commission from him, which they knew they had not, were liable to death; but they are nowhere said to blaspheme, that is, to revile, or to defame, their Maker.

\* Matth. xv. 6. Mark, vii. 13. † Matth. xxiii. 23.

Luke, xi. 42. ‡ Matth. ix. 3. Mark, ii. 7.

Much less could it be said of those who told untruths through mistake, and without any design of detracting from God.

This polemic application of the term *blasphemy* must, therefore, have originated in the schools of the rabbies, and appears to have been, in the time of our Lord and his Apostles, in general vogue with the Scribes. Nay, which is exceedingly repugnant to the original import of the name, they even applied it to expressions, the immediate object whereof is not persons, but things. Thus, the historian, in relating the charge brought against Stephen, acquaints us, \* that *they set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law*: an application of the word, perhaps till then unexampled. But we need not wonder at this liberty, when we consider, that the perversion of the term answered for them a double purpose; first, it afforded them one easy expedient for rendering a person, whom they disliked, odious to the people, amongst whom the very suspicion of blasphemy excited great abhorrence; secondly, it increased their own jurisdiction. Blasphemy was a capital crime, the judgment whereof was in the sanhedrim, of whom the chief priests, and some of the Scribes, always made the principal part. The farther the import of the word was extended, the more cases it brought under their cognizance, and the more persons into their power. Hence it proceeded, that the word *blasphemy*, which originally meant a crime no less than maliciously reviling the Lord of the universe, was at length construed to imply the broaching of any tenet, or the expressing of any sentiment (with whatever view it was done,) which did not quadrate with the reigning doctrine. For that doctrine, being presupposed to be the infallible will of God, whatever opposed it was said, by implication, to revile its Author. Such will ever be the case, when the principles of human policy are grafted upon religion.

When we consider this, and remark, at the same time, with what plainness our Lord condemned, in many particulars, both the maxims and the practice of the Pharisees, we cannot be surpris'd that, on more occasions than one, that vindictive and envious sect traduced him to the people, as a person chargeable with this infernal guilt. Once, indeed, some of them proceeded so far as to *take up stones to stone him*: † for that was the punishment which the law had awarded against blasphemers. But he thought proper then to elude their malice, and, by the answer he gave to their unmerited reproach, evidently showed that their application of the term was unscriptural. ‡ Those who, on other occasions, watched our Lord to entrap him in his words, seem to have had it prin-

\* Acts, vi. 13. † John, x. 31. 33. ‡ John, x. 34, 35, 36.  
cipally

cipally in view to extract either blasphemy or treason from what he said. By the first, they could expose him to the fury of the populace, or, perhaps, subject him to the Jewish rulers; and, by the second, render him obnoxious to the Roman procurator. What use they made of both articles at last, is known to every body. Nor let it be imagined that, at his trial, the circumstance, apparently slight, of the high priest's rending his clothes, when he pronounced him a blasphemer, an example which must have been quickly followed by the whole sanhedrim, and all within hearing, was not a matter of the utmost consequence, for effecting their malicious purpose. We have reason to believe, that it contributed not a little, in working so wonderful a change in the multitude, and in bringing them to view the man with detestation, to whom so short while before they were almost ready to pay divine honours.

But here it may be asked, "Can we not then say, with truth, of any of the false teachers, who have arisen in the church, that they vented blasphemies?" To affirm that we cannot, would, I acknowledge, be to err in the opposite extreme. Justin Martyr says of Marcion, \* that he taught many to blaspheme the Maker of the world. Now, is it impossible to deny the justice of this charge, if we admit the truth of what Irenæus, † and others, affirm concerning that bold heresiarch, to wit, that he maintained, that the Author of our being, the God of Israel, who gave the law by Moses, and spoke by the Prophets, is one who perpetrates injuries, and delights in war, is fickle in his opinions, and inconsistent with himself. If this representation of Marcion's doctrine be just, who would not say that he reviled his Creator, and attempted to alienate from him the love and confidence of his creatures? The blasphemy of Rabshakeh was aimed only against the power of God; Marcion's, not so much against his power, as against his wisdom and his goodness. Both equally manifested an intention of subverting the faith and veneration of his worshippers. Now, it is only what can be called a direct attack, not such as is made out by implication, upon the perfections of the Lord of the universe, and what clearly displays the intention of lessening men's reverence of him, that is blasphemy, in the meaning (I say not of the rabbies, or of the canonists, but) of the sacred code. In short, such false and injurious language, as, when applied to men, would be denominated *reviling, abusing, defaming*, is, when applied to God, *blasphemy*. The same terms in the original tongues are used for both; and it would perhaps have been better, for preventing mistakes, that in modern tongues also, the same terms were

\* Apol. 2. † Lib. i. c. 29.



employed. Indeed, if we can depend on the justness of the accounts which remain of the oldest sectaries, there were some who went greater lengths in this way than even Marcion.

Before I finish this topic, it will naturally occur to enquire, What that is, in particular, which our Lord denominates *blasphemy against the Holy Spirit*? \* It is foreign from my present purpose, to enter minutely into the discussion of this difficult question. Let it suffice here to observe, that this blasphemy is certainly not of the constructive kind, but direct, manifest, and malignant. First, it is mentioned as comprehended under the same genus with abuse against man, and contradistinguished only by the object. Secondly, it is further explained, by being called *speaking against*, in both cases. Ὁς αὖ ἐπηλόγηται κατὰ τὸ ἴδιον τοῦ ἀνθρώπου, — ὁ δὲ δ' αὖ ἐπηλόγηται τὸ πνεῦμα τοῦ ἁγίου. The expressions are the same, in effect, in all the Evangelists who mention it, and imply such an opposition as is both intentional and malevolent. This cannot have been the case with all who disbelieved the mission of Jesus, and even derided his miracles; many of whom, we have reason to think, were afterwards converted by the Apostles. But it is not impossible, that it may have been the wretched case of some who, instigated by worldly ambition and avarice, have slandered what they knew to be the cause of God, and against conviction, reviled his work as the operation of evil spirits.

\* Mat. xii. 31. Mark, iii. 28. Luke, xii. 10.

Mr. BRUCE'S Account of a detestable practice among the Abyssinians of eating *live Flesh*; and which, perhaps, elucidates the justice and propriety of the divine command against eating Blood.

**A**N unnatural custom prevails universally in Abyssinia, and which in early ages seems to have been common to the whole world. I did not think that any person of moderate knowledge in profane learning could have been ignorant of this remarkable custom among the nations of the east. But what still more surprised me, was the ignorance of part of the law of God, the earliest that was given to man, the most frequently noted, insisted upon, and prohibited. I have said, in the course of the narrative of my journey from Masuah, that, a small distance from Axum, I overtook on the way three travellers, who seemed to be soldiers, driving a cow before them. They halted at a brook, threw down the beast, and one of them cut a pretty large collop of flesh from its buttocks, after which they drove the cow gently on as before. A violent outcry was raised in England at hearing this circumstance, which they did not hesitate to pronounce *impossible*.

*Idle*, when the manners and customs of Abyssinia were to them utterly unknown. The Jesuits, established in Abyssinia for above a hundred years, had told them of that people eating, what they call raw meat, in every page; and if any writer upon Ethiopia had omitted to mention it, it was because it was one of those facts too notorious to be repeated.

It must be from prejudice alone we condemn the eating of raw flesh; no precept, divine or human, that I know, forbids it; and if it is true, as later travellers have discovered, that there are nations ignorant of the use of fire, any law against eating raw flesh could never have been intended as obligatory upon mankind in general. At any rate, it is certainly not clearly known, whether the eating raw flesh was not an earlier and more general practice than by preparing it with fire; I think it was.

Many wise and learned men have doubted whether it was at first permitted to man to eat animal food at all. I do not pretend to give any opinion upon the subject, but many topics have been maintained successfully upon much more slender grounds. God, the author of life, and the best judge of what was proper to maintain it, gave this regimen to our first parents—"Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed: to you it shall be for meat." Gen. i. 29. And though, immediately after, he mentions both beasts and fowls, and every thing that creepeth upon the earth, he does not say that he has designed any of these as meat for man. On the contrary, he seems to have intended the vegetable creation as food for both man and beast—"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*, I have given every green herb for meat: and it was so." Gen. i. 30. After the flood, when mankind began to repossess the earth, God gave Noah a much more extensive permission—"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. ix. 3.

As the criterion of judging of their aptitude for food was declared to be their *moving* and having *life*, a danger appeared of misinterpretation, and that these creatures should be used living; a thing which God by no means intended, and therefore, immediately after, it is said, "But flesh with the life thereof, which is the blood thereof, shall you not eat;" Gen. ix. 4. or, as it is rendered by the best interpreters, "Flesh, or members, torn from living animals having the blood in them, thou shalt not eat." We see then, by this prohibition, that the abuse of eating living meat, or part of animals while yet alive, was known in the days of Noah, and

and forbidden after being so known, and it is precisely what is practised in Abyssinia to this day. This law was prior to that of Moses, but it came from the same legislator. It was given to Noah, and consequently obligatory upon the whole world. Moses, however, insists upon it throughout his whole law; which not only shews that this abuse was common, but that it was deeply rooted in, and interwoven with, the manners of the Hebrews. He positively prohibits it four times in one chapter in Deuteronomy, and thrice in one of the chapters of Leviticus—"Thou shalt not eat the blood, for the blood is the life; thou shalt pour it upon the earth like water." Deut. xii. Lev. xvii.

Although the many instances of God's tenderness to the brute creation, that constantly occur in the Mosaical precepts, and are a very beautiful part of them, and though the barbarity of the custom itself might reasonably lead us to think that humanity alone was a sufficient motive for the prohibition of eating animals alive, yet nothing can be more certain, than that greater consequences were annexed to the indulging in this crime than what was apprehended from a mere depravity of manners. One \* of the most learned and sensible men that ever wrote upon the sacred scriptures observes, that God, in forbidding this practice, uses more severe certification, and more threatening language, than against any other sin, excepting idolatry, with which it is constantly joined. God declares, "I will set my face against him that eateth blood, in the same manner as I will against him that sacrificeth his son to Moloch; I will set my face against him that eateth flesh with blood, till I cut him off from the people." Lev. xvii. 10.

We have an instance in the life of Saul† that shews the propensity of the Israelites to this crime. Saul's army, after a battle, *flew*, that is, fell voraciously upon the catle they had taken, and threw them upon the ground to cut off their flesh, and eat them raw, so that the army was defiled by eating blood, or *living animals*. To prevent this, Saul caused roll to him a great stone, and ordered those that killed their oxen to cut their throats upon that stone. This was the only lawful way of killing animals for food; the tying of the ox and throwing it upon the ground was not permitted as equivalent. The Israelites did probably in that case as the Abyssinians do at this day; they cut a part of its throat, so that blood might be seen upon the ground, but nothing mortal to the animal followed from that wound. But, after laying his head upon a large stone, and cutting his throat, the blood fell from on high, or was poured on the ground like water, and sufficient evidence appeared that the creature was

\* Maimon. more. Nebochim. † 1 Sam. xiv. 32. 33.

dead,

head, before they attempted to eat it. The Abyssinians came from Palestine a very few years after this; and there can be no doubt but that they carried with them this, with many other Jewish customs, which they have continued to this day.

The author I last quoted says, that it is plain, from all the books of the eastern nations, that their motive for eating flesh with the life, or limbs of living animals cut off with the blood, was the purposes of idolatry, and so it probably had been among the Jews; for one of the reasons given in Leviticus for the prohibition of eating blood, or living flesh, is, that the people may no longer offer sacrifices to devils, after whom they have gone a-whoring. Lev: xvii. 7.

That this practice likewise prevailed in Europe, as well as in Asia and Africa, may be collected from various authors. The Greeks had their bloody feasts and sacrifices where they ate living flesh; these were called Omophagia. Arnobius says, "Let us pass over the horrid scenes presented at the Bacchanalian feast, wherein, with a counterfeited fury, though with a truly depraved heart, you twine a number of serpents around you, and, pretending to be possessed with some god, or spirit, you tear to pieces, with bloody mouths, the bowels of living goats, which cry all the time from the torture they suffer." From all this it appears, that the practice of the Abyssinians eating live animals at this day, was very far from being new, or impossible.

I cannot avoid giving some account of this Polyphemus banquet, as far as decency will permit me. In the capital, where one is safe from surprize at all times, or in the country villages, when the rains have become so constant that the valleys will not bear a horse to pass them, or that men cannot venture far from home through fear of being surrounded and swept away by temporary torrents, occasioned by sudden showers on the mountains; a number of people of the best fashion in the villages, of both sexes, courtiers in the palace, or citizens in the town, meet together to dine between twelve and one o'clock.

A long table is set in the middle of a large room, and benches beside it for a number of guests who are invited. A cow or bull, one or more, as the company is numerous, is brought close to the door, and his feet strongly tied. The skin that hangs down under his chin and throat, which I think we call the dew-lap in England, is cut only so deep as to arrive at the fat, of which it totally consists, and, by the separation of a few small blood-vessels, six or seven drops of blood only fall upon the ground. They have no stone, bench, nor altar upon which these cruel assassins lay the animal's head in this operation. I should beg his pardon indeed for calling him an assassin, as he is not so merciful as to aim at the

the life, but, on the contrary, to keep the beast alive till he be totally eat up. Having satisfied the Mosaical law, according to his conception, by pouring these six or seven drops upon the ground, two or more of them fall to work; on the back of the beast, and on each side of the spine they cut skin-deep; then putting their fingers between the flesh and the skin, they begin to strip the hide off the animal half way down his ribs, and so on to the buttock, cutting the skin wherever it hinders them commodiously to strip the poor animal bare. All the flesh on the buttocks is cut off then, and in solid, square pieces, without bones, or much effusion of blood; and the prodigious noise the animal makes is a sign for the company to sit down to table.

There are then laid before every guest, instead of plates, round cakes, about twice as big as a pan-cake, and something thicker and tougher. It is unleavened bread of a sourish taste, made of a grain called teff. It is of different colours, from black to the colour of the whitest wheat-bread. Three or four of these cakes are generally put uppermost, for the food of the person opposite to whose seat they are placed. Beneath these are four or five of ordinary bread, and of a blackish kind. These serve the master to wipe his fingers upon; and afterwards the servant, for bread to his dinner.

Two or three servants then come, each with a square piece of beef in their bare hands, laying it upon the cakes of teff, placed like dishes down the table, without cloth or any thing else beneath them. By this time all the guests have knives in their hands, and their men have the large crooked ones, which they put to all sorts of uses during the time of war. The women have small clasped knives, such as the worst of the kind made at Sheffield.

The company are so ranged that one man sits between two women: the man with his long knife cuts a thin piece, which would be thought a good beef-steak in England, while you see the motion of the fibres yet perfectly distinct, and alive in the flesh. No man in Abyssinia, of any fashion whatever, feeds himself, or touches his own meat. The women take the steak and cut it length-ways like strings, about the thickness of your little finger, then crossways into square pieces, something smaller than dice. This they lay upon a piece of the teff bread, strongly powdered with black pepper, or Cayenne pepper, and fossile-salt, they then wrap it up in the teff bread like a cartridge.

In the mean time, the man having put up his knife, with each hand resting upon his neighbour's knee, his body sloping, his head low and forward, and mouth open very much like an idiot, turns to the one whose cartridge is first ready, who fluffs the whole of it into his mouth, which is so full that

that he is in constant danger of being choked. This is a mark of grandeur. The greater the man would seem to be, the larger piece he takes in his mouth; and the more noise he makes in chewing it, the more polite he is thought to be. They have, indeed, a proverb that says, "Beggars and thieves "only eat small pieces, or without making a noise." Having dispatched this morsel, which he does very expeditiously, his next neighbour holds forth another cartridge, which goes the same way, and so on till he is satisfied. He never drinks till he has finished eating; and, before he begins, in gratitude to the fair ones that fed him, he makes up two small rolls of the same kind and form; each of his neighbours open their mouths at the same time, while with each hand he puts their portion into their mouths. He then falls to drinking out of a large horn; the ladies eat till they are satisfied, and then all drink together.

All this time, the unfortunate victim at the door is bleeding indeed, but bleeding little. As long as they can cut off the flesh from his bones, they do not meddle with the thighs, or the parts where the great arteries are. At last they fall upon the thighs likewise; and soon after the animal, bleeding to death, becomes so tough that the cannibals, who have the rest of it to eat, find very hard work to separate the flesh from the bones with their teeth like dogs."



### Account of the late Revival of Religion at HULL, in Yorkshire.

[ *Concluded from page 607.* ]

**S**INCE the 12th of May, the Lord has favoured us with refreshing seasons, but we have not had so many instances of persons being under deep convictions, and consequently not so many clear conversions. It is difficult, tho' perhaps, not impossible, to assign the reasons of this decline. Those who have seen extraordinary revivals of Religion, know that it is impossible on these occasions to prevent irregularities; and that even an attempt to remove some inconveniences, at such a season, is too frequently succeeded by an interruption of that fervency of spirit, and lively exercise of faith and hope, which are so necessary for facilitating the increase and progress of the work. Some religious persons of other denominations, exclaimed, "That this work was too sudden in itself, and irregular in its manner, to be of God." These reflections being spread through the different circles of their acquaintance, had probably a tendency to lessen the ardour of those who

VOL. XVII. Dec. 1794.

were

were zealous for the cause of God, and discouraged others who were seeking salvation. But the clamour that was raised on account of the meetings being sometimes continued to a late hour, seemed of greater importance; especially as it was insinuated, that it was not only disagreeable to many families, but offensive to the magistrates. These considerations induced us to attempt some regulations, in the most gentle way, so as scarce to be perceived. And we supposed ourselves justified in our proceedings, as we acted from the motive of preserving civil and religious Peace. Yet we are now doubtful, that our well-meant endeavours to remove every stumbling block out of the way, has given a check to the work; and that we have been more anxious to please men, and avoid a part of the cross, than to bear reproach for the sake of Christ.

Many instances might be given of remarkable conversions, but at present I shall only select two or three.

A servant of Mr. G—'s, came one evening to the prayer-meeting; she had no idea of what she was coming for, only having heard that people went to those meetings and were blessed. She was so exceedingly ignorant, as scarce to know that she had a soul that must live for ever. She had not been in the meeting a few hours before she was thoroughly awakened and truly converted; and returned home rejoicing and praising God. Her mistress has observed her conduct very narrowly ever since, and testifies, that her whole deportment gives the fullest evidence of the reality of the change.

A servant of Mr. C—'s, of Cottingham, came to the market; and being informed of the prayer-meetings, and the benefit that many people found at them, was so affected that she resolved to stay all night in order to be present at one of them; saying to herself, "I can but lose my place, and what is that to the salvation of my soul?" Soon after the meeting began, she was convinced of her fallen state, and sensible of the burden of sin; and before midnight received a sense of pardoning mercy. Next morning she returned home rejoicing in the Lord, to the astonishment of her mistress, who is a pious person, and expresses great satisfaction in the evident change that her servant manifests in all her conduct and tempers.

A poor Magdalen strolled one night into the chapel, and came forward into the vestry where many were wrestling in prayer with the distressed, who were crying for mercy, which struck her with amazement; which another woman observing, spoke to her, and asked, "Do not you want the converting power of Grace? Do not you desire to be happy?" To which she answered, "I am not happy now;—nor do I know how to be so." The woman then took her aside, and explained to her the way of salvation through faith in Christ; and then left

left her to speak to some others. Returning soon after, she found the poor prostitute on her knees, weeping, and intreating some to pray with her; in a short time the Lord answered the supplications of his servants, and visited the trembling, guilty sinner in mercy, removing from her the burden and power of sin, quickening and renewing her soul in righteousness; and she went away rejoicing in the Lord. She had made an appointment on board of a vessel, but wrote a line, informing them, "That she could not come; that God had opened her eyes, and mercifully forgiven her past offences; and she would die for want, rather than follow that wicked course any more."

The work of God has likewise revived in sundry places in the country part of the Circuit. At Beverley, where there has been great deadness for a long season, twenty persons have lately found Peace with God. Some of them were not only strangers, but enemies to Godliness.

At Thearn, a small village, on Tuesday evening, April 8, after Mr. Brown had done preaching, nine persons were converted in the prayer-meeting; among them were two brothers, one was twelve years old, and the other only eight; next day they each of them wrote a letter to their relations, describing the work which the Lord had wrought upon their souls, and the consolations they experienced, interspersed with pertinent remarks and observations, that would not have discredited persons who have been long acquainted with the things of God: So true it is, that when he teaches, there is no delay in learning. On the Friday evening after, three persons belonging to one family, were much affected in the public meeting. Upon returning home, their distress increased to such a degree as to alarm the family, who sent and called up some of our friends to pray with them. Their prayers were answered, and the God of mercy revealed himself to the penitent mourners.

At River-bridge, our prospect has been but very discouraging for a long season; neither the young, nor the old, regarding the things which make for their peace. Some of the aged, would hear us attentively on the Sunday forenoon, and seemed affected while under the Word, nevertheless they continued to walk as they did before: But the younger would neither be governed nor instructed. In order to promote their reformation, a Sunday School was set up in the place, and two of our brethren undertook to teach the children gratis. At first, a considerable number of children attended regularly, but they soon became quite careless, and followed the example of the elder boys, who were wholly addicted to Sabbath-breaking. The young people of the village had formed a plan for a foot-ball match on Easter Monday, and



some of them spent Good Friday, in preparing the instrument for their diversion. On Easter Sunday, the leader of our Society went in the afternoon to Hotham church (about four miles distant) and some of the young people accompanied him, which he thought strange, as they were wont to shun all converse with him. He improved the opportunity, and spoke very close to them on the danger of living in sin, and the necessity of repentance. They heard the sermon in the church with more than common attention; and as soon as the service was over, they joined him again, and he resumed his former conversation all the way home, with which they appeared well satisfied. At parting, the leader said to them, "Lads, we shall have a prayer-meeting at eight o'clock; if any of you please to come, you shall be very welcome; and bring as many with you as you think proper." They came accordingly, and brought some of their companions with them. The meeting was very solemn, and the young folks were much affected, and although it continued a considerable time, they were unwilling to go away.

The leader was present at that remarkable Love-feast at Hull, (already mentioned in this narrative) and not only noticed the progress of the work, but likewise was engaged in prayer, and speaking to those who were under the power of conviction; numbers of whom he had seen happily released from the guilt and dominion of sin; and this evening he perceived a probability of a similar work at River-bridge, but was afraid they should not be able to continue the meeting, as there were only three or four persons present, who had any tolerable gift of Prayer: He therefore requested one of the brethren to go out, and endeavour to get help, as the distress of the lads and young men increased so much, as not to be concealed any longer; for their cries were heard in the street, and many persons began to assemble about the door. In the mean time, the leader requested one of our society, who had been converted in her youth, and whose experience was clear and scriptural, to give the people a particular relation of God's dealings with her soul. This she was enabled to do, notwithstanding she was at that time under affliction, in so lively and striking a manner, that every sentence took place in the minds of the people, and increased their desires, and encouraged them to hope for the mercy of God. Not only the house was filled with people, but the stairs and workshop, and many stood without. Some came out of curiosity, to hear or see something new; but the greater part were concerned for their souls.

In the village were some persons who were not only enlightened, but they really had tasted that the Lord is gracious, and walked comfortably for some years, in the profession and practice

practice of religion, till the thorns of deceitful riches, and the desire of other things, had well nigh choked the good seed. Our brother who went to call in assistance, ran to their houses without ceremony, and delivered his message faithfully. Particularly, one respectable family that he visited, he addressed the master of it to this purpose, " Mr. C—, " yonder are three of your children in great distress for their " souls ! For Christ's sake, come and help us to pray for " them, that he may be merciful to them, and forgive all " their sins ! " Mr. C— followed him ; with some difficulty he got into the room, and fell down upon his knees. For an hour, he continued in an agony of prayer for his own soul, till the Lord restored unto him the Light of his Countenance, and once more filled him with peace and joy in believing. He then was exceedingly helpful, not only to his own children, but to every one that was in distress. That night, upwards of twenty were enabled to praise God for the manifestation of his pardoning love.

In consequence of this blessed revival at the Bridge, the young people engaged themselves on Easter Monday, in a quite different employment from that which they originally intended, and had made provision for : The instrument which they had idolized, and expected to be the source of abundance of happiness to them, now became the object of their hatred and condemnation. When the question was agitated among them, " What shall be done with the foot-ball ? " One said, " Let us sell it." But another replied, " No ; that cannot " be right ; for if it is a snare to us, it must be the same to " others ; therefore, let us not sell it, but destroy it." To this determination they all fully agreed ; and after it was cut in pieces, they threw it away with utter detestation.

From River-Bridge the work spread to Gilberdyke : Mr. Brown preached there on Wednesday, and afterwards kept a prayer-meeting, where many found peace ; and likewise at all the prayer-meetings, which were every night that week at the Bridge. In about a fortnight, upwards of one hundred persons were set at liberty. At the end of three weeks, I visited the new converts at the Bridge and Gilberdyke, and spoke to most of them ; I found them truly alive to God, and athirst for all the blessings of the Gospel. I remarked, that many of them were under fourteen years of age, that their parents were, in general, altogether careless : I could not help observing the divine goodness, in supplying the lack of ungodly parents, and reproving them, by so wonderfully converting their children. While I was preaching at the Bridge on Monday evening, I was obliged to stop three times, to praise God for delivering souls from the burden of their sins. After preaching, the prayer-meeting continued till a late

late hour, and the Lord manifested his pardoning mercy to seven persons more before the meeting concluded.

On Sunday morning, May 5, Ann Leach, was suddenly taken ill during the time of preaching; she continued sensible and happy till next morning, when she died. For many years she had been a member of our society at Thormer, and adorned her profession by an holy life, and unspotted conversation, and lately came to reside at the Bridge among her friends. Mr. J. U. one of her relations at Thormer, came over to her funeral, on Thursday, and tarried till Sunday, when I preached a sermon on the occasion. It pleased the Lord to awaken his soul that day, and next morning, on his return home, his distresses were so great that he was obliged to alight from his horse, and apply to the Throne of Grace, regardless of every object that passed by on the road. He continued in an agony of prayer till the Lord revealed forgiving mercy unto him, and enabled him to pursue his journey with joy and gladness.

It is not to be wondered at, that the extraordinary work at River-bridge, should be the subject of much conversation, far and near, and that different constructions were put upon it;—some saying, “It is only among the children and young people, and will soon come to nothing;” others replying; “It could be no work of God, because it was so sudden, and attended with much noise and disorder.” However, they generally acknowledged, that for the present, there was a very great alteration for the better among the people; no cursing or swearing, or horrible language, being now heard in the streets, no sabbath-breaking, or assemblies of young people in the fields for the purpose of vain and wicked diversions on the Lord’s-day; and therefore, it is matter of thankfulness that so much good is already done.

Since that time, the work continues to prosper, and has spread to many other villages, where ten, fifteen, and twenty persons, have been converted at a meeting, and sometimes more; so wonderfully does the Lord visit his people with the convincing and saving influences, whereby they are turned from darkness to light, and from the power of Satan unto God.

ALEXANDER MATHER.

## Mr. FLETCHER’S LETTERS.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, Oct. 12, 1761.

**Y**OU have always the goodness to encourage me, and your encouragements are not unreasonable; for discouragements follow one after another with very little intermission. Those

Those which are of an inward nature are sufficiently known to you; but some others are peculiar to myself, especially, those I have had for eight days past, during Madeley wake. Seeing that I could not suppress these Bacchanalians, I did all in my power to moderate their madness; but my endeavours have had little or no effect: the impotent dyke I opposed only made the torrent swell and foam, without stopping its course. You cannot well imagine how much the animosity of my parishioners is heightened, and with what boldness it discovers itself against me, because I preached against drunkenness, shews, and bull-baiting. The *publicans* and *malmen* will not forgive me: they think, that to preach against drunkenness, and to cut their purse, is the same thing.

My church begins not to be so well fitted as it has been, and I account for it by the following reasons. The curiosity of some of my hearers is satisfied, and others are offended by the word; the roads are worse, and if it shall ever please the Lord to pour his Spirit upon us, the *time is not yet come*; for instead of saying, *Let us go up together to the house of the Lord*, they exclaim, *Why should we go and hear a Methodist?* I should lose all patience with my flock, if I had not more reason to be satisfied with them, than with myself. My own barrenness furnishes me with excuses for theirs; and I wait the time, when God shall give seed to the sower, and increase to the seed sown. In waiting that time, I learn the meaning of this prayer, *Thy will be done!* Believe me your sincere, tho' unworthy friend,

J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, May 16th, 1762.

I Have received your letter giving me the melancholy information of your daughter Sukey's death. What shall I say to you on the subject? You know too well the dangers of that world, from which the Lord has recalled her, to repine at the premature felicity into which she has entered. We are yet in the vale of tears and miseries, but God has wiped away all tears from her eyes; let us then dry our eyes as well as we can, and hasten to follow her. I hope that fatigue and grief will not wholly cast down Mrs. Wesley. Salute her from me, and tell her, I would with all my soul bear a part of her burden. Why do I say a part? The Lord Jesus is ready to take upon him the whole. Let us go to him, bowed down under the weight of our temporal and spiritual afflictions, and we shall find that rest, which he has purchased for us at so great a price. Let us not forget to mingle our thanksgivings with our sighs. *The one shall be taken*, saith the Lord, and *the other shall be left*. Blessed be his holy name, his mercy still triumphs over his justice!

Since

Since my last, our troubles have increased. A young man having put in force the act for suppressing swearing against a parish officer, he stirred up all the other half gentlemen, to remove him from the parish. Here I interposed, and to do so with effect, I took the young man into my service. By God's grace, I have been enabled to conduct myself, in this matter, so as to give them no handle against me, and, in spite of all their cabals, I have got the better.

What has greatly encouraged them, is the behaviour of a magistrate, who was at the first inclined to favour me, but afterwards turned against me with peculiar malevolence, and proceeded so far as to threaten me, and all my flock of the Rock Church, \* with imprisonment. Hitherto the Lord has stood by me, and my little difficulties are nothing to me; but I fear I support them rather like a philosopher, than a Christian. We were to have been mobbed with a drum last Tuesday at the Rock Church; but their captain, a papist, behaved himself so very ill, that they were ashamed of him, and are made peaceable for the present. Ask of God to give me wisdom, resolution, and love. The Lord give you a prosperous journey. Adieu. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

Madeley, July, 1762.

**Y**OUR letter, my dear Sir, arrived some days too late, to prevent my taking a false step respecting the papist in question. Three weeks ago, I went to Ludlow to the Bishop's visitation, and I thought the occasion favourable for my purpose; but the churchwardens, when we were upon the spot, refused to support me, and the court has paid no regard to my presentation. Thus I have gained some experience, tho' at my own cost. The sermon did not touch the string with which I was whipped the last visitation, and I afterwards had the boldness to go and dine with the Bishop.

Many of my parishioners are strangely disconcerted at my bringing my gown back from Ludlow. With respect to the magistrate I mentioned, who, because he acted as judge of the circuit two years ago, believes himself as able a lawyer as judge Foster; he, for the present, contents himself with threatenings. I met him the other day, and after he had called me Jesuit, &c; and menaced me with his cane, assured me again, that he would soon put down our assemblies. How ridiculous is this impotent rage!

I have attempted to form a society, and in spite of much opposition and many difficulties, I hope, by God's grace, to

\* The Rock Church were a company of well disposed people, who assembled for hearing the word and prayer, at a small house built upon a rock, in Madeley Wood.

succeed.

**S**ucceed. I preach, I exhort, I pray, &c. but as yet I seem to have cast the net on the wrong side of the ship. Lord Jesus, come thyself, and furnish me with a divine commission! For some months past, I have laboured under an insuperable drowsiness: I could sleep day and night; and the hours which I ought to employ with Christ on the mountain, I spend like Peter in the garden.

I congratulate you on your safe arrival in London. May the Lord strengthen you in soul and body; may he fill you with wisdom and patience! Certainly, you need much of both, to pull up the tares without rooting up the wheat. I approve your design of examining the state of things for yourself, before you engage in the business. May the Lord bless the productions of your body and those of your mind: May your little family and your books appear in the world, under the most distinguished protection of the Most High! Adieu. Pray for me. I am, &c. J. F.

To the Rev. Mr. CHARLES WESLEY.

My dear Sir,

Madeley, Aug. 1762.

**I** Have received your last, and I rejoice that Dr. Turner, by whose skill the Lord once brought me up from the grave, has undertaken your cure. May he have the same success with you, that he had with me; but, be that as it will, our comfort is to know, that God will do all for the best.

I have still trials of all sorts. First spiritual ones. My heart is hard: I have not that contrition, that filial fear, that sweet, humble melting of heart before the Lord, which I consider as essential to spiritual Christianity.

Secondly, the opposition made to my ministry increases. A young Clergyman, who lives in Madeley Wood, where he has great influence, has openly declared war against me, by pasting on the church door a paper, in which he charges me with rebellion, schism, and being a disturber of the publick peace. He puts himself at the head of the gentlemen of the parish, (as they term themselves) and supported by the Recorder of Wenlock, he is determined to put in force the Conventicle Act against me. A few weeks ago, the widow who lives in the Rock Church, and a young man who read and prayed in my absence, were taken up. I attended them before the justice, and the young clergyman with his troop were present. They called me Jesuit, &c. and the justice tried to frighten me, by saying, "that he would put the act in force, tho' we should assemble only in my own house." I pleaded my cause as well as I could, but seeing he was determined to hear no reason, I told him, "he must do as he pleased,

VOL. XVII. Dec. 1794.

pleased, and that if the Act in question concerned us, we were ready to suffer all its rigours." In his rage, he went the next day to Wenlock, and proposed to grant a warrant to have me apprehended; but, as the other justices were of opinion, that the business did not come under their cognizance, but belonged to the Spiritual Court, he was obliged to swallow his spittle alone. The churchwardens talk of putting me in the Spiritual Court, for meeting in houses, &c. But what is worst of all, three false witnesses offer to prove upon oath, that I am a liar; and some of my followers (as they are called) have dishonoured their profession, to the great joy of our adversaries.

In the midst of these difficulties, I have reason to bless the Lord that my heart is not troubled: Forget me not in your prayers. Yours,  
J. F.

To Mr. VAUGHAN.

Dear Sir,

Madeley, Sept. 4th, 1762.

I AM very glad to hear your delight is still in the ways of the Lord, and, I trust, you will never stop till you find them all pleasantness to you. Fight the good fight of faith; break through all temptations, dejections, wandering, worldly thoughts; through all unprofitable companions, and the backwardness of an unbelieving heart, and carnal mind: struggle, until you touch Jesus, and feel healing, comforting virtue, proceeding from him: and when you know clearly the way to him, repeat the touch, till you find he lives in you, by the powerful operation of his loving Spirit. Then you will say, with St. Paul, I live the life of Faith, yet not I, but Christ who liveth in me.

I rejoice that you enquire, where Christ maketh his flock to rest at noon. The rest from the guilt, and power of sin, you will find only in inward holiness: and this I apprehend to consist in, what St. Paul calls, *The kingdom of God:—righteousness*, which excludes all guilt; *peace*, which banishes all fear that hath torment; and *joy*, which can no more subsist with doubts, anxiety, and unstableness of mind, than light can subsist with darkness. That there is a state, wherein this kingdom is set up, firmly set up in the heart, you may see from our Lord's sermon on the mount, by his priestly prayer in St. John, by the Epistle of that Apostle, and various parts of the Epistles of St. Paul and St. James.

To aim aright at *this liberty* of the children of God, requires a continual acting of faith in the promises; such as, "The Son of God was manifested to destroy the works of the devil."—"The law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death."—"I can do

do all things, through Christ who strengtheneth me." By faith in the promise, I do not mean a *bare assent*, that God is faithful, and that such a promise in the book of God may be fulfilled in me; but a *bold, hearty, steady venturing* of my soul, body, and spirit, upon the truth of the promise, with an appropriating act. It is *mine*, because I am a sinner; and I am determined to believe, come what will. Here you must shut the eye of *carnal* reason, and stop the ear of the mind to the reasonings of the Serpent; which, were you to reason with him, would be endless, and would soon draw you out of the simple way of that faith, by which we are both justified and sanctified.

You must also remember, that it is your privilege to go to Christ, by such a faith *now*, and every succeeding moment; and that you are to bring nothing, but a careless, distracted, tossed, hardened heart;—just such a one, *as you have now*. Here lies the grand mistake of many poor, miserable, but precious souls: they are afraid to believe, lest it should be *presumption*, because they have not as yet comfort, joy, love, &c; not considering, that this is to look for fruit, before the tree is planted. Beware, then, of looking for any grace, *previous* to your believing; and let this be uppermost in your mind.

The Lord make you wise as a serpent, and harmless as the loving dove; but beware of the serpent's food, *dúst*, and the dove's bane, bird-lime—*worldly-cares*. O, my friend, what is the world?—A flying shadow. As we fly through it, let us lose ourselves in the *Eternal Substance*. Farewell in the Lord.

Yours, J. F.

---

### Anecdote of a Merchant at St. Eustatia.

**A**T the capture of St. Eustatia, an edict was issued, enjoining every person, under the severe penalty of corporal punishment and banishment, to render in by a certain day an exact inventory of his effects. It happened that a little before that period, a Frenchman, once very eminent in the commercial world, had been by the calamities often attendant on the uncertainties of that situation, reduced to the deepest distress. He had heard the edict: and, on the day appointed, he was called upon for his inventory. They found him sitting in the attitude of melancholy:—his elbow leaning on a table, while his hand supported his cheek, which was furrowed with the keenest affliction. The noise of persons entering the room awakened him from his reverie; when gently turning his head, and recollecting the errand, he took up a pen from the table, and



wrote the following short, but emphatic account of his condition. "*Point d'argent, point de biens, point de commerce, point de credit, point de reputation, et seulement un pauvre coeur rompu!*" No money, no goods, no trade, no credit, no reputation, and only a poor broken heart!"

[American Museum, 1790.

### A remarkable Instance of HUMAN DEPRAVITY.

**I**N 1747, a man was broken alive on the wheel at Orleans, for a highway robbery: and not having friends to bury his body, when the executioner concluded he was dead, he gave him to a surgeon, who had him carried to his anatomical theatre, as a subject to lecture on. The thighs, legs, and arms, of this unhappy wretch, had been broken; yet, on the surgeon's coming to examine him, he found him reviving; and, by the application of proper cordials he was soon brought to his speech.

The surgeon and his pupils, moved by the sufferings and solicitations of the robber, determined on attempting his cure: but he was so mangled, that his two thighs, and one of his arms, were amputated. Notwithstanding this mutilation, and the loss of blood, he recovered: and in this situation, the surgeon, by his own desire, had him conveyed in a cart 50 leagues from Orleans, where, as he said, he intended to gain his livelihood by begging.

His situation was on the road side, close by the wood: and his deplorable condition excited compassion from all who saw him. In his youth, he had served in the army: and he now passed for a soldier, who had lost his limbs by a cannon shot.

A drover, returning from market, where he had been selling cattle, was solicited by the robber for charity; and, being moved by compassion, threw him a piece of silver. "Alas!" said the robber, "I cannot reach it—you see that I have neither arms nor legs," for he had concealed his arm, which had been preserved, behind his back: "so, for the sake of heaven, put your charitable donation into my pouch."

The drover approached him: and as he stooped to reach up the money, the sun shining, he saw a shadow on the ground, which caused him to look up; when he perceived the arm of the beggar elevated over his head, and his hand grasping a short iron bar. He arrested the blow in its descent; and seizing the robber, carried him to his cart, into which having thrown him, he drove off to the next town, which was very near, and brought his prisoner before a magistrate.

On searching him, a whistle was found in his pocket; which naturally induced a suspicion, that he had accomplices in the wood: the magistrate, therefore, instantly ordered a  
guard

guard to the place where the robber had been seized; and they arrived within half an hour after the murder of the drover had been attempted.

The guard having concealed themselves behind different trees, the whistle was blown, the sound of which was remarkably shrill and loud; and another whistle was heard from underground, three men at the same instant rising from the midst of a bushy clump of brambles, and other dwarf shrubs. The soldiers fired on them, and they fell. The bushes were searched, and a descent discovered into a cave. Here were found three young girls and a boy. The girls were kept for the offices of servants, and the purposes of lust; the boy, scarcely 12 years of age, was son to one of the robbers. The girls in giving evidence deposed, that they had lived three years in the cave; that they had been kept there by force from the time of their captivity; that dead bodies were frequently carried into the cave, stripped, and buried: and that the old soldier was carried out every dry day; and sat by the road side for two or three hours.

On this evidence, the murdering mendicant was condemned to suffer a second execution on the wheel. As but one arm remained, it was to be broken by several strokes in several places: and a *coup de grace* being denied, he lived in tortures for near five days. When dead, his body was burned to ashes, and strewed before the winds of Heaven, [IBID.

---

### ON FORMALITY.

**T**O rob the ALMIGHTY of his dominion over the Conscience, is an act of great Ungodliness. God is not honoured unless he be acknowledged to have the supreme authority, not only over the life, but the heart; and therefore his authority is never more undermined than by a mere *Form of Godliness*. How many pray with their lips when their hearts are far from God? They read to the Almighty many fine words, and repeat abundance of scripture sentences, and think themselves greatly neglected and wronged, because they are not heard, and no answer of peace returns to their souls. Many tell God that they love him; yea, that they love him with all their hearts; whereas they only flatter him with their lips; they delight not in his presence; yea, all the while they are only serving their turn on God. They would gladly partake of the divine protection and bounty, but they neither love God, nor his Image. When they are called upon to demonstrate their love to him, by self-denial, taking up the cross, and following Christ in the path of regeneration, then you see the graves are full of all uncleanness \*; they hate to spend, and to be spent for God.

\* Matt. xxiii. 27.

How many tell the Lord, that they are troubled because they have offended him; whereas they are only troubled because he displeases them, and corrects them for the abuse of his goodness and sparing mercy? They will cry out in prayer, "O my carelessness!" But alas! it is not sin, but the consequences of sin, that disturb them. They inform the Lord, that they fear him, and his judgments; when, indeed, they fear neither; witness their light, frothy, and perhaps filthy conversation. They tell God, that all the World is but as the drop of a bucket, in comparison of his Majesty; and yet they fear the wrath of man, more than the wrath of the Almighty. They profess to be satisfied with all his Will, and yet they are full of discontent and murmurings against the Providence of God! They pretend that they believe in him, trust to his mercy, cast their cares upon him, and depend on Christ;—when God knows, that their care and work, like bees, is to get honey to their hives; they mind earthly things, and are scraping the dust of the valleys to themselves; as if they thought it their wisdom rather to lean to their own providing, than to be beholden to the LORD!

How much deceit is frequently manifested in declaiming against the sins of others? "O! we must not suffer this! the house of God must be kept clean; it must not be made a den of thieves, a cage of uncleanness:" And all this time their zeal, perhaps, is nothing but revenge; they have a secret grudge against the unhappy delinquent; and now that an advantage is offered, they will have their pennyworth out of him.

How many are always finding faults, censuring magistrates, ministers, and all but themselves? "This man wants courage, another is deficient in conduct, and a third has no zeal:" In the mean time, they themselves want every Grace, as being mere pieces of pageantry. How many whining hypocrites are to be met with, that will in all companies, especially where preachers are, be crying out against the baseness and treachery of their own hearts, and the wickedness of their lives: nevertheless, they rest in their lazy complaints, and do not embrace the Grace and Power of Christ to enable them to arise out of the snares of the Devil, but are easily taken captive by him at his will.

How severe are some in their censure of the sin of others, as Judah against Tamar, "Bring her forth, and let her be burnt!" Gen. xxxviii. 24. Who would now suspect Judah to be unclean? How ready they are to judge and condemn others, rather than themselves? They behold the mote in their brother's eye, but not the beam in their own. Many will reprove their brethren for being talkative, because they

have

have neither heart nor tongue themselves, to vindicate the cause of God and his people, and to promote the knowledge, experience, and practice of Religion?

Many imagine that they have real religion; at least, that they have sufficient to escape Hell and carry them to Heaven, and yet they are ignorant of the first principles of Christianity? They neglect family prayer, or private devotion. They think well of themselves, because in their duties before men they are devout and zealous; but in their closets they are straitened, and put the Lord off with a short collect. Many are neat and clean, when walking in the view of others, but if you follow them home to their houses and chambers, what shameful negligence of duties? what bad tempers do they discover to their parents and masters; or to their children and servants? How little of the Image of God, and of the Mind of Christ do they manifest? What trifles will put them out of temper; how passionate, peevish, and fretful, at every little disagreeable occurrence they meet with? How miserable do they make themselves, and all around them?

How few are uniform in their obedience; and how many will be ashamed, because they respect not ALL God's Commandments? Still they clip the law; they have some secret reserves; they will let prophaneness go, provided they may but retain covetousness;—they will pray, and hear sermons, if they may but be indulged in extortion, and ungodly gain. Or, they will be honest and strict to the rules of Justice and Equity among men, but they will rob God of his honour. Some of them are punctual to a day,—to a farthing; (Blush, Reader, if thou art short of the hypocrite's stature!) but they will rob God of his due, both in the closet and family.

How frequently do we hear some desiring to know, What is the least measure of saving Grace; and why? because they would sit down therewith. There is not a surer mark of an unsound heart, and a foolish conscience, than to be contented with the least degree of Grace, and not to press forward.

How generally do men hate to be examined about the state of their souls? This is, but too often, a sure sign of a painted Christian: Paint will not endure the fire: Hypocrites and Formalists hate plain and faithful dealing; they do not like to be pierced to the heart. How many continue in the exercise of outward religion, and yet their hearts are hardened more and more? nevertheless, they will not consult with preachers, and experienced Christians, about their sad condition; but sink deeper and deeper into darkness and misery! O when will you break through the snares of the wicked one, and become Christians indeed? When will you put on the armour  
of

of Righteousness? the whole Armour? and take the Kingdom of Heaven by holy violence? Begin this moment: now let the angels of God see what you can do, through the assistance of his all-sufficient Grace! Now let the powers of darkness lament the loss of you, to their cause and interest. Nothing is impossible to him who believeth on Jesus. An open door is set before you, and it is impossible to hinder your entrance into life and salvation, if you are but willing, and resolutely bent to serve the living God. But if thou art a whited wall, be assured, God will smite thee. If you deny God your hearts, never expect his ear: Quails you may have, but with a vengeance; with leanness in your souls. What God desireth and looketh for, is, "Truth in the inward parts." Put on, then, the new man, which after God is created in Righteousness, and true Holiness. Now boldly enter into the Holy of Holies, by the blood of Jesus: by that new and living way which he hath consecrated for us, through the veil, that is to say, his flesh. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, i. e. from all the guilt and power of sin; and our bodies washed with pure Water, i. e. all our conversation spotless and holy, and ordered according to the Will of God, in Christ Jesus.

~~~~~

P O E T R Y.

A H Y M N O F P R A I S E.

I WILL SING OF MERCY.

COME, Oh! my soul, awake; awake and sing;
 Come, tune thy harp to sweetest, softest lays:
 Record the wonders of thy GOD and King,
 And offer up a Song of grateful praise.

Praise waits for Thee,—at humble distance waits,
 Conscious how far she falls beneath thy throne:
 Fain would she soar beyond the heavenly gates,
 And make thy triumphs to Archangels known.

O for the wings of holy joy and love,
 To bear her adorations up to Thee;
 O for the whispers of the sacred Dove,
 To bring thy approbation down to me.

I sing of Mercy;—'tis a theme divine!
 It flows to ME, thro' streams of precious blood:
 Rich are thy blessings; but they brightest shine,
 As purchas'd by thy death, my SAVIOUR GOD,

Late

Late, thro' a painful path my journey lay,
 High blew the whirlwind ;—while the storm arose,
 Black clouds, tempestuous, overhung the day,
 And all was anguish, all was gloom, and woes!

With trembling steps I travell'd thro' the shade,
 And oft, affrighted by the Lion's roar,
 To thee, my God, my King, I flew for aid,
 And found my mighty Refuge in thy Power.

Thine Arm supported, while the tempest blew !
 Thy gracious eye pervaded all my grief !
 Thou wisely guided, kindly brought me through,
 And flew on eagle's wings to my relief !

The thunder's o'er, and all's serenely calm !
 Hush'd to sweet peace, the floods no longer beat,
 This is the triumph of IMMANUEL's Arm !
 I fall astonish'd at his gracious feet.

My FATHER and my GOD, to thee I'll sing
 Eternal anthems of unbounded praise ;
 Myself, my all, an humble offering bring
 To thee, the GOD of Providence and Grace.

O for a thousand hearts to love thy Name !
 A thousand tongues to sound thy glories high !
 To spread abroad thine everlasting fame,
 And join the hallelujahs of the sky.

Faithful and true is thy tremendous Name,
 My glorious Master, my Almighty Lord !
 Eternal ages prove thee still the same ;
 Eternal ages shall thy Truth record.

On Thee, the ocean of unbounded love,
 My soul embarks her all, commits to thee
 Her cares, her fears, her wants, and longs to prove
 An everlasting refuge, Lord, in Thee.

On thy kind bosom I would fain recline,
 My Saviour God. O let thy presence cheer !
 Thy Spirit guide, and guard, and seal me thine ;
 Lead and direct me while I sojourn here.

Then in the realms of bright celestial day,
 My soul shall bless Thee in sublimer lays ;
 Shall see thy glories in their full display,
 And sing a sweeter, nobler song of Praise.

[MARIA DE FLEURY.

INDEX to VOLUME XVII. 1794.

B I O G R A P H Y.

	Page		Page
Experience and Travels of Mr. GARRETTSON, in North America	3	Revival at Salisbury	229
Religious impressions in his youth	4	Escapes imprisonment	230
Conversion of his brother	6	Benighted in the wilderness	281
A self-secure formalist ex- emplified	7	Account of a woman who fasted 13 days	282
Remarkable awakenings	8	Revival in Sussex circuit	283
Finds peace with God	9	Persecution and Revival in Delaware State	285
Liberates his slaves	58	Contest with a magistrate	286
Enters into the Methodist Society	59	Arrives at Philadelphia	287
Abhorrence of war	60	A dumb person restored	337
Commences itinerant preacher	61	Revival in Dorset county	338
Internal conflicts	62	Escapes from his persecutors	339
Labours in Frederick Circuit	114	Apprehended and im- prisoned at Cambridge	340
Revival at Shepherd's Town	116	Liberated from prison	341
Controversy with a minister	ibid	Remarkable vision of Hell	342
Appointed to Brunswick Circuit	117	Arrives at Baltimore	343
Deliverance from flattering Snares	118	Vision of Heaven	394
Embarrassed with the State- oath	119	Revival at Little York	395
Full discovery of his heart corruptions	169	Insane Persons restored to health and peace	396
Partial deliverance from them	170	Sinners converted	397
Persecutions from an unjust Judge	171	Peaceable disposition of the Methodists in America	449
In imminent danger of being murdered	172	Indians expelled the Desert by wild beasts	450
An extraordinary voice	174	Receives Dr. Coke on his arrival from England	451
Death of his brother	ibid	Labours in Nova Scotia	452
Remarkable conversion of a persecutor	225	Persecution at Shelburne	453
Persecution and great re- vival at Dover	226	Revival at Barrington	454
Prevents an act of suicide	228	Returns from Nova Scotia to the Peninsula	506
Penitent death of a perse- cutor	ibid	Revival in the Northern District	507
		Pisture of an American Antinomian	ibid
		Emigrants from Ireland	508
		Preserved in imminent dan- ger	509
		The conclusion	510

Ms.

INDEX to VOL. XVII. 1794.

MR. COWNLEY'S LIFE.

	Page		Page
An account of his conversion	474	Embarrassing circumstances	563
Letter from Mr. J. Wesley	475	Enthusiasm of Geo. Bell	564
Commences itinerant preacher	476	Letter from Mr. Downes	565
Persecution at Wednesbury	ibid	From Mr. Cha. Wesley	566
Labours in Cornwall, Ireland, &c.	477	From Mr. Whitefield	567
Singular aversion to debate	478	Death of Mrs. Cownley	617
Persecution at Cork	523	Letter from Mr. Charles Wesley	618
Letter from Mr. Wesley	ibid	Death of Massiot Cownley	619
Three Letters from Mr. Whitefield	525	Letter from Mr. Cownley to Mrs. Carr	620
Second Letter from Mr. Wesley	527	Labours in Scotland	ibid
Contest with a clergyman in the Dales	528	His last sickness	622
Resignation under affliction	561	Letter to Josiah Dornford, Esq;	623
Letter to Mrs. Carter	562	Mr. Cownley's Death	624
		Letter from Mr. Hopper to Mr. Gaulter	625

EXPERIENCE and happy DEATH of

Mr. John Hatton, Yorkshire	18	Mary Agnes, Ireland	378
John Cole, Oxfordshire	27	Martha Rose, of Yarmouth	421
Barbary Styan	74	Thomas Delve, of Bristol	440
Mrs. Valton	141	A young Woman in Yorkshire	488
Mr. Abraham Bishop		Mr. Wyne, of Worcester	607
Arrives in Nova Scotia	161	A Silesian Jew	576
Great Revival in that Province	162	Captured by the Turks	ibid
Success of the Gospel in the Island of Grenada	163	Death of a penitent Prodigal	577
Brutality of an Officer	164	Liberated from slavery	578
Account of Mr. B's Death	217	Providential mercies	579
Mr. Samuel Ibbs of Margate	247	Preserved from suicide	580
Sarah Cartlidge, Yorkshire	297	Finds Peace with God	634
Aan Taylor, of Oldham	356	Recovers from his Backsliding	635
		Account of his death	637

Remarkable CONVERSIONS.

Dr. Doddridge's remarkable account of a malefactor	213	Their constancy in the time of trial	413
Three Jewish children at Berlin	412	Conversion of a man in Ireland, born deaf and dumb	439

S E R M O N S.

Mr. Benson's, at Leeds Conference, from Mark xvi. 15, 16	10	On the Nativity of Christ	120
Concluded	63	Concluded	175
		On Psalm cxix. 136.	231
		Concluded	287

Mr.

INDEX to VOL. XVII. 1794.

	Page		Page
Mr. Bradburn's at Leeds Conference, on the three-fold relation of Christian Minifters	343	neth souls is wife." Concluded	455
Concluded	398	Mr. Hopper's, on Ifaiah li. 1. "Hearken unto me, ye that follow after righteousnefs."	511
Mr. Benson's, at Leeds Conference, on Prov. xi. 30. "He that win-		Concluded	567
			627

MR. FLETCHER'S LETTERS.

To Mr. W. Wafe	42	Exercifed with fingular temptations	383
To Mr. M. Onions	43	Prophecy of the French Revolution	385
To Mr. York and Edmonds	44	To Mr. Cha. Wesley, 1759	489
To the Rev. Mr. Greaves	102	To Mrs. Ryon	541
To the Society at Madcley	104	To Mr. Cha. Wesley	542
To Mr. Owen	ibid	To the Hon. Mrs. —	543
To Mr. John Wesley	219	To Mr. Cha. Wesley, in 1760, and 1761	597
To Ditto	319	To ditto in 1762	660
To Mrs. Glynne	320		
To Mr. Charles Wesley	322		
To Mefl. J. and C. Wesley	381		

L E T T E R S.

Four Letters from Mr. Abraham Bifhop	160	From Mr. Wesley, to Mr. Cownley	475
From Mr. Bifhop to Dr. Coke	216	From Mr. Berridge, to Mr. Simeon	496
On the Death of Mr. Bifhop	217	From Mr. Grimshaw, to the Societies of New-castle, &c.	498
On the Revolution in France	274	From Mr. Hopper, to Mr. Whitefield	499
Conjectures on the two Witneffes, Rev. xi. prophesyng in sack-cloth	275	From Mr. Wesley, to Mr. Cownley	523
Refurrection of the Witneffes	277	Three Letters from Mr. Whitefield, to Mr. Cownley	524
To Mr. Rhodes, on Purity of Heart	328	From Mr. Wesley, to Mr. Cownley	527
From Mrs. H. to Mrs. D.	329	From Mr. Cownley, to Mrs. Carter	562
From Mrs. H. to Mrs. S.	391	From Mr. Downes, to Mr. Cownley	565
From Mr. Grimshaw, to the Societies in Newcastle	386	From Mr. Cha. Wesley, to Mr. Cownley	566
Two Letters from Mr. Grimshaw	432	From Mr. Whitefield, to Mr. Cownley	567
From the Rev. Mr. —, on the new Purgatory of Devils	436	From Mr. Mather, giving an account of the late Revival of Religion at Hull, in Yorkfhire	603
From Mrs. Nind, to Mifs R.	441	Concluded	
From Mifs Rofe, to Mifs Brown	424		
From Mr. Tho. Walfh, to Mr. Vine	444		

INDEX to VOL. XVII. 1794.

	Page		Page
Concluded	649	From Dr. Johnson, to Dr. Taylor, on the death of his wife	611
From a Gentleman to Mr. Wesley	609		

MR. BRUCE'S TRAVELS.

The way by which Israel passed the Red Sea	94	Mr. Bruce rescues the Robber from death	375
Different roads from Egypt to Canaan	95	In danger from the Simoom	377
Depth and Breadth of the Red Sea	98	Appearance of Sand Pillars	428
Testimony of the Troglodytes	ibid	Alarming situation of the Travellers	429
Colour of the Red Sea	99	Particulars of the murder of Mahomet Towash	430
Corallines growing in the Sea	ibid	Rocks of green marble	431
Account of the Balm of Gilead	146	Meets with a party of Arabs	479
Planted in the King's Garden at Jericho	148	All the Camels die	480
Pretended miracle of Mahomet	ibid	The Travellers in great extremity	481
Different productions of the Balsam Tree	149	Melancholy reflections on the loss of his papers	482
Marks of the genuine Balsam	150	Arrives at Siena in Egypt	483
The Tree described	151	Conversation with the Turkish Governor	534
Mr. Bruce's journey thro' the Desert of Nubia to Egypt	314	Returns into the Desert and recovers his baggage	535
A large Caravan destroyed by the sand	316	Gratitude of the poor Arab	536
Terrified by Arabs	317	Arrives at Grand Cairo	537
Dangerous situation	318	Insulted by the soldiers	538
Apprehends an Arabian Robber	372	Interview with the Bey	539
		Obtains a firman for the East India Company	541
		Visit of the Queen of Sheba to Jerusalem	589
		On the eating of Blood	644
		Detestable custom of eating <i>live Flesh</i> in Abyssinia	647

Extracts from Dr. CAMPBELL'S Dissertations on the FOUR GOSPELS.

Authenticity of St. Matthew's Gospel	21	Mat. v. 21, 22. explained	131
Testimony of Papias	22	Authenticity of St. Mark's Gospel	184
Of Irenæus and Origen	26	Testimony of Irenæus	ibid
Tradition defined	ibid	Account of St. Mark	185
Internal evidence	79	The language in which he wrote	186
The language which the ancients meant by Hebrew	80	Internal evidence	187
Distinction between the Hebrew and Syriac	128	Peculiarities of his style	188
		Authenticity of St. Luke's Gospel	296

Account

INDEX to VOL. XVII. 1794:

	Page		Page
Account of St. Luke	237	The Heretic distinguished	
An attendant of St. Paul	239	from the Infidel	469
Testimony of the ancients	240	Observations on Mosheim	470
Interesting particulars	241	The word Martyr ex-	
Peculiarities of his style	242	plained	471
Authenticity of St. John's		The proper application	
Gospel	292	of Heretic and Schif-	
Testimony of Irenæus		matic	472
and Clement	293	Remarks on the story of	
Internal evidence	294	Dives and Lazarus	549
Particulars of St. John's		Critical Observations on	
style	295	Mat. xiii. 25.	550
Excellencies of this		Dissertation on the word	
Gospel	296	Blasphemy	581
Dissertation on Schism	358	Just censure on the abuse	
Literal and metaphorical		of the epithet <i>blaspheme-</i>	
meaning of the word	ibid	<i>mons</i>	582
Dissertation on Heresy	415	Remarks on Bolingbroke	583
Impropriety of our tran-		Proper notion of Blaf-	
slation of Acts xxiv. 24.	416	phemy in the sacred	
Acts xxviii. 22. explained	417	Writings	584
Observations on the term		On David's causing the	
<i>Self</i>	418	enemies of God to	
Explanation of 2 Pet.		blaspheme	638
ii. 1.	246	In what sense Paul was	
Of Gal. v. 20. and Tit.		a Blasphemer before	
iii. 10.	ibid	his conversion	639
Animadversions on Dr.		Misinterpretations of the	
Foster's criticism	468	Word	ibid

A N E C D O T E S.

A wonder and a monster	31	Of Mr. Berridge and the	
Awful judgment upon a		Bishop	272
scoffer	49	Of Mr. Thorpe	311
Brutality of a West Indian		An American Antinomian	507
officer	164	Sufferings of a Clergy-	
A Spanish Bull	207	man's Son	577
Dr. Doddridge's account		Charles II. and his Cook	587
of a malefactor	213	Sir Walter Raleigh	620
Merchant at St. Eustatia	659	French Robber	660

M I S C E L L A N I E S.

Massacre of the English at		Dr. Coks's journal	47
Fort William Henry,		Arrives at Jamaica	ibid
by the French Indians	33	Wickedness of the French	
Dreadful scene of murder		at Cape Francois	48
and cruelty	35	Judgment upon a scoffer	52
Destruction of the murder-		Repeal of the Act of the	
ers	37	98 Assembly of St. Vin-	
Negro Trade; a fragment	46	cent's	56
Unfeeling Father	52	Prostitute; a fragment	105
			On

INDEX to VOL. XVII. 1794.

	Page		Page
On Scandal	106	Station of the Preachers in America	200
The Earthquakes in Italy, in 1783	84	Method of treating the Small-Pox	208
Four hundred towns destroyed	86	Cure of a Gutta Serena	215
Attitudes in which the dead were found	154	Dr. Doddridge's account of a Malefactor	212
Deſtruction of Poliftene	155	Writing Ink, directions for making	271
Of Caſal Nuova	156	Plague at Philadelphia	261
Of Terra Nuova	ibid	Luxury of the citizens	ibid
Traſts of land removed to a great diſtance	194	Univerſal conſternation	265
A mountain removed four miles	196	Shocking ſcenes of diſtreſs	266
A girl without food eleven days	ibid	Noble conduct of Meſſ. Gerard and Hulme	302
Deſtruction of Palmi	197	Awful ſcene at Buſhill	ibid
Fiery exhalations	198	Deſtruction among the drunkards and prostitutes	306
Overthrow of Meſſina	251	Inhumanity to ſuſpected perſons	363
Sea-fiſh affected by Earthquakes	253	Remarks on the Jail at Philadelphia	364
Tremendous wave at Scilla, which ſwallowed up 2400 perſons	254	Cruelty of landlords	366
Extent of the Earthquake	256	Number of deaths	367
Mr. Thomas's account of the Hindoos	134	Cure for a recent Scald	259
Their books and religion	136	Inveterate Head ach cured	315
Conversion of Boſhoo, a teacher	136	Rioters at Great Barfield	448
Of Mohun Chund, a Brahma	ibid	Deliverance of a collier from being ſtarved to death in a coal-pit	485
Of Parbotce	137	Minutes of the Brittol Conference	552
Prayer of Parbotce	138	Fevers treated by waſhing with vinegar and water	596
Penances of the Hindoos	140	On the pruning of orchards	601
Conversion of a penitent	141	Preparation for preſerving trees from inſects	602
Dream of Dr. Doddridge	158		

SELECT PIECES on experimental and practical RELIGION,

Duty and advantage of private Prayer	38	Danger of depreciating right affections	101
On Providence	90	On the Education of Children	204
(Conduct under various providences	92	Cruelty of parents	ibid
On the exerciſe of religious Affections	100	Correction of children	206
		Gratitude for divine mercies	189
		On	On

	Page		Page
On walking with God	257	Attention to the operations of the Holy Spirit	492
Necessity of giving the whole heart to Christ	268	Marks of a growth in Grace	495
Method of attaining purity of heart	307	Copy of the pious Minister's Covenant with God	530
Danger of delaying to close with Christ	323	Duty of Self-examination	543
Hindrances in the way of Salvation	368	Advantages of Thinking	593
		On Formality	661

P O E T R Y.

Hymn for Evening, Dr. Parnell	53	Country Fellows and the Afs, a Fable. Mr. Byrom	220
The soul in sorrow, <i>ibid</i>	54	Exhorting sinners	222
The happy man, <i>ibid</i>	55	Petition for the Poor	223
Dr. Parnell's Hermit	107	The Camelion, a Fable	278
Extracts from M ^r . Cowper's Time-Piece	165	This World is not our rest	280
Peace among the nations recommended	<i>ibid</i>	The soul's farewell to earth	333
Prodigies enumerated	166	The Gardener	<i>ibid</i>
Sicilian earthquakes	<i>ibid</i>	The Transfiguration	335
Sin the cause of these calamities	167	A Lawyer's Prayer	336
Vain philosophy re-proved	168	God the Son, from the Latin of Bishop Veda	388
The petit maitre Parson described	501	Hope in the Lord	392
Theatrical clerical Coxcomb	502	A Summer's evening meditation, Mrs. Barbauld	445
On popular applause	503	Written on a Sunday morning	447
Retailers of ancient philosophy expostulated with	613	To Disease	503
Effects of the sacerdotal mismanagement of the Laity	614	Resignation	504
		St. Dennis, or the vanity of human greatness. Dr. Drummond	557
		Written in a Garden	559
		The retrospect	<i>ibid</i>
		Verses by a clergyman in Virginia	615
		A Hymn of Praise	664

The CONCLUSION of VOL. XVII. 1794.



