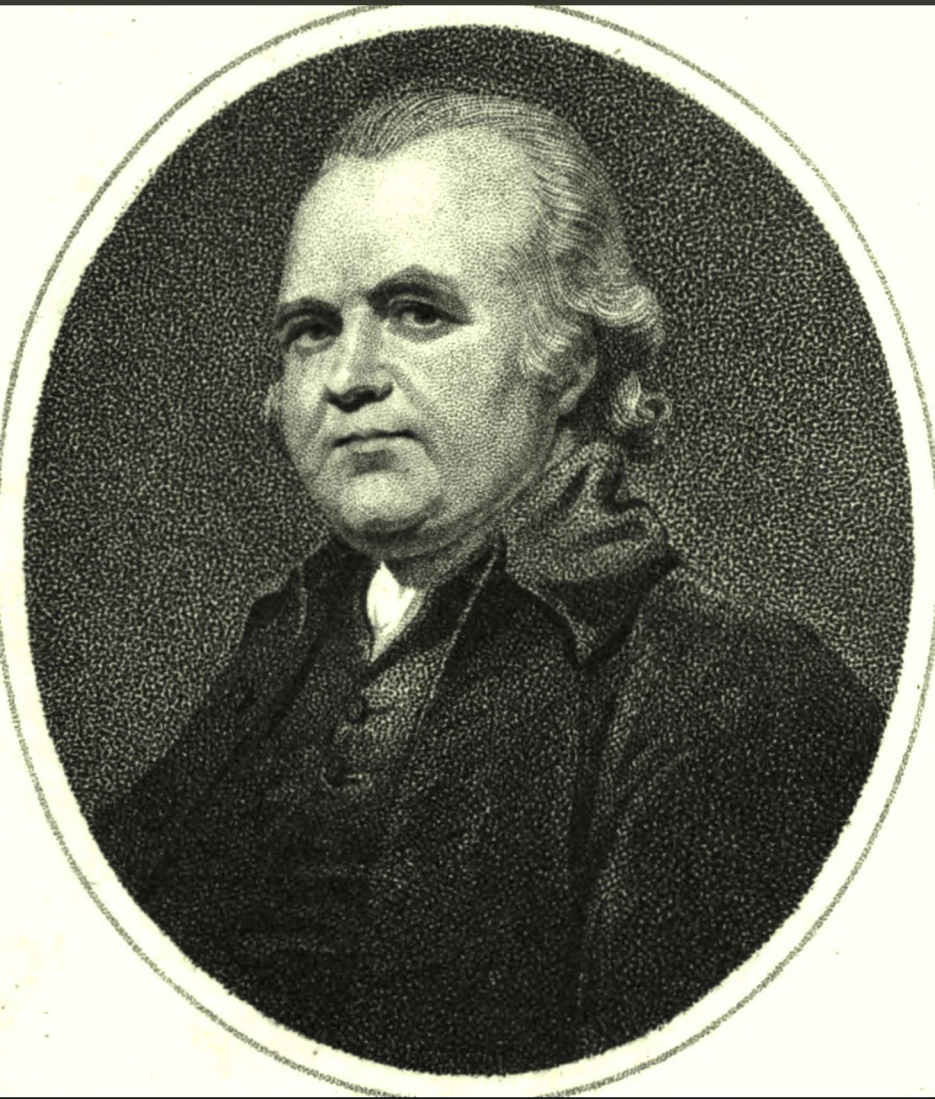

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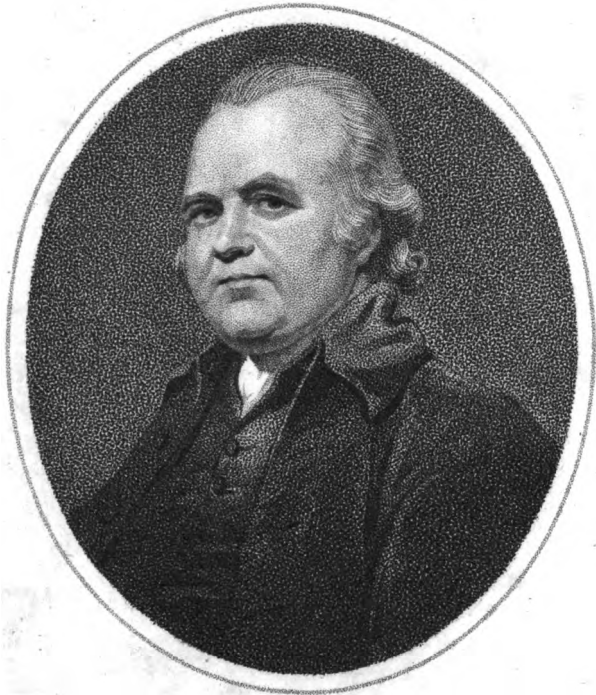
The Arminian Magazine

John Wesley, J. Fry and Co

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ARMINIAN MAGAZINE.



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MR. THO'S TAYLOR.

*Aged 58 -
Preacher of the Gospel.*

THE
ARMINIAN MAGAZINE,

For the YEAR 1797.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

General Redemption.

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VOLUME XX.  
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LONDON :

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1797.



EXTRACTS

ORIGINAL TREATISES

General Redemption.

VOLUME XX.

THE  
Arminian Magazine,  
For JANUARY 1797.

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A short Account of Mr. MILES MARTINDALE,  
Preacher of the GOSPEL.

**I** Have long doubted whether I could write any thing of myself by which mankind could be benefited; being sensible that such a narrative would be, in a great measure, destitute of such materials as I could wish, and which the Reader has a right to expect. From long experience, I am fully convinced of the great utility of Biography, which holds, as it were, the faithful mirror to mankind, and rescues from oblivion, the noblest deeds, and the greatest characters, which otherwise must be lost to the world in general, and to the Church in particular. Perhaps there are a few things which may be of use to some; and as I write, *pro bono publico*, the following Narrative will answer my view, if God is glorified and man edified.

I have only to observe, that in this account, I shall neither invent, augment, nor misrepresent any one circumstance; but shall just represent things as they have taken place: wishing they may prove useful to some pilgrim in his journey thro' this vale of tears.  
So prays thy willing Servant for CHRIST's sake,

MILES MARTINDALE.

I was born in the latter end of the year 1756, at a place called Moss-Bank, in the Parish of Rainford, near St. Hellins, in Lancashire. My Father, Paul Martindale, went abroad to the West-Indies when I was an infant, from whence he never returned; so that I cannot remember to have ever seen him. When a child I had a strong propensity to reading and study; and could read my Bible at an early period. From the first dawn of reason, I well remember, the Lord followed me with the strivings of his Spirit; so that whenever I ran into sin, my conscience smote me, and made me exceeding uneasy, insomuch that I have sometimes been afraid to close my eyes in bed, lest I should awake in hell! In dreams also, God vouchsafed to teach me wisdom: many solemn warnings have been given me during the silent watches of the night, when deep sleep falleth upon man. Were I to notice them all, they would swell these sheets far beyond my design: yet I cannot resist the inclination I feel to mention one of the most remarkable; I was then about fifteen years of age.

I dreamed the world was at an end! I beheld the mountains crumble down, the stars fall, the moon wear the aspect of blood, and the sun wrapped in gloomy darkness! Fierce flames and all-consuming

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A 2

consuming fire seemed to seize on the universal frame of nature! I saw the dead arise, and millions of millions of the human race arranged in two grand armies, anxiously waiting the descent of the formidable Judge! It was silence all! While pale terror sat brooding on the countenances of far the greater part. The Earth, with all her superb temples, magnificent palaces, populous cities, and whatever else had attracted the minds, inflamed the passions, or interested the hearts of the sons of men, during the long period of thousands of years, was burned up! Her shattered wreck, with all the heavenly bodies, retired and sunk from human view! The trembling throng were marshalled on a vast field, which seemed spread amid the wide expanse of space. When lo! there appeared on high a great white Throne, surrounded with bright flames that flashed in every direction. I thought I beheld the SON OF GOD seated upon the throne! JESUS OF NAZARETH! attended with an immense multitude of shining forms: the procession did not stop its descending career till it rested upon the vast plain whereon we stood. I now found my conscience pressed with all the guilt of my sins, for which I felt the most poignant remorse. I wept bitterly, and would have bartered a thousand worlds, had I possessed them, to have been thrust back into life, and stood a candidate once more, tho' for the short space of one year, wherein I might have repented, and obtained the pardon of my sins, and the favour of my offended Judge. I saw the Son of God looked with great complacency upon the small army on his right hand: He called them his friends; and bid them share eternal life: He pointed them to shining seats; and commanded brilliant crowns to be placed on their heads; while their hands held the palms of conquest. They were adorned with flowing robes of light; serene joy sat on every placid countenance. No tongue can describe the anguish of mind I then felt, on finding myself excluded from these highly favoured persons. But my grief was much more augmented when the Judge turned, with a look of indignation, towards the company on his left, with whom I was confounded. Thro' the whole, nothing was to be seen but pale horror and black despair. Nothing was to be heard but bitter cries and fruitless lamentations. Some implored mercy, but in vain! Others cast the blame of their ruin upon their fellow sinners. While others remained in a sullen stupor, as if despair and dread had frozen them into a kind of insensibility. He upbraided us with our base ingratitude, and unconquerable infidelity. He pointed out each circumstance, time, and place: and then contrasting the whole of our conduct with his holy life and bloody death, which he had endured for us, and our Salvation, we stood speechless, overwhelmed with confusion, and tormented with keen remorse. But no sooner had he pronounced the terrible arrest, Depart! than the field on which we stood began to give way, and to open in horrid chasms, thro' which the trembling throngs began to fall headlong with hideous cries. While from the Judge's throne

thronè the red lightnings flashed with insufferable blaze, and pursued us down the yawning sleep! I felt myself seized by a terrific fiend who bore me away far into the gloomy region of deep darkness and unutterable woe. There I beheld burning caverns full of boiling sulphur, into which vast numbers of tortured wretches were furiously hurled. A guilty tremour seized my whole frame, when I perceived one of the tormentors going to cast me into one of these flaming gulphs. I began to meditate my escape. I raised my broken heart and streaming eyes toward the realms of light, tho' at an immense distance from this hellish dungeon. I thought I beheld a shining form, who looked upon me with tenderness and pity, and beckoning me away: instantly hope sprung up in my wretched breast: I found myself transformed, clothed with white, and in possession of wings, with which I bounded upwards, bending my course towards the shining form, who seemed to lean forward from a bright cloud to receive me. I was closely pursued by the fiend, but happily escaped: and so great was my joy and the agitation of my body, that I awoke. It is impossible to describe the transports of joy which I felt, when I found myself in the land of the living. So strong were the impressions made on my mind by this dream, that for some time I became serious, broke off my sins, and was very constant in prayer; tho' at this time I had never heard a gospel sermon: and so exceedingly dark was the neighbourhood where I then resided, that I did not know one person who had the fear of God before his eyes. I have no doubt, had I then been favoured with the Gospel, and some experienced Christians, I should have become truly pious. But alas! I fell away; and tho' I had many severe conflicts, and unhappy moments, yet I continued to sin: notwithstanding the strength of my convictions imbittered all my pleasures.

I was excessively fond of company, and this led me into many snares. Several times I removed from one place to another in order to shake off my old associates, but then I soon contracted new ones as bad. All this time I frequented no place of worship. My reasons for this conduct were, the wickedness of the clergy. In one place I contracted an acquaintance with the parson of the parish; we spent many hours together almost every day; not, I confess, in prayer and reading the Scriptures; but in the ale-house! I could sing a good song, as he said, with which he was much delighted: and in return, entertained me with idle tales and novels, of which I was passionately fond. One day he reproved me for not going to church, I promised to hear him the following Sunday, which I accordingly did. I looked round upon the congregation, most of whom I knew, when we were going thro' the Liturgy, and repeating these words, *day by day we magnify thee; and we worship thy name evermore world without end!* I said to myself, *This is nothing but solemn mockery, daring affrontry offered to the God of heaven! we should be less criminal at the ale-house than*

here, unless we were determined to repent and lead new lives. I therefore determined to go no more until I was a better man, or at least resolved upon amendment of life.

My uneasiness increasing, I resolved to go to Liverpool, and reform my life; which I found impracticable in the place where I then lived. I thought, if GOD would favour me with a wife, who would be an help-mate for me, I should then be able to save my soul. Being fully persuaded that if I died in my present state, I must everlastingly be damned. I went to reside at Liverpool in the year 1776, and the year following was married to Margaret King, who I believe was of divine appointment; and whom I have found an help-mate for both this, and the world to come. She first induced me to hear the Methodists preach, for which I have cause to bless the Almighty. We set out together to seek the Kingdom of God, and missed few opportunities of attending the means of grace, whether public or private.

The enemy of souls now began to tempt me to doubt the Being of God. I reasoned and prayed for some time, but found no relief. One day as I was walking in the street, a coach passed me; a thought struck my mind, "*Did that coach make itself?*" I answered, "No!" "Several mechanics, said I, contributed to its formation; they had a plan given them, and materials to work upon." It was then demanded, "*Did this grand system of nature, in which there is such infinite wisdom and power displayed, make itself?*" With astonishment I answered, "No!" I then saw with admiration that, "the heavens declare the glory of the Lord, and the firmament sheweth forth his handy works." I mention this, to shew the folly and absurdity of the Atheist's scheme, and how repugnant it is to common sense: and likewise to expose the fallacy of another great error, which tho' distinct in appearance, is nevertheless inseparably connected therewith; I mean, the exalting, and in some sense, the deifying of human reason, to the exclusion of divine and personal inspiration. For if God does not move upon my mind, and inspire me with good desires, pious thoughts, and holy resolutions; if he does not dwell in me by his divine light, love, and purity, he is no more a God to me than to the wild rose that blooms amid the lonely forest, the goat that ranges the hoary mountain, or the sparrow which builds her nest beneath the eaves of my thatched cabin! What have I above the brute, except my form; and why am I endued with a reasonable soul, if this soul, or mind, has no access to, and communion with the grand PARENT of Souls, the one eternal MIND? Such words as the following are bad in the mouth of a Pagan Infidel;

*Ego Deum genus esse semper duxi et dicam calitum,  
Sed eos non cura opinor, quid agat humanum genus.*

"I always believed there were Gods in heaven above, but I do not think they concern themselves with men and things on earth!"

But

But how infinitely worse when making a part of the *creed* of a Christian, so called; representing God, seated on a lofty throne as an idle spectator,

“ Who sees, with equal eyes, as Lord of all,  
“ A hero perish, or a sparrow fall.”

Nothing can be more untrue, or more contrary to the revealed will of God, and the course of his moral government of this world. A *Hero*, a demy-god, or one whose wisdom and virtue proves him to be more than human; one who is, as the Apostle says, *made a partaker of the divine nature*. And such are all good men: and of such, a greater than *Pope* hath said, “ *Ye are of more value than many sparrows.*”

It may not be amiss to propose, by way of contrast, the words of an old Pagan, Aratus, who flourished about 280 years before the coming of Jesus Christ, mentioned Acts xvii. 28.\* The English runs thus:

“ From Jove begin: 'tis HE demands our song,  
“ For every town and every crowd of men  
“ Of Jove are full: both sea and land are full.  
“ Where e'er we move, of Jove we stand possess'd,  
“ For we his offspring are. Benevolent  
“ HE points out good to all.”

Those who deny the indwelling Deity, or God dwelling in man, by his holy Spirit, will find themselves unable to prove a God of Providence. For if he is no God to my soul, which is my far nobler part, how is he a God to my body? And does it not follow, that there is no God! We must admit an over-ruling, all-governing Providence; and an all-enlightening all-animating Spirit, that inspires and dwells in the hearts of all truly virtuous persons. To deny this, is to deny the existence of a supreme Being.

No sooner was I delivered from this temptation than another beset me; namely,— That I had no soul! In vain I quoted Scripture; it was answered, “ that may be a cunningly devised fable!” If I maintained it to be the Word of Truth; it was asked, “ How do you know that?” If I replied,— “ My thoughts, reason, memory, dread of annihilation, and thirst of immortality, together with the order which is manifest in my conversation and actions, are a demonstration that I have a soul, an immaterial and immortal part.” It was then asked, “ Are you sure that brutes have not these things, speech excepted, in as high a degree as yourself?” And thus I combated the enemy, but with small success, for many hours in a day. One thing which had a great tendency to confirm me in the belief of the immateriality, and consequently of the immortality of the soul, and that it can exist separate from,

\* “ For in him we live, and move, and have our being; as certain also of our own Poets have said, “ *For we are also his offspring.*”

and

and independent of the body, was a circumstance which took place when I was about ten years of age. I am not certain that my readers will credit what I am going to assert: but I am not accountable for their incredulity; I shall simply relate the fact as it took place.

When I was about eight years old I contracted an acquaintance with one William Smith, a youth about my own age; we lived under the same roof, and often played together. Being removed from him to the distance of four or five miles; some time after this, I sickened of the small-pox; and in a week or ten days afterward he likewise fell sick of the same disorder. I was nearly recovered, when one day about twelve o'clock, as I was sitting in a small bed-room, my mother going out of the place, he came in, and stood with his back against the wall right opposite me. He had on a thickset coat, waistcoat, and breeches of the same: his head was bound with a check handkerchief, his face much swelled, and blackish with the small-pox. It is now thirty years ago, yet I recollect his likeness as strongly as if he was now before me. He fixed his eyes upon me, and I also looked steadfastly upon him, for the space of ten minutes, but neither of us spoke one word. All this time I had some doubt whether it was his spirit or himself; for I had been told that he was exceeding bad, yet I was no ways alarmed. Several times I was on the point of asking him how he came there, and if he was really alive or dead. When my mother returned, and was just in the door-way, he withdrew; and seemed to press by her with some difficulty, as she passed thro' the door-way. What astonished me was, that she neither saw nor felt him. When I related the circumstance to her, she only said, "He is dead!" But it was not until the next day that a messenger brought us word of his death; and that he expired about the hour in which I saw his spirit. This is the naked truth of the whole affair. What shall we say to these things? Was I asleep? No! Was it a phantom of the brain? That cannot be, seeing I was no more intimidated than I am this moment. Was it then some corporeal being? this is altogether impossible; for then my mother must have both seen, heard, and felt him. I am persuaded it was his spirit; the infidel may think as he pleases.

Scarcely had I conquered this temptation concerning the soul's immortality, than I was beset with another respecting the divinity of Jesus Christ. It seemed to me as if satan would dispute every inch of ground with me, and call in question every grand truth of the Christian Religion. This was a fore conflict, and I have reason to bless God for that useful book, the "*Preservative against unsettled notions in Religion.*" This was a means of breaking the snare of the enemy.

It was on Easter-Sunday, at the Lord's-supper, that I first was enabled to hope in the mercy of God, thro' a crucified Redeemer. I found peace with God, peace of conscience, peace with all the world,

world. I felt the love of God shed abroad in my heart, thro' the Holy Spirit given unto me: I found the ways of Religion were pleasantness and peace. This was no visionary peace, but solid and firm, by which the fears of death were banished, the love of the world excluded, the corruptions of fallen nature subdued, and the purity of genuine Religion secured. Christ was "all the world to me, and all my heart was love." I had sweet communion with the Father, thro' his Son Jesus Christ, by the mean of the ever blessed Spirit.

[To be concluded in our next.]

The substance of a SERMON preached some time ago at the New-Chapel, City-Road, London.

Published at the request of many of the hearers.

By Mr. JOHN PAWSON, Minister of the Gospel.

TO THE CANDID READER,

For many years I have frequently been solicited by particular persons to publish the following Discourse, but could never prevail upon myself to do any thing of the kind, well knowing how insufficient I am to write any thing worthy the notice of the public.

I do not remember that ever I preached upon this text but a very peculiar blessing from the Lord attended the word, so that not a few have spoken to me at different places, many years after they had heard the Sermon, how much they were profited by hearing it. This consideration and the request of some very particular friends in London, have induced me to suffer it to go out into the World.

If the Lord is pleased to attend it with his blessing to any who may read it, I shall be fully satisfied, as I have no other end in view but the glory of God, and the prosperity of his people.

Sept. 24, 1796.

J. PAWSON.

ISAIAH L. 10.

"Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the LORD, and stay upon his God."

**I**N order that we may rightly understand, and properly improve this blessed portion of holy Scripture, it will be necessary to attend to its first and primary meaning. And we shall find upon due consideration, that in this as well as some other parts of this prophecy, the Prophet is to be considered as writing to the Jews, when in a state of deplorable captivity: When on account of

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their



their abominable wickedness, they were delivered into the hands of their enemies, who had brought ruin and destruction upon their beautiful city, their magnificent temple (once their pride and glory) and upon their whole nation. Being now captives in a strange land, where they endured innumerable hardships, they were led to murmur against God, as if he had dealt hardly with them, in suffering their enemies thus to triumph over them. The prophet in this chapter undertakes to vindicate the Lord, in his conduct towards them, saying, "Where is the bill of your mother's divorcement, which I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away." As if he had said, "Ye now reap the fruit of your own folly, and have no one to blame but yourselves, for your present distresses. You were solemnly and repeatedly warned of your danger, but you would not hear: you were plainly told what would be the consequence of your rebellion against the Lord, but you regarded it not; and now you repent when it is too late. The word of the Lord hath been awfully fulfilled in you, "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil."

Yet the Lord did not utterly cast them off, but graciously promised by the prophet, that after he had punished them for the space of seventy years (on account of their dreadful abuse of his long continued mercies), He would once more make his power and goodness manifest among them, and deliver them from the hand of their enemies. He also promised to bring them again to their own land in peace, to make them a free people, and restore to them all their former rights and privileges, so that they should again worship the Lord in his holy Mountain. This precious promise we have in the 51st chapter; "For the LORD shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody." But with regard to the accomplishment of this promise, they walked in darkness, and had no light. There was no probability (speaking after the manner of men, that such an happy event as this, should ever take place. Every thing besides the promise of God, forbid their expecting any thing of the kind. They were a people robbed and spoiled, and scattered abroad thro' the vast empire of the king of Babylon, so that they could not conceive by what means, so extraordinary a deliverance should be brought about. But we have nothing to fear, while we have the promise of God to rely upon; he will always find a way to accomplish his own designs, and will appear for the comfort of those who trust in his Name.

In the words of the text, the prophet speaks comfortably to those among the captives who continued in the fear of the Lord, saying,

saying, "Who is among you that feareth the LORD, and obeyeth the voice of his servant, and yet walketh in darkness," with respect to the accomplishment of the promise of God, and can by no means see in what particular way, or by what means he will fulfil his word; "Let him trust in the Lord," let him rest satisfied, that the infinitely wise and powerful God, can never be at a loss for instruments, to accomplish his own will. He will certainly appear at the time appointed; his word cannot fall to the ground, nor his truth and faithfulness fail, but his people shall be delivered from the hands of their enemies.

This may be considered, as the literal meaning of these words. But doubtless they have a spiritual meaning also; and it is with this that we are chiefly concerned. But in order that we may not torture the word of God, and find out meanings never intended, we must take care that the spiritual sense we put upon the words, runs parallel with the literal sense, and then we shall not mistake our way. Perhaps there is not a passage in the whole Bible that has been less understood, and more frequently misapplied than this has been; therefore we should be the more careful in explaining it.

In speaking from the Text it may be necessary to enquire,

I. Who is GOD's servant whom they are said to obey?

II. Who are the persons that truly fear the Lord, and obey the voice of his servant?

III. What kind of darkness, may such persons walk in?

IV. What ground they have to trust in the Lord, and to stay themselves upon their God?

I. 1. Who is that servant of God alluded to in the text? In reading the holy Scriptures, we find that this title has generally been given (especially in the Old Testament) to all without exception, who have lived in the fear of God, and endeavoured to honour him, by walking in his holy ways. But it has also been given, by way of distinction, to those, whom the Lord hath called to act in a public character in his church, whether as Prophets, Apostles, or Preachers of his Word. And those men of God, have accounted it no small degree of honour put upon them, by the great and glorious Head of the Church, but have greatly gloried in this, that they were the servants of God and of the Lord Jesus Christ. But as it is evident that the latter part of this chapter contains a prophecy of the Redeemer of mankind, it seems that, by the servant of the Lord, we are here to understand the Lord Jesus Christ himself. Nor is this the only place in the sacred scriptures where our Lord bears this humble title, *The servant of God*. For in the beginning of the 42d chapter of Isaiah, he is called by the same name. "Behold my servant whom I uphold; mine elect, in whom my soul delighteth: I have put my

Spirit upon him: he shall bring forth judgment, [or salvation] to the Gentiles." It is evident that these words can be applied only to our blessed Redeemer, as we know none but he, ever brought salvation to the Gentile nations! Who also hath said, "For judgment am I come into the world, that they who see not might see, and that they who see, might be made blind." So likewise the Apostle St. Paul, Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Here the Apostle not only gives the title of servant, to the Lord of life and glory, but he also shews us the reason why he is so called: Because he was sent upon this gracious errand by his heavenly Father, to redeem and save a lost world. Now he that is sent, is not greater than he who sent him; and for this reason our Lord himself says, "My Father is greater than I." That is, considered as the Redeemer of mankind, and as having taken human nature upon him, and now acting as a Mediator between God and man. Yet at the same time we may say concerning him, "Equal to the Father, as touching his Godhead, but inferior to the Father as touching his manhood." Being perfect God and perfect man united in one person: Yet infinitely great and inconceivably glorious as he is, such was his unbounded love towards us, that he stooped so low, as to take upon him the form of a servant: And not only the form of a servant of God, but O, astonishing humility! He became the servant of man. "I am with you (said the blessed Jesus,) as one that serveth;" and wonderful to relate, we see the Lord of Glory girt with a towel, and washing the feet of his disciples! Setting us an example that we may follow his steps, and, as the Apostle speaks, "By love serve one another." But what is infinitely more astonishing, in order to procure eternal salvation for us, he humbled himself yet lower still, and died as a malefactor upon the cross, that we might live for ever! Well may we say, "O Lamb of God was ever pain, was ever love like thine!"

II. Who are the persons that fear the Lord, and obey the voice of his servant?

Two sorts of people may be said to do this, namely, those who are seeking, and those who have found redemption in the blood of Jesus.

1. Those who are seeking salvation through Christ. These are divinely enlightened, and made thoroughly sensible of their guilty, helpless, and ruined state, and consequently of their want of that salvation which Christ hath purchased; They begin to fear the Lord and to tremble at his word, and to enquire the way to Sion

Sion with their faces thitherward. That they fear the Lord, will appear from those scriptures where the nature of the fear of the Lord is described. Prov. viii. 13, "The fear of the Lord is to hate evil." That is, To hate evil is the natural fruit of the fear of the Lord, and whenever this is planted in the mind, it will follow of course that the man will detest, and abhor that which is evil, and begin to follow that which is good. But no one will ever do this, till his mind is enlightened by the word, and the spirit of God. For it is by this means that we are made to see the exceeding sinfulness of sin. We see its diabolical deformity, its hateful contrariety to the will of God; its pernicious and destructive tendency. How it dishonours God, grieves his holy Spirit, brings guilt upon the conscience, viciates and defiles the soul, and exposes the sinner to the vengeance of an infinitely holy God. Hence they will hate, and flee from this most accursed thing; well knowing, that it would bring everlasting ruin upon them. Again, it is said, Psalm. cxi. 10, "The fear of the Lord is the beginning of wisdom." That is, A man begins to be wise unto salvation when the fear of the Lord is planted in his heart, inasmuch as he then, and not till then, learns to have a proper regard for the present and eternal salvation of his soul. But here it will follow again, that no one will truly fear God, till divine light is communicated to him, as no one can know the nature, discern the excellence, or have a proper regard for, the things of the Spirit of God, till that God who in the beginning commanded light to shine out of darkness, shine into his heart, by the bright beams of his Spirit. But he that is earnestly seeking redemption thro' the blood of Christ, is wise indeed, inasmuch as we know, that this is the one thing needful for every child of man. That one thing which we must experience, or it would have been good for us that we had never been born.

The same person, may also be said, To obey the voice of God's servant. This we well know, is the word of the Lord, "Repent, for the kingdom of heaven is at hand." "Repent and believe the gospel." "Seek the Lord while he may be found, and call upon him while he is near." "Turn ye, turn ye, for why will ye die," and many such scriptures, which would take up too much time to mention. The servant of GOD pays a sacred regard to all these; they deeply affect his mind, they sink into his soul, and he obeys them with the utmost sincerity. Although at the same time he makes no account of his obedience, and has no dependance upon it, as to his acceptance with God, but looks for salvation in Christ, and in him alone.

Those who are brought into the favour and family of God, may with still greater propriety be said to fear the Lord, and to obey the voice of his servant. They fear the Lord, not with a slavish tormenting dread; but with a loving, filial, child-like fear: being sensible of the presence of God with them, and of his love

love towards them in Christ Jesus. They feel an holy dread of his Majesty upon their minds. This does not diminish, but increase their happiness, as it is an effectual mean of keeping them from the very appearance of evil, and of leading them nearer to God. The more deeply conscious they are of his presence, the greater degree of this holy reverence they are blessed with; for in this sense, "Blessed is the man that feareth always."

I know that some very sincere professors have been misled by putting a wrong sense upon those words of St. John, "He that feareth is not made perfect in love, for perfect love casteth out fear." Hence they think, that an high degree of the love of God, will render his fear unnecessary, and even remove it out of the mind. But we should consider, that in this passage the Apostle is not speaking of godly fear, but rather of something which stands opposed to it, namely, of that slavish fear, which arises from a sinful distrust of God, and which brings the soul into bondage. But the loving fear of God is quite another thing, and must not only reign in the mind while we are upon earth, but also in heaven itself. The nature of this holy fear is very beautifully expressed in one of our excellent Hymns:

O Let me die that awe to prove,  
That sacred awe, which dares not move  
Before the great THREE ONE!  
To shout by turns the burlesing joy,  
And all eternity employ,  
In songs around the Throne!

Could we discover the holiest saint upon earth, or rather that highly favoured happy spirit who approaches nearest to the Throne of God in heaven; then we shall have found the man or angels, who enjoys the highest degree of this holy fear. O that it may be for ever deeply rooted in our hearts.

But those who are blest with this holy fear, do also obey the voice of God's servant. Divine grace being communicated to them, they are renewed in the spirit of their mind, and to them the commandments of God are no longer grievous; for being made free from the law of sin and death, they feel themselves at liberty to serve God in newness of spirit, bringing forth fruit unto holiness, and in all things glorifying that gracious God, who hath brought them out of darkness into his marvellous light, and into the glorious liberty of his children. The grace of God which bringeth salvation, always did, and always will, lead the souls who enjoy it, to deny all ungodliness, and worldly desires, teaching and enabling them to live soberly, righteously, and godly in this present world.

[To be continued in our next.]

A serious

## A serious ADDRESS to the PREACHERS of the GOSPEL of CHRIST \*.

**W**E entreat, we exhort, we charge you, in the Name of our LORD JESUS CHRIST, and in the words of the great apostle, that you "take heed to the Ministry which you have received in the Lord, that you fulfil it," Col. iv. 17. What we have to say on this Subject shall be contained under four general Heads.

I. Take heed to your own personal Religion, as absolutely necessary to the right discharge of the ministerial office.

II. Take heed to your private studies and preparations for public service.

III. Take heed to your public Labours, and actual ministrations in the Church,

IV. Take heed to your conversation in the world, and especially among the flock of Christ over which you preside. Bear with us while we enlarge a little upon each of these.

### SECTION I. Of a MINISTER'S PERSONAL RELIGION.

I. "TAKE heed to your own personal religion, especially to the work of God in your own heart, as absolutely necessary to the right discharge of the Ministerial Office."

Surely there is the highest obligation on a preacher of the gospel to believe and practice what he preaches. He is under the most powerful and sacred engagements to be a Christian himself, who goes forth to persuade the world to become christians. A minister of Christ who is not a hearty believer in Christ, and a sincere follower of him, is a most shameful and inconsistent character; and forbids in practice what he recommends in precept.

Nor is it enough for a Preacher to have a common degree of piety equal to the rest of Christians; he should surpass others. The Leaders and officers in the army of the blessed JESUS should be more expert in the Christian Exercises, and more advanced in the holy warfare, than their fellow soldiers are supposed to be, 2 Cor. vi. 4. "In all things approving ourselves (saith the Apostle,) as the ministers of God in much patience," and we may add, in much of every christian grace. A low degree of it is not sufficient for a minister; see therefore not only that you practise every part of piety which you preach to others, but abound therein, and be eminent above others in proportion as your station in the church is more exalted.

The world expects more from you, your own conscience requires more of you, and Christ your Lord both requires and ex-

\* Extracted from — "An humble attempt towards the Revival of Practical Religion among Christians," by Dr. WATTS.

pects more religion to be found in you, who are the leader, than in the rest of his flock, since your advantages are much superior to most of theirs.

Your time and life are in a special manner devoted to the things of God. Your *particular Calling* as a minister is much nearer akin to your *general Calling* as a christian, than that of the rest of mankind, and you ought to improve it for the advancement of your christianity. You are more disengaged from the busy cares and embarrassments of this life than other christians, that you may have your heart and soul more entirely employed in things that relate to the life to come.

Your daily duty calls you to be more conversant with the word of God. The precepts which require universal godliness, and the promises that encourage it, are better known to you than to the rest of mankind; and you are obliged to copy out the Life of Christ more exactly, that you may be an example to the flock in every thing that is holy.

Your temptations to a vain and worldly spirit, and a sensual temper, are much fewer than those of other men, whose hearts and hands are necessarily busied in the affairs of the world, and who are more frequently constrained into the company of sinners.

Now since your helps in the way to heaven, both as to the knowledge and practice of your duty, are much greater than what others enjoy, and your obstacles and impediments are in many instances fewer than theirs, it will be a shameful thing in you, to sink below the character of other christians in the practice of our holy religion, or even if you do not excel them :

Take heed therefore to your own religion, as to the truth, reality and evidence of it, as to the liveliness and power of it, and as to the growth of it.

I. Take heed to your own religion as to the truth and evidence of it. Give double diligence to make your calling and election sure. See to it with earnest solicitude, that you be not mistaken in so necessary and important a concern ; for a minister who preaches up the religion of Christ, yet has no evidence of it in his own heart, will lie under vast discouragements in his work ; and if he be not a real Christian himself, he will justly fall under double damnation. Keep therefore a constant holy jealousy over your own soul, lest while you preach to the eternal salvation of others, you yourself become a cast-away, and be for ever banished from his presence, 1 Cor. ix. 27.

Call your own soul often to account; examine the temper, and motions of your heart with all holy severity, so that the evidences of your repentance for sin, your faith in Jesus, and your conversion to God, may be many and fair, strong and unquestionable ; that you may walk on with courage and joyful hope toward heaven, and lead the flock of Christ thither with holy assurance and joy.

II. Take

II. Take heed to your own religion, as to the Liveliness and Power of it. Let it not be a sleepy thing in your bosom, but sprightly and active, and always awake. Keep your own soul near God in the way in which you first came near him, i. e. by faith in Jesus Christ. Let no distance or estrangement grow between God and you. Maintain much converse with God by prayer, by reading his word, by holy meditation, by heavenly-mindedness, and universal holiness in your own spirit. Converse with God and with your own soul in the duties of secret religion, and walk always in the world as under the eye of God. Every leader of the flock of God should act as Moses did, should live "as seeing him that is invisible," Heb. xi. 27.

III. Take heed to your personal Religion, as to the growth of it. Let it be ever upon the advancing hand. Be tenderly sensible of every wandering affection, every deviation from God and your duty, every rising sin, every degree of growing distance from God. Watch and pray much, and converse much with God, as one of his ministering angels in flesh and blood, and grow daily in conformity to God and your blessed Saviour, who is the first minister of his Father's kingdom, and the fairest image of his Father.

Such a conduct will have several happy effects toward the fulfilling of your ministry, and will render you more fit for every part of your public ministrations.

1. Hereby you will improve in your acquaintance with divine things, and especially the spiritual part of religion, that you may better teach the people both truth and duty. Those who are much with God may expect that he will teach them the secret of his covenant, and the ways of his mercy, by communications of divine light to their spirits. "The secret of the Lord is with them that fear him, and he will shew them his covenant." Psalm xxv. 14. *Luther* used to say, that he often got more knowledge in a short time by prayer, than by the study and labour of many hours.

2. Hereby you will be more fit to speak to the great God at all times, as a son to a father, and you will be better prepared to pray with and for the people. You will have an habitual readiness for and increase in the gift of prayer. You will obtain a treasure and fluency of sacred language, suited to address God on all occasions.

Hereby you will gain a freedom at the throne of grace, and become a more powerful Intercessor for your people, under the influence of **JESUS** the great Intercessor, who is ever near the throne; and be sure you improve your interest in Heaven, for the edification of those who are committed to your care.

3. Hereby you will be kept near to the spring of all grace, to the fountain of strength and comfort in your work. You will be



ever deriving fresh anointings, fresh influences, daily lights and powers, to enable you to go through all the difficulties and labours of your sacred office.

4. Hereby, when you come among men in your sacred ministrations, you will appear, and speak, and act like a man come from God; like Moses with a lustre upon his face, when he had conversed with God: like a minister of the court of heaven employed in a divine office; like a messenger of Grace who hath just been with God, and received instructions from him; and the world will take knowledge of you, as they did of the Apostles, that they were men who had been with Jesus, Acts iv. 13.

5. This will better furnish you for serious converse with the souls of men, by giving you an experimental acquaintance with the things of religion, as they are transacted in the heart. You will learn more of the springs of sin and holiness, the workings of nature and grace, the deceitfulness of sin, the subtilty of temptation, and the holy skill of counterworking the snares of sin, and the devices of Satan, and all their designs to ruin the souls of men. You will speak with more divine compassion to wretched and perishing mortals; with more life and power to stupid sinners, with more sweetness and comfort to awakened consciences, and with more awful language and influence to backsliders.

You will hereby learn to preach more powerfully in all respects for the salvation of men, and talk more feelingly on every sacred subject, when the power of godliness is kept up in your own spirit. Then on some special occasions it may not be improper to borrow the language of the Prophet, and of St. Paul and St. John, two great Apostles, though it may be best in public to speak in the plural number. We have believed, therefore we have spoken; what we have heard and learnt from Christ, we have declared unto you; what we have seen and felt, we are bold to speak; attend, and we will tell you what God has done for our souls. You may then at proper seasons convince, direct and comfort others by the same words of light and power, of precept and promise, of joy and hope, which have convinced, directed, and comforted you: a word coming from the heart will sooner reach the heart.

## SECTION II. Of a MINISTER'S private STUDIES.

THE second general head of exhortation relates to your own private studies: Take heed to these that you may better fulfil your ministry. Give yourself (saith St. Paul to Timothy) to reading, to meditation, that your profiting may appear to all, 1. Tim. iv. 13. 15.

These private studies are of various kinds, whether you consider them in general, as necessary to furnish the mind with knowledge for the office of the ministry, or in particular, as necessary to prepare discourses for the pulpit. 1st. Those

1st. Those general studies may be just mentioned in this place, which furnish the mind with knowledge for the work of a minister. And particularly it is useful, if not necessary for a Minister to have some acquaintance with human Nature, in the two constituent parts of it, Soul and Body, and in the powers and passions of mankind, that we may better distinguish how far particular actions are natural, and how far they are voluntary and moral, virtuous or sinful: how far they are influenced by flesh and blood, and how far they are under the government of the Will, which is of great importance in order to judge right in many cases of conscience, and to give directions for the moral or religious life.

There are other parts of science which are necessary for ministers to be well acquainted with, and particularly those which are the foundations of all religion, such as the " Knowledge of God " and his Attributes by the light of nature and reason, the knowledge of man as a creature of God, in his natural dependance upon his Creator, and in his moral relations both to God and his fellow creatures, together with the obligations to duty which are derived thence, and which branch themselves into all the " parts of morality and religion."

Above all things the constant reading and study of the holy Scriptures is necessary, in order to a larger and more compleat acquaintance with true Religion. Here our faith may rest safely, in all our enquiries about matters of belief or practice. The doctrines, the commands, the types and histories, the prophecies and threatenings of the Word of God, are the brightest and noblest part of the knowledge of a Minister. These are the things that are able to make us and our hearers wise to salvation, and to furnish the man of God for every good word and work, 2 Tim. iii. 15, 16, 17. Let us never imagine we know enough of divine things, while we dwell in flesh and blood. GOD and CHRIST, and the things of heaven, are fruitful and inexhaustible subjects of our enquiry and knowledge; they are so in this world, and they will be so for ever in the world to come. The Angels of God pry further into them, nor shall the sons of men ever know them to perfection. These will be the glorious objects of everlasting study, and everlasting entertainment.

I might add in the last place, that there are some other parts of human knowledge, which, though they are not necessary, yet are greatly ornamental to a Minister in the present age; but amongst all these enquiries, let us take heed that none of them carry our thoughts away far from our chief and glorious design, that is, the Ministry of the Gospel of Christ. Let none of them intrench upon those hours which should be devoted to our study of the Bible, or preparations for the Pulpit: And wheresoever we find our inclination attached to any particular human science, let us set a guard upon ourselves, lest it rob us of our diviner studies, and our best improvement. A Minister should remember, that he

himself with all his studies, is consecrated to the service of the sanctuary. Let every thing be done therefore with a view to our great end: Let all our knowledge be like a line drawn from the vast circumference of universal Nature, pointing to that divine centre, GOD and RELIGION; And let us pursue every part of science with a design to gain better qualifications thereby for our sacred work,

[ *To be continued in the next.* ]

TO THE EDITOR,

My dear Friend,

London, October 21, 1796.

As the following account sets forth the uncommon faithfulness of the Minister on the one hand, and the extreme distress of a person of high rank (when on the borders of Eternity) on the other; I am inclined to think that it will be acceptable to your numerous readers. I am most affectionately yours in Christ,

J. PAWSON.

**J**OHAN GORDON, Viscount of Kenmure, was born in the year 1599. He received a reasonable education; but through the corruption of the age in which he lived, and the depravity of human nature, in his younger years he was somewhat irreligious and profane, which when he arrived at manhood, broke out into gross acts of wickedness. Yet at this time he was not left to himself, but the Holy Spirit frequently reprov'd him, especially on sacramental occasions, when he had a deep sense of the exceeding sinfulness of sin and bitter distress of mind on account of it. But still, for a long time, he continued a stranger to true and saving conversion, and only lived like the rich man in the gospel; being wholly taken up with the present world.

In the year 1628, he was married to that truly amiable and Christian Lady, Jane Campbell, sister to the Marquis of Argyle, by whom he had several children.

In the year 1633, Charles I. to honour his coronation, dignified many of the Scotch nobility with higher titles, among whom Sir John Gordon was created Viscount of Kenmure. His Lordship attended the parliament which sat at Edinburgh in 1733; but he stayed only a few days, being afraid to displease the king, from whom he had received some, and expected to receive still greater honours: And not having the courage to glorify God by his presence, when the cause of Religion was in danger, he left the parliament under a pretence of bodily indisposition, and came to his own house at Kenmure, and there slept securely with a quiet conscience, till the next year; when being obliged to return to Edinburgh, in order to settle his own affairs, he was taken ill, and on this account was obliged to return home.

In

In this affliction, the Lord was pleased to awaken his conscience, and brought to his remembrance his shrinking from the cross, by leaving the parliament at a time when he ought to have defended the true religion. This sin lay heavy upon his mind, so that he was under dreadful apprehensions of the displeasure of God, and filled with painful fear of bearing his indignation for ever.

Being brought into a state of extreme weakness, he was visited by a pious Minister, (supposed to be Mr. Samuel Rutherford.) He rejoiced much at his coming, admiring the providence of God, in sending this good man to him at such a time, when he stood in so much need of his help. His lordship began to open his case to the minister, by expressing the fear and dread he had upon his mind, lest he should die in an unconverted state, and said, "I never supposed that death had such a terrible and gloomy countenance. I dare not die;—and yet I know I must die? What shall I do? I dare not venture myself into the arms of death, because I find my sins so many and so grievous, that I am not in a proper state to venture into eternity!"

The minister replied, "It is natural for all men to fear death, and the children of God themselves are not at all times quite free from those fears; but I hope Christ will be your second in the combat, and therefore trust wholly in him. But I am not quite satisfied as to the ground of your fear of death, which you say is the consciousness of your sinful state; for there can be no friendship between you and your God, if your sins are not taken away by the Lord Jesus Christ: therefore make that sure, and then there will be no ground to fear." His lordship answered, "I fear I have delayed coming to God, so long, that I am now too late; and that I shall be like the foolish virgins, who came and knocked when the door was shut."

The minister being led to suppose that he was not sufficiently sensible of the exceeding sinfulness of sin, endeavoured to set before him in the plainest manner he could, his own sins, with their aggravations, together with his father's also, who had turned his back upon the cause of God, as well as his son. The minister then said, "I intreat you, by the mercies of God, by your appearing before Christ, who will be your Judge, and by the salvation of your soul, that you will seriously consider the state of your mind, and not venture into eternity without a certificate under the hand of Jesus Christ; because it is said of the hypocrite, "He lieth down in the grave, and his bones are full of the sins of his youth," Job xx. 11.

His lordship replied, "When I look upon my past life, I see every thing is wrong in it, and the lateness of my reckoning, greatly distresses me, therefore you must stay with me, and teach me the way of life; and you must be my second in this combat." His lady said, "You must have Jesus Christ to be your Second," unto which he very heartily answered, "Amen; and added, How shall

shall I know that I am a child of God? for till I am satisfied of this, my fears quite over-power me. You never saw any tokens of grace in me, and the thought of this distresses me very much." The minister answered, "I was indeed very sorry to see you so dreadfully carried away with temptation; and you know that I gave you faithful warning, and told you that it would come to this; and I sincerely wish that your soul was deeply humbled for your sin. But I always thought that you had a love for the saints, even for the poorest who bore the image of Christ. But, my lord, are you willing to quit your part in Christ, and subscribe an absolute resignation of him." He replied, "O Sir, that is too hard: I hope that Christ and I shall be better acquainted than we have been, and I shall be better advised before I would do that."

At the second interview, the minister urged the necessity of deep humiliation. His lordship acknowledged the truth of this, and said, "Oh that I could lay hold upon Christ; but sin causeth me to be jealous of his love to such a man as I have been." The minister advised him to be jealous of himself, rather than of Jesus Christ, as there could be no meeting between them, till he was deeply sensible of his sin. He replied, with a deep sigh, accompanied with tears, "The Lord give me that:" and began to confess his sins, which he said were as serpents before his eyes. The minister said, "Death and you are as yet strangers; but I hope before all is over, you will have different thoughts of him, and will see him to be a sweet messenger to carry you to your Father's house." He replied with tears, "The Lord make it so;"—and desired the minister to pray.

At the third visit of the minister, his lordship said, "The fear of death binds me down. O how sweet a thing it is to seek the Lord in the time of health and prosperity, for now my poor afflicted body so weighs me down, that I cannot get my mind into a proper state to think of my account, and the life to come." The minister answered, "You must fight against sickness and pain, as well as against sin and death." He replied, "I have taken great liberties long; God hath given me thirty-five years to repent in, but I have mispent it;" He then covered his face and wept. The minister said, "As your day is far spent, and with you it is afternoon, and drawing towards evening, it greatly concerns you to run fast, lest you should miss your lodging, and so be obliged to lie in the fields." Upon this, lifting up his eyes to heaven he cried out, "Lord, how can I run! O Lord draw me, and I will run after thee. Lord, I dare not so much as knock at thy door; I cast myself before it as well as I can, till thou shalt take me in. I dare not speak, but I look up unto thee. O for one kiss of Christ's fair face! Lord, when wilt thou come?"

At the fourth visit, his lordship earnestly intreated the minister to retire and pray for him, and to do this with his whole heart,

for,

for, said he, "I know that prayer will bring Christ down from heaven." The minister said, "What shall I ask for you? give me a commission." He answered, "I charge you that you tell my beloved that I am sick of love." The minister said, "If the Lord see good to raise you up again, you should enter into a solemn covenant engagement with him, and sacredly dedicate yourself, and all that you have, to his service and glory." To this he heartily consented. After the minister had spent some time in secret prayer for him, he returned and said, "I have good news for you, the Lord will yet be intreated; he will hear prayer on your account." At this he rejoiced greatly and said, "Then will I believe, and wait for his coming; I cannot help thinking but that my beloved is drawing near to me." Some time after the minister was called in, in great haste, and his lordship said, "Rejoice now, for he is come! O that I had a tongue to tell all the world what Jesus Christ hath done for my Soul!"

Some time after this, conceiving hopes of recovery, his mind was not so deeply affected with divine things, nor did he call for the minister so frequently, though he would not suffer him to go from the house; but his physician, as well as the minister dealt faithfully with him, and plainly told him of the extreme danger he was in. The minister said, "Your glass is much shorter than you suppose, and Satan will steal your soul out of the world, sleeping, if you do not take care." He took the minister by the hand and thanked him for his great faithfulness, and lamented much the deceitfulness of his heart, in thus wandering from God, and cleaving to the present *World*. He desired all to leave the room but the minister, and then entered into a free conversation with him respecting the state of his soul. After prayer the minister said, "I fear that your former joy, had no good foundation to stand upon; you have not yet been sufficiently humbled on account of sin: I would wish you to call your sins to remembrance, especially your leaving the late parliament when the cause of God was in such danger." His lordship answered, "God knoweth, I did that against the convictions of my own conscience, my mind was deeply distressed, although I endeavoured to appear cheerful in company."

The minister then read Rev. xxi. 8. to him, "The fearful, and unbelieving, &c. shall have their part in the lake which burneth with fire and brimstone:" And added, "I have not one word of mercy from the Lord for you;" and so turned his back upon him. Upon this he cried out aloud with tears, so that they heard him at some distance, "The Lord is coming against me as an armed man to destroy me. I would die, but I dare not die; I would live, but I dare not live. O what a burthen is the hand of an angry God! O what shall I do! Is there no hope of mercy?"

After

After this, another minister came in, to whom his lordship said, "He hath slain me:" and added, "Not he, but the Spirit of God." After reading the history of Manasseh to him, and shewing how the Lord had mercy upon him, the former minister proceeded and said, "I know that you are exceedingly pained both in body and mind, but what would you think of everlasting fire, and of being banished from the presence of God for ever?" He answered, "Woe is me! if I should suffer my thoughts to dwell upon it for any time, it would be enough to cause me to lose my senses: but I pray you tell me what I must do?" The minister replied, "You are still in the same situation, but the sentence is not yet passed upon you, and therefore it concerns you deeply to mourn for having offended God. Supposing Christ was to come to your bed-side, and pronounce sentence upon you; would you not be obliged to justify him for so doing?" He answered, "God knoweth, I should be obliged to acknowledge the sentence just. Yet though he slay me I will love him, and trust in him; I will lie down at his feet, let him trample upon me; I will die, if I do die, at the feet of Christ." The minister hearing him frequently cry out, "O Son of God, where art thou! When wilt thou come to me! O for one gracious look from my Redeemer!" said, "Is it possible that you should thus long for and love the Lord Jesus Christ, and he not love, and long for you? Can love and kindness stand only on your side? Can it be that your love to him should exceed his love for you, which we know is Infinite? Hath not an Apostle said, "We love him because he hath first loved us?" Be persuaded then, that he loves you, and that your name is graven upon the palms of his hands." Hearing these things, his lordship looked upon a gentleman present, with a smile, and said, "I am written, man, upon the palms of his hands; is not this fine talking!"

The minister observing that he grew weaker, said, "My lord, your marriage day is drawing near, therefore make ready; leave all care respecting your estate, and the present world, and give yourself wholly to prayer and meditation:" And those about him observed, that he took the advice, insomuch that when he appeared to be asleep he was still praying.

After he had slept a little, he called a kinsman of his to him, who had greatly offended him, and said, "I have ground of offence against you, but now I do that which no man living could have prevailed upon me to do; but the Spirit of God commands me, and I obey; I freely forgive you, and desire you to forgive me. You are in an eminent station; walk before God, and be faithful to your calling: Take heed to your steps; walk in the right road: keep your eye single; For all the world, decline not from holiness: but take example by me."

To

## The Shipwreck of the GROSVENOR East-Indiaman, &c

To a cousin of his, who had married the bishop of Culloway's daughter, he said, "Serve the Lord, and do not follow the steps of your father-in-law: but learn to know that you have got a soul: for I say unto you, that very many seem not to know that they have a soul, and therefore they live without God in the world." He desired the minister to sleep in the same room with him; and to try to get a little rest, "for, said he, you and I have a long journey to go, and let us make ready for it."

[ To be concluded in our next. ]

An extract of the Narrative of the Loss of the GROSVENOR East-Indiaman, which was wrecked upon the coast of Caffraria, somewhere between the 27th and 32d degree of Southern Latitude, on the 4th of August, 1782; compiled from the examination of JOHN HYNES, one of the unfortunate survivors; by Mr. George Carter, historical portrait painter, upon his passage outward bound to India\*.

On the 13th day of June, 1782, the Grosvenor sailed from Trincomale, [in the East Indies,] and about a month after saw a sail, which was the only one that came in view till the 4th of August, when the ship went on shore. Two days before it had blown very hard, and seems to have continued to do so, as at four o'clock, A. M. on that day, being Sunday, the ship was lying to, under a fore-sail, and mizen-stay-sail. As this was the case, it is more than probable that they had not been able to take an observation for some days, especially as the atmosphere is generally cloudy near the shore. They likewise may have been affected by the currents, which are often met with on the edge of banks near this shore, and which are known sometimes to be very rapid and uncertain.

These circumstances in some measure account for that error in their reckoning, which occasioned the loss of the ship, for the man at the wheel heard Capt. Coxson tell the company, at dinner, the preceding day, that he then considered himself as 300 miles from the nearest land: Notwithstanding which, the next morning, before it was light, the ship struck.

John Hynes, a seaman, was at this time aloft, with one Lewis, and several others, striking and sending down the fore-top-gallant-mast. While there, Hynes asked Lewis if he did not think that it was land where the breakers appeared: to which the latter answering in the affirmative, they all hastened down, to inform the third mate, whose watch it was, of so alarming a circumstance. Instead of paying any attention to their information, Mr. Beale only laughed at their want of knowledge, and gave not the least credit to their conjecture. Upon which, Lewis ran into the cabin and acquainted the captain, who instantly came out, and ordered to wear ship. The helm was accordingly put hard a-weather, the mizen-stay-sail hauled down, the fore-top-sail and jib loosed, and the after-yards squared; by which her head was

\* London printed for J. Murray, Fleet Street, and William Lane, Leadenhall-Street. 8vo. pa. 174. 4s. 6d. in boards. 1791.



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nearly brought round. But before this could be accomplished, her keel struck; and as she thumped very hard, every soul on board ran immediately upon deck.

Horror and apprehension was now strongly painted in every face; which the captain endeavoured to dispel by every means in his power. In order to pacify the passengers, he assured them that he was not without hope of being able to save them all; and therefore begged them to be composed. In the first place he ordered the carpenter to sound the pumps. This was done; but no water was to be found in the hold; the stern lying high on the rocks, and the fore part being considerably lower, all the water had run forward. About ten minutes after the ship had struck, the wind came off shore, a circumstance that gave additional strength to their apprehensions; for they now were afraid they should be driven out to sea, and thereby lose the only chance they had of avoiding that death which seemed to await them.

The gunner was ordered by the captain to fire signal guns of distress, but upon his attempting to go into the powder room, he found it so full of water, as to prevent all access into it. The captain then ordered the main-mast to be cut away; and presently after, the fore-mast; but without any effect; and the ship being within a cable's length, or about 300 yards of the shore, all hopes of saving her were at an end.

It is not in the power of language to describe the state of distraction to which every one on board, particularly the passengers, were at this time reduced. Despair was painted on every countenance. Mothers were crying and lamenting over their children; husbands over both; and all was anarchy and confusion. Those who were most composed, were employed in devising methods to gain the shore. As one of the most probable, they set about framing a raft of such of the spars, masts, and yards, as could be got together; and it was hoped, that by this means, the women, children, and sick would be safely conveyed to land. In the mean time three men attempted to swim to the shore with the deep sea line. Two of them reached the land; the other perished in the attempt. By means of this small line a much larger one was conveyed to the shore, and by that a hawser. In drawing the latter ashore, the two men were assisted by a great number of the natives, who by this time had crowded to the water's edge, to behold the uncommon sight.

The masts, driven by the surf and current, found their way to the shore; and as soon as they were got within reach, they were quickly stripped of the iron hoops by the natives, that being the metal most prized, for making the heads of their assaygays or lances. When the hawser was hauled on shore, it was fastened round the rocks, and the other end made fast to the capstern on board the ship, by which means it was hauled tight. By this time the raft, about which most of the people on board had been employed, was completed, and a nine inch hawser fastened round it. It was then launched overboard, and veered away towards the stern of the ship, that the women and children might the more readily embark upon it from the quarter gallery. Four men got upon it, in order to assist the ladies; but had scarcely taken their

their station, before the violence of the surf snapt the hawser in two although it was a new one, and the raft driving on shore, was upset; by which means three out of the four men were drowned.

All hands began now to do the best they could for themselves. Some had recourse to the only method there now appeared to be left for getting ashore, viz. by the hawser, made fast to the rocks, hand over hand; and despair giving strength and resolution, several of the seamen gained the shore, while others, who were incapable of accomplishing it, dropped, and were drowned; the latter amounted to fifteen. It should have been observed, that when the masts were ordered to be cut away, the yawl and jolly boat were hoisted out, with an intention to be applied in saving the crew; but these were no sooner over the side of the ship, than they were dashed to pieces by the violence of the surf.

About this time the ship separated, just before the main-mast; and the bows veering round, came athwart the stern, The wind at the same time, providentially shifted to its old quarter, and blew directly upon the land; a circumstance that contributed greatly towards saving those who still remained on board; who all got upon the poop, as being nearest the shore. The wind, now, in conjunction with the surges, lifting them in, that part of the wreck on which the people were, in an instant rent asunder, fore and aft, the deck splitting in two. In this distressful moment they crowded upon the starboard quarter; which soon floated into shoal water, the other parts continuing to break off those heavy seas that would have dashed them in pieces. Through this incident every soul on board, even the ladies and children, got safe on shore, except the cook's mate, who being drunk, would not be prevailed upon to leave the wreck. Upon this occasion, the seamen that had already gained the land by means of the hawser, did all in their power to succour those who needed their assistance.

By the time they had all got on shore, the day was far spent, and night came on apace. The natives, who had retired with the setting sun, had left the embers of their fire. With this our people lighted three others, of wood collected from the wreck, and having got together some hogs, geese, and fowls, which had been driven on shore, they supped upon them, for that night. In the mean while, every one wandered up and down the shore, in order to see what they could pick up, that would be of service to them: and a cask of beef, a a cask of flour, and a leager of arrack were found. These being delivered to the captain, he served out a proper portion of each to every person. Two sails, that had been driven on shore, were likewise brought to him; and of these he ordered two tents to be made, for the ladies to repose themselves in, the ensuing night.

On the morning of the 5th, the natives, who were woolly-headed, and quite black, came down and began to carry off whatever seemed to strike their fancy. This conduct excited in the minds of our people, particularly the women, a thousand apprehensions for their personal safety; but they were agreeably surprized to find that they contented themselves with plundering. The next day was spent in collecting together every article that might prove useful upon the journey they were about to take, for it was intended to make the best of their way

by land, to the Cape of Good Hope. Upon examining what was collected, they found they were in possession of two casks of flour, and a tub of pork. They had also two leaguers of arrack; but these the captain prudently ordered to be stove, lest the natives, getting at it, might, in a fit of intoxication, destroy them all.

Capt. Coxson, now called all the survivors of the shipwreck together and after having shared the provisions among them, represented "that as he had, on board, been their commanding officer, he hoped they would still suffer him to continue his command." To this it was unanimously answered, "*By all means.*" He then proceeded to inform them, that from the best calculations he could make, he was in hopes of being able to reach some of the Dutch settlements in fifteen or sixteen days. And in this the captain was not much mistaken: For as the shipwreck is supposed to have happened somewhere about the 29th degree of southern latitude, and the most northern of the Dutch colonies extend beyond the 31st degree, this might have been done, had not the intervention of the rivers, which lie between, too much retarded them. Encouraged by this hope, they set off on the 27th, in order to obtain the end of their wishes as soon as possible. Previous to their march, they made a Dutch Jack, which they carried before them, thinking that the colours of that nation would be sooner known and respected than those of the English. A man, whose name was O'Brien and who had been an East India soldier, having a swelled knee, would not set out with his ship-mates, but stayed behind. The poor fellow said, that as it would be impossible for him to keep up with them, he would endeavour to get some pewter and lead from the wreck, of which he would make little trinkets to amuse the natives, hoping thereby to ingratiate himself with them, and learn their language, till he should be better able to get away. He added, that he might as well even die with them, as to end his life on the way in excruciating pangs from pain and hunger.

They now all moved forward, and were followed by some of the natives, others staying by the wreck. As our people proceeded, they found a tolerably well-trod path from village to village. The Caffrees continued to follow them for about three miles, taking away from them, from time to time, whatever they liked, and sometimes throwing stones at them. They soon after were met by a party of the natives consisting of about thirty, whose hair was made up in the form of sugar-loaves, and their faces painted red. Among them was a man who spoke Dutch. His name, as they afterwards learnt, was Trout. Having committed some murders among his countrymen, he had fled to these parts for refuge and concealment. When he came up to the English, he enquired who they were, and whither they were going; and on being told that they were English, had been cast away, and were endeavouring to find their way round to the Cape of Good Hope, he informed them that their intended journey would be attended with unspeakable difficulties; that they had many nations to go through, and many deserts to pass, exclusive of the dangers they would experience from the vast numbers of wild beasts they were sure to meet with: all which, he said, would render their attempt nearly impracticable.

This information did not in the least contribute to raise the spirits of the shipwrecked wanderers. They offered the man any money he should require

require, to conduct them to the Cape, but could not prevail upon him to undertake it. The reasons he gave were, that he was afraid of putting himself into the power of the Dutch. Besides which, as he had a wife and children among the natives, he was well-assured they would never consent to let him go, if he was ever so much inclined to do it. Finding their solicitations on this head fruitless, they pursued their journey, and travelled on in the same manner for four or five days, the natives constantly assembling about them in the day time, and taking from them whatever they pleased; but as soon as the sun went down they invariably retired. During their stay, however, they kept the travellers in continual alarms, by handling the ladies roughly, and exasperating their husbands in particular, and the people in general, to acts of violence.

As they went on, they saw many villages, but kept as far from them as possible, to avoid the impertinence of the inhabitants. They now came to a deep gully, where they met with three of the natives, who all had lances in their hands, and upon their approach called out *Zembe*, This was understood to mean, *Give us something*; but perhaps it was intended to signify that they took them for *Zimbaons*, as it appears by the chart that there is such a nation: and with whom, at that time, they might probably be at war: for they held their lances several times to the captain's throat. At last, being irritated beyond his patience, the captain caught hold of one of them, and wrenching it out of the fellow's hand, broke it, and kept the barb. The natives then went away, and seemed to take no further notice of them for that day.

But coming the next day to a very large village, they found there the three natives just mentioned; who had collected together three or four hundred of their countrymen; who were all armed with lances, and targets made of the hides of elephants. As the English advanced these people stopped them, and began to pilfer, and to insult them; till at length they fell upon them and beat them.

Our people now concluding that it was the intention of the natives to kill the whole body, they formed the resolution of defending themselves to the last extremity. Accordingly, after having placed the women, the children, and the sick, at some distance, under the protection of about a dozen of their company, the remainder, to the number of eighty or ninety, engaged their opponents for about two hours and a half; maintaining, during the whole time, a kind of running fight. And at length having got possession of a spot of rising ground, where they could not be surrounded, a sort of compromise took place between the contending parties.

During the encounter a great number were maimed on both sides, but none killed. Mr. Newman, one of the passengers, had the shaft of a lance stuck into his ear, and from the violence of the blow attending it, remained insensible for two hours. After a pacification had taken place, several of the company cut their buttons from their coats, and gave them to the natives, together with other little trinkets; upon which they went away and returned no more.

As soon as Mr. Newman was tolerably recovered, the English proceeded on their march; and that gentleman being supported by two men, they were able to get on five or six miles further, before it grew dark.

dark. They now made a fire, and rested for that night in the open air. During the night, they were so terrified with the noise of the wild beasts, that the men were obliged to keep watch and watch, for fear they should approach too near. What a situation this for ladies who had been delicately brought up, and lately used to all the luxuries of the East!

The next morning they were joined again by Trout, the Dutchman, who informed them that he had been on board the wreck, and had got from it a load of iron, pewter, lead, and copper, which he was now carrying to his Kraal. He then enquired how they came to fall out with the natives, an account of which he had received. He advised them to make no resistance in future, especially, as from their not having any weapons of defence, all opposition would be ineffectual. And he was of opinion that if they followed this advice they would meet with less obstruction from them. He was dressed in a morning gown, belonging either to the captain or to one of the passengers; and when he had held this short conversation, he took up his load of plunder, and marched off. At this interview he was quite alone.

When the Dutchman was gone, our people pursued their way; and towards the close of the evening, came to a deep gulley, where they agreed to pass the night. Fires were accordingly made, the watch was set as usual, and those whose turn it was to rest, as well as the women, children, and the sick, went to their repose: Their rest, however, was so disturbed by the howlings of wild beasts, that they could get but little sleep. Indeed these unwelcome visitors came so near this night, as to cause a general alarm; and it was as much as the guard could do to keep them off with firebrands.

The day no sooner dawned, than they began to move forward. And as they proceeded, a party of the natives, about noon, came down upon them and began to plunder as usual. Among other things, they took from them their tinder-box, flint, and steel, which proved an irreparable loss. Every man was now obliged to travel by turns with a firebrand in his hand; and the natives continued to follow, as usual, till it was almost dark. They at length came to a small river, which was the first they had met with; but the tide being flood, they could not cross it; they therefore determined to spend the night there.

Before the natives retired, they grew more troublesome than they had hitherto been. They seized the gentlemen's watches; and the heads of the ladies coming down, they discovered that they had hid their diamonds therein, and without any ceremony took them away. Nay, they even looked carefully to see if they could find any more. The gentlemen could not conceal their indignation at these outrages: but all they got from the plunderers in return, were blows with their lances, or with knobbed sticks, about three feet long, which they generally carried with them.

It now began to grow dark; and it became necessary to make a fire; but as those who carried the firebrands, at this time, happened to lag behind, the ship's cook, and two others seeing, on the opposite side of the river, the remains of a fire, which the natives had made to burn the long grass, they swam over, and returned with lighted fire-brands upon their heads. A fire was now made, and those whose turn it was, rested their weary limbs there for that night.

[ To be continued in our next. ]

Letter IV.

LETTER IV. from the Bishop of Landaff to Thomas Paide.

**H**AVING finished your objections to the genuineness of the books of Moses, you proceed to your remarks on the book of Joshua; and from it's internal evidence you endeavour to prove that this book was not written by Joshua. — What then? what is your conclusion? — “that it is anonymous and without authority.” — Stop a little; your conclusion is not connected with your premises; your friend Euclid would have been ashamed of it. “Anonymous, and therefore without authority!” I have noticed this solecism before; but as you frequently bring it forward, and, indeed, your book stands much in need of it, I will submit to your consideration another observation on the subject: — The book called *Fléta* is anonymous; but it is not on that account without authority. — *Domesday book* is anonymous, and was written above seven hundred years ago; yet our courts of law do not hold it to be without authority; as to the matters of fact related in it. Yes, you will say, but this book has been preserved with singular care amongst the records of the nation. And who told you that the jews had no records, or that they did not preserve them with singular care? Josephus says the contrary: and, in the Bible itself, an appeal is made to many books, which have perished; such as the book of Jasher, the book of Nathan, of Abijah, of Iddo, of Jehu, of natural history by Solomon, of the acts of Manasseh, and others which might be mentioned. If any one, having access to the journals of the lords and commons, to the books of the treasury, war-office, privy council, and other public documents, should at this day write an history of the reigns of George the first and second, and should publish it without his name, would any man, three or four hundreds or thousands of years hence, question the authority of that book, when he knew that the whole British nation had received it as an authentic book, from the time of it's first publication to the age in which he lived? This supposition is in point. The books of the Old Testament were composed from the records of the jewish nation, and they have been received as true by that nation, from the time in which they were written to the present day. *Doddsley's Annual Register* is an anonymous book, we only know the name of it's editor; the *New Annual Register* is an anonymous book; the *Reviews* are anonymous books; but do we, or will our posterity, esteem these books as of no authority? On the contrary, they are admitted at present, and will be received in after ages, as authoritative records of the civil, military, and literary history of England and of Europe. So little foundation is there for our being startled by your assertion, “It is anonymous and without authority.”

If I am right in this reasoning, (and I protest to you that I do not see any error in it,) all the arguments you adduce in proof that the book of Joshua was not written by Joshua, nor that of Samuel by Samuel, are nothing to the purpose for which you have brought them forward: these books may be books of authority, though all you advance against the genuineness of them should be granted. No article of faith is injured by allowing that there is no such positive

positive proof, when or by whom these, and some other books of holy scripture, were written, as to exclude all possibility of doubt and cavil. There is no necessity, indeed, to allow this. The chronological and historical difficulties, which others before you have produced, have been answered, and as to the greatest part of them, so well answered, that I will not waste the reader's time by entering into a particular examination of them.

You make yourself merry with what you call the tale of the sun standing still upon mount Gibeon, and the moon in the valley of Ajalon; and you say that "the story detects itself, because there is not a nation in the world that knows any thing about it." How can you expect that there should, when there is not a nation in the world whose annals reach this æra by many hundred years? It happens, however, that you are probably mistaken as to the fact: a confused tradition concerning this miracle, and a similar one in the time of Ahaz, when the sun went back ten degrees, has been preserved amongst one of the most ancient nations, as we are informed by one of the most ancient historians. Herodotus, in his *Euterpe*, speaking of the Egyptian priests, says—"They told me that the sun had four times deviated from his course, having twice risen where he uniformly goes down, and twice gone down where he uniformly rises. This however had produced no alteration in the climate of Egypt; the fruits of the earth and the phenomena of the Nile had always been the same." (*Beloe's Transl.*) The last part of this observation confirms the conjecture, that this account of the Egyptian priests had a reference to the two miracles respecting the sun mentioned in scripture; for they were not of that kind, which could introduce any change in climates or seasons. You would have been contented to admit the account of this miracle as a fine piece of poetical imagery;—you may have seen some jewish doctors, and some christian commentators, who consider it as such; but improperly, in my opinion. I think it idle, at least, if not impious, to undertake to explain how the miracle was performed; but one who is not able to explain the mode of doing a thing, argues ill if he thence infers that the thing was not done. We are perfectly ignorant how the sun was formed, how the planets were projected at the creation, how they are still retained in their orbits by the power of gravity; but we admit, notwithstanding, that the sun was formed, that the planets were then projected, and that they are still retained in their orbits. The machine of the universe is in the hand of God; he can stop the motion of any part, or of the whole of it, with less trouble and less danger of injuring it, than you can stop your watch. In testimony of the reality of the miracle, the author of the book says—"Is not this written in the book of Jasher?"—No author, in his senses would have appealed, in proof of his veracity, to a book which did not exist, or in attestation of a fact which, though it did exist, was not recorded in it; we may safely therefore conclude, that, at the time the book of Joshua was written, there was such a book as the book of Jasher, and that the miracle of the sun's standing still was recorded in that book. But this observation, you

you will say, does not prove the fact of the sun's having stood still: I have not produced it as a proof of that fact; but it proves that the author of the book of Joshua believed the fact, and that the people of Israel admitted the authority of the book of Jasher. An appeal to a fabulous book would have been as senseless an insult upon their understanding, as it would have been upon our's, had Kapin appealed to the Arabian Nights' Entertainment, as a proof of the battle of Hastings.

I cannot attribute much weight to your argument against the genuineness of the book of Joshua, from it's being said that — "Joshua burned Ai, and made it an heap for ever, even a desolation unto *this day*." Joshua lived twenty-four years after the burning of Ai: and if he wrote his history in the latter part of his life, what absurdity is there in saying, Ai is still in ruins, or Ai is in ruins to this very day? A young man, who had seen the heads of the rebels, in forty-five, when they were first stuck upon poles at Temple-Bar, might, twenty years afterwards, in attestation of his veracity in speaking of the fact, have justly said — And they are there to this very day. Whoever wrote the gospel of St. Matthew, it was written not many centuries, probably (I had almost said certainly) not a quarter of one century after the death of Jesus; yet the author, speaking of the potter's field which had been purchased by the chief priests with the money they had given Judas to betray his master, says, that it was therefore called the field of blood *unto this day*; and in another place he says, that the story of the body of Jesus being stolen out of the sepulchre, was commonly reported among the jews *until this day*. Moses, in his old age, had made use of a similar expression, when he put the Israelites in mind of what the Lord had done to the Egyptians in the Red Sea, "The Lord hath destroyed them unto *this day*." (Deut. xi. 4.)

In the last chapter of the book of Joshua it is related, that Joshua assembled all the tribes of Israel to Shechem; and there, in the presence of the elders and principal men of Israel; he recapitulated, in a short speech, all that God had done for their nation, from the calling of Abraham to that time, when they were settled in the land which God had promised to their forefathers. In finishing his speech, he said to them — "Choose you this day whom you will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods." Joshua urged farther, that God would not suffer them to worship other gods in fellowship with him; they answered, "that they would serve the Lord." Joshua then said to them, "Ye are witnesses against yourselves that ye have chosen you the Lord to serve him. And they said, We are witnesses." Here was a solemn covenant between Joshua, on the part of the Lord, and all the men of Israel, on their own part. — The text then says — "So Joshua made a cove-



nant with the people that day, and set them a statute and an ordinance in Shechem, and Joshua wrote these words in the book of the Law of God." Here is a proof of two things -- first, that there was then, a few years after the death of Moses, existing a book called The Book of the Law of God; the same, without doubt, which Moses had written, and committed to the custody of the Levites, that it might be kept in the ark of the covenant of the Lord, that it might be a witness against them -- secondly, that Joshua wrote a part at least of his own transactions in that very book, as an addition to it. It is not a proof that he wrote all his own transactions in any book; but I submit entirely to the judgment of every candid man, whether this proof of his having recorded a very material transaction, does not make it probable that he recorded other material transactions; that he wrote the chief part of the book of Joshua; and that such things as happened after his death, have been inserted in it by others, in order to render the history more complete.

The book of Joshua, ch. vi. 26, is quoted in the first book of Kings, ch. xvi. 44. "In his (Ahab's) days did Hiel the Bethelite build Joricho: he laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which he spake by Joshua the son of Nun." Here is a proof that the book of Joshua is older than the first book of Kings; but that is not all which may reasonably be inferred, I do not say proved, from this quotation. -- It may be inferred from the phrase -- "according to the word of the Lord, which he spake by Joshua the son of Nun" -- that Joshua wrote down the word which the Lord had spoken. In Baruch (which, though an apocryphal book, is authority for this purpose) there is a similar phrase -- "as thou spakest by thy servant Moses in the day when thou didst command him to write thy law."

I think it unnecessary to make any observation on what you say relative to the book of Judges; but I cannot pass unnoticed your censure of the book of Ruth, which you call -- "an idle bungling story, foolishly told, no body knows by whom, about a strolling country girl creeping sily to bed to her cousin Boaz; pretty stuff, indeed," you exclaim, "to be called the Word of God!" -- It seems to me that you do not perfectly comprehend what is meant by the expression -- the Word of God -- or the divine authority of the scriptures: -- I will explain it to you in the words of Dr. Law, late bishop of Carlisle, and in those of St. Austin. My first quotation is from bishop Law's Theory of Religion, a book not undeserving your notice. -- "The true sense then of the divine authority of the books of the Old Testament, and which perhaps is enough to denominate them in general *divinely inspired*, seems to be this; that as in those times God has all along, beside the inspection, or superintendency of his general providence, interfered upon particular occasions, by giving express commissions to some persons (thence called *prophets*) to declare his will in various manners, and degrees of evidence, as best suited the occasion, time, and nature of the subject; and in all other cases, left them wholly

to themselves: in like manner, he has interposed his more immediate assistance, (and notified it to them, as they did to the world, in the recording of these revelations; so far as that was necessary, amidst the common (but from hence termed  *sacred*) history of those times; and mixed with various other occurrences; In which the historian's own natural qualifications were sufficient to enable him to relate things, with all the accuracy they required." -- The passage from St. Austin is this: "I am of opinion, that those men, to whom the Holy Ghost revealed what ought to be received as authoritative in religion, might write some things as men, with historical diligence, and other things as prophets by divine inspiration; and that these things are so distinct, that the former may be attributed to themselves as contributing to the increase of knowledge, and the latter to God speaking by them things appertaining to the authority of religion." -- Whether this opinion be right or wrong, I do not here inquire; it is the opinion of many learned men and good christians: and, if you still adopt it as your opinion, you will see cause, perhaps, to become christian yourself; you will see cause, to consider chronological, geographical, or genealogical errors -- apparent mistakes, or real contradictions as to historical facts -- needless repetitions and trifling interpolations -- indeed, you will see cause to consider all the principal objections of your book to be absolutely without foundation. Receive but the Bible as composed by upright and well informed, though, in some points, fallible men, (for I exclude all fallibility when they profess to deliver the Word of God,) and you must receive it as a book revealing to you, in many parts, the express will of God; and in other parts, relating to you the ordinary history of the times; Give but the authors of the Bible that credit which you give to other historians; believe them to deliver the Word of God, when they tell you that they do so; believe, when they relate other things as of themselves and not of the Lord, that they wrote to the best of their knowledge and capacity; and you will be in your belief something very different from a deist: you may not be allowed to ascribe to the character of an orthodox believer, but you will not be an unbeliever in the divine authority of the Bible; though you should admit human mistakes and human opinions to exist in some parts of it. This I take to be the first step towards the removal of the doubts of many sceptical men; and when they are advanced thus far, the grace of God, assisting a teachable disposition, and a pious intention, may carry them on to perfection.

"As to Ruth, you do an injury to her character. She was not a strolling country girl. She had been married ten years; and being left a widow without children, she accompanied her mother-in-law, returning into her native country, out of which with her husband and her two sons she had been driven by a famine. The disturbances in France have driven many men from their families to America: if, ten years hence, a woman having lost her husband and her children, should return to France with a daughter-in-law, would you be justified in calling the daughter-in-law a strolling country girl?"

girl? — But she “crept slyly to bed to her cousin Boaz.” — I do not find it so in the history — as a person imploring protection, she laid herself down at the foot of an aged kinsman’s bed, and she rose up with as much innocence as she had laid herself down. She was afterwards married to Boaz, and reputed by all her neighbours a virtuous woman; and they were more likely to know her character than you are. Whoever reads the book of Ruth, bearing in mind the simplicity of ancient manners, will find it an interesting story of a poor young woman, following in a strange land the advice, and affectionately attaching herself to the fortunes of the mother of her deceased husband.

[ To be continued. ]

Interesting LETTERS of the amiable and celebrated PHILIP MELANCTHON. To which are prefixed, The Life of that Reformer, comprising some account of the Work of the Reformation: together with a view of the General Apostacy of the Christian World, with the opposition occasionally made to the Reign of Antichrist, previous to the Reformation.

To the EDITOR of the ARMINIAN MAGAZINE.

Dear Sir,

**I**T is really matter of surprize, that the admirable letters of that great and good man, PHILIP MELANCTHON, should be so little known in the Christian World, notwithstanding that for their intrinsic excellence they may perhaps be ranked with any of those of the most illustrious Writers of either ancient or modern times.

It will doubtless be no small recommendation to many readers, to find that they were written during that great revival of religion, which is generally termed the Reformation, by a man, not only eminently wise and useful, but one who was much accustomed to the cross: — a man afflicted with many sorrows, exposed to great dangers, engaged in various labours, and perplexed with many embarrassments, in consequence of his peculiar situation in the church militant.

Melancthon was certainly a man, who with uncommon talents and great attainments, possessed much poverty of spirit, and deadness to the world; much christian charity and true benevolence: and who was distinguished by such meekness of spirit and amiableness of deportment, as has made his memory precious to the church of Christ, and his example worthy of the general imitation of the servants of our Lord.

As his connections were very numerous, and his correspondence extensive, so his letters were written on a variety of occasions, under different circumstances, and addressed to persons of all denominations.

tions. The subjects of his letters therefore are frequently diversified, tho' they commonly refer to the two great objects which he ever kept in view, thro' the whole of his life, viz. the revival of pure religion, and the restoration of valuable knowledge and true wisdom. They certainly contain a great variety of information, and have much of that heavenly wisdom which will ever be of importance to the Christian world. And notwithstanding the greater part of them were written under the pressure of important business and perplexing cares, a pleasing degree of animation and Christian cheerfulness runs through them. The thoughts are frequently original and uncommon, ingenuous and beautiful, and the style is often marked with classic elegance. And what is supposed by all good judges to be the chief excellence of such compositions, they are written with artless freedom and ingenuous simplicity; the heart of the writer is laid open to the reader, without the least reserve, restraint, or disguise. One soon becomes intimately acquainted with Melancthon. We feel ourselves imperceptibly influenced by his hopes and fears, we share in his joys, and partake of his sorrows, and in one word, become deeply interested in all his concerns.

Having read them with much edification and delight myself, I soon entertained some thoughts of communicating them to the world, for I judged they might possibly become as useful to others as they had been to myself. The first collection of Melancthon's letters, in two books, was published at Wittenberg in Saxony, by his son-in-law Caspar Pucer, a few years after his father's death. These were followed by an edition of another book at Bremen in 1590, of which Pezelius was the editor. The fourth collection was presented to the world by his intimate and affectionate friend, Camerarius, at Lipsick, and the last which I have met with, came out of the celebrated office of the Elzevers, at Leyden, A. D. 1647. A general selection will be made from them all, particularly from the latter, as it contains various and important information. They are written in Latin, but whenever Melancthon has any thing in the confidence of friendship to communicate, which required peculiar delicacy, caution or secrecy, he frequently conceals his meaning under classical allusions, or laconically expresses himself in Greek sentences. Of the translation it may be only necessary to say, an attempt has been made to present the reader with Melancthon's real sentiments, at least, with perspicuity and fidelity.

As he had a very public part to act in life, his letters abound with references to the history of the times in which he flourished, and to the particular circumstances of his country, his friends, relations, and family. On this account it became necessary that something should be written by way of introduction, to throw light upon

upon circumstances. On considering the matter attentively, it appeared, for several reasons, to be the best method to attempt a delineation of his life. This imperceptibly led to another thing, as his life comprises the whole period of the Reformation; of which he was indeed one of the principal instruments in the hand of God, I was in a manner constrained to introduce the outlines of that great work, which I have attempted with as much brevity as possible, at least consistent with the importance of the subject. And the reader may be assured that whatever is advanced is founded on the authentic testimonies of the ablest and best historians and biographers. Two ends at least may be answered by this method; first the reader may easily refer it at his pleasure to these circumstances, which are often alluded to by Melancthon in various parts of his letters, and may thus obtain sufficient information in a few moments: and secondly it will familiarize to his recollection the methods employed by the wisdom and love of God in delivering his afflicted church from the dominion of Antichrist, and the deadly influence of its poisonous principles and dangerous practices.

It may appear mysterious to some from whence such evils could have arisen, and what should have given birth to these corruptions, which brought on the general apostacy, which for so many ages deluged the Christian World. This is indeed a great mystery, and deserves to be carefully examined to the bottom: for we can scarce form an idea of the greatness of the deliverance, unless we have considered the variety and magnitude of these evils from whence we have been delivered. It was impossible to introduce these things however into the Life of Melancthon, as it would have greatly interrupted the narrative; and the natural order of things required that it should be prefixed to the Life and the Letters.

I have endeavoured to trace those evils and corruptions to their source, and to lay before the reader a brief, but general account of those things from the apostle's days to the time of the Reformation; and have likewise taken some notice of the occasional opposition which was made by the faithful witnesses to these prevailing corruptions, previous to that period; and I beg leave to say, that I have faithfully represented these things from the testimony of original writers, which have been carefully consulted. Whoever therefore reflects a little on these things, will be able to form some judgment of the real state of the Christian church from the apostle's days to the Reformation. The reader's own recollection may punish him with the state of things from that time to the period in which the last glorious revival of religion took place in these kingdoms, and which has now flourished for more than half a century, and is daily extending its influence in Britain, in Ireland, and in the Western World.

If,

If, by anything that has been attempted, the glory of God, or the interests of his kingdom, should, in any measure be promoted, I shall greatly rejoice, and shall think any pains, that I may have occasionally been at, abundantly paid.

I remain, dear Sir, your's, &c.

P. DICKINSON.

A view of the principal errors and corruptions which brought on the general Apostacy of the Christian World: including some account of the Opposition made by the faithful Witnesses to the Rise and Progress of the great Antichrist.

**T**HE Reformation was doubtless one of the most important events that had taken place in the Christian world for more than a thousand years, and whether considered in itself or in its consequences, deservedly forms an illustrious era in the history of mankind: the contemplation of which must alternately affect the human mind with emotions of surprise and gratitude; as one knows not which to admire most, the wisdom, power and goodness of God, which were so signally displayed on the one hand, or the rapid and surprizing manner in which it was accomplished, on the other. But to form a proper judgment of the great deliverance wrought out on this occasion, in behalf of the church militant, it is necessary to trace the evil to its source, and from thence to delineate the corruptions which were gradually introduced into the Christian world, till the general apostacy prevailed, and that man of sin was at length revealed, which had been so often pointed out by the prophetic Spirit; whose coming was, indeed, after the working of satan, with all power, signs, and wonders, and with all the deceivableness of unrighteousness in them that perish.

It may seem incredible to those, who have not duly considered the history of past ages, or the testimony of the prophets, that the religion of the blessed JESUS, which strikes at the root of all evil; which forbids all unholy tempers and unhallowed desires; the avowed design of which is to inspire the breasts of men with genuine piety, universal benevolence, and endearing charity, should nevertheless have been so vitely perverted, as to become the fruitful source of abominable corruption, of bigotry and superstition, of intolerance, oppression, and cruel persecution. This indeed, in the prophetic language of Scripture, is emphatically styled --- *the mystery of God.*

But our surprise may in part be lessened, though our grief and indignation never can, when we consider, that this mystery had gradually been unfolding from age to age; God having by his Spirit made it known to his servants the prophets. Daniel had a view of it, in his captivity, and it afflicted the soul of that man greatly

greatly beloved, and he has given express notice of the rise and progress of the great Antichristian power. These things are frequently referred to in Ezekiel, but especially in the mysterious prophecies of Zechariah. But it fell to the lot of that disciple whom Jesus loved, and who lay in the bosom of his Lord, to publish the fullest Revelation of these sad events, and to disclose that mystery of iniquity which prevailed so far as almost to destroy the church in its militant state. In him we may trace the various scenes of successive conflict, sorrow and anguish, relief and triumph, that took place from age to age, till those who had the mark of the Lamb, were at length finally victorious over those that had the mark of the beast.

This is not the place to attempt a regular disclosure of the scenes of prophecy which would naturally present themselves to our view on the present occasion, nor can their certain accomplishment be here pointed out from the authentic records of history; the facts are too numerous and diversified. It must suffice at present, to lay before the Reader such a general view of things as may enable him to form some judgment of the progress of those errors and corruptions which prevailed from age to age in the Christian church, till the reign of Antichrist was fatally established.

The purity of the Christian doctrine, generally speaking, was preserved in the three first centuries; during which the church abounded with venerable pastors and faithful believers, who eminently adorned their most holy profession. The church of Christ indeed has commonly flourished most under the cross, and it never was more pure, or truly devoted to its Lord, than during the prevalence of those bitter persecutions that so frequently raged in those early ages. Corruptions, however, both in principles and practice; began to appear even in the apostles' days, and the seeds of those evils which springing up at length, brought on the general apostacy, may be traced throughout the inspired writings of the New Testament. They are particularly noticed in the epistles to St. Paul, the second general epistle of St. Peter, that of Jude, and those written by St. John. And whoever reads the epistles directed by the omniscient Son of God to the seven churches of Asia, as pure perhaps as any then in the world, will find some of them solemnly reprov'd and warn'd for corruptions, in their doctrine, their discipline, and their lives.

The vanity of the human mind has often betrayed itself by attempting to be wise above that which is written, and the spirit of error in all ages has prompted some men to introduce human notions and inventions, which they have presumed to substitute in the place of divine revelation, and those institutions which have been enjoined by the Son of God himself. This has been particularly the case with those who have been spoiled by a false philosophy. St. Paul, with holy jealousy and apostolical authority,

warms

warns the church of the Colossians against certain teachers, who were attempting to beguile them by a voluntary humility, and to introduce the worshipping of angels. These corrupters of the Christian faith pretended that the Son of God was infinitely too glorious to be approached in himself, and being always attended by hosts of angels, it was therefore necessary for man to employ the meditation of those ministering spirits. They supposed also, that angelic powers had great influence in heaven. Gratitude furnished them with another pretext for their voluntary humility, they considered angels as guardians and benefactors to mankind, and they were therefore disposed to regard them with a superstitious veneration. Thus at length by a shameful prostitution, angels sometimes received the adoration only due to the Lord of angels himself.

[ To be continued. ]

A Discourse with reflections on the Genealogy of JESUS CHRIST, as reported by the Evangelist St. Luke, ch. iii. 23 --- 38. considered in connection with that of St. Matthew, ch. i. 1 — 16. Translated from the French of the Abbé Giraudeau, and considerably enlarged.

By ADAM CLARKE.

THERE are several ways of reconciling the Genealogy of our LORD as given by St. Luke, with that of St. Matthew; among which the following seems the most simple and easy.

St. Matthew in *descending* from Abraham to Joseph, the spouse of the blessed Virgin, speaks of Sons, properly such, by way of natural generation. *Abraham begat Isaac, and Isaac begat Jacob, &c.* But St. Luke, in *ascending* from the Saviour of the World, to GOD himself, speaks of Sons, either properly or improperly such: on this account he uses an indeterminate mode of expression, which may be applied to Sons either *putatively*, or *really* such. *And Jesus himself began to be about thirty years of age, being as was SUPPOSED the Son of Joseph, — of Heit, — of Matthat, &c.*

That St. Luke does not always speak of Sons *properly* such, is evident from the first and last person which he names: Jesus Christ was only the *supposed* son of Joseph, because Joseph was the husband of Mary; and Adam, who is said to be the *son of God*, was only such by way of creation.

After this observation, it is next necessary to know, that in the Genealogy described by St. Luke, there are two sons improperly such: i. e. *two sons in law*, instead of two sons.

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## 42 Reflections on the GENEALOGY of JESUS CHRIST.

As the Hebrews never permitted women to enter into their Genealogies, whenever a family happened to end with a daughter, instead of naming her in the Genealogy, they mentioned her husband as the son of him who was in reality but his father-in-law.

The two sons-in-law, who are to be noticed in the Evangelist St. Luke, are, *Joseph*, the son in law of *Heli*, and *Salathiel*, the son-in-law of *Neri*. This Remark alone is sufficient to remove every difficulty. Joseph, son of Jacob, according to St. Matt. ch. i. 16, was son-in-law of Heli, according to St. Luke ch. iii. 23. And Salathiel, son of Jechonias, according to the former, ver. 12, was son-in-law of Neri, according to the latter, ver. 27.

Mary therefore was the Daughter of *Heli*, so called by abbreviation, for Heliachim, which is the same in the Hebrew with Joachim. Joseph, son of Jacob, and Mary, daughter of Heli, were of the same family; both came from *Zerubbabel*; Joseph, from *Abiud* his eldest son, (Mat. i. 13,) and Mary, by *Rhesa*, the youngest, (Luke iii. 27.)

By this it appears, that both Joseph and Mary sprung from the two chief Branches of the House of David: from the regal branch, of which Solomon was chief, and from the other, the Head of which was Nathan.

By *Salathiel*, father of *Zerubbabel*, and son of *Jechonias*, Joseph and Mary descended from *Solomon*, the son and heir of *David*: and by the wife of *Salathiel*, mother of *Zerubbabel* and daughter of *Neri*, (*Salathiel* was the son-in-law) Joseph and Mary descended from *Nathan* the other son of David. Thus it appears, that *Jesus the Son of Mary*, re-united in himself all the Blood of *David*; in consequence of which, he was properly and emphatically called, *The son of David*.

St. Matthew extends his Genealogy of Christ only to Abraham, thro' whom the Promise of the Messiah was given to the Jews: But St. Luke extends that Genealogy to Adam, to whom the Promise was first given, in behalf of himself and all his Posterity: and this shall be the Subject of the following Meditation, in which I shall consider,

I. JESUS CHRIST as Son of ADAM, promised to the first Man and to all his Posterity.

II. JESUS CHRIST like unto ADAM, subject to the Sentence of Death issued against the first Man and all his posterity.

III. JESUS CHRIST as the SECOND ADAM, who by his sacrifice and the influence of his Spirit, removes the evils which the first Adam brought on himself and all Mankind.

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FIRST POINT.

*Jesus Christ Son of Adam, promised to the first Man and to his Posterity.*

1. This Promise was given in such a manner as was every way worthy of GOD. Worthy of his *Goodness*. It was given from the foundation of the World to the end that it might be the consolation of Adam and his descendants.

Worthy of his *Wisdom*. It was repeated to the principal ancestors of the Saviour of the World. Among the children of Adam and Noah, *Abraham* was the first to whom the *Promise* was repeated, and he was constituted the *Father of Believers*: Afterwards it was announced to *Isaac, Jacob, Judah, Moses and David*; and finally, all the Prophets proclaimed the same glorious truth to the Jewish People. And, as the fulness of the time drew nigh, the Promise was elucidated by the most pointed description of the Person and Character of the MESSIAH, that all might know him when he appeared, rejoice in the consolation afforded to Israel, and triumph in the glory which should follow his crucifixion.

Finally, it was worthy the *Greatness* of GOD. The accomplishment of it was deferred four thousand years after it was first announced, that the faith of men might be exercised, — that they might have time to comprehend that this Messiah was such a Gift of Eternal Mercy, and Infinite Love, as deserved to be long expected, and ardently prayed for. Let us adore and magnify that GOD who is the Father of Time, and the Sovereign Disposer of all Events!

2. *This Promise was accomplished with the utmost fidelity.* Jesus the Son of Mary, re-united in himself all the Blood of David, as has already been shewn, and descended from Adam, by the way which unerring Wisdom had prescribed in the sacred Writings, and in such a manner as was impossible to any but himself. This Genealogy of Jesus Christ, was made from the most authentic Records, and the Truth of it has been acknowledged and confirmed by those who lived in *that* time, and dwelt in *those* places in which it was first published: — Even the most inveterate enemies of the Son of GOD, and the most bloody persecutors of his disciples have never dared to call the Truth of it in question, which thing they would have gladly done, could they have found the slightest pretence.

It is on this account that our Lord so frequently styles himself *The Son of Man*, which is the same with *Son of Adam*, and which appellative contains in itself its own proof. *Son of Man*, or Son of Adam, that is, the Son promised to Adam, Gen. iii. 15. who was the *first*, and the then *only* Man from whom Jesus Christ

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descended by those generations foretold and marked down in the sacred Testimonies, and whom EVE fondly supposed she had received in the birth of Cain, Gen. iv. 1. *וַיֵּלֶד אֶת קַיִן* *I have gotten a Man*, — the Jehovah, the Repairer of the Breach, the Bruiser of the Serpent's head. A Promise of this kind, which had all the casualties of four thousand years to combat with, manifests in its accomplishment, the Power, the Goodness, and the Wisdom of GOD! Reader, acknowledge and adore this divine Saviour, and devote thyself unreservedly to his Service!

3. *This Promise of Jesus Christ has been revealed to us by the peculiar Goodness and Mercy of GOD.*

The Father of Eternity, the Son of Adam, and Saviour of a lost World, condescends to dwell among men! In the Secret of his unerring Wisdom, GOD had marked out, by what *Generations*, in what *TIME*, and by what *Circumstances*, he should come into the World. — The peculiar nature of our situation in life, the difficulties of the times, or the obscurity of our birth, are matters of comparatively small moment, abstractedly considered; but are, of the utmost importance, as entering into those designs of God which respect our Salvation: For these things, therefore, we should be affectionately grateful to that wise and good GOD, who has determined the bounds of our habitations, and the nature of our circumstances; and who continues to superintend all our concerns, in order to render them subservient to his own Counsel in the salvation of our souls. But we should be especially grateful to that grace, which has caused us to be born under the Dispensation of Christ, in the bosom of his Church, and in that period, in which we see, not only the accomplishment of the Prophecies made concerning the *Messiah*, but also the fulfilment of those, which he himself has delivered relative to the establishment, duration, conflicts and victories of his Church. Blessed be GOD! we live in an age, in which, encompassed with spiritual advantages, we may enjoy all the Merits of our Redeemer's Passion, richly partake of all the gifts which he has given to Man, and contemplate the admirable inventions of his Love. O how great might our happiness be, did we but know how to avail ourselves of our innumerable privileges! But if all these things become fruitless, how unutterable must our misery be!

#### SECOND POINT.

*Jesus Christ like unto Adam, and subjected to the Sentence of Death, issued against the first Man and all his posterity.*

A Sentence which has been executed on all who have preceded us, — which shortly shall be executed on ourselves — and to which Jesus Christ himself submitted,

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1. This Sentence has been executed on all who have gone before us. What is become of all the nations, the history of whom we have read, of all the heroes, kings, &c. whose names have been handed down to us, or of the myriads who were their contemporaries? *They have been, — they were, --- or they died, is all that can be said of them. What remains of their works, their projects, their wars, their victories? All these things were, they have existed, and are no more!*

2. A Sentence which passes on all who are born into the world, and which shall be shortly executed on all who now exist. *The Fashion of this world passes quickly away.* Adam and several others have lived upwards of 900 years, --- and all this is *past*.

The Incarnation of our Lord, expected so many ages, has arrived, and is past nearly two thousand years. It is thus that the End of the world shall come, and all its duration shall appear but as a moment.

And shall our immortal spirits be disquieted because of the changes to which the things of this life are necessarily subjected? Shall we love and cleave to this world, which mocks all our wishes and brings desolation into our souls? Rather let us realize that Eternity, on the Verge of which we stand; flee from iniquity, and prepare to meet our GOD!

3. A sentence which has been executed on Jesus Christ himself. He loved the world, and therefore he would satisfy the demands of divine Justice, that he might deliver Man from eternal ruin. It is only in this Sacrifice we can see the dreadful nature of sin. By his Death he hath not only purchased eternal Life for mankind, but he has sanctified death to his followers, having removed the sting and bitterness, so that that, *thro' fear of which they were all their life-time subject to Bandage*, is now become subservient to their eternal interests, for to them is written, *Death is yours*, 1. Cor. iii. 22. Let not therefore the Man of God fear it, seeing Jesus, by passing through it, has made it the porch of eternal Life.

### THIRD POINT.

*Jesus Christ as the second Adam, who by his Sacrifice, and the influence of his Spirit, removes the evils which the first Man brought on himself, and entailed on all his posterity.*

Jesus Christ removes these evils. 1. As the Conqueror of Death. 2. As the Author of a new Filiation; and 3. As the Source of a new Life.

1. Strange as it may appear, Jesus Christ, has, in submitting to death, finally conquered it. As son of Man, he went down to the grave, but as Son of GOD, he rose again the third day. He has

has conquered death, not as *his* enemy, but as the enemy of the *Human Race*.

It cannot be said, relative to this Second Adam, and his Children, as St. Luke *says* of the first Adam and his descendants, *who was, — who was: for, Jesus Christ is the same yesterday, to day, and for ever,* (Heb. xiii. 2;) and those who believe in him shall never die, (John xi. 25.) O let us cleave to him, over whom death has no more power, who is the Source of Being, and through whom we may live for ever!

2. Jesus Christ is the Author of a new Filiation. As children of Adam by natural generation, we partook of his apostate nature, and born in a state of disgrace, being alienated from the Life of GOD, we are deprived of those blessings which the bounty of the Creator had in the beginning destined us. But being regenerated by Faith in Jesus Christ, we are washed from the guilt of sin; and purified by his Spirit, our state becomes infinitely superior to what it was formerly. Adopted into the heavenly Family, we become children and heirs of GOD; and coheirs, brothers and members of the Almighty's Fellow. What felicity! All that we have lost in Adam we may gain by Christ! Let us receive his abundant salvation, and be becomingly grateful!

3. Jesus Christ is the Source of a new Life; — A supernatural Life, by the influence of his grace: — a holy Life, by the implantation of his Righteousness: — a divine Life, by the communication of his Spirit: — and an immortal Life, by participation of his Merits in the bosom of GOD! Thus he destroys death, by bringing in that Life and Immortality which he has brought to light by his Gospel.

O GOD! by what acts of love can we sufficiently testify our gratitude to thee! Our obligations are infinite! and thou art exalted beyond all praise! Let us haste unto thee, and put off the old man, with all his errors, vices, and corrupt desires, that we may be clothed with the new Man from Heaven; with thy Truth, Righteousness, and Holiness!

How shall we worthily praise thee, thou compassionate Saviour, who hast made thyself *like unto us*, that we might be made *like unto thee*!

Thou hast taken our human nature, that thou mightest give us thy Divine Nature. Thou hast taken part in our miseries, that we might rejoice for ever in thy felicity! May we be obedient to thy precepts, imitate thy example, and at last enter into thy glory, that we may praise the Godhead to all Eternity! Amen.

LETTER

## LETTER FROM Mr. M. to Mrs. P.

May, — 1786.

My dear Sister,

**N**O doubt it ought to be a matter of rejoicing to us, when we are really sensible of our wants, and infirmities; as we may thereby have the fulness, strength, and grace of Christ, more abundantly communicated to us, if we are every moment united to HIM by living faith, which we have continual occasion for the exercise of, as well for ourselves as others. It will be a great advantage for us to be so employed, as hereby we shall attain to a more abundant intercourse with God, and a greater knowledge of the devices of our common enemy. We shall see also how little our adversary can do, while we abide so near to JESUS, who has a name above every name, at which all in earth and heaven are constrained to bow. Herein likewise we shall have a better acquaintance with the tender concern of the Redeemer for all who are really devoted to HIM. By making his Name our strong tower, we shall be kept in perfect peace and safety.

As you already prove that the Blood which has cleansed, keeps you clean, so you may be assured, faith in the Redeemer will enable you to obtain whatever he shews you to be attainable.

There are heights and depths, and lengths and breadths, in the Ocean of his immensity of Love, even in *this* state, that we have but very imperfect ideas of, and the Lord only can reveal them unto us. This he does in proportion as we simply follow him, and are given up to the guidance of his Holy Spirit, and are at perfect freedom from our own spirits. When he speaks to us, as he did unto Israel, to go forward, we have much need to observe and follow his Light and Direction, and then he will lead us into *all* Truth.

You are called to drink deeper, and yet deeper still, into the fulness of God. Every assault of the Tempter, and discovery of weakness, is designed for that end, and will answer it, while you steadily resist the ONE, and simply bring the OTHER, (without reasoning) to the Blood of the Covenant.

My dear wife says, when her Band met on Tuesday, they were led to speak of being so fixed on God, as not to be moved, however things happened or appeared. It then occurred to her mind, that there wanted a degree of this faith, when she found herself so exercised on account of a Letter not coming (as expected) from Mr. P——: but I trust that both of you have since found more of what it is to have the mind kept in perfect peace and stayed upon God; your trust more invariably fixed upon him, however unfavourable circumstances might seem at the time.

We

We have had a farther trial, respecting my *for's* illness, since I last wrote; But blessed be the Lord, He enabled us, by the spirit of sacrifice, to give up *all* into his hands. This has required a continuation of the same work, namely, that of offering unto Him our health, ease, and dearest friends, which is not to be done but by continually looking unto Him, and, as you observe, avoiding all unprofitable reasonings. It is exceedingly necessary we should be employed in this manner, if we would please God. I should not be surpris'd, if you find it more needful than ever to do this, when your Husband is absent from you for a month, a thing quite new to your only mind, that you have made an offering of him unto the Lord, with yourself; and He will not fail to keep that which is committed to his care. Therefore, watch the very first appearance of evil reasoning, whereby you would seem to take either yourself, or him, back into your own heart or hand: Whatever appearances or arguments may be offered as motives for so doing, *know* that they come not from him who hath called you to Sacrifice your all unto him.

The most experienced Christians have but little of what they might enjoy from God, did they live in the full exercise of living faith. As he condescends to open such prospects to your soul, give yourself up to his teachings, and let Him lead you forward. And to you, and every one, who thus do *his Will*, he will give a far greater discovery of every Truth which is according to Godliness. I am your affectionate Friend in Christ,

A. M.

LETTER FROM Miss R. TO Mrs. P.

Kirkstall-Forge, November 5, 1789.

I Was truly thankful for my dear friend's kind favour. You had been much on my mind just before I received it. I wish'd to know how your retirement suited you, and what fresh lessons the Teacher of Israel was instructing you in, &c.

Your situation cuts you off from many of the pleasant streams through which you have often received much help; but still the Fountain flows; and while you continue thirsting after God, He will teach you, that in order to drink larger draughts of the Water of Life, it is only needful to keep your eye on Jesus, and he, who hath all power, will cause it freely to flow into the believing heart through any medium.

I was much struck with a sweet view which one of our sisters (who lives within the veil) was lately favoured with. It was to this effect. "One day, she laid, when I was at prayer, my eyes being shut, Heaven seemed open, and the adorable Saviour present to my view. Streams of light and love! Ah! what glory beamed from Him, and entered into, and filled the saints who surrounded

rounded His Throne : These beams of inexpressible light and love extended likewise to the saints on earth : While they kept their eye on their Saviour, they beheld and received those effulgent rays : But if their attention and eye were diverted to any other object, they were insensible to those divine Streams, tho' they still flowed around them." She added, "What my mind then beheld of the fulness which flowed from our Lord, has often reminded me of those words in one of our hymns,

" Its streams the whole creation reach,  
 " So plenteous is the store,  
 " Enough for all, enough for each,  
 " Enough for evermore."

The Lord has lately been shewing me, that in order to receive the fulness, of what I now feel a taste, more living active faith, is the one thing needful : Faith honours God, and he in return honours faith, by making it the medium, thro' which the Soul can receive from Him, or apprehend any thing that is spiritual. I often think of an expression of Mr. Wesley's from the pulpit last winter, " Faith (he said) is the root, hope the stalk, and love the fruit. If we had more of what Mr. Fletcher calls *perfect faith*, we should have more lively hopes and more active love."

Lately I have been led to contemplate the glories of our Immanuel ; my soul has rested in the bosom of His love ; and I have enjoyed such animating prospects of what lies before me, as makes the little I yet have seen or known of that love which passeth knowledge, sink into a point.

The Lord has been calling me to cultivate a spirit of inward attention to himself ; this opens the door for self-denial, faith, &c. and enables me experimentally to answer one of the most important of your queries, namely, "What is it that tends to hinder us from keeping the prize in view, and pressing toward the mark which is set before us?" With gracious souls, I really think too great attention to sensible objects, (tho' even of a lawful sort,) is one of the most common hindrances to that faith whereby we can either discern or move after a spiritual mark. These objects force themselves upon our outward senses ; and in proportion as our attention is taken up with them, we are drawn into outward things ; and when we omit to exercise our attention on the divine presence, a degree of spiritual deadness must be the necessary effect : consequently, the eye is dim, and the wings of the soul can no longer fly toward the heavenly prize : Happy for such a soul, the good Shepherd waits its return ; and I believe it may, if truly sincere, sink reproved, and rise encouraged, in the same moment.

But far happier they, who live obeying the apostle's exhortation ; girding up the loins of their minds, and watching unto prayer,

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that their believing prospects may be such, as shall enable them to hope perfectly for the grace which shall be brought at the Revelation of Jesus Christ. May this happiness be ours.

Let us gather our minds inward, let us hearken to what the Lord our God will say concerning us; for He will speak peace unto his people, and to his Saints; that they turn not again to folly.

“ Seldom in the whirlwind found,  
 “ Or where earthquakes rock the place,  
 “ Small and silent is the sound,  
 “ The whispers of His grace.”

O that precious souls knew more of the sweetness of this blessed inward spiritual path! O that my soul was a better proficient in walking therein! I want to cultivate a greater acquaintance with the world to which I am now hastening, and in proportion as this is effected, I shall more properly act my part here: Faith in stronger exercise will invigorate all my powers, and the joy of the Lord prove my strength. May peace and love fill your heart: prays,  
 my dear friend, yours affectionately, E. R.

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The IMMUTABILITY of GOD.

AS the Eternal and Omniscient Mind,
 By laws not limited, nor bounds confin'd;
 Is always independent, always free,
 Hence shines confess'd Immutability.
 Change, whether the spontaneous child of will,
 Or birth of force — is imperfection still.
 But he, all-perfect, in himself contains
 Pow'r self-deriv'd, and from himself he reigns!
 If, alter'd by constraint, we could suppose,
 That God his fix'd stability should lose;
 How startles reason at a thought so strange!
 What pow'r can force Omnipotence to change?
 If from his own divine productive thought,
 Were the yet stranger alteration wrought;
 Could excellence supreme new rays acquire?
 Or strong perfection raise its glories higher?
 Absurd! — his high meridian brightness glows,
 Never decreases, never overflows!
 Knows no addition, yields to no decay,
 The blaze of incommunicable day!

Below, through different forms does matter range,
 And life subsists from elemental change;

Liquids

Liquids condensing shapes terrestrial wear,
 Earth mounts in fire, and fire dissolves in air;
 While we, enquiring phantoms of a day,
 Inconstant as the shadows we survey!
 With them, along time's rapid current pass,
 And haste to mingle with the parent mass;
 But Thou, Eternal Lord of life divine!
 In youth immortal shalt for ever shine!
 No change shall darken thy exalted name;
 From everlasting ages still the same!

If God, like man, his purpose could renew,
 His laws could vary, or his plans undo;
 Desponding faith would droop its cheerless wing,
 Religion deaden to a lifeless thing!
 Where could we, rational, repose our trust,
 But in a Pow'r immutable as just?
 How judge of revelation's force divine,
 If truth unerring gave not the design?
 Where, as in nature's fair according plan,
 All smiles benevolent and good to man.

Plac'd in this narrow clouded spot below,
 We darkly see around, and darkly know!
 Religion lends the salutary beam,
 That guides our reason thro' the dubious gleam;
 Till sounds the hour, when he who rules the skies
 Shall bid the curtain of Omniscience rise!
 Shall dissipate the mists that veil our sight,
 And shew his creatures — *all his ways are right!*

Then, when astonish'd nature feels its fate,
 And fetter'd time shall know his latest date!
 When earth shall in the mighty blaze expire,
 Heav'n melt with heat, and worlds dissolve in fire!
 The universal system shrink away,
 And ceasing orbs confess th' Almighty's sway!
 Immortal He, amidst the wreck secure,
 Shall sit exalted, permanently pure!
 As in the Sacred Bush, shall shine the same,
 And from the ruin raise a fairer frame!

AN AWAKENED SINNER.

CONVINC'D of sin, my blushing Soul
 Trembles beneath the' arrest of GOD!
 Whose voice bids Sinai's thunders roll,
 In anger o'er my guilty head!
 The skies their sable robes assume,
 And only lightnings cleave the gloom.

P O E T R Y.

Appal'd with fear, and lost in grief,
 How shall I fly th' indignant storm?
 A broken Law has no relief!
 And heaven, and earth, unite to frown!
 On every side I meet despair,
 I'll try what refuge is in prayer.

Save! save! a worthless wretch from woe,
 To my relief, O JESUS haste!
 Stop! Stop! the vengeful bolt, and show
 The mystic secrets of thy Grace;
 And bid some rays of hope appear,
 My trembling steps to guide and cheer:

Lead me from Sinai's awful Mount,
 Where legal Justice reigns alone;
 To peaceful Sion's verdant height,
 The place of Mercy's open Throne:
 There plead my cause, and set me free,
 From guilt, despair, and misery.

R. H. SOUTHWELL.

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The BREVITY of HUMAN LIFE.

WHAT is Life? — a Breath; — a Dream;  
 A Bubble, on a rapid stream;  
 A lurid Shade, with scarce a ray;  
 A short, and stormy Winter's Day;  
 A falling Star; — a morning Flower;  
 A passing Cloud; — an autumn Shower;  
 A flying Shuttle; — nay, — a Span;  
 So short and frail the LIFE of MAN! [ibid.]

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P R A Y E R.

O THOU! from whom all blessings spring,
 My God, my Saviour, and my King!
 Enrich my heart with grace divine,
 And Nature's stubborn acts refine;
 Enlarge my faith, my will restrain,
 Charge home the foul-polluting stain
 Of inbred guilt, and let me feel
 That THOU alone hast power to heal.

O wondrous SAVIOUR! whom to know,
 Is thine own Heaven begun below,
 Cherish the rising spark within,
 And cast out all my inbred sin;
 All idols in my heart dethrone,
 That GOD may REIGN — and GOD ALONE.

T H E
Arminian Magazine,
For FEBRUARY 1797.

The EXPERIENCE of Mr. M. MARTINDALE.

[*Concluded from page 9.*]

SOMETIME after I had obtained the Peace of GOD, I fell into company with an Antinomian, who laboured hard to instill his decrees into my mind. Satan taking advantage of this, (for he loves to fish in troubled water,) tempted me sorely, that my faith was all a delusion, my confidence nothing but presumption, and my peace a mere dream; that I was a Reprobate! I was happily delivered from these temptations by reading Mr. FLETCHER'S Checks, and led to see the reasonableness of the Arminian scheme. And from that day to the present, I have never doubted of Christ's sincerity in all his pathetic exhortations with rebellious man. I have no more doubt of his tasting death for every child of Adam, than I have of my own existence: for I am fully persuaded that if he ever had passed by one, I should have been the unfortunate wretch; for I believe he never saved a viler sinner than myself! The Lord also enlightened my understanding more abundantly, and gave me to see the necessity of entire sanctification. I read, fasted, and prayed, and used all the means of Grace, in order to obtain this blessing; though I was convinced it could only be received by faith. I understood, that although the work is gradual, yet there must be a last moment, wherein sin ceases to exist in the human heart; and when grace begins to reign triumphant over all the powers of body, soul, and spirit. The more I struggled to obtain this glorious privilege, equally free for the children of GOD, and the more I saw and felt my exceeding sinfulness, and total inability to do any thing. Never until now, had I fully discovered the depth of iniquity which lurked in my fallen nature. I thought it impossible for any one, of all the human race, to be more vile and fallen than myself: and so much did I feel my depravity, that I thought the devils themselves could scarcely be much worse. For hours together, have I wrestled with GOD in earnest prayer for the gift of sanctification. One morning, when in an agony of prayer, I was enabled to believe unto full salvation. I felt the pure love of GOD filling all my soul, and captivating all my thoughts and desires. To the best of my judgment, I walked in this blessed state for more than eighteen months: in which I found neither anger, pride, fear, nor any of those uneasy and sinful tempers, so contrary to pure love, and so destructive to the

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inward kingdom of GOD. All was calm within; smooth and placid as the sea, when not a breath of wind disturbs its surface. I was not exempt from temptations; but they had no power to harm me. I was not free from outward troubles; they were at this time much greater than ever they had been, either before or since; but they could not touch my peace of mind: they roared round me like the boisterous surges of the angry deep around a moveless rock. I was kept by faith, even that faith by which the world is vanquished. As far as I had been called to the trial, I could say, "*I can do all things through Christ strengthening me!*" But alas! by reasoning and unwatchfulness, I fell from this paradise! and from that time to the present I have never fully gained that haven of sweet repose.

From the time I found peace with God I was confident that the Lord had a work for me to do in his vineyard. For two years I resisted the strong inclination which I felt to publish the riches of redeeming Love. But finding myself unable to repress the desire, I began to exhort, and soon after to take a text; observing this rule, not to go twice to a place, unless invited by the people. I continued my labours for some years, often travelling twenty, or twenty-five miles on the Lord's-day, and preaching three times.

In the year 1786, I went over into the hundred of Wirrall, in the County of Chester; and preached at a place called Storton, and repeated my visits until a Society was formed. Wirrall contains upwards of sixty villages, with one small Market-Town. There are neither Dissenters, Baptists, nor Quakers; and I think very few Catholics, through the whole country. The inhabitants pass for Church-folk; and they know some trifle more of the Bible than of the Alcoran; but I must confess, they are the most ignorant people I ever laboured among: They chiefly consist of farmers and labourers; with as many mechanics, as these two descriptions of people stand in need of. Avarice, and drunkenness, are the two demons that undisturbed maintain their sway over this people.

I found a great desire to spread the Gospel among them, but this seemed impracticable while I remained in Liverpool. And as I had no money I did not see any probability of maintaining myself and family there. However at length I ventured over, being firmly persuaded my call was from God; and consequently he would provide. The event only can justify such a step. My going was not the effect of whim, or caprice: I had made it matter of earnest prayer. I remained there eight months, following my business, and preaching at all opportunities; when Mr. Samuel Hammond, of Birmingham, paid a visit to Park-Gate. On riding through the country; and beholding their deplorable state, he entered into a resolution with himself to contribute some money towards the support of a Missionary in that place. I neither saw him, nor heard any thing of him, till after his return to Birmingham.

mm. On his way through Chester, he communicated his design to Mr. John Sellers, of that city, whom he deputed to procure a person for that purpose. At that time Mr. Sellers and I had no intimacy, but some of my friends making mention of me to him, I was afterwards made choice of for the Missionary.

I laboured in Wirrall for the space of three years, preaching in a great number of places: sometimes abroad, in barns, or in houses, as Providence pointed out the way. Sunday-Schools were also established among them; and many of the children made a considerable progress in both reading and writing. In the first fifteen months, there were joined in the several respective Societies about one hundred and fifty persons: many of whom seemed in earnest for their everlasting salvation; some could set to their seal that Christ had power on earth to forgive sins; and all things seemed to promise a copious harvest.

Those who knew the place, and who read this account, will, perhaps, be ready to enquire into the reasons of the visible alteration which afterwards happened. As no one had so deep a share in the business as myself, so no one can be so competent a judge of the whole affair as I am. I shall therefore simply state my thoughts concerning it. The labour swelling upon my hands, it was deemed expedient for me to have an assistant. The person called to this work, was without my knowledge; the choice was too precipitate, as the event fully proved. He never understood the office of a minister of Jesus Christ. He loved to hear news; to retail scandal, to sow discord, to tell lies; and in short, proved one of the most mischievous creatures on earth. Such characters in GOD's vineyard, resemble a man carrying two boxes, one filled with the *Balm of Gilead*, and the other like *Pandora's*, replete with all evils, so that he kills more than he cures, and but too often renders all incurable. Some few persons are still standing, some are gone to glory, and some are removed to Liverpool and other places, who I trust will continue to pursue the one thing needful: but the far greater part are fallen away! I am fully persuaded, that the mission should have been kept up seven years; changing the person, if need had been, every two or three years; the whole expence, considering what the people would have contributed, would not have exceeded three hundred pounds. A very small sum for promoting the salvation of perhaps three hundred souls! Who would not give one guinea to save a soul from hell? I am inclined to think, with submission to my Brethren the Conference, that if they were to expend a small sum there for a few years, it might answer a most valuable purpose. The local situation of Wirrall, requires a resident among them, in order to do them any lasting good. And I earnestly recommend it to the lovers of souls, who have this world's goods, to take it into consideration. — But I would observe, this falling away, did not happen, during my residence among them. In the year 1789, I

was appointed by the Conference to labour in the Leicester Circuit, which then included Hinckley, and Castle-Dunnington Circuits.

One evening as I was preaching at Ketley-Brook, in the Salop Circuit, two men, whose names I shall forbear to mention, were extremely rude on the outside of the house, and blasphemed horribly, being in liquor, as I was afterwards informed. When I returned to Ketley the month after, I received the following account concerning these men. About eighteen days after their outrage against GOD's people and his word, they went together into a Smithy, near Ketley-Brook. As they entered the place, the Smith was coming out, telling them at the same time, that he should be back in a few minutes. They were no sooner got in, than the roof of the Smithy, although a new one, fell upon them: One was killed dead upon the spot, and the other died three days after of the wounds he had received! How awful the judgment, and how swift!

Mrs. Wase of Wellington, and some others, gave me the following circumstantial account. When she resided at Bridge-North, we had preaching at a small distance from the town: a neighbouring gentleman, (so called,) was greatly offended that people should have liberty of conscience; and among many things which he made use of to disturb them in their worship, the following was one. It being the Summer-season, he bought a beehive with its citizens; and wrapping it close up, hired a man to carry it to the Meeting, and to throw it among the people; the man did so, and then retired with all speed, closing the door after him. The Preacher desired the people to remove into the parlor, where they peaceably continued their devotion without the least disturbance from the poor bees, which made the best of their way through the window, without stinging any one. The man who was hired to do this bad work, that day twelve-months fell from a horse and broke his neck! "Vengeance is mine, saith the Lord, and I will repay it." When I take a review of my past life, and the gracious dealings of the Lord, I stand astonished at his goodness towards me in a variety of remarkable instances; some of which I shall here take notice of.

When I was about five years of age, I was left, one Sunday, while my mother went to Church, to the care of an aged woman. As she sat by the fire she fell asleep; I went out of the house, and climbing up some steps that led to the top of a cistern, which being full of water, I fell in, where I must certainly have perished, as the cistern was deep, and no neighbours near, had not an unseen hand interposed. Just at that moment the old woman dreamed I was fallen into the cistern and was drowned; and waking in a fright, she looked round for me, and then calling aloud for me, but receiving no answer, she rushed up, and running to the cistern, found me over-head, and dragged me out just in time to save my life. Twice afterwards I fell into deep waters, once out of a

tree

tree which overhung a pit; and happily escaped without any help.

I have had upwards of ten falls from horses. Once I fell seven yards, and at another time, nine yards, upon the hard pavement; but never had one bone broken, or one joint dislocated. Such has been the watchful care of my heavenly Parent over me!

One Sunday morning I crossed the river Mersey, from Liverpool to Wirrall, in order to preach at Storton, in company with James Funfall, and two women, whom we did not know. The boat-man, C. Dugdale, landed us on a rock, that stretches out into the river a considerable way from the shore: the extremity of the rock is covered at half-flood, and between that extreme, or crown of the rock, and the shore, the rock or sand which forms the bed, is considerably lower; so that before the extremity is overflowed, the rock is entirely surrounded with water. On this rock he set us down, as we expected we could have made the shore before the flood surrounded us. But the tide was then rushing in very fast, and we found ourselves imprisoned by the water. Dugdale was gone round Birket-corner, on his way to the Woodside boat-house; consequently out of sight; nor could we see one boat upon the river, nor any person along the beach, to whom we might make a signal. Neither I nor my companion could swim. The women wept bitterly. Death stared us in the face. The Lord so ordered it, that a boat-man, belonging to the Rock-Boat-House, going to fetch a cow from a field that lay along the shore; the cow ran to the hedge next the river, and he following her, discovered us in that situation. He left the cow, and ran to the beach, where the boats lay, and made all the haste he could to our relief. We had, when he came to us, about seven yards in circumference of the rock to stand upon; and in less than fifteen minutes we should have been washed from our standing, and consequently must all have perished! Thus he redeemed us from the jaws of death, and from a watery tomb.

From the first of my uniting with the Methodists I have never seen cause to repent; or to change my principles in matters of religion. The Methodist Church is my mother, her Ministers are my fathers, and gratitude, nay even common honesty, binds me to them. She then is entitled to all my talents, to all my labours in every department, and it is her welfare and prosperity I ardently wish. But I would not wish to have it imagined, that I am blindly attached to the Methodists. More than ten years ago, when reading Ecclesiastical history, finding so formidable a body of Calvinists in Holland, France, and England, I began to examine the cause. I have since read all their writings that I could meet with, either in English, French, or Latin, in order to gain a complete knowledge of their arguments; these I weighed with Goodwin, Whitby, Limborch, Fletcher, and others, and I am fully persuaded, that the Arminian doctrines, so called, as taught by the Methodists, are according to the Scriptures.

Some

Some years ago, I met with Dr. Taylor's and other of the Socinian writings in favour of their scheme: I set myself to examine the New Testament, in upwards of ten different translations, and the original, by the help of a Lexicon; and after due examination, I do not see how the Bible can be received as a divine Revelation from God, if the Doctrine of a *Trinity*, the Godhead of Jesus Christ, and the grand atonement, be rejected. And it by no means mends the matter to say, That the texts which favour the doctrines in question, are corruptions; interpolations, &c. Such insinuations go to set aside the whole. For by the same argument, that Dr. Priestley and his compeers, can prove any one text to be spurious, we may prove the whole to be so. The doctrines in question are not founded upon two or three texts, but are supported by all the writers of the New Testament. It is further to be remarked, that in all the translations, and in all the various readings, collected from upwards of one hundred manuscripts, ancient versions, &c. nothing is found that can materially alter the sense of any one passage of holy Writ. It is something extraordinary, that a book which has been in existence more than 1700 years, has been dispersed over the whole globe, has been translated into all languages, has passed through the hands of many thousands of copiers, and has sustained the repeated attacks of its most bitter enemies; yet, like its Author, sits on the firm throne of bright Truth unmoved by all.

Revelation stands like a stately piece of architecture, raised by divine skill, and supported by majestic rows of pillars formed of gold, silver, and precious stones. But if Dr. Priestley attempts to remove these heaven-formed columns, and to supply their places with wood, of his own construction, and metamorphoses the building into one of hay and stubble, it will no longer be the Gospel of Jesus Christ, but of Dr. Priestley and his friends, whose end is to be burned, and its authors will not meet with that recompence which they expect.

Notwithstanding the divinity of the Scriptures, it is truly awful to see the spread of deism, not only among the higher ranks of men, but even the lower orders begin to be infected. The maxim of St. Jerome is undoubtedly true, and will continue so: "*No man disbelieves the Bible, until he finds it his interest to do so!*" I have read Voltaire, Rousseau, and others of the same stamp; but have always been disappointed. I expected to have found them replete with strong arguments, and something like a foundation to build upon: but, on the contrary, they destroy all, and give us nothing in return. In a flowing style, fraught with wit, and often of the lowest kind, and much self consequence, they ridicule the Bible and all religion founded thereon: Though they admit the Being of GOD, yet they discharge man from all his moral and divine obligations. With them reason is all.

What

What would the old experienced mariner think of a modern philosopher, warm from the school of Voltaire, Rousseau, or Tho. Paine, who should roundly assert, that the Quadrant was useless, the compass a mere human invention, and the science of Trigonometry very false and self contradictory; and that Navigation never did, and never could receive any help from such things. Would he not demand a substitute for them. "If you, says the mariner, remove these things which have been proved true for a great number of years, by thousands of sea-men of all nations, and which never yet failed, but through the ignorance, or incapacity of the Pilot;—we shall expect an approved substitute." The Deist returns for answer, "Reason is all! By reason only you may find your way across the trackless ocean; by reason, unassisted by either instruments or science, you may find your bearing and distance any moment from any given place: Launch boldly therefore into the deep, amid storms and tempests, and trust solely to unassisted reason, she is all-sufficient." Would not the mariner laugh such a philosopher to scorn? And would not every captain choose to trust to the approved means of sailing, rather than to the dreams of the Deist? It would be of no use for the philosopher to tell the mariner, that the different writers on the science of Navigation differed in a variety of particulars, that their instruments were not all of one size, shape, &c. that their points of longitude differed widely; and that they did not keep their reckonings exactly alike. What of that? The grand principles upon which the art is founded are the same.

And shall the Deist persuade us, that we can find our way thro' the ocean of time, surrounded with darkness and dangers, to the bright port of eternal Glory, by the mere direction of reason, and without a divine Revelation from God? Without this Revelation, how shall we find our bearing and distance from the harbour of sin and destruction; to the pacific shores of heaven? To speak without a figure, how shall a poor worm, who yesterday had no existence, and gropes about to-day, to-morrow drops into the grave, to furnish out a feast for his brother worms; placed on this narrow neck of land, a moment's space, between two boundless eternities, the one of damnation, the other of salvation. I demand, how shall he know whether he is an heir of glory, or a lost sinner? When trembling with age and pain, on the gloomy margin of the tomb, and the far more terrible beach of a dreadful eternity, the ground crumbles from beneath his feeble feet, stung with remorse for past sins, and held in dread suspense concerning his future fate! Who shall administer comfort, or give the bright cordial of an hope full of immortality? The whole history of Deism gives us not one instance of any of its sons launching into the unknown world in the full triumph of faith and hope! But thousands of the sons and daughters of Revelation, the children of light, true christians, have even in the jaws of death, joined chorus with one of its first champions, crying out in extatic raptures,

tures, "O Death, where is thy sting? O Grave, where is thy victory? I desire to depart and to be with Christ: We know that if the earthly house of this tabernacle were dissolved, we have an house not made with hands, eternal in the heavens."

Such is the confidence of the true Believer: we can say with assurance, that we have not followed a cunningly devised fable, but the word of eternal Truth. On the other hand, the Deist is all uncertainty, dread and doubt. Like a man who having a strong bandage over his eyes, is conducted by a Mute, to the brink of a precipice, where he stands for a moment, before he is pushed down: he perceives his fate, but does not know whether it be one thousand yards to the bottom, or but one! Nor whether he shall fall on the hard rock, into the water, or on the soft grass: nor whether he shall survive his fall, or be dashed to pieces!

"Who can resolve the doubt,

"Which tears his anxious breast?"

Since the Fall of Man, no human reason can resolve this doubt. No man by searching can find out the Almighty. Should He conceal himself, and withdraw the light of his countenance, what can the proud helpers, the Deistic Philosophists do? Alas! they would be wise, though born as the wild ass's colt! The Spirit, and the Word of GOD, can resolve this doubt. Death conducts the Christian to the brink of the grave and of a dread eternity; but the bandage is taken from his eyes. By the light of faith he sees the bottom, and that angels are ready to break the shock of his fall! That he is only leaping into the tomb of his Redeemer! From whence, like him, he shall certainly arise, and share the bright crown of immortality.

But even admitting the reasons of the Deist in the fullest sense he wishes us; allowing all that Tom Paine has said, in his *Age of Reason*, to be true: What shall be our gain, and what advantages can these Philosophists boast, which we are not already possessed of? Is the Deist more happy in life, or more tranquil in death, than the Christian? We can prove the reverse by more than ten thousand to one, were we to examine the evidence. And if we were to allow that there is neither heaven nor hell, as rewards and punishments; what do we lose which they do not? But on the other hand, if there should be a Retribution, conducted on the principles of Revelation, we shall be everlasting gainers; But alas, for these scoffers! these sons of idolized reason, ruin awaits them!

Eternity's inexorable chain

Fast binds, and vengeance claims the full arrears.

I hope the reader will pardon me for dwelling so long on this last article. I fear he will see a need of every help against infidelity. Let us put on the whole armour of GOD. So prays, thine in CHRIST JESUS,

MILES MARTINDALE.

SERMON

[Continued from page 14.]

III. **I**N the third place, we have to consider, What kind of Darknes those persons may walk in, who fear the LORD, and obey his servant.

With regard to such as are only seeking redemption through the blood of CHRIST, they walk in that darkness which stands in direct opposition to the light of GOD's countenance. For although their minds are in a measure enlightened, yet it is only to a sight and sense of their sin and danger, of their want of Christ, and the riches of his mercy and grace. They are conscious of guilt and condemnation, and consequently walk under a sense of the displeasure of GOD. They walk in darkness, that is, in deep distress, in bitterness of soul, in great heaviness; sensibly feeling the truth of those words, "It is an evil thing and bitter, that thou hast sinned against the LORD thy GOD."

I do not say that it is absolutely necessary, that every sinner should feel the same degree of sorrow for sin; or have the same painful convictions, before he comes to Christ for life and salvation: There is a great variety in the dealings of GOD with particular persons, and all are not affected in the same way, nor in the same degree, with a discovery of their past sin. The Lord, who is infinitely wise in all his ways, and perfectly acquainted with the different tempers and dispositions of his creatures, is graciously pleased to deal very gently with some sinners, sweetly drawing them to himself with the cords of love. Yet every one, without exception, must be awakened, and feel himself a lost and ruined sinner, and therefore must experience a degree of this darkness, before he will come to Christ. David, when in this situation, "Roared for the disquietness of his soul." Ephraim, "Bemoaned himself, was ashamed, yea, even confounded, when called to bear the reproach of his youth." King Hezekiah, "Chattered like a crane, or a swallow," because of the extreme distress of his mind. And for the same reason, St. Paul himself was three days and three nights, and neither did eat nor drink.

But as the Lord is graciously pleased to take different methods with particular persons, it may be useful to take notice of this, lest any should be tempted to think, that they are not right, because they were not brought to GOD in the same way as others, whom they have heard of. Some penitents, from the beginning of their convictions, are favoured with clear views of the mercy and love of GOD in Christ; of the rich provision which he has made for the salvation of a lost world; and of his willingness to save all who come unto him. They feel the drawing influences of the Holy Spirit; are greatly comforted, and encouraged by the divine promises; and never pass through those deep waters of sor-

row, which many do. As the Prophet speaks, they are enabled to hope, and quietly wait for the salvation of God; being truly sensible of their want of it, and earnestly longing for the heavenly blessing. The Lord will not deceive nor disappoint them: but according to his never-failing promise, he will manifest himself, and pardon all their iniquity, transgression and sin.

There are others, who being powerfully awakened, are made most painfully to feel, all the dreadful load of guilt, which lies upon their conscience; and they clearly see the depravity which has polluted their whole soul. They well know the truth of that word of the Apostle: "*I am carnal, sold under sin,*" and are, perhaps, as much affected with the consideration of it as he was, when he cried out in the bitterness of his soul, "*O wretched man that I am! who shall deliver me from the body of this death?*" Yet, alas! these cannot weep at the feet of Jesus, as many do; and what exceedingly increases their distress, they are obliged to bear the heavy curse of an obdurate heart. They may be said to walk

"In Darkness such as Devils feel;

"Issuing from the Pit of Hell."

How natural it is for such to cry out, "O! did my heart but melt, and could I but weep like others, I should account myself happy; But I am more brutish than any man; I am even as a beast before the Lord. I sit under the most awakening discourses unmoved; neither the threatenings of God alarm me, nor do his promises allure me. I mourn, because I cannot mourn; and I grieve, because I cannot grieve. The heavens are as brass to my formal prayers. The Lord is at an infinite distance from me, and refuses to answer my cry. O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me: and understand what he would say unto me. Will he plead against me with his great power? No, but he would put strength into me. Behold I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: He hideth himself on the right hand, that I cannot see him," Job xxiii. 3.

"A darker soul did never yet,

"Thy promis'd help implore!

"O that I now my Lord might meet,

"And never lose him more!"

The truth is, the darkness, the bitter sorrow, the extreme distress which such persons labour under, is inexpressible; it can only be known by experience: but having passed through these deep waters myself, I know how to sympathize with those, who now labour under the same heavy burthen; and therefore endeavour to encourage and comfort them, in this time of their distress.

But

But there are others who being brought to a clear light, and deep sense of their lost and ruined estate, are affected in quite a different way. Their heart is like the melting wax before the fire, and their eyes as fountains of tears; so that they could almost weep their very life away. Now, there certainly is some degree of comfort in this state. So our Poet sings;

- “ To mourn for thy coming is sweet,
 “ To weep at thy longer delay;
 “ But thou whom we hasten to meet,
 “ Shall chase all our sorrows away.”

To weep at the feet of Jesus, does strangely ease the burthened mind for the present. But perhaps, they may be permitted to sink deeper still, and their trouble may be such as David felt when he said, “I have watered my couch with my tears, and have mingled my drink with weeping;” or when he complains, “I am weary with crying, my throat is dry:” And if the Lord delay his coming (which sometimes is the case) these souls may mournfully sing with our own Poet;

- “ Still every means in vain I try,
 “ I seek him far and near;
 “ Where'er I come, constrain'd to cry,
 “ My Saviour is not here!
 “ God is in this, in every place,
 “ Yet O, how dark and void
 “ To me; 'tis one great wilderness,
 “ This earth without my GOD.
 “ O'er earth a banished man I rove,
 “ Yet cannot find him nigh;
 “ Where is the pardoning GOD of Love,
 “ Who stoop'd for me to die!”

A wise builder, when he intends to build high, takes care to dig deep, and lay the foundation sure. So the great Builder of his Church, when he intends persons for eminent usefulness, frequently exercises them with long continued, and painful convictions; and perhaps with very distressing temptations. He gives them to feel the plague of their own heart, and makes them fully acquainted with the nature, and dreadful effects of sin; so that when they are delivered, they not only stand firmer, but are enabled to comfort others, when in the same situation. We all acknowledge, that experience is the best teacher, and therefore a minister of Christ having been thus deeply exercised, may be the more abundantly useful, in comforting afflicted consciences.

But the Lord, whatever method he takes with us, still intends the same thing; He certainly designs to bring us into his favour, to bless us with a clear sense of his love, and to make us happy in his family. But until we enjoy that happiness, we walk in darkness, such as the Israelites did, when the words of the text—

designed to comfort them. They do not see after what manner, or by what means, the Lord will deliver them. Every thing, except the promises of God, seem to make against them, and to forbid their expecting any such blessing at his hand. They know, that if they rightly believed on the Lord Jesus Christ, they would find the salvation which he hath purchased. But here they are at a loss, they do not understand, what it is to believe in Christ. Perhaps such reasonings as these pass through their minds: "What shall I do in order to believe, that I have not done already? I have (as far as I know) fought the Lord with my whole heart, and yet I have not found him. What is it to believe on the Son of God? Who shall unfold this mystery to my soul? How shall I find my mind affected in the act of believing? How shall I know that I believe aright, and that I am not deceived? What is that peace of God which I shall then receive, and how shall I know that it is real, and not imaginary? What is that love of God which shall then be shed abroad in my heart, and how shall I know that I am not mistaken in a matter of such vast importance?"

These and ten thousand such thoughts may pass through the troubled mind; and it can have no rest or peace, till it is brought out of this darkness into the marvellous light and glorious liberty of the Gospel. In order to this, we must come to the same point again; we must believe in the Lord Jesus Christ. But what is it to believe in Christ? No one can tell, till he himself is enabled to believe: As strange as this may appear, I am bold to affirm, that no man (be he ever so wise or learned) can explain what it is to believe in Christ, till he happily experiences divine peace. This is a lesson which only God can teach us, and which none can learn but by experience. If any should say, "Why, to believe is only to receive Christ, as he is freely offered to us in the Gospel." It is very true; but then, What is it to receive Christ? We must receive him ourselves, and then we shall know. But some will reply, "To believe, is neither more nor less, than to trust wholly in Christ for life and salvation." This is certainly true. But what is it to trust in Christ? Those, and those only know, who have learned, and do continue to trust in him. But others, who think that they have found out the secret, will tell us, "That to believe, is nothing more than to have clear and delightful views of Christ, as he is set forth in the Gospel, considered, as having accomplished the work of our redemption." Christ is undoubtedly thus set forth in the Gospel, but we must take care that we so view him, as to receive life and salvation from him; so as to experience redemption through his blood, and the renewing power of his grace in our own souls. For true faith always did, and always will bring salvation along with it. As a mistake here would be extremely dangerous, I beg leave to observe, that we never make those mistakes in natural things, which we frequently make in spiritual concerns. A man shivering with cold may be greatly

greatly delighted with a distant view of painted fire, but upon coming nearer to it, he finds his mistake; there is no heat. So a poor sinner may possibly please himself by seeing Christ, evidently set forth as crucified before his eyes, in the gospel: But then, he must so behold the Redeemer, as to be changed into his image, by the power of his renewing grace.

But what kind of darkness may the children of God walk in? Those who have been brought into light and liberty already? It is most certain, that they never need be brought into that kind of darkness, out of which the Lord hath mercifully delivered them; nor is it that sort of darkness which the text speaks of. For no one can be brought into that darkness, but by disobedience; but the text speaks of obedient souls only. *Who is among you that feareth the Lord, and obeyeth the voice of his servant?* It is not a little strange, that backsliders of all descriptions, will take comfort from this scripture? Yet nothing is more clear, than that the Lord does not, in this text, speak to them at all. We know that no one can backslide from God but by means of sin, but here the prophet speaks to those who are obedient. And that we never need be brought into that darkness again, out of which we are delivered, is clear from his own word; "There is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit," Rom. viii. 1. "I am the light of the world, (saith our gracious Redeemer) he that followeth me, shall not walk in darkness, but shall have the light of life," John viii. 12. Again, "I am come a light into the world, that whosoever believeth on me should not abide in darkness," John xii. 46. Hence it is quite clear, that he who believeth and followeth the holy Jesus, shall not walk in darkness; no more can he who obeyeth the voice of God's servant.

The darkness then intended in the text, must be that which a faithful follower of God may walk in, while under distressing providences, heavy afflictions, or severe temptations.

1. Dark and distressing providences. The Lord hath no where promised that his children shall have uninterrupted prosperity in this world. He sees that this would not always be the best for them. In reading the history of the ancient saints and servants of God, we find, that he frequently permitted them to be brought into great straits and difficulties, so that their faith and patience were put to the trial; yet on these occasions they were favoured with extraordinary displays of the power and goodness, of the mercy, and loving kindness of the Lord: He always appeared in their behalf, in their greatest difficulties.

Consider the conduct of divine providence towards the Patriarch Joseph. He was the most pious of all the sons of Jacob, and brought his father an account of his brethren's bad conduct; for this, and other reasons, they hated him, and at last found an opportunity to sell him as a slave into Egypt. What a dark cloud

now over-shadowed this religious youth? He walked in darkness, and had no light into the future dispensations of divine Providence. Yet the Lord appeared for him in due time, and gave him such favour in the sight of his master, that he made this *poor stranger* the governor of his house, and put all that he had into his hand: so that for a time, Joseph was an honourable and a prosperous man. But it was not long before a darker cloud than the former came over him; for steadfastly resisting the solicitations of his unhappy mistress, she falsely and wickedly accused him to his master, who too easily believed her, and cast the innocent youth into prison, where he might expect to be confined all the days of his life. For who would give themselves any concern about him, as he was an entire stranger in that country? How natural would it be for him to reason upon his present situation, so as to add to his distress? Perhaps such thoughts as these might flow into his mind: Is this to be the reward of my integrity and upright conduct? O why hath the Lord permitted this distressing trial to befall me? Here I am in a desolate state indeed! banished into a strange land, and shut up in a loathsome dungeon, where I shall be entirely forgotten! Alas for my aged father! how little does he know what his favourite child is called to suffer! O my cruel brethren, how could you serve me thus? What thick darkness now surrounded this blessed man! But still the Lord had his eye upon Joseph, and in due time, not only brought him out of prison with honour, and exalted him to be ruler over Egypt; but what was far greater, he made him the happy instrument of saving that, and the neighbouring nations; yea, and all his father's house, from perishing by famine. How astonishing are the providential dispensations of God! Behold Joseph, one day a prisoner in the dungeon! See him again riding in the second chariot belonging to the king of Egypt; and the proper officer crying to the people, *Bow the knee!*

We may see something of the same kind in the case of his father; good old Jacob. For a time, the providence and promises of God, seemed to run counter to each other. The promise made to Abraham, was renewed to Isaac and Jacob, That their seed should increase and multiply as the stars of heaven for multitude; For a considerable time Jacob beheld the promise fulfilling; but in his old age he saw what he had no expectation of, a decrease of his family: In the bitterness of his soul, he cried out, "We have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away also; all these things are against me!" How little did he know of the wise and gracious dispensations of God towards him and his family? And how would the good old man be astonished at the mercy of God, and ashamed of his own unbelief, when he saw his beloved Joseph the second man in the kingdom of Egypt, and the wonderful deliverance which the Lord had wrought by him!

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Just the same thing appears in the conduct of God towards the Israelites, many years after. The Lord engaged to bring them out of Egypt with an high hand, and with an out-stretched arm, and to put them in possession of a land flowing with milk and honey. They believed his promise, and marched out of Egypt in full expectation of its speedy accomplishment. But what a dark providence came over them, when being pursued by their enemies to the brink of the Red Sea, where they could see no way to escape. Here then they walked in darkness and had no light. For in what way was the promise to be fulfilled? It could never enter into their minds, to suppose that the Lord would divide the waters of the great deep, to make a way for them. Such a thing had not been heard of, from the foundation of the world. However in their distress they cried unto the Lord, and Moses his servant said unto them in his name, "*Stand still, and see the salvation of the Lord.*" They presently saw a glorious salvation indeed! and sung praises to their great Deliverer.

Similar instances occur in the New Testament. Our Lord had said, "Upon this Rock I will build my church, and the gates of hell shall not prevail against it." For a considerable time the christians saw this promise remarkably fulfilled. The word of the Lord mightily prevailed; thousands upon thousands, were added to the church; so that in all probability they expected the whole world would soon be converted. But after a season, a very gloomy cloud overspread them, and their brightest prospects were darkened. The great dragon poured out a flood of water upon the woman. He raised a violent persecution against the church, so that the people were all scattered abroad through the neighbouring country; and perhaps, hardly any two of them were left together, except the Apostles: Would they not be ready to fear that the gates of hell were prevailing, and that the work of God was overturned and ruined for ever? But the Lord knoweth how to defeat the designs of the devil. These scattered people, went every where and preached the word, so that the Gospel by this means, had a general spread in a very short time. Here then light shone upon the promise again.

Now although we may not meet with cross-providences, exactly similar to these, yet we may meet with those which will have the very same effect upon our minds. Our way may be hedged up; clouds and thick darkness may overshadow us, so that for the present we cannot see into the designs of GOD, or understand the nature of his dispensations toward us, but we walk in darkness, having no light.

We may also meet with dark and heavy afflictions. There is a great difference between one and another with respect to afflictions. We see some persons who walk humbly and closely with GOD, blest with uninterrupted health and strength, for a long succession of years; and we see others of equal or even superior piety, for
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any thing we know, who seldom enjoy a state of ease or health, for a week together; but have almost one continued affliction. Now affliction is only to be known by experience; no one can possibly say how his mind will be affected by it, till he is called to bear the trial. It is easy to say, in the time of health and strength, What if I should be afflicted; surely the Lord would fulfil his promise, and give me strength according to my day; and therefore, why should I fear? Such words as these (however Scriptural) may be spoken in a very wrong spirit, and therefore we may say to such persons, "*Be not high-minded but fear.*" By no means make light of affliction, as if it was a little thing; but rather pray most devoutly, in the time of health, that the Lord may prepare you for every event of his providence; so that when affliction comes upon you, it may be so sanctified, that you may bear it in a proper spirit. When it shall please the Lord to permit us to be exercised with violent pain; or pining sickness; when we shall have no rest in our bones by reason of the chastening hand of GOD upon us; when in the morning we shall be ready to say, "Would to GOD it were evening;" and in the evening, "Would to GOD it were morning." And at the same time Satan, who always loves to fish in troubled waters, and delights in adding affliction to the afflicted, is permitted to suggest evil reasonings to our minds; tempting us to think that the Lord deals hardly with us, and to call in question his tender mercy, his pitying love, his truth and faithfulness; urging us to say, "If I am a child of GOD, why am I thus? If the Lord is infinitely kind and gracious, why hath he suffered this heavy affliction to befall me? What wise or gracious end can he have in view, in permitting his poor creature to be thus tortured with pain, day and night? What good end can it serve to me, to be thus tormented, when my mind is so exercised, that I scarcely can think of GOD or Heaven, or of spiritual and everlasting things?" Thus we may walk in darkness having no light into the present dispensations of GOD.

The Lord may also suffer us to be afflicted in the person of our dearest friend, a tender hearted parent, or a beloved child: An affectionate husband, or a faithful wife, may lie under the chastising hand of GOD. We see them in strong pain, in deep distress, but are unable to relieve them. We see them pining away with sickness, and can afford them no effectual help. We tenderly sympathize with them, and feel their sorrows; we would gladly suffer in their stead, if we could; but alas! we can only weep and pray, and mix our sighs and tears with theirs, till the Lord shall mercifully interpose, and bring them out of darkness and the shadow of death; till He shall speak the Word, and heal them, and save them out of all their distresses.

[*To be concluded in the next.*]

Am

A SERIOUS ADDRESS

To the PREACHERS of the GOSPEL of CHRIST.

[Continued from page 20.]

adly. **WE** come to speak of those particular Studies which are preparations for the public work of the pulpit; and here when you retire to prepare a Sermon, let your great end be ever kept in view, The salvation of the souls of men; and for this purpose a few Rules may perhaps be of some service.

One great and general Rule is, Ask advice of Heaven by prayer, seek the direction and assistance of the Spirit of God, for inclining your thoughts to proper subjects, and framing your whole Sermon that it may attain the divine and sacred ends proposed. But I insist not largely on this here, because Prayer for aids and Counsels from heaven belongs to every part of your work, both in the closet, in the pulpit, and in your daily conversation.

The particular Rules for your preparatory work may be such as these.

I. In chusing your texts, seek such as are most suited to do good to souls, according to the present wants, dangers, and circumstances of the people; whether for the instruction of the ignorant; for the conviction of the stupid and senseless; for the melting and softening of the obstinate; for the conversion of the wicked; for the edification of converts: for the comfort of the mournful; for gentle Admonition of backsliders, or more severe reproof. Some acquaintance with the general case and character of your Hearers is needful for this end.

II. In handling the Text, divide, explain, illustrate, prove, convince, infer, and apply in such a manner, as to do real service to men, and honour to our Lord Jesus Christ. Do not say within yourself, How much or how elegantly can I talk upon such a Text, but what can I say most usefully to those who hear me, for the instruction of their minds, for the conviction of their consciences, and for the persuasion of their hearts? Be not fond of displaying your criticisms in clearing up the terms and phrases of a text, where scholars only can be edified by them; nor spend the precious moments of the congregation, in making them hear you explain what is clear enough before, and hath no need of explaining; nor in proving that which is so obvious that it wants no proof. This is little better than trifling with God and man.

Think not, How can I make a Sermon soonest and easiest? but how can I make the most profitable Sermon for my hearers: Not what fine things can I say, either in a way of Criticism or Philology, or in a way of Oratory, but what powerful words can I speak to impress the consciences of them that hear, with a serious and lasting sense of moral, divine, and eternal things. Judge wisely what to leave out, as well as what to speak. Let not your chief design be to hold out an hour, but to save a soul.

III. In speaking of the great things of God and religion, remember you are a minister of Christ sent to publish to men what God has revealed by his Prophets and Apostles, and by his Son Jesus; and not a heathen philosopher to teach the people merely what the light of reason can search out. You are not to stand up here as a professor of ancient or modern philosophy, nor an usher in the school of Plato or Seneca, or Mr. Lock, but as a teacher in the school of Christ, as a Preacher of the New Testament. You are not a Jewish priest to instruct men in the precise niceties of ancient Judaism, of legal rites and ceremonies; but you are a Christian minister; let Christianity therefore run through all your Sermons and spread its glories over them all.

It is granted also, that it is a very useful labour sometimes in a sermon to shew how far the light of Nature and Reason will carry us in the search of duty and happiness; and then to manifest how happily the light of scripture supplies the deficiencies of it; that the people may know how greatly they are indebted to the peculiar favour and goodness of God for the book of divine revelation.

It is most safe and honourable for a minister of Christ to make the Gospel appear to be the reigning principle in his discourses, and make our hearers see how gloriously it has improved the religion of nature.

If you speak of our natural knowledge of the attributes of God, and the truths of religion that reason dictates, shew how they are all exalted, how brightly they shine in the Gospel of Christ, and what new discoveries and new glories relating to them are derived from the holy scriptures.

If you speak of the duties which men owe to God, or to one another, even those which are found out by Reason and natural Conscience, shew how the gospel of Christ hath advanced and refined them: Inforce these duties by motives of Christianity as well as by arguments drawn from the nature of things: Stir up your hearers to the practice of them by the example of Christ and his apostles, and by a consideration of that heaven and that hell which are revealed to the world by Jesus Christ. Impress them on the heart by the constraining influences of the mercy of God, and the dying love of our Lord Jesus Christ, by his glorious appearance to judge the living and the dead, and by our blessed hope of attending him on that day. These are the appointed arguments of our holy religion, and will meet with divine success.

When you have occasion to represent what need there is of diligence and labour in the duties of holiness, shew also what aids are promised in the Gospel to humble souls, who are sensible of their own inability to resist temptations, or to discharge religious and moral duties: and what influences of the holy Spirit may be expected by those who seek them. Let them know that Christ is exalted to send forth this Spirit, to bestow repentance and sanctification, as well as forgiveness; for without him we can do nothing, Acts. v. 31. John xv. 5. As

As there are times proper to impress the mind with the glories of GOD our Creator, and to enforce the duties of morality, to teach men to govern their unruly appetites and passions, to bind all the rules of virtue on the consciences of men, and press them with zeal and fervour, according to the example of the apostles in the New Testament; so there are times and seasons to treat more at large on the peculiar truths of revelation and the glories of Christianity, both for the honour of our Saviour, and for the welfare of souls. For this reason they are so largely insisted on by the holy writers, those blessed patterns of our ministry. There must be some seasons allotted to descriptions of the sinful and miserable state of mankind as revealed in scripture; to the dignity of the person of CHRIST the Redeemer, the only begotten Son of GOD and the Son of Man; to the covenant of grace, of pardon and salvation made with men, in and through this glorious mediator, to the incarnation, life and death, the sacrifice and atonement, the resurrection, intercession and universal government and lordship of Jesus Christ, and his coming to judge the world at the last day; and to the appointed methods of our participation of the blessings which he bestows. These illustrious doctrines are big with a thousand duties both to God and man: All the practices of faith and love, repentance and universal holiness, flow from them by plain and easy deduction: All the sacred rules of piety and virtue, sobriety, justice and goodness, the holy skill of living and dying in the love of God, are the most natural and happy inferences from those sublime truths of our religion. We preach the gospel in a very defective manner if we neglect the moral or divine duties which are derived from the faith of Christ.

If you would raise the hearts of your hearers to a just esteem of this gospel of grace, and impress them with an awful sense of the divine importance of it, be not afraid to lay human nature low, and to represent it in its ruins by the fall of the first Adam. It is the vain exaltation of ruined nature that makes the gospel so much despised in our age. Labour therefore to make them see and feel the deplorable state of mankind as described in scripture, that "by one man sin entered into the world, and death by sin, and that a sentence of death hath passed upon all men, for that all have sinned:" Let them hear and know that Jews and Gentiles are all under sin; that there is none righteous, no, not one; that every mouth may be stopped and all the world may appear guilty before God." Let them know that "It is not in man that walketh to direct his steps;" that "we are not sufficient of ourselves to think any good thing;" that "we are without strength, alienated from the life of God through the ignorance of our understandings, and are by nature children of disobedience, and children of wrath;" that we are unable to recover ourselves out of these depths of wretchedness without the condescensions of divine grace; and that the gospel of Christ is introduced as the only sovereign remedy under all this desolation of nature, this over-

whelming distress; "neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12. And they that wilfully reject this message of divine love, must perish without remedy and without hope; "for there remains no more sacrifice for sin, but a certain fearful expectation of vengeance," Heb. x. 26.

By this conduct you will approve yourselves to be faithful messengers of Christ, ministers of the New Testament and workmen that need not to be ashamed.

If it be your real and sincere design to save the souls of men from sin and eternal death, let it be deeply impressed on your heart, that it is the Gospel of Christ which is the only instrument whereby you can ever hope to attain this blessed end, and that for two reasons:

1. It is this Gospel which in its own nature is most happily suited in all the parts of it to this great design, and no other schemes which the wit of man can contrive, are so: It is the voice of pardoning grace, and reconciliation to God by Jesus Christ, that powerfully allures and encourages the awakened sinner to return to his duty to God: It is the promise of divine assistance to enable us to mortify sin and to practice holiness, which animates the feeble creature to attempt it: It is the attractive view of heavenly blessedness as revealed in the gospel, that invites the soul onward, to make its way through all the dangerous inticements and terrors of this world which is at enmity with God. The divine fitness of this gospel of grace to restore fallen man to the favour and image of his Maker, is so various and astonishing, that to describe it in all instances would require a large volume.

And 2. As the Gospel is so happily suited to attain these ends, so it is the only effectual means that God has appointed in the lips of his ministers for this purpose. It was with the wonderful discoveries of this Gospel, that he furnished the minds and lips of the fishermen, when he sent them forth to convert and save a perishing world. These were the sacred weapons with which they were armed, when our exalted Saviour gave them commission to travel through the dominions of Satan, which were spread over the heathen countries, and to raise up a kingdom for himself amongst them. It was with principles, rules and motives derived from this Gospel, that they were sent to attack the reigning vices of mankind, to reform profligate nations, and to turn them from dumb idols to serve the living God. And though St. Paul were a man of learning above the rest, yet he was not lent to preach the inticing words of man's wisdom, nor to talk as the disputers and philosophers did in their schools; but his business was to preach Christ crucified: Though this doctrine of the Cross, and the Son of God hanging upon it, "was a stumbling-block to the Jews, and to the Greeks foolishness, yet to them that were called, both Jews and Greeks, it was the power of God and the wisdom

wisdom of God for their salvation. And therefore St. Paul determined to know nothing among them in comparison of the doctrine of Christ and him crucified. These were the weapons of his warfare which were mighty through God, to the pulling down of the strong holds of sin and satan in the hearts of men, and bringing every thought into captivity to the obedience of Christ. It was by the ministration of this Gospel that the Fornicators were made chaste and holy, and Idolaters became worshippers of the God of heaven; that Thieves learnt honest labour, and the Covetous were taught to seek treasures in the skies; the Drunkards grew out of love with their cups and renounced all intemperance, the Revilers governed their tongues and spoke well of their neighbours, and the cruel Extortioners and Oppressors learned to practise compassion and charity: These vilest of sinners, these children of hell, were made heirs of the kingdom of heaven, "being washed, being sanctified, being justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 9, &c.

Had you all the refined science of Plato or Socrates, all the skill in morals that ever was attained by Zeno, Seneca, or Epicuretus; were you furnished with all the flowing oratory of Cicero, or the thunder of Demosthenes; were all these talents and excellencies united in one man, and you were the person so richly endowed, and could you employ them all in every sermon, yet you could have no reasonable hope to convert and save one soul in *Great Britain*, where the Gospel is published, while you laid that Gospel aside and left it out of your discourses.

Let us proceed yet further and say, Had you the fullest acquaintance that ever man acquired with all the principles and duties of natural religion, both in its regard to God and our fellow creatures; had you the skill and tongue of an angel to range all these in their fullest light, and to pronounce and represent the whole Law of God with such force and splendor to a British auditory, as was done to the Israelites at Mount Sinai, you might perhaps lay the consciences of men under deep conviction, "for by the Law is the knowledge of sin:" But you would never reconcile one soul to God, you would never change the heart of one sinner, nor bring him into the favour of God, nor fit him for the joys of heaven, without this blessed Gospel which is committed to your hands.

The great and glorious God is jealous of his own authority, and of the honour of his Son Jesus: Nor will he condescend to bless any other methods for obtaining so divine an end, than those he himself has prescribed; nor will his holy Spirit, whose office it is to glorify Christ, stoop to concur with any other sort of means for the saving of sinners, where the name and offices of the Son of God, the only appointed Saviour, are known, and despised or neglected. It is the Gospel alone that is the power of God to salvation. If the Prophets will not stand in his counsel, nor cause the

the people to hear his words, they will never be able to turn Israel from the iniquity of their ways, and the evil of their doings, Jeremiah xxiii. 22.

Perhaps it may be said in opposition to this advice, That the peculiar doctrines of the gospel of Christ were necessary to be published in a more large and particular manner at the first institution of our Religion, and to be insisted upon with greater frequency among the Jews, and especially among the Gentiles, who before were unacquainted with the name, the history, and [the several offices of the blessed Jesus : But there is no such need of repeating them in christian countries, where people are trained up from their infancy to know Jesus Christ the Son of God, the Saviour of the world : And therefore it is more needful in our land to preach upon the natural duties of piety towards God, of justice and truth, and goodness toward our neighbour, and self-government and sobriety with regard to ourselves. And this may be done with good success among the people upon the plain principles which arise from the very nature of things, from the beauty and excellency of virtue, and its tendency to make all men happy, and the natural deformity of vice, and the mischiefs that attend it.

But give us leave to answer this objection with these three or four inquiries.

First, Was it not the special design of these doctrines of Christ, when they were first graciously communicated to the world, to reform the vices of mankind which reason could not reform, and to restore the world to piety and virtue, for which the powers of reason appeared so feeble and impotent ? The nations of the earth had made long and fruitless essays what the light of nature and philosophy would do to bring wandering degenerate man back again to his Maker: Fruitless and long essays indeed, when after some thousands of years, the world, who had forgotten their Maker and his laws, still ran further from God, and plunged themselves into all abominable impieties and corrupt practices ! Now if the all-wise God saw the gospel of Christ to be so fit and happy an instrument, for the recovery of wretched man to religion and morality, if he furnished his apostles with these doctrines for this very purpose, and pronounced a blessing upon them as his own appointment; why should we not suppose that this Gospel is still as fit in its own nature for the same purposes as it was at first ? And why may we not hope for the same heavenly blessing to remain upon it for these purposes to the end of the world ?

While we introduce these divine topics drawn from the gospel of Christ, to enforce piety upon the consciences of men, God forbid that we should abandon those arguments drawn from the nature of things, and from human reason : The gospel does by no means exclude them, but clears, enlightens, and advances them all, and gives them ten-fold power for the purposes for which they are designed. The blessed apostles themselves sometimes made use

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of them; and they may be spread abroad in a rich variety, by every preacher of the gospel, to much better purpose than a Seneca or an Epictetus could display them. All kind of efforts are necessary, and every sort of weapon may be used in its proper place, to make assaults upon the kingdom of Satan in the hearts of men; but it is evident, that the divine principles of Christianity were sent us down from heaven, as more sovereign remedies for the mortal diseases of the soul, and far more effectual for the reformation of mankind.*

[*To be continued.*]

AN ACCOUNT OF JOHN GORDON, VISCOUNT
OF KENMURE.

[*Concluded from page 25.*]

FOUR nights before his lordship's death he desired to drink a glass of wine with the Minister, who said to him, "Drink it my lord, in hope that you shall drink of the pure river of the water of life which proceedeth from the throne of God," and taking the glass in his hand, he said, "I think I have good cause to drink with a good will to you." After some degree of heaviness, the Minister said, "My lord, I have good news to tell you; be not afraid of death or judgment; for the process which your Judge had against you is cancelled and rent in pieces, and Jesus Christ hath trampled it under his feet." He answered with a smile, "O that is good news indeed! then I will believe and rejoice: for I am sure that Christ and I have once met, and will he not come again?" The Minister replied, "You have been blest with the first-fruits of the Spirit, the earnest of the inheritance, and therefore hold fast your confidence in God." His lordship complained much of heaviness, and said, "When my Lord cometh, he doth not stay long. Son of GOD, when wilt thou come? Surely GOD is not as man, that he should change, or the Son of man that he should repent. O when shall my heart be loosed, and my tongue untied, that I may fully express the sweetness of the love of GOD to my soul."

He called his lady and a gentleman of his acquaintance to him, and said to the gentleman, "I always found you faithful and kind to me, therefore I must give you a charge to deliver to all the noblemen you are acquainted with: Tell them from me, that I have found the heavy displeasure of GOD upon me, for not giving testimony for the Lord my GOD, when I had an opportunity so to do, at the last Parliament, for which I have been made to feel the bitterest sorrow: I have been grieved at the remembrance of it. Encourage my friends who stood up for the Lord, and tell them who failed, If they desire to obtain mercy, when they come to be as I now am, they must repent and cry unto the Lord for mercy.

mercy. For the whole world I would not do as I have done in that business."

To a kinsman of his, he said, "I love your soul: you will be a blessed man if you improve the means of the preached word, which the Lord hath favoured you with. I would not have you drown yourself with the concerns of this world, as I have done. It was my misfortune that I had not the blessed privileges which you have; and if you do not improve them, they will one day be a witness against you."

To the lord Harries, his brother-in-law, he said, "Mock not at my counsel, my lord: If you follow the course you are in, you will never see the face of Jesus Christ: You are deceived: Your soul is built upon a sandy foundation. When you come to be as I now am, you will find no comfort in your religion. You little know what wrestling I have had, before I obtained the comfort I now feel. The kingdom of GOD is not gotten but by earnest seeking and fervent prayer."

To his own sister he said, "Who knows, but the words of a dying brother may prevail with a loving sister? Alas! you incline to an unsound religion: But you must cast away those filthy rags; they will not avail you when you come to be as I now am. Read the Scriptures; they are plain and easy language, to those who desire to be taught of GOD, and to learn the way to heaven."

To a gentleman his neighbour, he said, "Your soul is in a dangerous state, but you do not see it. Leave those sinful courses. There are small means of instruction to be had; seeing that the greater part of the Ministers are ignorant and prophane. Search GOD's holy Word for the good old way; and search and find out all your own ways."

To a young man his neighbour, he said, "As you are but young, beware of temptation: Be careful to wait upon GOD in his ordinances: keep good company; and if you are called a Puritan, and mocked on that account, regard it not; but rejoice and be glad that they will admit you into their society. For I must tell you, that now, I can get no help or comfort to my soul from any other person under heaven, but from those who are called Puritans; they are the men who can give a word of comfort to a weary soul, and that I have found by experience."

To one of his sisters he said, "My dove, thou art young, and alas! ignorant of GOD. I know how thou hast been brought up well enough. Seek the Spirit of regeneration. O that thou didst but know it, and didst but feel the power of the Spirit of GOD, as I now do. Think not all is gone, because your brother is dead. But trust in GOD, and beware of the follies of youth. Give yourself to reading and prayer, and be careful to hear GOD's holy Word; and take care whom you hear, and how you hear, and GOD will be with you."

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To a minister he said, "It is not holiness enough to be called a minister; for you ministers, have your own faults. I pray you be more careful in your calling, and take good heed to the flock of God. Know that every soul that perisheth through your negligence, will be counted to you as murdered before the Lord. Take heed in these dangerous days how you lead the people of GOD, and be diligent in your ministry."

To two young gentlemen, he said, "You are young men, and have a long journey before you; and yet it may be much shorter than you think of: but if it be short, it is dangerous. You are happy, because you have time to secure an interest in Christ. I intreat you to give your youth to him; for this is the best and the most acceptable gift you can give him. Give not your youth to the Devil, and so reserve nothing for Christ but your old age, for there is reason to fear that he will not accept that. Learn therefore to watch and to take example by me."

He had a long conference with the Bishop of Galloway, and said among other things, "I exhort and intreat you, as ever you hope to obtain mercy at the hand of God, do not molest or remove the Lord's servants, or intrall their consciences by forcing them to receive your ceremonies; for these things are not indifferent. I have found them matters of conscience. For I now tell you from clear experience, that since I have been confined to this bed, the thing which has laid the heaviest on my mind, has been, my withdrawing myself from the Parliament, and not giving my voice for the Truth, against those things which you call indifferent; and in so doing I denied the Lord my God."

The Bishop called upon him again the next day, and asked him, How he found himself? his lordship answered, "What shall I say more? I have got hold of Jesus Christ, and he has hold of me: And I thank GOD, I am as well as a saved sinner, who is going to heaven can be."

It would be too tedious to relate all that this happy man said to his servants: After speaking to them severally, and giving them the most christian counsel, he charged them in the most solemn manner, "To give up themselves to the Lord, and to walk in all his righteous ways." He even went so far as to engage them upon oath, to hear the Gospel, and to embrace the Truth.

A religious gentleman came to visit him, four days before his death: as soon as his lordship saw him, he said, "Robert, come to me, and do not leave me till I die." Being much comforted by the conversation of this good man, he said, "Robert, you are a friend to me, both in soul and body. The gentleman asked him, What do you think now of your bringing this minister along with you from Galloway?" His lordship answered, "God knoweth, that I rejoice that ever he put it into my heart so to do;

and now, because I intended the glory of God in so doing, the Lord hath made me to find comfort to my soul in the end: The ministers of Galloway murdered my father's soul; and if this man had not come, they would have murdered mine also."

Before his sister, the lady Harries, who was a Papist, he testified his willingness to leave the present world; "That Papists may see, said he, that those who are possessed of true Religion, both see and know whither they are going; even to their heavenly Father's house."

When any letters were brought to him respecting temporal business, he desired them all to be given to his lady, saying, "I have nothing at all to do with them; I had rather hear news from heaven, which respects the salvation of my soul." It was observed, that when any came to him about temporal concerns, he settled every thing with them as soon as possible; and before they were well out of his presence, he returned to spiritual subjects again. He recommended the case of the poor to his friends, and when he came out of a fainting fit (which by reason of his great weakness he had fallen into) he said, "I would not make an exchange with any of you; I have a foretaste of the happiness of the place unto which I am going."

On the day on which he died, he said, "This night I shall sup with the Lord Jesus Christ in paradise." After the minister had prayed with him, he said, "My hope is much strengthened, in that the Lord gives such liberty in prayer for me. Is it possible that Jesus Christ should lose his hold of me, or that I should lose my hold of him?" Being exceedingly desirous to have yet a clearer sense of the Love of GOD, the minister said, "If you only desire this, as a pledge of your salvation, we will ask it of the Lord for you. Upon this, earnest prayers were offered to GOD in his behalf; and he was filled with peace and joy in believing, and the light of GOD's countenance shone upon him. Being asked, if he now was afraid of death, he answered, "I have tasted of death, it is now welcome as the messenger of the Lord Jesus Christ."

The minister said, "There is a process betwixt the Lord and your father's house; but your name is taken out of it. How dear was heaven bought for you by the Lord Jesus." He replied, "I know that there is wrath against it; but I shall get my soul for a prey." "It is a sweet word to me where God saith, "As I live, I delight not in the death of a sinner." I will not let go my hold of Jesus Christ. "Though he slay me, yet will I trust in him."

In deep meditation upon the change he was soon to pass thro', he said, "How will Christ appear, when he cometh?" Being answered, "Altogether lovely." He replied, "I thought to have been dissolved before now." The minister said, "Be not weary

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in waiting; the Lord Jesus is coming very swiftly towards you; he is at no great distance." He answered, "I will still wait; he is worth waiting for, though he should be long in coming." One present said, "Look upon what you have already received, and be thankful;" upon which he broke out into praises to the Lord for his abundant goodness; but finding himself exceeding weak, and that his speech began to fail, he desired the minister to pray. The minister asked, "Have you any sense of the love of God?" He answered, "I have." He asked again, "Are you willing to give up the Lord Jesus Christ?" He answered, "By no means," and spoke no more. The minister then recommended him to GOD in prayer, during which he was observed to smile, and his happy spirit took its everlasting flight.

Thus died the Viscount of Kenmure, in the 35th year of his age, 1634, a happy witness of the love of God in Christ Jesus. But in him we may see how dangerous it is to leave the great and most important work of repentance to a death-bed. For what distressing doubts, what painful fears and bitter sorrow did this great man pass through, before he found any solid foundation to build his hope of heaven upon; and when the Lord graciously visited him, how exceedingly jealous he was, lest he had deceived himself, because he had neglected to turn to GOD in his youth. It is evident, that like a drowning man, he was ready to catch at the smallest token of grace, and yet exceedingly fearful that he should not find that, which would be a sufficient support to him in a dying hour. How much wiser are they, who consecrate their early years to GOD; and in the time of health and strength, seek and find the salvation which Christ has purchased; so that when death comes, they may have nothing to do but to die, and to enter into the joy of their LORD.

How happy the sorrowful man,
 Whose sorrow is sent from above;
 Indulg'd with a visit of pain,
 Chastis'd by Omnipotent Love!
 The Author of all his distress,
 He comes by affliction to know;
 And GOD he in heaven shall bless,
 That ever he suffer'd below.

NARRATIVE of the METHODIST MISSIONS to the CONTINENT of AMERICA, and the WEST INDIA ISLANDS.

The following Narrative will be acceptable to many of our Readers, not only on account of the candour and veracity evinced through the whole of it; but likewise, because it contains a perspicuous and concise statement of important Facts, relative to

the rise and progress of Religion, particularly in the West Indies and America. The Writer is unknown to us. It is copied from No. II. of the *Missionary Magazine*, published at Edinburgh, for August 1796.

TO many who have been eye-witnesses of the zealous exertions of the Methodist Society in these kingdoms, in opposing the torrents of vice, and promoting the interests of Christianity, it will no doubt appear strange that they have not come forward as a body, with the other denominations of Christians, who have lately united together, for the laudable purpose of sending the Gospel to the Heathens. That it is not from the want of their hearty concurrence in this design, the following Narrative will afford evident demonstrations; they having already a considerable number of Missionaries, both in America and in the West Indies, whom they, as a body, have to support alone. It is our intention, in the following account, to lay before our readers, the *entrance, progress, and present state* of those Missions, which we presume will be acceptable, and which, we hope, will have a tendency to excite the utmost exertions of those who have engaged in so benevolent an undertaking.

We proceed first to give an account of their Mission to the continent of America.

Some time in the year 1763, several persons, members of Mr. Wesley's society, emigrated from England and Ireland, and settled in various parts of America; and some few years after, two local Preachers from Ireland, [Philip Embury, and Robert Strawbridge,] began to minister the Gospel of Christ, the one at New York, the other in Frederic County in Maryland; and had the happiness to see their labours accompanied with the divine blessing, many being converted to GOD, and by them formed into societies. About this time, Mr. Webb, a lieutenant in the army, preached at New York and Philadelphia with great success; and, with the assistance of his friends, erected a chapel in New York, which was the first belonging to the Methodist Society in America. Induced by this success, and by an earnest desire for the salvation of mankind, he [and other friends] wrote to Mr. Wesley, earnestly importuning him to send Missionaries to that continent: In compliance with which request, two Preachers were sent from the Conference at Leeds, [viz. Messrs. Boardman, and Pillmore,] who landed at Philadelphia in the year 1769. Upon their arrival, they found a society of about an hundred members, who had been brought to the knowledge of the truth, through the exertions of Mr. Webb and the other brethren. The inhabitants received them with the greatest cordiality, and heard the Gospel gladly, as appeared from the number who attended their ministry. One of these Missionaries went soon after this to New York, when his audience amounted to about 5000 persons. The Gospel continuing to spread, in the year 1771, two other ministers

ministers were sent, [Messrs. Asbury and Wright,] who met with a similar reception; so that in the year 1773, the Conference was induced to send two more, [Messrs. Rankin and Shadford.] At this time they had on the continent about a thousand members, six or seven of whom were Preachers. The Lord still continued to smile on their labours, so that in the space of about four years afterwards, they had increased their number of itinerant Preachers to forty,* and of members to above seven thousand, besides some thousands of *Blacks*, whose minds the Lord opened to receive the Gospel, although not yet united in fellowship. The work of God prospered in the hands of these Missionaries to an astonishing degree. During a quarterly meeting at a place called Maybery Chapel, which lasted two days, the congregation being about four thousand, some hundreds were awakened, and it is hoped one hundred and fifty savingly converted.

In July 1777, there was a very remarkable spread of Christianity at the town of Petersburg in Virginia, and parts contiguous thereto; in Amelia county, in the course of the Summer, eight hundred; in Suffex county, one thousand six hundred; and in the county of Brunswick, one thousand eight hundred, were converted to God, as appeared evident in their consequent holy life and conversation. It would exceed our limits to trace this Mission through its different stages, and therefore we shall only observe, that the hand of God continued with it for good, as appears by the present state thereof. At the last general meeting, held in the year 1795, it appeared, that the number of itinerant Preachers employed therein were no less than four hundred, exclusive of many hundred local Preachers; that the number of White persons in their society was 51,694, and of Blacks 13,814, amounting in all to 65,508, who unite in close fellowship, exclusive of many thousands who are regular attendants on their ministry.

This great spread of the Gospel was not wholly confined to the continent of America; it extended also to the West India Islands. So early as the year 1760, Nathaniel Gilbert, Esq; who had heard the Gospel in England, but who was then resident in the Island of Antigua, began to meet a few people in his own house on the Lord's-day, for the purpose of exhortation and prayer: His endeavours being countenanced of GOD, he was encouraged to enlarge his sphere of action, and (though no less a person than the Speaker in the House of Assembly) preached the Gospel to the Blacks, in the midst of great reproach, till he had formed a society of two hundred of them, who at his death were left as sheep having no shepherd. About sixteen years ago, Mr. John Baxter, a Shipwright in the royal dock at

[* Several Clergymen of the Church of England went hand in hand with them in that great and good work.]

Chatham, and a Local Preacher in the Methodist connection, went to this Island to work for his Majesty in the English harbour; and being constrained by the love of Christ, soon after his arrival, openly preached the gospel; by which means he collected the scattered remains of Mr. Gilbert's labours; for seven or eight years, with surprising assiduity, he walked through the evening dews when his daily work was over, to instruct the Slaves on the Plantations; the Sabbath he devoted intirely to this labour of love, and enduring very great opposition and persecution, continued in it till he had raised a society of at least one thousand members, (the most of whom were Blacks.)

In the latter end of the year 1787, four Missionaries sailed from England for Nova Scotia; but after being ten weeks at sea, by stress of weather, the captain of the ship was obliged to bear away for the West Indies, whither they now believed themselves providentially called. They landed at Antigua on Christmas-Day. One of these Missionaries stayed to assist Mr. Baxter in this Island. Under his ministry, the work of God flourished exceedingly; between two and three thousand Blacks were united in society, together with some White persons. It may not be improper here to state, that the influence of Christianity in this Island has been so evident, as to render military law, which had been formerly enforced upon festival days, from a fear of an insurrection of the Negroes; wholly unnecessary.

From Antigua, the other Missionaries proceeded to visit the Island of St. Vincent's; and, in a short time, united from four to five hundred Blacks in society. The third Island they visited was St. Christopher's; the word of GOD has had much success in this Island, there being at present upwards of one thousand four hundred members, who in general adorn the Christian profession by an exemplary conduct. The fourth Island visited by these Missionaries was St. Eustatius; here they met with a very violent persecution from the government; the first instance since the commencement of this great spread of the Gospel, in which the government of any country has openly and professedly supported a persecution. The Missionaries were at last driven from this Island; but the fruits of their labours appear to this day; two hundred of those persecuted people having united together for divine worship, and mutual edification, although deprived of the benefit of ministerial instruction.

In 1788, several other Missionaries were sent to the West Indies, to extend the work the Lord had so signally begun; they landed at Barbadoes on the 9th of December, and found the inhabitants for a time reluctant to receive instruction, and more callous to convictions than those of any of the other Islands. They next visited Nevis, where they joined in society about five hundred negroes, and have at present a bright prospect of more extensive usefulness. The island of Tortola also was visited this
year

year by those Missionaries, where there was a great outpouring of the Spirit of GOD, as well as in the small islands adjacent thereto; so that one thousand five hundred persons have, to all appearance, been turned from darkness to light.

In the year 1789, the Missionaries went to the island of Jamaica, and had the pleasure of seeing their labours crowned with success; notwithstanding the spirit of persecution, which, both at that time and since, has raged to an alarming degree, a society of two hundred members has been raised at Kingston, and we hope will be yet more abundantly increased. They then proceeded to visit Grenada, where they were received with the greatest courtesy, and formed a small society in St. George's. At Dominica an attempt was made with considerable success; one hundred and fifty Blacks were brought to the knowledge of the truth; but, unfortunately for that island, their Missionary, through excessive fatigue, was seized with an inflammatory fever, which brought on his death, and his place has not yet been supplied. The Methodist Society have at present in these islands, twelve Missionaries, and 8,656 members: it is presumed, that their society in these parts would have been in a much more flourishing state, if they had not been prevented, by the late disturbances, from sending Missionaries to supply the place of some who have fallen victims to the yellow fever.

There are also in Sierra Leone, upon the coast of Africa, four hundred persons in connection with the Methodist Society, of whom two hundred and twenty-three are Blacks and Mulattoes.

The following statement of the numbers in the Methodist connection, from the Minutes of the last Conference, will shew the success with which the Lord has crowned their labours, since the period of the commencement of this society in the year 1739, to the present time.

Total in Europe,	90,347
————— America,	65,508
————— West Indies,	8,656
————— Africa,	400
	<hr style="width: 100%;"/>
In all,	164,911
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We understand that the Mission to the Foulah country, which is said to have failed, was not properly a Methodist Mission; as the families that went out with Mr. Macaulay, with the design to settle on the borders of that country, were *not* sent by the Methodist Conference. They were Mechanics, who had been members of the Methodist Societies in England, some of whom had officiated as Local Preachers, and who had been recommended by Dr. Coke to Mr. Macaulay. But it seems they had either not rightly understood the engagements they had entered into,

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into, or had not fully counted the cost. — We therefore insert this note, lest any of our readers, by attaching the common idea to the phrase *Methodist Mission*, should be led to conclude, that those persons must have been Missionaries, sent out by that body of people, for the express purpose of preaching to the Heathen: Whereas, they were neither *so* sent, nor was their Mission so immediately to preach, as to form a Christian colony, and open a friendly intercourse with the natives of the Foulah country.

NARRATIVE of the Travels of the GROSVENOR'S Crew.

[*Continued from page 30.*]

THE next day, at ebb tide, they all waded over the river; and being without fresh water, Colonel James proposed digging in the sand, in order to find some. The colonel's proposal was carried into execution, and attended with success. Here also, the provisions they had brought with them being nearly expended, and the fatigue of travelling with the women and children very great, the sailors began to murmur; and every one seemed determined to take care of himself. Accordingly, the captain, with Mr. Logie, the first mate, and his wife; Mr. Beale, the third mate; Colonel James and his lady; Mr. and Mrs. Hosea; Mr. Hay, the purser; five of the children; Mr. Newman; and Mr. Nixon, the surgeon, agreed to keep together, and travel on slowly as before; and many of the seamen, likewise, induced by the great promises made them by Colonel James, Mr. Hosea, &c. were prevailed upon to stay behind with them, in order to carry what little provision was left, and the blankets with which they covered themselves in the night.

While Mr. Shaw, the second mate; Mr. Trotter, the fourth; Mr. Harris, the fifth; Captain Talbot and his coxswain; Messrs. Williams and Taylor; M. D'Espinet, M. Olivier, and their servants; and the remainder of the seamen, among whom was Hynes; in all about forty-three, went on before. A young gentleman, about eight years of age, whose name was Law, crying after one of the passengers, it was agreed to take him with them, and to carry him by turns, whenever he should be unable to walk.

This separation, however, did not take place without much regret on all sides. They had shared together hitherto the difficulties and distresses incident to their situation, and through those, were familiarized to each other; to part therefore in a strange land, and almost without hopes of meeting again, could not be accomplished, at least by the more susceptible part, without many pangs.

The two parties having come to the foregoing resolution, they now separated; the second mate and his party going on first. But the next day, about 8 o'clock in the morning, those who had left the captain's party, having been waiting all night by the side of a river, for the ebb tide, were overtaken, and the whole company once more united. This unexpected meeting, tho' their separation had been of so short a continuance,

fluence, afforded them all great satisfaction. It was a moment of transport. The inconveniences that had occasioned their disunion, were for the present forgotten; and every heart glowed with unfeigned affection. Being thus united, they all crossed the river, and travelled in company together, for the whole of that day, and part of the next. The natives sometimes joined them, but contented themselves with pilfering such trifles as came in their way, and running off with them.

They now arrived at a large village, where they found Trout, the Dutchman, who shewed them his wife and child. He told them that this was his place of residence; and again repeated, that the natives would by no means suffer him to depart, even if his inclination led him to return to his own country. He gave them further directions relative to their journey, and informed them of the names of the places they had to go through, with the rivers they had to pass. Having received these directions from Trout, to whom they acknowledged themselves obliged, the Grosvenor's people proceeded on their journey, some of the natives attending them; who, however, departed as usual, when it grew dusky.

They all spent the following night together, but finding in the morning that their provisions were expended, and observing that it was low water, a party went down to the sea side, in order to gather shell-fish, and were fortunate enough to find a considerable number of oysters, muscles, limpets, &c. The best oysters they found at the mouth of the river, where the sea water was a little tintured by the fresher. These were divided among the women, children, and sick; for the tide coming in while they were employed, they were prevented from getting enough for every one. As soon as the fishing party was returned, and they had enjoyed their scanty repast, they all continued their march together; and about noon arrived at a small village.

Here an old man came out with a lance in his hand, which he levelled at our people, making, at the same time a noise somewhat resembling the report of a musquet. This was supposed to mean, that he apprehended they would kill his cattle; for he instantly drove his herd into the Kraal. A Kraal is a plot of ground within a ring fence, into which the natives of this country, every evening, drive their cattle, in order to preserve them from the attacks of the wild beasts. The old man did not follow our people, but some other inhabitants of the village did, and behaved very ill.

Our party all travelled on together, till about 4 o'clock, when it was once more agreed to separate. The reasons which induced them to take this step, were these: Had they remained united in a body, they were not a match for the numbers of natives that in a few hours could come down upon them, having found that they were obliged to be passive even to a few. Besides, by marching in separate bodies, they would not be so much an object of jealousy and suspicion to the nation, they were to pass through; and would at any rate divide their attention. And further, when in small parties, they could the more readily procure subsistence. Induced by these reasons, however disagreeable it might be to part, after being united, as they were, by misfortune, they took different courses, and separated, never to meet again.

The second mate's party, as before enumerated, being that to which Hynes had attached himself, their proceedings must in future be the subject of our attention, as his information could not extend beyond his own party.

The fate of the party left behind, remains to the present hour unknown; and as often as recollection brings it to the memory, it cannot but excite a sigh from every compassionate breast. But what are the feelings of common humanity, to the excursions of friendship or affection! the idea of delicate women, wandering through unfrequented wilds, subject to the rapine and licentiousness of unfeeling savages; or of lately blessed with ease and affluence, becoming a prey to hunger, nakedness, and slavery, what pangs must the friends and relations of the unhappy wanderers hourly experience! The only alleviation they can know, is the hope that the kind hand of death has released from their accumulated woes the ill-fated sufferers.

The purposed separation having taken place, the party to which Hynes belonged, travelled till it was quite dark, when arriving at a convenient place for wood and water, they made themselves a fire, and took their repose. The next day they marched upwards of thirty miles; and as they went on, saw a great number of the natives, who seemed to be inquisitive about who and what they were, but gave them no molestation. When it was almost dark they came to an extensive wood, which they were afraid to enter, lest they should mistake the way, and be incommoded by the wild beasts. Therefore, as they found water where they were, they made a large fire, and continued upon the skirts of it for the night. They could, however, enjoy but little sleep; for the wild beasts kept howling in such a manner, that those who were upon the watch were not a little terrified.

The day following they continued on their march till noon, without any other food than wild sorrel, and such berries as they observed the birds to peck at. During the whole of the way, they did not meet with one of the natives. They now reached a point of rocks where they got shell-fish; and thus refreshed, they went on till they came to the side of a large river, where they reposed. The next morning finding the river very wide and deep, and there being some of the company who could not swim, they came to a determination to follow the windings of it; in order to look for a place that was fordable.

They marched for a considerable time along the banks of the river, and in their way passed many villages, but could procure no relief from any of the inhabitants, who, instead of affording them the least assistance, immediately drove their cattle into their kraals.

After a tedious journey up the river, not finding it to narrow, as they expected, they came to the resolution of constructing catamarans, or floating stages, in order to pass it. For this purpose they collected together all the dry wood they could meet with, and lashing it together with woodbines and their handkerchiefs, they placed the little boy, before spoken of with those who could not swim, upon it; and this being done, those who were able to swim pushed it a cross before them. In this manner they all got over safe. The river was not less than two miles over.

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They now steered their course down that side of the river which they had just landed on, in order to get once more to the sea-side to obtain provisions. It was three days since they had left the sea, and during all that time they had scarcely tasted any thing but water, and a little wild sorrel; their lassitude and fatigue, therefore may be easily conceived. But "heaven tempers the wind to the shorn lamb;" and under the same protection and guidance, the unhappy wanderers, at length, reached the sea shore. The tide being out, they got plenty of shell-fish, and after their spirits were refreshed, they repoled their weary limbs.

They now continued their course along the side of the sea, or as near to it as possible; and this they did for three or four days, that they might not be at a loss for provisions. The natives met them sometimes, but suffered them to pass unmolested. The country near the coast now began to be very woody, mountainous, and desert. And thus it continued, till on the fourth day, they came to a high mountain, the side of which was covered with wood, and they were obliged to take this route, as the rocks near the shore rendered that way impassable. In order to pass through this wood, which appeared to be of very considerable extent, they began their march before day break, and entered it just as the sun arose: And a most fatiguing day this proved. They had a new path to beat, where perhaps the human foot had never before been imprinted, and as many of the company were bare-legged, they were greatly incommoded. Uncertain which way to proceed, they were frequently obliged to climb the highest of the trees, in order to explore their way; so that night approached, and they were nearly sinking under the fatigue, before they reached the summit of the hill.

They now found that they had got through the wood, and were entering on an open spacious plain, which lay before them, with a fine stream of water running through it. Here they slept for this night, taking care first to make an unusual large fire, and keeping strict watch and watch, the wild beasts being accustomed in their nocturnal prowlings to come here for water; which rendered the situation of the wanderers extremely perilous, and it was with great difficulty they drove them off. When day returned, Hynes got upon one of the loftiest trees, in order to discern which way the sea coast tended. Then it was that he found they had another wood, or a continuation of the same, to go through, before they could descend to the bottom of the hill. Having well noticed the windings of the sea coast, he came down from the tree; and soon after the party set off, and shaped their course towards this wood, in the best manner they were able; and they reached it just as the night shut in, overcome with fatigue; the difficulties they had to encounter being almost incredible. Not a path was there to be found, but such as the lions, tygers, and other ravenous beasts had made.

Night closing in when they arrived again on the coast, the first thing they did was to make fires, but as it was too severe a business, after the toils and fatigues of the day, to forage for wood sufficient to maintain three fires for the whole night, which were absolutely necessary for so many people; they divided to each man his portion of the fire they could make, into which, by putting his oysters, muscles, &c. he got them

them open. They were obliged to have recourse to this method; as there was not a single knife belonging to the whole company; the natives having stripped them of every thing but their cloaths. On this spot they reposed, but found no water.*

The next morning they pursued their journey; and about noon found upon the beach a dead whale, which had been driven up by the tide to high-water mark. The sight of such a stock of provisions afforded them no little pleasure. But they were at a loss how to render it of any service, not one of the party being possessed of an instrument that would cut it. Indeed if it had been in their power to cut it up, some of them, though almost famished, would have refused to partake of it, their stomachs nauseating such food; while others, having made a fire upon it, dug out with an oyster-shell the part thus grilled, and made a hearty meal.

A fine level country now presented itself inland; upon sight of which, supposing that they had got out of the country of the Caffrees, and had reached the northermost of the Dutch settlements, some of the party thought it would be most adviseable to take their route that way; while others were of opinion, that it would be safer and better still to keep near the sea. After many arguments on the propriety and impropriety of this step, it was at length agreed, even reduced as their number had been by the first separation, once more to divide. Mr. Shaw, the fourth mate, Mr. Harris the fifth mate, Messrs. Williams and Taylor, Capt. Talbot, Isaac Blair his coxswain, and seamen to the number of twenty two, among whom was Hynes, resolved to proceed inland; while the carpenter, the ship's steward, the cooper, Monsieur D'Espinette, M. Olivier, and their servants, with about 24 seamen, took the sea shore.

The party to which Hynes had connected himself, (whose route, as before observed, we can alone pursue) struck, as they intended inland, and marched for three days and three nights through a fine pleasant country. In their route they saw a great number of kraaks; but they

* It may be necessary here to describe the form and dress of the first nation they had passed through. The complexion of the natives was of a dark copper colour, and they had longish woolly hair, which they wore drawn up in the form of a cone, upon the top of the head. Their noses were prominent, and they were well featured. In their form they were robust, and well proportioned, and they went quite naked, except a slight covering round the loins.

When they go a hunting, or upon the appearance of bad weather, they wear the skin of some wild beast, a lion, tyger, &c. This covers them by night, and protects them by day, either from the heat or the rain. If the weather is hot, they wear the skin-side inwards; if it rains, the hairy side. One of their principal qualifications is, that they are extremely swift of foot.

The women, who are likewise well proportioned, and their countenances not unpleasing, go nearly naked. They wear no manner of cloathing, except a kind of net round the middle. Their houses are constructed of poles, stuck into the ground in a circular form, and brought together at the top, which is then thatched with reeds and long grass. The bottom part is wattled without, and plastered with cow dung within. In the centre they dig a hole, about three feet deep, wherein they make their fire; and round this hole, the family, lying on their skins, take their repose. The constructing of their houses is a work in which the women employ themselves, while the men are engaged in fishing or hunting.

were all deserted. Nor had they, during the whole time, any thing to subsist on but a few oysters, which they had brought with them from the sea coast, and some berries and wild sorrel, which they gathered on the way. They therefore thought it most advisable to return again to the sea-shore: which they did, and by the time they reached it, were in a very weak and low condition. The tide happening to be out, they got some shell-fish to allay their hunger. As they proceeded up a steep hill, soon after the late separation had taken place, Capt. Talbot, being much fatigued, sat down several times to rest himself; and the whole company did the same. But the captain repeating this, through weariness, too often, the rest went on, and left him. His faithful servant Blair observing his master in this situation, went back, and was observed to sit down by him; but neither of the two were ever more seen or heard of.

The next day they pursued their journey, and about noon came to a small river, where they found two of the carpenter's party, who, not being able to swim, had been left behind. Their joy at thus being overtaken, and rescued from their solitary situation, was very great; and much more so when promised assistance in crossing the river. These two men had been preserved, during the time they were left alone, almost by miracle; for while they were on the beach getting shell-fish, their fire went out: and as this was their only protection in the night, it is a wonder how they escaped being devoured by the wild beasts. It was with great difficulty that they were got over the river, and they then proceeded together for about four days. They came to a river of such a breadth, that none of the company thought it prudent to attempt to pass it; and therefore they marched along the banks of it, in hopes of finding a more practicable place.

In this direction they proceeded, until they came to a village, where they saw the inside of a watch, which they found some of the carpenter's party had exchanged with the inhabitants for a little milk. Perceiving from this that such a traffick was not unacceptable, Mr. Shaw shewed them the inside of his watch, and offered them a part of it for a calf. The offer appeared to be accepted, and the calf was accordingly driven into the Kraal to be killed; but the natives had no sooner got what was to have been the price of it into their possession, than they withheld the calf, which they immediately drove from the village.

Our people continued their march along the river for several days, and in their way passed many villages, without being molested by the natives. At length they came to a part where they thought they might be able to get over. They accordingly set about forming a catamarand with all expedition, which they launched, and all safely passed the river, except the two men, whom they had found by the side of the other river, who were so terrified, that the raft was no sooner pushed from the shore, than they quitted their hold, and turned back, so that when the party had gained the opposite shore, they took a last view of these unhappy men, whom they saw no more.

They proceeded in a slanting direction, towards the sea shore, which they reached about noon, on the third day. Here they slept, but found themselves without the necessary article, water. Next day, at the ebbing of the tide, they got some shell-fish; and as soon as they

were

were refreshed, they pursued their journey. In the course of that day's march, they fell in with a large party of the natives, which Hynes thinks were named Mangonics. By these they were used extremely ill, and from whom, as they were unable to make any resistance, they received many blows. In order to avoid such treatment, they all ran into the wood, where they continued till the savages were gone, when they re-assembled, and resumed their route.

They had not gone far, before they could plainly perceive imprinted on the sand the shape of human feet; which they concluded were made by some of their late companions. With the hopes of joining them, they followed their supposed footsteps for a while, but at length lost every trace of these among the rocks and grass. Thus disappointed, they continued their march till they came to another river, the water of which rose to a considerable height, but it was not broad. Upon which, they instantly made a small catamarand, just sufficient to hold their cloaths, with a few oysters, and their firebrands, and pushing it before them as they swam, reached the opposite shore in safety, where they rested themselves.

During the two following days they met with nothing very remarkable, but at the expiration of that period, they overtook the party that had separated from them, headed by the carpenter, who seemed to have suffered more than they. Upon coming up to them they learnt that the carpenter had been poisoned by eating some kind of fruit, through hunger, with which he was unacquainted. And likewise, that the two French gentlemen, Messrs. D'Éspinette and Olivier, with their servant, being totally worn out by famine and fatigue, were left behind. The little boy, master Law, was still with them having hitherto borne the inconveniences of so long a journey, in a most miraculous manner.

The two parties being thus once more united, travelled on together, and had not proceeded far, before they came to a sandy bank, where they found a couple of planks, in each of which was a spike nail. Elated with having obtained what was now esteemed as valuable by them as by the Caffrees, they immediately set fire to the planks, and having taken out the nails, flattered them between two stones, and shaped them into something like knives. This was a most valuable acquisition to men in their situation, and those felt happy who possessed them.

Some way further, they came to another river, which they intended immediately to cross; but one of the men accidentally turning up the sand, and finding fresh water, they were induced by this providential circumstance to pass the night here, and crossed the river the next morning.

It had been their constant practice, whenever it lay within their reach to make for the sea side, without which, they must long since have been starved. On gaining the shore this day, they were most agreeably surpris'd to find another dead whale left by the tide on the beach. But their joy at this discovery was not a little damped by perceiving that they had been observed by a large party of the natives, who immediately came down upon them. As these intruders were armed with lances, they had every reason to conclude that their designs were
hostile.

Bohale. The natives, however, no sooner saw in what a deplorable situation they were, and how unable to make any opposition, than they conducted themselves in so pacific a manner as to dispel their fears. One of them even lent those who were employed on the whale, his lance, by the assistance of which, and the two knives, they were enabled to cut it into junks: And putting these into their bags, they pursued their way, till they could find wood and water to dress it.

[To be continued in our next.]

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L E T T E R   I V .

From the Bishop of LANDAFF to THOMAS PAINE.

[ Concluded from page 36. ]

**T**HE two books of Samuel come next under your review. You proceed to shew that these books were not written by Samuel, that they are anonymous, and thence you conclude, without authority. I need not here repeat what I have said upon the fallacy of your conclusion; and as to your proving that the books were not written by Samuel, you might have spared yourself some trouble if you had recollected, that it is generally admitted, that Samuel did not write any part of the second book which bears his name, and only a part of the first. It would, indeed, have been an enquiry not undeserving your notice, in many parts of your work, to have examined what was the opinion of learned men respecting the authors of the several books of the Bible; you would have found, that you were in many places fighting a phantom of your own raising, and proving what was generally admitted. Very little certainty, I think, can at this time be obtained on this subject: but that you may have some knowledge of what has been conjectured by men of judgment, I will quote to you a passage from Dr. Hartley's observations on man. The author himself does not vouch for the truth of his observation, for he begins it with a supposition. — "I suppose then, that the Pentateuch consists of the writings of Moses, put together by Samuel, with a very few additions; that the books of Joshua and Judges were, in like manner, collected by him; and the book of Ruth, with the first part of the first book of Samuel, written by him; that the latter part of the first book of Samuel, and the second book, were written by the prophets who succeeded Samuel, suppose Nathan and Gad; that the books of Kings and Chronicles are extracts from the records of the succeeding prophets, concerning their own times, and from the public genealogical tables, made by Ezra; that the books of Ezra and Nehemiah are collections of like records, some written by Ezra and Nehemiah, and some by their predecessors; that the book of Esther was written by some eminent Jew, in or near the times of the transaction there recorded, perhaps Mordecai; the book of Job by a Jew, of an uncertain time; the Psalms by David, and other pious persons; the books of Proverbs and Canticles by Solomon; the book of Ecclesiastes by Solomon, or perhaps by a Jew of later times, speaking in his person, but not with an intention to make him pass for the author; the prophecies by the prophets  
whom

whose names they bear; and the books of the New Testament by the persons to whom they are usually ascribed." — I have produced this passage to you, not merely to shew you that, in a great part of your work, you are attacking what no person is interested in defending; but to convince you, that a wife and good man, and a firm believer in revealed religion, for such was Dr. Hartley, and no priest, did not reject the anonymous books of the Old Testament as books without authority. I shall not trouble either you or myself with any more observations on that head; you may ascribe the two books of Kings, and the two books of Chronicles, to what authors you please; I am satisfied with knowing that the annals of the Jewish nation were written in the time of Samuel, and, probably, in all succeeding times, by men of ability, who lived in or near the times of which they write. Of the truth of this observation we have abundant proof, not only from the testimony of Josephus, and of the writers of the Talmuds, but from the Old Testament itself. I will content myself with citing a few places — "Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." 1 Chron. xxix. 29. — "Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer?" 2 Chron. ix. 29. — "Now the acts of Rehoboam, first and last, are they not written in the book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies?" 2 Chron. xii. 15. — "Now the rest of the acts of Jehoshaphat, first and last, behold they are written in the book of Jehu the son of Hanani." 2 Chron. xx. 34. Is it possible for writers to give a stronger evidence of their veracity, than by referring their readers to the books from which they had extracted the materials of their history?

"The two books of Kings," you say, "are little more than an history of assassinations, treachery, and war." That the kings of Israel and Judah were many of them very wicked persons, is evident from the history which is given of them in the Bible; but it ought to be remembered, that their wickedness is not to be attributed to their religion; nor were the people of Israel chosen to be the people of God, on account of their wickedness; nor was their being chosen, a cause of it. One may wonder, indeed, that, having experienced so many singular marks of God's goodness towards their nation, they did not at once become, and continue to be, (what, however, they have long been,) strenuous advocates for the worship of one only God, the maker of heaven and earth. This was the purpose for which they were chosen, and this purpose has been accomplished. For above three and twenty hundred years the Jews have uniformly witnessed to all the nations of the earth the unity of God, and his abomination of idolatry. But as you look upon "the appellation of the Jews being God's chosen people as a *lie*, which the priests and leaders of the Jews had invented to cover the baseness of their own characters, and which Christian priests, sometimes as corrupt, and often as cruel, have professed to believe," I will plainly state to you the reasons which induce me to believe that it is no *lie*, and I hope they will be such reasons as you will not attribute either to cruelty or corruption.

To any one contemplating the universality of things, and the fabric of nature, this globe of earth, with the men dwelling on it's surface, will not appear (exclusive of the divinity of their souls) of more importance than an hillock of ants; all of which, some with corn, some with eggs, some without any thing, run hither and thither, bustling about a little heap of dust. — This is a thought of the immortal Bacon; and it is admirably fitted to humble the pride of philosophy, attempting to prescribe forms to the proceedings, and bounds to the attributes of God. We may as easily circumscribe infinity, as penetrate the secret purposes of the Almighty. There are but two ways by which I can acquire any knowledge of the nature of the Supreme Being, — by reason, and by revelation: to you, who reject revelation, there is but one. Now my reason informs me, that God has made a great difference between the kinds of animals, with respect to their capacity of enjoying happiness. Every kind is perfect in it's order; but if we compare different kinds together, one will appear to be greatly superior to another. An animal, which has but one sense, has but one source of happiness; but if it be supplied with what is suited to that sense, it enjoys all the happiness of which it is capable, and is in it's nature perfect. Other sorts of animals, which have two or three senses, and which have also abundant means of gratifying them, enjoy twice or thrice as much happiness as those do which have but one. In the same sort of animals there is a great difference amongst individuals, one having the senses more perfect, and the body less subject to disease, than another. Hence, if I were to form a judgment of the divine goodness by this use of my reason, I could not but say that it was partial and unequal. — “What shall we say then? is God unjust? God forbid!” His goodness may be unequal, without being imperfect; it must be estimated from the whole, and not from a part. Every order of beings is so sufficient for it's own happiness, and so conducive at the same time to the happiness of every other, that in one view it seems to be made for itself alone, and in another not for itself but for every other. Could we comprehend the whole of the immense fabric which God hath formed, I am persuaded that we should see nothing but perfection, harmony, and beauty, in every part of it; but whilst we dispute about parts, we neglect the whole, and discern nothing but supposed anomalies and defects. The maker of a watch, or the builder of a ship, is not to be blamed because a spectator cannot discover either the beauty or the use of disjointed parts. And shall we dare to accuse God of injustice, for not having distributed the gifts of nature in the same degree to all kinds of animals, when it is probable that this very inequality of distribution may be the mean of producing the greatest sum total of happiness to the whole system? In exactly the same manner may we reason concerning the acts of God's especial providence. If we consider any one act, such as that of appointing the jews to be his peculiar people, as unconnected with every other, it may appear to be a partial display of his goodness; it may excite doubts concerning the wisdom or the benignity of his divine nature. But if we connect the history of the jews with that of other nations, from the most remote antiquity to the present time, we shall discover that they were not chosen so much for their own benefit, or on account of their own merit, as for the general benefit

benefit of mankind. To the Egyptians, Chaldeans, Grecians, Romans, to all the people of the earth, they were formerly, and they are still to all civilized nations, a beacon set upon an hill, to warn them from idolatry, to light them to the sanctuary of a GOD, holy, just, and good. Why should we suspect such a dispensation of being a *lie*? When even from the little which we can understand of it, we see that it is founded in wisdom, carried on for the general good, and analogous to all that reason teaches us concerning the nature of GOD.

Several things you observe are mentioned in the book of the Kings, such as the drying up of Jeroboam's hand, the ascent of Elijah into heaven, the destruction of the children who mocked Elisha, and the resurrection of a dead man: — these circumstances being mentioned in the book of Kings, and not mentioned in that of Chronicles, is a proof to you that they are lies. I esteem it a very erroneous mode of reasoning, which, from the silence of one author concerning a particular circumstance, infers the want of veracity in another who mentions it. And this observation is still more cogent, when applied to a book which is only a supplement to, or an abridgment of, other books: and under this description the book of Chronicles has been considered by all writers. But though you will not believe the miracle of the drying up of Jeroboam's hand, what can you say to the prophecy which was then delivered concerning the future destruction of the idolatrous altar of Jeroboam? The prophecy is thus written, 1 Kings xiii. 2. — “Behold, a child shall be born unto the house of David, Josiah by name, and upon thee (the altar) shall he offer the priests of the high places.” Here is a clear prophecy; the name, family, and office of a particular person are described in the year 975 (according to the Bible chronology) before Christ. Above 350 years after the delivery of the prophecy, you will find, by consulting the second book of Kings, (chap. xxiii. 15, 16.) this prophecy fulfilled in all its parts.

You make a calculation that Genesis was not written till 800 years after Moses, and that it is of the same age, and you may probably think of the same authority, as Æsop's Fables. You give, what you call the evidence of this, the air of a demonstration — “It has hut two stages: — first, the account of the kings of Edom, mentioned in Genesis, is taken from Chronicles, and therefore the book of Genesis was written after the book of Chronicles: — secondly, the book of Chronicles was not begun to be written till after Zedekiah, in whose time Nebuchadnezzar conquered Jerusalem, 588 years before Christ, and more than 860 after Moses.” — Having answered this objection before, I might be excused taking any more notice of it; but as you build much, in this place, upon the strength of your argument, I will shew you it's weakness, when it is properly stated. — A few verses in the book of Genesis could not be written by Moses; therefore no part of Genesis could be written by Moses: — a child would deny your *therefore*. — Again, a few verses in the book of Genesis could not be written by Moses, because they speak of kings of Israel, there having been no kings of Israel in the time of Moses; and therefore they could not be written by Samuel, or by Solomon, or by any other person who lived after there were kings in Israel, except by the author of the book of Chronicles: — this is also an illegitimate inference from your position. — Again, a few verses in the

the book of Genesis are, word for word, the same as a few verses in the book of Chronicles; therefore the author of the book of Genesis must have taken them from Chronicles:---- another lame conclusion! Why might not the author of the book of Chronicles have taken them from Genesis, as he has taken many other genealogies, supposing them to have been inserted in Genesis by Samuel? But where, you may ask, could Samuel, or any other person, have found the account of the kings of Edom? Probably, in the public records of the nation, which were certainly as open for inspection to Samuel, and the other prophets, as they were to the author of Chronicles. I hold it needless to employ more time on the subject.

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A short ACCOUNT of JAMES ROTHWELL, of Bolton in
Lancashire.

HIS first stirring up to seek for salvation was by hearing a sermon in Bolton church, from a minister from Yorkshire; I am not sure if it was not the late Mr. Grimshaw. The text was, 2 Cor. v. 17, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." This was above forty years ago. The discourse made such an impression on his mind that he could not be easy; he saw himself wretched, miserable, blind and naked. Soon after Mr. Wesley came to Bolton, and preached at the Cross, at which time GOD gave James an assurance that he was a new creature.

He often saw the hand of the Lord interposed in his behalf either in preventing evils, or supporting him under them. One night in particular, having a few cows, his chief support, about midnight, a high wind blew the barn down in which his cows were, and though there were loads of stones among them, yet not one was wounded. He had some difficulties in life, and perhaps the greatest might be in his own family, in seeing them careless respecting the one thing needful; an affliction which will give unspeakable pain to a parent who knows the value of eternal things. How tremendous is the idea of seeing those, who have sprung from their own bowels, in their sins at the last day; and nothing but the prospect of GOD's eternal displeasure and everlasting burnings! O may the thought strike deep upon the unawakened conscience in time!

I visited our friend the evening before he died, and found him exceedingly happy in GOD his Saviour. I asked him, If the fear of death was gone? He answered with rapture, "It is." "What is the ground of your hope?" "The precious blood of my dear Lord which he shed for me upon the cross." "You have the application of that blood, that is, the efficacy of it upon your conscience?" "I bless God, I have." As he had met with some bad treatment, I asked, "Are you at peace with all mankind?" "O yes! I love all, and wish them all to be happy."

In prayer, I was giving thanks to GOD for his mercies towards him; for a sense of his love to his soul; and that he had graciously preserved him in the way so many years; and that having brought him through the wilderness, he now gave him so comfortable a prospect of the heavenly Canaan; and that he had likewise given him such a spirit of love, that he could freely forgive his enemies: — “*I have none.*” said he, with a loud voice: thereby meaning that the love of Christ had so filled his soul, that he had lost sight of all his enemies: Thus love hides a multitude of sins. And if it has this blessed influence upon the mind, while in this house of clay, much more so when mortality is swallowed up in endless life.

About an hour before his departure, he cried out, “O that I had wings like a dove, I would fly to my Lord.” And just before he expired, he said, “I have fought a good fight, I have kept the faith;” and then departed so gently that it was scarce perceivable when he drew his last breath.

BOLTON, Dec. 12, 1794.

T. TAYLOR.

A view of the principal Errors and Corruptions which brought on the general Apostasy of the CHRISTIAN WORLD, &c.

[Continued from page 41.]

ATTEMPTS to make refinements upon Christianity, are always found to be of dangerous tendency, and this has likewise proved a source of inconceivable corruption. Christianity rightly understood, is intended to regulate, to purify, to restore and improve human nature, not to degrade, or destroy it. Many under a pretence that the abstaining from particular kinds of food, made a man more holy and acceptable to God, and fitted him for greater attainments in heavenly wisdom: they were not satisfied with that rational and christian temperance, and universal sobriety which the gospel requires, but went the most superstitious lengths, inventing numberless austerities, dishonouring the body, and sometimes inflicting cruel punishments upon it. From the same motives, notwithstanding that the marriage-union was ordained by the Almighty himself in Paradise, and pronounced by him to be honourable in all men, nevertheless they presumed to affirm, that it was not only a kind of degradation, but a species of corruption and even fornication. The reader will shortly find from their own declarations, that they sometimes used such language in reviling the ordinance of God, as can scarce be mentioned without horror. Specious however as these things may appear in the eyes of some men, they are emphatically styled in scripture, *doctrines of devils*. And though they have sometimes assumed an air of angelic purity, they have nevertheless led thousands of deluded persons into horrid pollutions, and the most diabolical uncleanness.

cleanness. It would have been happy for the christian world if they had recollected, that the Spirit declared expressly by St. Paul, that those very men who should depart from the faith themselves, and introduce the general apostasy, would effect it amongst other things by — “speaking lies in hypocrisy, by forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.”

The Testimony of St. Peter is still more express; — “There will be false teachers among you, saith the venerable apostle, who will bring in damnable heresies, even denying the Lord that bought them: — and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of.” — These ungodly men are afterwards particularly described as “walking after the flesh, in the lusts of uncleanness; — despising all just order and government; — presumptuous and self-willed; sporting themselves with their own deceivings; beguiling unstable souls; having an heart exercised with covetous practices; — who had forsaken the right way, and loved the wages of unrighteousness.” Nevertheless at the same time maintaining a high soaring profession; promising others liberty, whilst they themselves were the vilest slaves of sin and corruption. Such is the dismal pourtrait given us of these men and their followers, by this inspired Apostle; and it is abundantly confirmed by St. Jude, the brother of James. He declares, that even then, “certain men had crept, unawares, into the christian church; ungodly men, turning the grace of GOD into licentiousness; denying the only Lord GOD, and our Lord Jesus Christ.” He testifies of them, that they “gave themselves over to fornication, and that they went after strange flesh; that these filthy dreamers despised dominion, and spoke evil of dignities; that they were murmurers, complainers; and that their mouth spake great swelling words of vanity; that they separated themselves from the faithful, being sensual, not having the spirit, and their real character and certain doom is strikingly represented in the glowing figurative language of “clouds without water borne about by violent winds; trees whose fruit withered, being twice dead, ready to be plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.” These two epistles are supposed to have been written not long after the year of our Lord 60; from whence we see how strangely the mystery of iniquity was beginning even then to work.

When St. John, the last surviving Apostle, wrote his first general epistle, the adversary had acquired still greater boldness; for we find that aged disciple pathetically declaring, that the apostasy of the last times was making its appearance, and that as it had been expressly foretold, that one emphatically styled the

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the great Antichrist, should come, so even then there were many inferior Antichrists in the world. Some denied that Jesus Christ was come in the flesh; others denied both the Father and the Son. This epistle is generally supposed to have been written about the year of our Lord 90.

Irenæus informs us, "That John, the disciple of our Lord, wrote his gospel with a view to root out the errors that had been sown in the minds of men by Cerinthus, and some considerable time before him, by the Nicolaitans who are a branch of the Gnostics." And in another place, having occasion to cite his general epistles, he says, "The Lord admonished us to beware of such men, and his disciple John has commanded us to shun them, saying, "Many deceivers have gone forth into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Look to yourselves that ye lose not those things which ye have wrought."

As we find such frequent mention made of these ungodly men by the Apostles of our Lord, and such repeated warnings are given us by the Spirit, to beware of these false Apostles, and deceitful workers, who were the more dangerous because they transformed themselves into the ministers of Christ, whilst they were bringing in damnable heresies into the church, and even denying the Lord that bought them, it may be proper to give some brief account of them from the early writers of the primitive church. And if amongst the errors of ancient times, we should find a pourtrait of the corruptions and delusions of the moderns, we must not be surprized; for they often spring from one common source.

Simon, the Magician of Samaria, is acknowledged by all the ancients to be the first great adversary of the faith of Christ. He blasphemously styled himself, *the mighty power of God*, and arrogated divine honours to himself; he practised sorceries and enchantments; and being in the gall of bitterness and in the bonds of iniquity, lived and died a miserable spectacle of horrid sin and unpardoned impenitence. Mad and blasphemous as he was, he had some followers, but though a daring enemy, he was by no means so dangerous as Cerinthus and his followers, the Ebionites, and the Nicolaitans, &c. of whom we proceed to give some account.

The general appellation given to these men was that of *Gnosticks*, a term which is derived from the Greek language, signifying *men of knowledge and understanding*. Indeed it was a common thing with them to boast much of that extraordinary knowledge, and superior light which they were so zealous in communicating to the world. The words of Porphyry in the Life of Plotinus refer to these men, and are to the same effect, "There were many, says he, who had sprung from the ancient philosophy, who deceiving others and being deceived, pretended that Plato had not penetrated

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trated far enough into the nature of spiritual and intelligible essences," i. e. into the nature of GOD, angels, dæmons, and the souls of men, &c. This led them into vain janglings, and oppositions of science falsely so called.

Theodoret judiciously divides those of the two first centuries into two classes, "the first comprizing those who boldly introduced another Creator of the universe than that which the Scripture points out to us, and who deny that there is one glorious Principle of all things; affirming likewise, that the Lord Jesus was man in appearance only, and not in truth. The first of these was Simon the Magician, a Samaritan; the last Manes, the Persian. The second class are those, who, indeed acknowledge but one principle of all things, but at the same time, affirm that our Lord was but a mere man, from Ebion down to Marcellus." In his Ecclesiastical Memoirs.

Tillemont gives a general view of them and their principles from Plotinus. That Philosopher informs us, "that they took all their doctrines from Plato, only inventing some new words, and adding some falsehoods in order to form a new sect, and that, (among other errors and impieties,) they blasphemed the Creator, and condemned his works, but especially the union of the soul with the body; that they said, that GOD takes care of man only, and not of the rest of the universe; that they had divers foolish notions about the creation of the world; that they made use of enchantments and magic; that they talked of looking up to GOD, but at the same time they did not speak of virtue, or of the means of acquiring it:" And he intimates, that tho' they had the name of God on their lips, they nevertheless abandoned themselves to the dominion of their passions. Plotinus maintains that their doctrine, as well as that of Epicurus, was calculated only to bring an utter contempt upon morality, and to sink men into the dregs of licentiousness and libertinism. Plotinus has not exceeded the bounds of moderation or truth, as his character of these men is abundantly confirmed by the christian writers themselves.

The luxurious cities of the Lesser Asia abounded with idolatrous and effeminate persons, corrupted by Persian manners, long accustomed to all kinds of lewdness and sensual gratifications. In these scenes of riot and prevailing temptation the first Heresiarchs boldly made their appearance. The doctrine of the Nicolaitans was therefore peculiarly adapted to those regions abounding in carnal and dissipated minds. We have some account of these men (who abounded in the Lesser Asia,) from the Lord Jesus himself, in his epistle to the church of Pergamos. They practised the doctrine of Balaam, who put a stumbling-block in the way of the children of Israel, by enticing them to commit fornication with the Midianitish women, and to join in the obscene rites of Baal-Peor, and to eat the offerings of the dead. The Nicolaitans pursued the
same

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same abominable practice in the christian church. The Son of GOD, therefore, threatens, with awful and just severity, to fight against the members of the church of Pergamos, with the sharp two-edged sword of his mouth, unless they repented of these abominations.

Clemens Alexandrinus charges them with practising lewdness without a blush: and Irenæus affirms, that "they lived in a course of libertinism, that they taught their followers that to commit fornication and to eat of things offered to idols were matters of mere indifference." All which perfectly agrees with the testimony of Tertullian. Vitringa has solidly proved, that these men did not, as some have supposed, derive their name from Nicholas, one of the first blameless Deacons in the primitive church at Jerusalem; as there is no reason to doubt but that, that holy man lived and died in the faith. He contends, that by a figure, not uncommon in the prophetic writings, their name is to be understood in a mystical sense, signifying an heresy by which the people of GOD were *vanquished* or *overcome*. Indeed, by means of the Nicolaitans, many unwary souls were drawn into sin and plunged in depths of guilt and misery. This they effected under the specious pretext of asserting their christian liberty, while at the same time, as the Apostle declares, they became the servants of sin, and the slaves of their lusts and passions. Thus, by means of their impious and horrible doctrine, they obscured the lustre of the infant church of Christ, and threw a stumbling-block in the way of thousands. Augustin adds, that they blasphemed the divine law, and that GOD who was the author of it; and denied the resurrection of the dead. Tertullian affirms that they made light of suffering for righteousness sake, affirming that even martyrdom was an insignificant thing: Thus rejecting the cross of Christ, and depriving themselves of the benefits of our Lord's passion, they at once sunk down into the arms of the wicked one.

[*To be continued in the next.*]

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LETTER from Miss T. T. to Mrs. S. C.

October 20, 1781.

I Desired Mrs. C — m to read you any part of my Letter to her, which she thought proper, in order that you might be better acquainted with the exercises that at present affect my mind. You will bear with me, if I proceed in relating simply, how I have been led on since that time. A day or two after I wrote to Mrs. C — m, the Lord again melted my heart; Jesus appeared altogether lovely; all within me was given up to Him. My only wish was to be whatever he would have me. Idols, which I could not before give up, fell at his feet. Several texts of Scripture came before me; particularly, "Of Him are ye in Christ Jesus, who

who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee," &c. "Unto you that fear my Name shall the Sun of Righteousness arise with healing in his wings," &c.

This frame of mind lasted near an hour. Afterwards my old temptations returned, and again I had to combat with the enemy. My Class-Leader, Mrs. F—s, blamed me for not laying hold on the promises. Every day since the Lord has followed me with encouraging promises. Last Monday the following came to me; "The Lord hath taken away thy judgments, he hath cast out thine enemy," &c. "Arise, thine; for thy light is come, and the glory of the Lord is risen upon thee," &c. Notwithstanding which, my mind was afterwards so oppressed, that it was all that I could do, by prayer and faith, to drive out the enemies which have so long sorely beset me.

Mrs. R. H. recommended me to believe the promises; the power, she said, would come afterwards; adding, that she did in this manner when seeking for justification. She advised me therefore to hold fast the promises, and wait for the power. She likewise encouraged me by mentioning the case of the man with the withered hand; and also, an observation of Mr. P——n's in one of his sermons, "That if the Israelites had continued to embrace the promises, instead of looking at the giants, they would have entered into the good land." When I returned home, I endeavoured to exercise faith, and found great peace, inasmuch that I even asked the Lord, "if there was any thing more in Salvation than what I enjoyed?" Immediately an answer came, "The seed of the woman shall bruise the serpent's head." Next morning I awoke, tempted and oppressed to a great degree. My spirit was bowed down as much as the body would be, if it had weights laid upon it. However I continued praying to the Lord, and looking as little as I could at my own disagreeable sensations. Sister H. encouraged me, and said, that possibly I might be attacked much more, and desired I would not regard it.

At my Class on Tuesday, Mrs. F—s wished me to lay hold on the promises, and to believe that the King of Israel was with me, and would deliver me. Next morning, many promises again occurred to my mind, accompanied with commands to take the kingdom of heaven by violence. All this day, notwithstanding the enemy continually strove against me, yet I endeavoured to hold fast the promises, and prayed earnestly that they might be sealed upon my heart, and that I might have the witness that the work was done; otherwise I told the Lord, I could not stand one temptation. I had many encouragements to go on believing, and to fight the good fight of faith. In the evening, the temptations assaulted me as violent as ever.

The next morning, my constant prayer was, — for the abiding witness that the work was done. This day I was much in the spirit of prayer. But in the evening, and the day after, I cannot describe, how I was *tempted, tried, and restless*. If I had given way, my old desires would have returned. My spirits were sunk, and I was ready to give up all. Idols presented themselves, and when I looked at my heart, they seemed to have the greatest possession there. It now seemed wrong to go on believing; but Mrs. H. had desired me not to look, as the Israelites did at the giants, but at the promises. It occurred to me to search for a Copy of a Letter you had wrote to Brother R. I fancied something therein would profit me. This Letter I could not find, but met with part of a Letter you had once wrote to Miss B. wherein you advise her, “not to let men or devils take her crown from her; not to dispute with men; or reason with the enemy; that as she had received the blessing of Sanctification by faith, it could only be held by faith.” This proved to me a portion dropt from heaven, and a degree of strength came immediately. But before night my old wounds were opened afresh. Sister K. blamed me for dwelling so much upon my temptations. I should get on better (she said) if I continued thanking the Lord for what he had done for me.

Last night, and indeed every day, many precious promises were applied to my mind. And this morning my prospect appeared more favourable. I enjoyed, particularly when I arose, a belief that the Lord would seal his promises upon my heart; that he would give me the witness I longed for; that the promises were intended to encourage me to go on believing; that His commands were also that I might disregard my enemies, and not give over the conflict till a compleat victory was gained. It would amaze you, my dear friend, were I to enumerate all the Scriptures that are poured upon my mind all suitable to my state. They present themselves as quick as lightning, when I am ready to give up. At other times, cautions to watchfulness: When these occur, I know by experience that certain danger is approaching.

The Lord seems, in a wonderful manner, to be carrying on his work in my soul. If I am but faithful to the grace bestowed, better days will come than I have lately seen.

The finishing this Letter I must leave to another time, I am your's, in the best of bonds.

### THE WISDOM OF GOD.

**W**HAT tho' in nature's universal store,  
Appear the wonders of almighty pow'r!  
Pow'r unattended terror would inspire,  
Aw'd must we gaze, and comfortless admire.

But

But when fair WISDOM joins in the design,  
The beauty of the whole result's divine!

Hence life acknowledges its glorious cause,  
And matter owns its great disposer's laws;  
Hence in a thousand different models wrought,  
Now fix'd to quiet, now allied to thought;  
Hence flow the forms and properties of things,  
Hence rises harmony, and order springs,  
Else had the mass a shapeless chaos lay,  
Nor ever felt the dawn of WISDOM'S day!

See, how associate round their central sun,  
Their faithful rings the circling planets run;  
Still equi-distant, never yet too near,  
Exactly tracing their appointed sphere.  
Mark how the moon our flying orb pursues,  
While from the sun her monthly light renews;  
Breathes her wide influence on the world below,  
And bids the tides alternate ebb and flow.  
View how in course the constant seasons rise,  
Deform the earth, or beautify the skies:  
First, Spring advancing, with her flow'ry train;  
Next, Summer's hand, that spreads the sylvan scene;  
Then Autumn, with her yellow harvests crown'd;  
And trembling Winter close the annual round.  
The vegetable tribes observant trace,  
From the tall cedar to the creeping grass:  
The chain of animated beings scale,  
From the small reptile to th' enormous whale;  
From the strong eagle stooping thro' the skies,  
To the low insect that escapes thy eyes!  
And see, if see thou canst, in ev'ry frame,  
Eternal Wisdom shine confess'd the same;  
As proper organs to the least assign'd,  
As proper means to propagate the kind,  
As just the structure, and as wise the plan,  
As in this lord of all — debating man!

Hence, reasoning creature, thy distinction find,  
Nor longer to the ways of Heav'n be blind.  
Wisdom in outward beauty strikes the mind,  
But outward beauty points a charm behind.  
What gives the earth, the ambient air, or seas,  
The plain, the river, or the wood to please?  
Oh say, in whom does beauty's self reside,  
The Beautifier, or the beautified?  
There dwells the Godhead in the bright disguise,  
Beyond the ken of all created eyes;

His

His works pur love and our attention steal;  
 His works (surprising thought!) the Maker veil;  
 Too weak our sight to pierce the radiant cloud,  
 Where Wisdom shines, in all her charms avow'd.

O gracious GOD, omnipotent and wise,  
 Unerring Lord, and Ruler of the skies;  
 All-condescending to my feeble heart,  
 One beam of thy celestial light impart;  
 I seek not fordid wealth, or glittering pow'rs;  
 O grant me WISDOM — and I ask no more!

On seeing a large OAK TREE torn in pieces by Lightning, near  
 LIME-KILNS, in CHESHIRE, on the 31st of May, 1796.

**A**WAKE ye sinners! hear the awful rod,  
 And prostrate fall before a frowning GOD;  
 Your sins provoke him, kindled is his ire,  
 The sinner's GOD is a consuming fire!  
 He spake from heav'n! how solemn was the sound,  
 While livid lightnings flash, and twcep the ground;  
 In ratt'ling thunders he terrific spoke,  
 His powerful voice destroy'd the sturdy Oak,  
 Dismantled of its pride, its limbs are found  
 In shatter'd fragments, prostrate on the ground,  
 Ye Lime-Kiln sinners, what a warning this,  
 To leave your sins, and seek for endless bliss,  
 Before heav'n's overtures of grace be past,  
 Or justice send the overwhelming blast;  
 That hurries down your souls the dreadful sleep,  
 Where demons howl, and wretched spirits weep,  
 Where those who once join'd in the drunkards song,  
 Can't have one drop to cool their scorching tongue,  
 See nature's pride! how humbled in the dust!  
 Renounce your sins, and in the SAVIOUR trust,  
 Your SAVIOUR yet, is loving, gracious, kind,  
 He'll be your shelter from the stormy wind;  
 Hide you secure till life's fierce tempest's past,  
 And you the haven shall obtain at last,  
 Where storms and hurricanes no more arise,  
 Nor thunders roar, nor forked lightning flies,  
 Where every fear and danger flee away,  
 And GOD shines forth in one eternal day.





ARMINIAN MAGAZINE.



*Killey sculp<sup>d</sup>*

*Mr. Robert Roberts,*

**Aged 64,**

*Preacher of the Gospel.*

THE  
Arminian Magazine,  
For MARCH 1797.

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The LIFE of the Rev. RICHARD CAMERON.

**M**R. CAMERON was born at Falkland in the Shire of Fyfe, his father being a Merchant in that town. After he had passed through his course of learning, he was for some time a Schoolmaster, and Precentor to the Curate of Falkland, being at first of the Episcopal persuasion. But afterwards he went to hear the persecuted Ministers in the fields; which when the Curates understood, they set upon him, partly by flattery, and partly by threats, and at last by direct persecution, to make him forsake those meetings. But their efforts were ineffectual.

Upon leaving Falkland, he lived in the family of Sir Walter Scott, of Harden. During his residence in this family he employed a great part of the Lord's-day in secret prayer in his chamber, and was favoured with the Lord's presence, who discovered to him the nature of many temptations of Satan, by which he had been in great danger of falling. Finding his service not acceptable in the family, he went to the South, where he met with Mr. John Walsh, who finding Mr. Cameron to be a man every way qualified for the ministry, advised him to accept a licence to preach, which for some time he refused. But upon Mr. Walsh's answering all his objections, he received a licence from those ministers, who being turned out of the church, were compelled to preach in the fields.

Mr. Cameron was appointed to preach in Annandale, but at first discovered some degree of reluctance to go among that people on account of their notorious wickedness. However he went and his labours were blessed to the conviction and conversion of many sinners. After this he preached in connection with Mr. Walsh, untill the year 1679; when he and Mr. Wellwood were called to Edinburgh, to answer for the freedom and faithfulness which they exercised in preaching. Afterwards Mr. Cameron preached in Maybole, where many thousands were assembled together, it being the first time that the Lord's-supper was dispensed in the fields. Here he used yet greater freedom in testifying against all sinful compliances, for which he was called before a meeting of ministers in Galloway; and a little after before the presbytery at Sundewal. This was the third time that they threatened to take away his licence from him. At this meeting they prevailed upon him to promise, that for a time he would forbear such an explicit way of delivering his sentiments against the reigning vices

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vices of that age; which promise lay very heavy upon his mind afterwards; and being greatly dejected on that account, he went over into Holland, where he conversed with Mr. M'c Ward, and other of the Scotch ministers, who for their faithfulness were banished from their own country. In his private conversation and exercise in families, but more especially in his public preaching at Rotterdam, he was made a blessing to many souls.

After some stay at Rotterdam, Mr. M'c Ward said to him, "Richard, the public standard is fallen in Scotland, and if I know any thing of the mind of the Lord, you are called to undergo that trial before us; therefore return home and lift up the fallen standard, and display it publicly before the world. But before you put your hand to it, you must visit as many of the field-ministers as you can find, and heartily invite them to unite with you; and if they will not, then go alone, and the Lord will go along with you."

Accordingly he was ordained by Mr. M'c Ward, and three other ministers. Mr. M'c Ward, while his hands were on Mr. Cameron's head, said, "Behold, all ye who are here present; here is the head of a faithful minister and servant of the Lord Jesus Christ, who will lose his head in his Master's service, and it will be set up before the Sun and Moon, in the view of the world."

In the beginning of the year 1680, Mr. Cameron returned to Scotland. He spent some time in going from one minister to another, of those who formerly preached the gospel in the fields, but it was all labour lost, for the persecution was then so exceeding hot against all of that description, that none among them durst venture, except Mr. Cargil, and Mr. Douglas, who came together and kept a public Fast-day at Darneidmure, between Clydesdale and Lothian. After several meetings among themselves, for forming a public declaration and testimony, at last they agreed upon one, which they published at the Market-Cross of Sanquahar. They were then obliged to separate one from another, and to go to different corners of the land, not only on the urgent necessity of the people, who were in a starving condition with respect to faithful preaching, but also on account of the indefatigable labour taken by the enemy, who for the encouragement of that vile race of men, the informers, had offered a very considerable reward for apprehending any of the ministers.

After parting, Mr. Cameron went into New-Monkland, where he had a comfortable day, while preaching from Isaiah xxxii. 2. "A man shall be as a hiding place from the wind, and a covert from the tempest." In his preface he said, "I am fully assured that the Lord, in mercy to this church and nation, will sweep the throne of Britain of that unhappy race of the name of Stuart, for their treachery, tyranny, and lewdness, but especially for their usurping the royal prerogatives of Christ: And this I

“I am as well assured of, as that these hands are upon this cloth; “yea, and more sure, for I have that by sense, but the other by “faith.”

When he preached at Comnock, he was much opposed by the lairds of Logan and Horseclough, who represented him as a Jesuit and a vile wicked man. Yet some of the people who retained their former faithfulness, gave him a call to preach in that parish. He exhorted the people to consider, that they were in the presence of an holy God, and that all of them were hastening to an endless state of happiness or misery. One Andrew Dalziel, a debauchee, who was in the house, (it being a stormy day,) cried out, “Sir, “we neither know you nor your God.” Mr. Cameron, after musing a little, said, “You, and all who do not know my God in “mercy, shall know him in his judgments, which will be sudden “and surprising upon you in a few days. And I, as a sent ser- “vant of Jesus Christ, whose commission I bear, and whose badge “I wear upon my breast, now give you warning, and leave you “to the justice of God.” In a few days after, the said Dalziel, being in perfect health, took his breakfast as usual; but before he rose from the table, a large quantity of blood flowed out of his mouth, and he died in a most frightful manner. This circumstance, together with the presence and power of the Lord going along with the word preached by him, made the two lairds (before mentioned) desire a conference with him; which he readily agreed to. After which, they were obliged to acknowledge, that they had been very unjustly prejudiced against him, and therefore begged his pardon. He answered, “from my heart I forgive “you the wrongs which you have done to me: but as for what “you have done against the interest of Christ, it is not my part “to forgive; but I am persuaded, that you will be remarkably “punished for it.” To the laird of Logan he said, “You shall “be written childless;” and to the laird of Horseclough, “You “will suffer by burning:” both of which came to pass.

On the 4th of July following (being eighteen days before his death,) he preached near Comnock. In his preface he said, “There are a few things which I have to tell you this day, and I “must not omit them, because the enemy will make a breakfast “of me in a few days, and then my life and my work will be “finished together. And the first is this, As for Charles II. who “is now upon the throne of Britain, the Lord hath shewed me “that after him there shall not be a crowned king in Scotland of “the name of Stuart. You will be blessed with a proper Refor- “mation in Scotland; and let not those who stand to their testi- “mony in that day, be discouraged at the fewness of their num- “ber; for when Christ shall come to raise up his own work, he “will not want a sufficient number of men for that purpose.”

The week following he preached in the parish of Carlake, upon the words of Isaiah xlix. 24. “Shall the prey be taken from the

mighty, or the lawful captive be delivered," &c. In the middle of his sermon he wept much, as did likewise the people, so that few dry cheeks were to be seen among them. After this, he generally kept his chamber door locked all the day. The good woman of the house where he lodged, being greatly concerned on his account, forced the door open one day, and found him in deep distress. She earnestly desired to know what was the matter with him? He answered, "That weary promise which I made to those ministers, not to be so plain and pointed in my preaching against the sins of the times, lies heavy upon me; and for which my carcase shall dung the wilderness before it be long." Being now near his end, he had so large an earnest of the Spirit, that his soul was filled with longing desire for full possession of the heavenly inheritance. He seldom prayed in a family, asked a blessing, or gave thanks at meals, but he requested patience to wait till the Lord should see good to take him to his reward; so much of heaven did the Lord favour his faithful servant with, while suffering for his sake in this vale of tears.

The last Sabbath, he preached along with his faithful friend Mr. Cargil, in Clydesdale, on Psalm xlv. 10. "Be still and know that I am God." That day he said, "I am sure that the Lord will lift up a standard against Antichrist, that will go to the gates of Rome and burn it with fire, and that *Blood* will be their sign, and *No quarter*, --- their word." On the Thursday after, (July 22,) being in the house of William Mitchel of Meadow-Head, near Ayre, where about twenty-three horsemen and forty foot had continued with him that week, as he was washing his hands and face, he looked at his hands and said, "This is their last washing; I had need make them clean; for there are many to see them." At this the good woman of the house wept. He said to her, "Weep not for me, but for yourself and yours, and for the sins of a sinful land; for you have many melancholy, sorrowful, and weary days before you."

The men who were with him were in some doubt whether they should remain together and stand in their own defence, or disperse and shift for themselves. But they were surprised by Mr. Bruce of Earls-Hall; who having got command of a body of soldiers, came furiously upon them at four o'clock in the afternoon, at the east end of Airs-Moss. When they saw the enemy's approach; and no possibility of escaping, they all gathered round Mr. Cameron, while he prayed for a short time. In his prayer he used this expression three times over, "*Lord, spare the green, and take the ripe.*" When he had done, he said to his brother with great courage, "Come, let us fight it out to the last; for this is the day which I have longed for, and the day that I have prayed for, to die fighting against the Lord's avowed enemies: this is the day in which we shall get the crown." To the rest he said, "Be encouraged, all of you, to fight it out valiantly; for all of  
" you

“ you who shall fall this day, I see heaven’s gates open to receive you.” How far he was right in this matter, the great day shall declare. It is certain that they were a greatly oppressed people, being not only spoiled of their goods, but driven from home, and obliged to wander in desolate places, and their lives continually fought after; so that they thought they had a right to repel force by force, and to defend themselves as well as they could. Nothing but hard necessity can justify such conduct, if it can be justified at all. O that we may never be put to the trial.

Eight horsemen were with Mr. Cameron on the right, the rest were with Mr. Hackstone on the left, and the foot in the middle. They all behaved with much bravery till they were overpowered by numbers. Mr. Hackstone was taken prisoner, and Mr. Cameron killed on the spot; his head and hands were cut off by one Murray, and taken to Edinburgh, where Mr. Bruce ordered them to be put upon halberts and carried to the Council, which was done, and the said Murray cried out, “ There is the head and hands of one who lived praying and preaching, and died praying and fighting.”

Mr. Cameron’s father being then a prisoner for the same cause, to add grief to his sorrow, they took the head and hands of his son to him, and asked, “ Do you know these ? ” He took hold of them, and kissing them, said, “ I know them; they are my son’s, my own dear son’s! It is the Lord: good is the will of the Lord, who cannot wrong me nor mine, but has made goodness and mercy to follow us all our days.” After this, by the order of the Council, they were fixed over one of the gates of the city. Thus this valiant soldier and minister of the Lord Jesus Christ finished his course, after having been instrumental in turning many sinners to God.

It was said that Mr. Bruce got 500*l.* for that piece of service, But some time after, his castle took fire in the middle of the afternoon, and was burnt down with all it contained, and was never rebuilt; and his estate went into another family.

Mr. Hackstone being taken to Edinburgh, was received by the Magistrates at the Water-gate; they ordered him to be set on a bare horse, with his face toward the tail, his feet fastened under the horse’s belly, and his hands tied with a cord. The executioner walked before him with the head of Mr. Cameron upon an halbert, and led the horse up the High-Street to the common prison. After this, Mr. Hackstone was brought before the Council, who asked him many questions, to which he answered, That he was not obliged by any law either of God or man, to condemn himself, or to impeach others; nor did he own their authority; that there could be no lawful authority but what is from God; that no authority which acted in direct opposition to God, could be of him; and therefore they could not be of God, because the oppressed, murdered, and destroyed the Lord’s faithful people. Y  
Mr.

Mr. Hackstone was brought a second time before the Council, when he again objected to their authority, because, as he said, They had exercised the supreme power of Jesus Christ in the church; had filled the land with idolatry and perjury: and had shed much innocent blood: therefore he considered them as the avowed and determined enemies of God, and would not own them as his ministers of justice.

Being brought before the Justiciary, they asked, "If he had any thing more to say?" He answered, "That which I have said, I will seal it." Then they informed him, "that they had something to say to him;" and commanded him to sit down and receive his sentence: He told them, "that they were all murderers, for their power was derived from tyranny; that for some years past they not only tyrannized over the church of God, but also grinded the face of the poor, so that oppression, bloodshed, perjury, and many murders, were to be found in their skirts."

Being condemned, he was taken from the bar to the place of execution. No one was suffered to be with him but two of the aldermen, the executioner, and his own servants. He was permitted to pray, but not to speak to the people. His right hand was struck off, and a little after his left hand, which he endured with great firmness and constancy. The executioner being long in cutting off his right hand, when he was going to cut off the other, Mr. Hackstone desired him to strike in the joint. He was then drawn up by a pulley to the top of the gallows, and was let down three times with the whole weight of his body upon the scaffold. Being fixed up to the gallows, the executioner cut open his breast with a large knife, while he was yet living, and took out his heart, which was seen to move when lying on the scaffold. He then struck his knife into it, and shewed it to all the people, saying, "Here is the heart of a traitor," and then cast it into a fire prepared for that purpose. His head was fixed over one of the gates of the city, and his body being divided into quarters, was sent to different parts of the kingdom there to be exposed.

Thus fell David Hackstone, Esq; a gentleman who was related to some of the principal families in Scotland, and a person of eminent piety and courage, who might, had he lived in better days, have been a burning and a shining light for many years in the Church of God.

What abundant reason have we to praise the Lord for the liberty we are favoured with? We may worship God according to our conscience, none making us afraid. Silent Sabbaths are not appointed unto us; our teachers are not driven into corners; nor do we know what a famine of the word meaneth. May we all know, and duly improve this day of visitation, so that God in all things may be glorified through Christ Jesus.

A short

A short Account of the Life and happy Death of MARY  
LEACH, of BURY in LANCASHIRE.

**S**HE had gracious impressions upon her mind when about seven years of age; and at the same time was sorely tempted to fear that she had committed the unpardonable sin. But having no person to whom she could unbosom her mind, or lend her any aid in religion, the good impressions after a while wore off. From that period, to the time of her marriage, she lived, according to the course of this world, but was moral in her conduct.

Soon after she entered into the marriage state, the Lord began again to strive with her. One day being at work in the house, it was powerfully impressed upon her mind, that she was a guilty sinner; and that if she persisted in her present course, she would be everlastingly miserable. This conviction stirred her up to pray in such a manner as she had never done before. The sins of her whole life were set before her, and they appeared too many, and too great to be forgiven. At the same time she was sorely assaulted with her former temptation of having sinned against the Holy Ghost. Her distress was inconceivable, except by those who have felt the same. She could find rest no where. She fled to the Methodists; but found no relief for some time. The temptation still continued to follow her, which brought her almost into despair of God's mercy.

She laid her state open to one of our Leaders, who directed her to a person that had been exercised in the same manner. That person related to her the great distress she had passed through, by reason of the same temptation. After some further conversation together, prayer was proposed; and while they were in prayer, the Lord greatly melted her heart. And although the temptation returned again with great violence, --- yet she was encouraged to hope that the Lord would deliver her soul. This ray of hope was like the breaking forth of the morning upon her benighted mind: And while she was attending the word preached, and hearing of the love of Jesus Christ to sinners, the Lord spoke peace to her soul. All her gloomy fears vanished away, and her soul was filled with peace and joy unspeakable; Jesus was precious, and she had a full assurance of her interest in his blood and merit. Her happiness was great indeed, and all her former complaints were turned into songs of praise to the God of her salvation.

Sometime after, she had another sore conflict with the tempter, but it did not continue long; for while she was at a class-meeting, the Lord gave her a greater manifestation of his love, than she had experienced before; accompanied with so clear a witness of her adoption, that she never lost her confidence in God from that time. She now went on her way rejoicing, and continually increased in spiritual life and strength.

Having a large family, the toil and care thereof lay heavy upon her: But in answer to her earnest prayer, her husband was brought to the knowledge of God. This was an unspeakable blessing to her



her. She had much affliction in the last seven years of her life, in which, patience had its perfect work. The Lord greatly comforted her by the following words, " *All things shall work together for good to them that love God.*"

Her last illness began August 6, 1796, at which time she was far advanced in pregnancy of her 12th child. From the commencement of the illness, she had no expectation of a recovery. But the thoughts of eternity were familiar to her mind, and she looked forward with a holy confidence in the Lord.

On the 8th, a friend or two visited her, to whom she expressed a lively faith in the Lord: being asked respecting the blessing of purity of heart, she answered, " I believe it is attainable, but cannot say that I enjoy it." When our friends were going to pray with her, they asked her, what she would have them pray for? she answered, "that the Lord may give me patience, and fully prepare me for himself." On the 10th, several friends called again, and just as they entered the room, she was crying aloud, — " He is come! — He is come! — Jesus is come, and hath taken away from my soul every thing contrary to his will." She now praised the Lord in the most fervent manner, and though afflicted with great pain, yet her language was, " Glory! glory to the Lamb that was slain!"

She now earnestly exhorted her relations to seek the Lord. To one of her brothers she said, " Will you close in with the offered mercy of GOD? You have a little light, and if you attend to it, it will shine brighter and brighter to the perfect day." She earnestly pressed him to attend the means of grace, and enter into the same Class, in which she had met, that her place might be filled up: Adding, " the Methodists are the peculiar people of GOD. GOD is with them, and owns his word to the conviction and conversion of sinners: Not that I despise any; I love all mankind."

She then addressed herself to her parent, and said, " O! mother, be in earnest for your soul: Seek the Lord while he may be found, — call upon him while he is near." To another brother she said, — " here is one that knows nothing of these things," and after praying that the Lord would enlighten his mind, she earnestly exhorted him to seek the *one thing needful*. After this, when a few friends were present, she appeared quite in an ecstasy, her soul being filled with the love of God, and rapturous praise flowed from her enlarged heart. At her desire, " Vital spark," was sung. While this was singing, she seemed ready to take wing for glory. It was a time of great comfort to all present. Her conversation was in heaven, and her language,

" I soon shall pass the vale of death :  
 " And when I lose this fleeting breath,  
 " My nobler part shall ever tell,  
 " How JESUS hath done all things well."

She greatly rejoiced at the thought of being absent from the body, to be present with the Lord, whom having not seen, she loved; and in whom she rejoiced with joy unspeakable and full of glory. Although her affliction was exceedingly painful, yet she bore it with such patience, as astonished all who came near her. When one asked, " have you not great pain?" she answered, " Yes; but I have something else;"

" Labour

“ Labour is rest, and pain is sweet,  
 “ If thou my GOD art here.”

Although her consolations abounded, she was not insensible of pain. While those present beheld her frequent agonies, she often expressed herself thus, “ hard work, but sweet work.” Those striking words of Mr. Pope were applicable to her state, “ Oh! the pain,—the bliss of dying.”

She many times repeated the words, expressive of the victory which God had given to her, “ O Death, where is thy sting? O Grave, where is thy victory?” and added, “ If this be dying, who would not die to feel this!” She had now given up her affectionate husband, her children, and her all, into the hands of GOD; joyfully waiting for deliverance. On the 17th, about midnight, it was supposed she was dying, but towards morning she revived a little; and still continued happy in the Lord. On the 18th, the day of her dissolution, her countenance, and language appeared truly heavenly.

Her affliction lasted only twelve days, in which christian patience was fully displayed, amidst most distressing pains; faith was gloriously triumphant, and her triumphs increased as death drew nearer. About half an hour before she died, she cried out, “ Death has lost his sting, and heaven is open to my view!” After this she lay silent, and then fell asleep in the Lord, on August 18, 1796. B. RHODES.

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SERMON ON ISAIAH L. 10.

[Concluded from page 68.]

“ Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God.”

THE Lord may see it good to try us further, and we may behold the dearest friend, or the nearest relation we have upon earth, a dead corpse. The desire of our eyes, the delight of our soul, is cut off at a stroke: The wife of our bosom, who shared our joys and griefs, with whom we took sweet counsel on all occasions, is now no more! The child, that was dear to us as our own soul: our only child, that was the hope of our family, and whom we trusted would be a comfort to us in our declining years, is gone hence, and we see him no more! Here again we walk in darkness and have no light. Some indeed may say, “ Ought we not to be resigned to the will of God, on all these occasions? Ought we not patiently to submit to his will, who undoubtedly has an absolute right to deal with us and ours, as he sees good?” Most assuredly we ought. Yet at the same time it must be remembered, that religion does not turn us into stocks and stones. But on the contrary, it renders the mind more susceptible than ever of the tenderest impressions. St. Paul, no doubt, would have been resigned to the Will of God, if his friend had died, of whom he says, “ He was sick and nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow,” Philippians iii. 27. From hence it is evident, that Paul himself, eminent as he was for holiness, would have been deeply affected, had his beloved

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Epaphroditus died. But we have a greater example than even that of Paul: Our blessed Redeemer himself wept at the grave of his friend; "When Jesus saw her weeping, and the Jews also weeping which came with her, he groaned in spirit, and was troubled;" And it is added, *Jesus wept!* John xi. 33. Here then we see tears of tenderest pity and love: tears of softest, sweetest sympathy, flow down the cheeks of our blessed Redeemer! And this appears the more extraordinary, because he was going to raise Lazarus from the dead. Why then did he weep? Surely as an example for us, that we might learn of him, to bear a part in the sorrows of our friends, and "Weep with them who weep, as well as rejoice with them who rejoice." We may also learn this very useful lesson; That it is possible to be deeply affected on many occasions, and yet be resigned to the will of God; we may be painfully patient under his afflicting hand, and sorrowfully resigned to his most holy and blessed Will.

We may be also exercised with dark and distressing temptations: Some meet with a larger share of them than others; and how far our minds may be bowed down under the weight of them, we know not, till experience teach us. It may indeed be said to us, "Why should you fear temptation? Satan can do nothing against you or proceed any farther than God will permit him? Besides, you will always find strength according to your day." This is all very true: But nevertheless, we should be exceeding careful that we do not make light of temptation. We may be too much of Peter's spirit when he said, "Though I should die with thee, I will not deny thee." Peter spoke nobly, but how far was he from making good his resolution? It may often be said to such persons, "Let not him that girdeth on his harness, boast himself as he that putteth it off," 1 Kings xx. 11. When it shall please God to permit us to be exercised with long and painful temptations, we may be as much at a loss to account for his dealings with us, as Job was; and we may walk in darkness with respect to the advantages intended for us by these trials. The distressing nature, and the power of temptation, is only to be known by experience; and it is well for us, when we can say upon good ground, "He knoweth the way that I take, when he hath tried me, I shall come forth as gold," Job xxiii. 10.

A person who is brought into the favour of God, may undoubtedly hold fast the beginning of his confidence steadfast to the end: But it must be allowed, that until he obtains the abiding witness of the Spirit, he will be molested with doubts and fears respecting his interest in Christ. And therefore it is the duty and privilege of every believer, to obtain this invaluable blessing. We must likewise acknowledge, that when the Lord deepens the work in the soul, discovering the remains of corruption and the necessity of entire sanctification of body, soul, and spirit; that this discovery being quite a new thing, and perhaps unexpected, the believer,

never, till he is better instructed, will be ready to conclude, that he has lost ground, that he has grieved the Holy Spirit, and that he is now in darkness. But this is a great mistake; for we well know, that the Lord only designs to lead the soul forward to higher degrees of holiness.

When a clear and full discovery is made of the various evils, the roots of bitterness, which still reside in the heart, we need not wonder that such a person is exceedingly pained, and deeply laments the want of entire conformity to the Image and Will of God; he will be ashamed to think that he is still so unlike his blessed Redeemer! It is true, that there are too many who deem it but a little thing to be governed by their own will, to be overcome by anger, fretfulness, and other bad tempers, and to be carried away with unholy desires. But he who retains that tenderness of conscience and genuine simplicity which the Lord gave him when he was first brought into Christian liberty, will be quite of another mind. And although he is not overcome by any of those evils which he feels in his heart, yet he will walk mournfully before the Lord, because he is thoroughly sensible that they are there.

The blessed God is well acquainted with human nature; he knows that we are liable to abuse those blessings which we easily obtain: In order that this may not be the case, but that we may highly value and duly improve so inestimable a blessing, as the full renewal of the soul in righteousness, he may so suffer us so to feel the plague of our own heart, as that great heaviness, and bitter sorrow may be the consequence.

Let triflers with God and religion, say what they please: to a truly pious soul it must be a very humbling consideration to find, that notwithstanding the Lord has been abundantly gracious, yet so much self-will, so great a degree of pride, of anger, peevishness, fretfulness, impatience, unholy desire, and the like, should still remain. And when a larger measure of divine light is communicated, these evils will appear more hateful, because they so greatly resemble the Devil from whom they originally proceeded. But the Lord will not suffer faithful souls to continue long in this situation; he will not only shew them the ample provision which he hath made thro' Christ Jesus for their full and compleat salvation; but he will speedily and powerfully deliver them.

That this was the design of our Lord, in all which he did and suffered on our account, we cannot doubt, because the Apostle assures us, that "he came to redeem us from all iniquity;" and he himself hath said, "Blessed are they who hunger and thirst after righteousness, for they shall be filled." Therefore, if we seriously and intensely desire to be filled with divine grace; or to experience the sanctifying influences of the Holy Spirit in such a degree, that sin may be destroyed, root and branch; then most assuredly,

assuredly, the promise of the Lord will be accomplished; we shall be saved according to the desire which God hath wrought in us. How great will this deliverance be? and how happy those who shall be thus brought out of darkness into light?

Fourthly. What ground such persons have to trust in the Lord, and to stay themselves upon their God?

I. With regard to those who are seeking salvation thro' Christ, and yet walk in darkness; They certainly have all the encouragement that God himself can give them, to come and partake of the riches of his mercy and love in Christ Jesus. Is it possible to afford greater encouragement to returning sinners to trust in the Lord, than to assure them, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, 2 Cor. v. 19: Or, that Christ our Redemer, "was made a sin-offering for us, that we might be made the righteous people of God through him," ver. 20. In consequence of this, God himself declares, "I will be merciful to their unrighteousness, and their sins and iniquities, will I remember no more," Jer. xxxi. 34. Many such gracious declarations as these, we shall find in the word of God, which he will certainly make good to all who seek his face. It is well known, that Satan, whose grand business is to counteract the gracious designs of God towards man, will use all his art, in order to distress, discourage, and cast down, those who are coming to Christ; and many are the distressing doubts, and painful fears which the enemy will throw into their minds. But these are all fully answered in the great and precious promises, and the kind and gracious invitations made to those who seek the Lord. Let them only believe the words of our Lord, and their doubts will be dispelled: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." And as if this was not enough, he adds, "Every one who asketh receiveth, and he who seeketh findeth," Matt. vii. 8. If any one should say, "But I have asked, and have not received: I have sought the Lord, and have not found him:" That person would do well to consider the words of the Psalmist, "*If I regard iniquity in my heart, the Lord will not hear me.*" Iniquity must be put away, forsaken, and the one desire of our heart must be to be saved from that accursed thing. Again, we must remember the word of the prophet, "Ye shall seek me, and find me, when ye shall search for me with all your heart," Jer. xxix. 13. If we are truly in earnest, if our whole soul is athirst for God, if we really desire to be saved in God's own way, and upon his own terms, there is no ground at all, for any one to doubt or fear; no not although we may think ourselves to be the very worst of sinners, seeing that our Lord hath said, "Whosoever cometh unto me, I will in no wise cast him out."

If the Lord is pleased to try the believer with distressing providences, so that he walks in that kind of darkness before described, let

Let him not be discouraged, but remember that the Lord hath taken him and all that he hath, under his protection. The enemy knows, and has been obliged to confess it too, "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" Job i. 10. Yea; and the Lord hath set the same hedge about you also; and therefore remember, Satan must ask leave of God, before he can hurt either you or yours. Remember again, that the hand of an infinitely wise and gracious God, is in all the events of his providence; that the hairs of your head are numbered; that a sparrow falleth not to the ground without the notice of your heavenly Father. As nothing then can befall you by chance, so the God whom you serve, must have a wise and gracious design in permitting those distressing trials to befall you. This you will learn from his own word, for it declares, that "All things shall work together for good to them that love God," Rom. viii. 28. Therefore we may cheerfully sing with the poet,

Since all the downward tracts of time,
 GOD's watchful eye surveys,
 Oh who so wise to choose our lot!
 Or regulate our days?
 Good, when he gives, supremely good,
 Nor less when he denies;
 Ev'n crosses, from his sovereign hand,
 Are blessings in disguise.

Indeed it may be said to us on such occasions, "*What I do, thou knowest not now, but thou shalt know hereafter.*" Therefore we should patiently wait the openings of providence --- "He that believeth maketh not haste," that is, Doth not charge God foolishly, but commits himself and all his concerns into the hand of the Lord, whose truth and faithfulness can never fail.

If our kind and gracious God, should lay his chastening hand upon us, and we should walk in darkness on that account, nearly the same observations may be made. The Lord hath given us his holy word to comfort us on those occasions, and if we attend to it as we ought, we shall not be cast down: "We have had fathers of our flesh (saith the Apostle,) which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness," Heb. xii. 9. 10. Hence it is evident, that every affliction is designed to bring us nearer to God, to make us wiser and better, and to fit us for the enjoyment of our everlasting inheritance: yea, to heighten our happiness in heaven itself. "These light afflictions which are but for a moment, worketh for us, a far more exceeding and eternal weight of glory," 2 Corin. iv. 17. This being the case, it is not improbable but the time will come, when we shall see, that
 some

Some of the heaviest afflictions we ever met with, have been the greatest blessings, and that we shall have eternal cause to praise the Lord for them : We may therefore cheerfully sing,

How happy the sorrowful man,
 Whose sorrow is sent from above ;
 Indulg'd with a visit of pain,
 Chastis'd by omnipotent Love :
 The Author of all his distress,
 He comes by affliction to know :
 And God he in Heaven shall bless,
 That ever he suffer'd below.

Should violent temptation be our portion, still we are encouraged to trust in the Lord : His ways may appear exceedingly mysterious for the present. Like the wheels in Ezekiel's vision, there is wheel within a wheel ; and we do not see which way it will turn. God hath his way in the mighty waters, and his footsteps are not always seen. Yet nevertheless he speaks in the most encouraging manner to us, so that we need not be cast down, or confounded. It is not his design that we should be overcome by temptation at any time ; no, nor does he intend that our spiritual prosperity should be interrupted thereby. " There hath no temptation taken you, (saith the Apostle,) but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it," 1 Corin. x. 13. From these words it is undeniably evident, that the Lord will give us strength according to our day, and will not leave us under the power of our enemy. Many are the scriptures which might be produced, that confirm the words of the Apostle, but time would fail to quote one half of them. " No weapon that is formed against thee (saith the Lord) shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn," Isa. liv. 17. Again, " Shall the prey be taken from the mighty, or the lawful captive delivered ? But thus saith the LORD, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered : for I will contend with him that contendeth with thee, and I will save thy children. And all flesh shall know that I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob," Isa. xlix. 25. 26. " When thou passest through the rivers, they shall not overflow thee : when thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour." Here then we see, what abundant encouragement the Lord gives to his tempted followers, to cast their care upon him and to put their whole trust and confidence in him ; so shall they be supported and comforted, and brought safely through all their trials into the wealthy place, where afflictions and temptations shall be no more.

While

While we continue in the path of duty, we have nothing to fear; for our help standeth in the Name of the LORD, who made both heaven and earth. So true are the words of Dr. Byrom:

“ With steady pace, thy course of duty run;
 GOD nothing does, nor suffers to be done,
 But thou wouldst do thyself, couldst thou but see,
 The end of all events as well as he.”

How encouraging are the words of Eliphaz in the Book of Job; “Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty. For he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death: and in war, from the power of the sword. Thou shalt be hid from the scourge of the tongue, neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth: For thou shalt be in league with the stones of the field: and the beasts of the field shall be at peace with thee. And thou shalt know thy tabernacle shall be in peace; and thou shalt visit thy habitation, and shall not sin,” Job v. 17. Lo, thus shall the man be blessed who lives in the fear of the Lord, and steadily walks in his righteous ways. Who that duly consider these things, but would be of the same mind with Moses, of whom the Apostle says, That when he came of age, he refused to be called the son of Pharaoh’s daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward, Heb. xi. 25, 26. “Be not then weary in well-doing, for in due time we shall reap, if we faint not.” Yet a little while and all our conflicts will be for ever over, and we shall sing as we never before could do,

Poor sinners below, Acquainted with woe,
 How heavily once with our loads did we go?
 In trials severe, How oft did we fear,
 We should never hold out, we should never come here:
 But our trials are past, We are landed at last,
 And safely arriv’d where our anchor was cast.

Here then we shall rest in a peaceable and quiet habitation, and live in the full enjoyment of God for ever.

If any should say, “But seeing the troubles and crosses which the righteous meet with, are so many and so great, will it not be the best way to enjoy the world for the present, and have nothing to do with religion till a little before death? To such unwife persons it is sufficient to answer, “Is your life in your own power?

Or

Or rather, is it not in the hand of God? And will you sin against him who can take away your breath whenever he pleaseth? Can you enjoy the world, or any solid happiness in it, till you enjoy God himself, and the riches of his grace? If the Scripture declares "that many are the troubles of the righteous," does it not also affirm, "That the Lord delivereth him out of them all?" And may it not with equal truth be affirmed, that, Many are the troubles of the wicked? But where shall they find a deliverer? Let the concluding words of this chapter be considered by all such persons: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." How well would it be then, for all such to, "Seek the Lord while he may be found, and to call upon him while he is near;" and so improve the day of their visitation, that they also may be happy with God for ever.



A SERIOUS ADDRESS To the PREACHERS of the GOSPEL of CHRIST.

[*Continued from page 75.*]

SECONDLY, If the beautiful ideas of religion, and the natural tendency of them to make men happy, be such sufficient motives to enforce the practice of them, we would enquire, Why was not the Gentile world reformed without the Gospel? Why were the polite and knowing nations so abominably and almost universally sunk into shameful vices? Why did not the self-sufficient reward of virtue, constrain greater numbers of mankind to change their manners, and to practise good morality? If this had been the best and most effectual way of changing the hearts, and of reforming the profligate lives of men, why was not St. Paul sent only or chiefly with these principles of reason, to talk of the divine beauty of religion and excellency of virtue amongst them, and the advantages that it brought into human society and private life? What need was there that he should be commissioned to preach the doctrine of the Cross of Christ, and the love of the Son of God, descending from heaven to die for sinners? What makes him dwell so much upon the recovery of a sinful world to God by the atonement of the blessed Jesus, as a means and motive to persuade sinners to forsake their sins, and be reconciled to God? Why are the evangelic topics so often insisted on, and represented in such lively language, for the encouragement of piety, and as a guard against sin? What need had he of the history of a crucified Son of God rising from the dead, ascending to heaven, sitting at the right hand of God, interceding for sinners, and governing the world, in order to reform mankind from impiety? Why does the Scripture tell us, that the "Hearts of men are to be purified

rified by Faith, that believing in the Son of God is the way to get the victory over the world? What need was there that St. Paul should teach us, that our sins are to be mortified in us by the assistance of the Holy Spirit; or that St. Peter or St. John should tell us, that we must be born again and made new creatures, by the Word of God, and by this blessed Spirit and his influences? Were all these doctrines so needful in the primitive days, and attended with such illustrious and divine success, and are they grown useless now?

Let us inquire in the third place, are all the hearers that make up our public assemblies so well acquainted with the doctrines of Christ, that they have no need to be taught them? Have they all enjoyed so happy an education from their infancy, as to understand the Principles of the Christian Religion, and the peculiar Articles of the Faith, which are so necessary to restore sinners to a divine life? Do they so much as know that they "are by nature dead in trespasses and sins?" And do they know how to apply those truths to the blessed purposes of godliness? I am sure when we make particular inquiries, we find many of them ignorant enough, both of themselves and their Saviour, and they have need to be taught the first Principles of the Oracles of God, and the Faith of Jesus.

Shall we enquire yet further, is this a day when we should leave the peculiar articles of the religion of Christ out of our ministrations, when the truth of them is boldly called in question, and denied by such multitudes who dwell amongst us? Is this a proper time for us to forget the name of Christ in our public labours, when the wit and reason of men join together, and labour hard to cast out his sacred name with contempt and scorn? Is it a seasonable practice in this age to neglect these evangelic themes, and to preach up virtue, without the special principles and motives with which Christ has furnished us, when there are such numbers amongst us who are fond of *Heathenism*, who are endeavouring to introduce it again into a Christian country, and to spread the poison of infidelity through a nation called by his name? If this be our practice, our hearers will begin to think indeed, that infidels may have some reason on their side, and that the glorious doctrines of the gospel of Christ are not so necessary as our Fathers thought them. Will this be our glory, to imitate the heathen philosophers, and to drop the Gospel of the Son of God? To be complimented by unbelievers as men of superior sense and as deep reasoners, while we abandon the Faith of Jesus, and starve the souls of our hearers, by neglecting to distribute to them "this Bread of Life which came down from Heaven?" O let all who are his ministers remember the last words of their departing Lord, "Go, preach the Gospel to every nation: He that believes and is baptized shall be saved, and he that believeth not shall be damned."

And lo, I am with you always, to the end of the world." Let us fulfil the command, let us publish the threatening with the promise, and let us wait for the attendant blessing.

Wherever this gospel is published with clear and proper evidence, the belief of it is made necessary to salvation, and it is part of the commission of ministers to make known this to the people: Nor is there any thing else which can stand in the stead of this Gospel, or attain those happy purposes for which this holy institution was designed. Unless therefore you have such an high esteem for the gospel of Christ, and such a sense of its divine worth and power, as to take it along with you when you desire to save souls, you had better lay down your ministry and abandon your sacred profession; for you will but spend your strength for nought, and waste your breath in vain declamations: You will neither *save your own Soul*, nor *them that hear you*; and you will have a terrible account to give at the last day, what you have done with this Gospel which was intrusted with you for the salvation of mankind: You have hid this divine talent in the earth, you have traded intirely with your own stock, you have "compassed yourself about with sparks of your own kindling, and you must lie down in sorrow."

IV. In addressing your discourse to your hearers, remember to distinguish the different characters of *saints* and *sinners*, the converted and the unconverted, the sincere christian and the formal professor, the stupid and the awakened, the diligent and backsliding, the fearful or humble soul, and the obstinate and presumptuous: And in various seasons introduce a word for each of them. "Thus you will divide the word of God aright and give every one their portion," 2 Tim. ii. 15.

The general way of speaking to all persons in one view and under one character, as though all your hearers were certainly *true Christians* and converted already, and wanted only a little further reformation of heart and life, is too common in the world; but we think it is a dangerous way of preaching: It hath a powerful and unhappy tendency to lull unregenerate sinners asleep in security, to flatter and deceive them with dreams of happiness, and make their consciences easy, without a real conversion of heart to God.

Let your hearers know, that there is a vast and unspeakable difference between a saint and a sinner, one in Christ and one out of Christ; between one whose heart is in the state of corrupt nature or unrenewed, and one that is in a state of grace and renewed to faith and holiness; between one who is only born of the Flesh, and is a child of wrath, and one who is born again, or born of the spirit and is become a child of God, a member of Christ, and an heir of heaven. Let them know that this distinction is great and necessary; and it is not made by the water of baptism, but by the operation

operation of the word and Spirit of God on the hearts of men, and by their diligent attendance on all the appointed means of converting grace. It is a real change and of infinite importance, and however it has been derided by men, it is glorious in the eyes of God, and it will be made to appear so, at the last day, in the eyes of men and angels: But it will bring with it infinite terror to those, who thought themselves safe in a common careless profession of Christianity, without an inward change of heart.

V. Lead your hearers *wisely* into the knowledge of the truth, and teach them to build their faith upon solid grounds. Let them first know *why they are Christians*, that they may be firmly established in the belief and profession of the religion of Christ, that they may be guarded against all the assaults of temptation and infidelity in this evil day, and may be able to "render a reason of the hope that is in them:" Furnish them with arguments in opposition to the rude cavils and blasphemies which are frequently thrown out in the world against the Name and Doctrines of the holy Jesus.

Then let the great, the most important and most necessary articles of our religion be set before your hearers in their fairest light. Convey them into the understandings of those of meanest capacity, by condescending sometimes to plain and familiar methods of speech; prove these important doctrines and duties to them by all proper reasons and arguments: But as to the introducing of controversies into the pulpit, be not fond of it, nor frequent in it: In your common course of preaching avoid disputes, especially about things of less importance, without an apparent call of Providence. Religious controversies introduced without real necessity, have an unhappy tendency to hurt the spirit of true godliness, both in the hearts of preachers and hearers, 1 Tim. iv. 7.

And have a care of laying too much stress on the peculiar notions and phrases of the little sects and parties in christianity: Take heed that you do not make your hearers bigots and uncharitable, while you endeavour to make them knowing Christians. Establish them in all the most important articles of the gospel of Christ, without endeavouring to render those who differ from you odious in the sight of your hearers. Whensoever you are constrained to declare your disapprobation of particular opinions, manifest your love to the persons of those who espouse them, and especially if they are persons of solid piety.

VI. Do not content yourself to prepare a sermon of mere doctrinal-truths and articles of belief, but into every sermon bring something practical. It is true, knowledge is the foundation of practice; the head must be furnished with a degree of knowledge, or the heart cannot be good: But take heed, that dry speculations and schemes of Orthodoxy, do not take up too large a part of your discourses; and be sure to impress it frequently on your hearers, that holiness is the great end of all knowledge, and of

much more value than the sublimest speculations, and that there is not any doctrine but what requires some correspondent practice of piety.

Among the practical parts of christianity, make it your business to insist on those subjects which are inward and spiritual, and which go by the name of *Experimental Religion*. Take such themes as these, viz. the first awakenings of the conscience of a sinner, by some special and awful providence, or by some particular passages in the word of God: the inward terrors of mind, and fears of the wrath of God, which often accompany such awakenings; the temptations which arise to divert the mind from them, and to sooth up the sinner in the course of his iniquities: the inward conflicts of the spirit in these seasons, the methods of relief under such temptations, the arguments that may fix the heart for God, against all the inticements and oppositions of the world; the labours of the conscience fluctuating between hope and fear; the rising and working of indwelling sin in the heart; the subtil excuses framed by the flesh for the indulgence of it; the peace of God derived from the gospel, allaying the inward terrors of the soul under a sense of guilt; the victories obtained over and deliverances from strong corruption and powerful temptations, by the faith of unseen things, by repeated addresses to God in prayer, by trusting in Jesus the great Mediator, who is made of God to us wisdom, and righteousness, and sanctification, and redemption.

While you are treating on these subjects, give us leave to put you again in mind, that it will sometimes have a very happy influence on the minds of your hearers, to speak what you have learnt from *your own Experience*: You may inform them, what you have borrowed from your own observation, and from the Experience of Christians who have passed through the same trials, who have wrestled with the same corruptions of nature, who have grappled with the same difficulties, and at last been made conquerors. "As face answers face in the glass, so the heart of one man answers to another," and the workings of the different principles of flesh and spirit, corrupt nature and renewing grace, have a great deal of resemblance in the hearts of different persons who have passed through them. This sort of instruction, drawn from just and solid experience, will animate and encourage the young christian that begins to shake off the slavery of sin, and to set his face toward heaven: This will make it appear that religion is no impracticable thing: It will establish and comfort the professors of the gospel, and excite them with new vigour to proceed in the way of faith and holiness, it will raise a stedfast courage and hope, and will generally produce a most happy effect, beyond all that you can say from principles of meer reasoning and dry speculation: and especially where you have the concurrent experience of any scriptural examples.

[*To be continued.*]

A short

A short Account of SARAH RIGBY of BOLTON.

SHE was born of honest parents, who were members of the established church. Her natural disposition was very amiable and placid; notwithstanding which she was unacquainted with herself, and the God of her salvation, till she was married. Soon after marriage, her husband was awakened, and found an ardent desire that his wife might be awakened too. He brought her to hear the word, and prayed with her and for her, often entreating her to seek the Lord while he was to be found. His labour was not in vain, for it pleased God to open her eyes in a measure, to see her ruined condition; but being strongly attached to the church, she was very unwilling to go any where else. However in the end, she found it expedient to attend all the means of grace, and came more willingly to the Methodist Chapel, where she found the Word to be quick and powerful, sharper than a two-edged sword, and more especially when she was hearing Mr. Greenwood. She could not rest till the Lord manifested his pardoning love to her soul, which was about three weeks after. For some considerable time, she went on her way rejoicing in the God of her salvation; but being detained from the means by having children pretty fast, and some troubles falling in her way, she did not retain her first love, but suffered loss in her soul; not that she fell back into the world, or left the ways of religion, but she had not that comfortable fellowship with God which she enjoyed in times past; so that it was a wintry season with her.

Her last sickness begun on January 1, 1794, and a tedious, painful season it proved: what made it the more uncomfortable was, the poor languid state of her soul: She had lost sight of her Beloved, and her cry was, "Oh, that I knew where I might find him! that I might even come to his seat," Job xxiii. 3. Thus this poor daughter of affliction continued to sigh after her absent Lord, till the month of June following. In that memorable month, there was a blessed out-pouring of the Spirit, in the Chapel at Bolton, inasmuch that, I think, near one hundred were brought into liberty in one week, the Chapel was crowded every night, and it was generally midnight before the meetings could be broke up.

Our poor distressed sister desired to attend at the Chapel, tho' very weak: accordingly she was conducted thither, and as her faith was, so it was unto her: the Lord v sited her with the light of his countenance once more: Never was rain more acceptable to the thirsty land, than the cheering presence of the Sun of Righteousness to her disconsolate soul. She continued to rejoice in the God of her salvation, till she finally took to her bed, which was a fortnight before her death.

During the time she was confined, she bore her affliction, which was very heavy, with christian resignation; but longed
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to depart that she might be with her precious Christ, (as she most devoutly called him) to behold his glory.

The silver cord now loosened apace, and on the 22d, about noon, she seemed to be near her journey's end. She desired her relations, and some of her religious acquaintance to be called in, that they might intreat the Lord to cut short his work in righteousness. Her friends came,—and had a most solemn meeting with her. Her last words were, "Come, Jesus!"—and here her speech failed. Her husband perceived that she was deprived of speech, yet perfectly sensible, desired of her, that if the Lord was precious, she would open her eyes, which she instantly did: and thus her happy spirit took its flight to Abraham's bosom, without sigh or groan, in the 25th year of her age.

T. TAYLOR.

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### NARRATIVE of the Travels of the GROSVENOR's Crew.

[ Continued from page 84. ]

**T**HE day following they came to a river, where one of the people was taken ill, whom they were obliged, from severe necessity, to leave behind, and saw him no more. Being in possession of the fish they had lately met with, they had at present no occasion to retard their progress by seeking for shell-fish; they therefore prosecuted their journey with all the expedition it was in their power to make, and they continued to do so for about four days.

The knives they had with them, enabled them to keep a more regular account of their time, than they had for a long while done. Having procured a stick, they cut a notch in it for every day, and for Sunday a notch cross-ways. In this manner they kept a sort of reckoning; but having one day lost the stick as they were crossing a river, they were no longer able to refer to it, and the care they had taken was of no avail.

As they generally kept as near as they could to the sea-shore, it is not to be wondered at that they had many rivers to pass, some of which were very broad. The coast, from that part of Caffraria, on which they were wrecked, to the Cape of Good Hope, abounds with them, consequently their progress was greatly obstructed, and they were enough to deter those who could not swim from proceeding.

They soon after reached a new river, by the side of which they seemed very much inclined to take up their residence for the night, but as there was no fresh water to be met with, they thought they should be obliged to pass it; however, finding a great quantity of large berries which were eatable, and which rendered  
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the want of water more supportable, they remained where they were.

The next morning it blowing fresh, and the weather being very cold, some of the company were unwilling to cross; but Hynes, and about ten others, impatient to get forward, swam over, and left the rest behind, among whom was the little boy. When these had gained the opposite shore, they pursued their journey, till they came to a place where they met with shell-fish, wood, and water. Here they halted two days, in expectation of the others coming up, but as it still continued to blow fresh, it was concluded that they had not ventured to cross the water. Hynes and his party, therefore, thinking it in vain to wait longer for their timorous companions, went on; and soon afterwards came to another river, which they likewise crossed, and having, by digging in the sand, found fresh water, reposed here for the night.

The returning morning saw them on their journey, which they had not pursued many hours, before they discovered a dead seal, which the surf had left on the shore. Only one of the knives made of the nails, as before related, was in the possession of this party, and it was become so blunt as to be nearly useless; they therefore sharpened it by the same means as they had at first given it an edge, and with it, and some sharp shells, which they found on the beach, cut up the seal. Having performed this, they dressed some of it on the spot, and carried the remainder with them; and when they came to a convenient spot for wood and water, again reposed themselves.

The next morning the party left behind, overtook that in which Hynes was. Since the death of the carpenter, the conducting it had devolved to the ship's steward. It appeared that they had suffered much, and had been severely treated by the natives, so that what with fatigue, hunger, and other incidents, five of them had died since their separation.

Having shared between them the remainder of the seal, and taken some repose, the party set off all together, and after some time came to a lofty mountain, which they found they should be obliged to cross, or to go round the bluff point of a rock which projected considerably into the sea. The latter passage appearing to be much the shortest, they chose that: but had soon reason to repent of their determination: for the surf broke so violently against the rock, that they had all nearly been swept away by it. Their escape was almost miraculous. In their solicitude to preserve themselves, four or five of the men lost their allowance of the seal, of which each bore his share. But their greatest misfortune was, that their firebrands were all extinguished.

They now proceeded on their journey, but were greatly dispirited by the loss of their fire; an article that was so necessary,  
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not only for dressing their food, but for their defence by night against the wild beasts, with which most of the country they passed through abounded. The inconveniences that must inevitably attend the extinction of their brands, dwelt upon their minds, and threw an additional gloom over their prospects.

As they marched on in this disconsolate state, they came in sight of several female natives, who, the moment they were discovered, took to their heels and ran away. When the travellers came up to the spot on which these women were first seen, they perceived that they had been employed in catching muscles. But what was their satisfaction, when they found that the fire, at which they had been dressing their fish, was not extinguished! With joy they lighted their brands, and after having reposed themselves a few hours, proceeded on their way. It must be remarked that they usually stopped at those places where they found wood sufficient to furnish them with necessary firing, but never when they could be supplied with water only, as without wood they could not sleep in security.

The next day they came to a village where the natives shewed a young bullock, and offered to barter with them for it. The inside of a watch, some buttons, &c. being offered in exchange, they were readily accepted, and the beast driven into the Kraal, where it was killed by our people with one of the native's lances.

The natives took out the entrails, with which they seemed much pleased, and the carcass was divided among our people in the following manner: That no one might have reason to complain of an unjust distribution, as soon as the whole was cut into pieces, as equal in quantity as possible, one of the men stood with his back towards them, and being asked who should have the piece held up, mentioned the name of the person. By this means every one of the company were satisfied. Nor was the youth forgotten on the occasion. The skin also was cut into pieces, and distributed by lot; and those who got any part, made a sort of shoes of it. They took up their abode for that night near the village, and having formed a catamarand, next morning, passed the river, each carrying his portion of provisions.

This was the only instance in which they had been able to obtain any sustenance from the natives, during their journey, except now and then, the women would give the child a little milk. Though the age of this young gentleman was ill-suited to combat the inconveniences of so long a journey, yet, in such an unprovided state, he got on tolerably well upon the whole. Where the road was even and good, he walked, and was able to keep pace with the party; but when they came to deep sands, or passed through high grass, which was often the case, the people carried him by turns. When they went on fishing parties, he was station-

oned near the fires, in order to keep them alight; and on their return was rewarded with a part of the spoil.

They again marched on, and came to a sandy desert, which took them ten days to pass. Here they entirely lost sight of the natives. In passing this desert, they had a great number of rivers to cross, so that had it not been for the food they carried with them, they must inevitably have perished. They fortunately were not at a loss for wood, finding a sufficient quantity on the banks of the rivers, which had been brought down by the floods: and by digging in the sand they seldom failed to get water.

They perceived that they were now got into another nation, the people of which Hynes thinks, were called Mambookees,\* thro' which they travelled for five or six days. During that period the natives sometimes used them very ill, and at other times suffered them to pass unmolested.

Being now upon the borders of the sea, they were met by a party of the natives, who by signs advised them to go inland, and pointed out the path they were to pursue. This path they accordingly took, and after having travelled about three miles, they came to a village where they found only women and children.

Here they rested awhile, and the women brought out a little milk, which they gave to master Law. The milk was contained in a small basket, curiously formed of rushes, and so compact as to hold any liquid. During their stay, they examined several of their huts, where they had an opportunity of seeing the manner in which they churned their butter: The milk was put into a leather bag, which being hung up in the middle of the hut, was pushed backward and forward by two persons standing at the sides; and this they continued to do, till the butter arrived at a proper state of consistence. When it is properly prepared, they mix foot with it to anoint their bodies. This operation not only serves them as a security against the intense heat of the climate, but renders them active, and gives them that agility which the inhabitants of Africa are well known to exhibit both in the chase and in battle.

While the travellers were resting themselves, the men belonging to the village returned from hunting, each bearing upon the point of his assagay, his division of the spoil they had taken, which consisted of a piece of a deer weighing about ten pounds. As soon as they saw the strangers, they gathered round them in a ring, and seemed to gaze on them with admiration. After which, they shewed them two bowls of milk, which they appeared to be

\* A nation named Mambock, lies near the sources of the river Groose Viseh, about the 27th degree of south latitude, bordering on Caffraria.

willing to barter; but as the English had nothing left that would prove acceptable to the natives, they had the mortification to see it applied to other purposes. The bargain being declined, the savages brought from their huts sticks fuzzed at the ends, and seating themselves round the bowls, dipped their sticks into the milk, and thus, in a short time sucked the whole of it up.

They had scarcely finished their meal, than they all rose hastily up, and in an instant went off in different directions, at which our people were very much surpris'd. There were at least forty of them. The noise of some of their companions at a distance seeming to have awakened their attention, they scamper'd into the woods, and were out of sight in an instant. It was not long, however, before they returned with a deer they had killed; which our people begged very fervently to be permitted to partake of, but in vain; and night coming on, they insisted that their visitors should quit the Kraal. This they were forced to comply with, and after walking four or five miles, they laid themselves down to rest.

As soon as the sun arose, our people pursued their journey, and continued to do so for several days, during which they pass'd many villages, where they saw a great number of oxen; but as they were so unhappy as to have nothing to offer in exchange, they were oblig'd to content themselves with the sight only. The natives would part with nothing without a valuable consideration, unless it was now and then a little milk for the youth. They, however, suffer'd them to pass along without molestation.

They now came to another river, but the tide being flood, it was too wide to cross. Near the mouth of it they saw three or four huts, which contained only women and children, the men being from home. The flesh of some sea-cows, and sea-lions, was hanging on the huts to dry, of which the women gave the travellers a part. They slept that night at a little distance from these huts. The next day, nine of the company, among whom was Hynes, swam over the river, while the rest, from an apprehension of not being able to succeed in such an attempt, stay'd behind, notwithstanding it was not a mile over at low water, and the greater part fordable.

Those who had cross'd the river had not proceeded above three or four miles, before they observ'd a seal sleeping just above high water mark. As they drew near, the animal awoke, and instantly made towards the water. But being provided with long, pointed sticks, which they call'd their muscle-sticks, they surrounded him, and thus cut off his retreat, by which means they at length kill'd him. As soon as he was dead, they cut his flesh into junks, and taking every man his portion, proceeded on their march. They travell'd four or five days, during which they saw many

many of the natives, who behaved tolerably civil. Now and then indeed, they encountered some, that after overhauling them, (as the sailors express themselves), gave some of them a blow or two.

They now came to another river, which they were obliged to cross. In passing these rivers, when they did not construct a tamaramand, their usual method was to tie their cloaths up as tight as possible, and then fasten the bundle with a band round their foreheads, by which means it appeared somewhat like a turband. Into the front of these bundles they stuck their firebrands, which standing upright, were thus kept from being extinguished by the water. Two of the party in crossing this river, were unfortunate enough to drop their brands; this loss, however, was made up by the rest, in the best manner they were able.

Having passed the river, they proceeded on their route, and the next day found a whale. Being thus provided for a time, and of course there being no necessity for their hurrying on as usual, they took up their abode on this spot for two days, in hopes of the other party falling in with them. But as they afterwards learnt, those they had left behind, by keeping more inland, had missed them and got on before. They had by this time cut up as much of the whale as they could carry, and being much refreshed, they pursued their journey with alacrity, having now no necessity to turn out of the way, or to loiter in quest of food. Thus they went on for eight or ten days, during which they had many rivers to ford; and as they travelled, they discovered by some small pieces of rags they found scattered here and there, which could only belong to their countrymen, that their friends must have passed them.

A large sandy desert now lay before them, which separates the nation of the Mambuckees from the Tambuckees.\* This they entered, and finding towards the close of the first day, that there was but little prospect of obtaining either wood or water, they were much disheartened. To their great joy, however, at the entrance of a deep gully, they saw written on the sand the following direction: "*Turn in here, and you will find plenty of wood and water.*" They were not backward in obeying the pleasing mandate; and on entering the gully, found a neat alcove, where, from the inscription, the remains of their extinct fires, and several other traces, they were assured their late companions had reposed themselves. The next day they continued their journey, and went on for the four or five succeeding ones, without meeting with a single interesting circumstance, except that their fatigue increased as they proceeded.

\* The nation of the Tambuckees lies rather to the southward of the Mambuckees.

[ To be continued. ]

## On JUDICIAL ASTROLOGY.

To the EDITOR of the ARMINIAN MAGAZINE.

Dear Sir,

AS the Science of *Judicial Astrology*, which pretends to foretell future Events, by the *Aspects*, *Positions*, and *Influences* of the heavenly bodies, has not yet fallen into that contempt, with *some persons*, which, I think it merits from *all*: permit me to recommend to your Readers the following extract from the second book of BARCLAY'S *Argenis*. Under Catharine de Medicis, and Henry III. and IV. of France, the predictions of Astrologers were a common theme of court conversation. An Astrologer having undertaken to instruct Henry III. in the event of a war threatened by the faction of the *Guises*, in 1588; Barclay attacked him thus:

" You maintain that the circumstances of Life and Death depend on the *place* and *influence* of the celestial bodies, at the time when the child first comes to light; and yet own that the heavens revolve with such vast rapidity, that the situation of the stars is considerably changed in the least point of time.—What certainty then can there be in your art, unless you suppose the midwives constantly careful to observe the clock, that the minute of time may be conveyed to the infant as we do his patrimony? How often does the mother's danger prevent this care? And how many are there who are not influenced by this superstition? But supposing them watchful to your wish; if the child be long in the birth, which state of the stars is to determine for him? I say nothing of the common errors of clocks and other time-keepers; sufficient to elude all your cares!

" Again, why are we to regard the stars, only at his *Nativity*, and not those rather which shone when the Fœtus was first *animated*? And why must those others be excluded which presided while the body remained tender and susceptible of the weakest impression, during *Gestation*?

" But setting this aside, and supposing the face of the heavens accurately known: whence arises this dominion of the stars over our bodies and minds, that they must be the arbiters of our *happiness*, our *manner of life* and *death*? Were all those who went to battle and died *together*, born under the *same* position of the heavens? And, when a ship is to be cast away, shall it admit no passengers, but those doomed by the stars to suffer shipwreck? Or, rather, do not persons born under every planet go into battle, or on board the vessel, and notwithstanding the *disparity* of their *birth*, *perish alike*? Again, all born under the same configuration of the stars, do not live or die in the same manner. Are all who were born at the same time with the King, *Monarchs*? Or, are they

they all even *alive* at this day? View M. Villeroy here; nay, view yourself; were all who came into the world with him, as wise and virtuous as he; or all born under *your own* stars, *Astrologers* like you? If a man be slain by a robber, you will say, he was doomed to perish by a robber's hand; but did the same stars which, when the traveller was born, subjected him to the robber's sword? did they likewise give the robber, who perhaps was born long before, a *power* and *inclination* to kill him? For you will allow, that it is as much owing to the stars that the one kills, as that the other is killed. And when a man is overwhelmed by the fall of a house, did the walls become faulty, because the stars doomed him to die thereby; or, rather, was not his death owing to this, that the walls were faulty? The same may be said with regard to honours and employments; because the stars which shone at a man's nativity, promised him preferment, could those have an influence over other persons not born under them, by whose suffrages he was to rise? Or how do the stars at one man's birth annul or set aside the contrary influences of other stars which shone at the birth of another?

"The truth is, supposing the reality of all the planetary powers; as the Sun, which visits an infinity of bodies with the same rays, has not the same effect on all; but some things are *hardened* thereby, as *clay*, others are *softened*, as *wax*: some reeds *cherished*, others *destroyed*: the tender herbs scorched up, the others secured by their coarser juice: so, where so many children are born together, like a field tilled so many different ways, according to the various health, habitude, and temperament of the parents, the same celestial influx must operate differently. If the genius be suitable and towardly, it must *predominate* therein: if contrary, it will only *correct* it. So that to foretell the life and manners of a child, you are not only to look into the heavens, but into the parents, into the fortune which attended the pregnant mother, and a thousand other circumstances utterly inaccessible.

"Further, does the power which portends the new-born infant a life (for instance) of forty years; or perhaps a violent death at thirty; does that power, I say, endure and reside in the heavens, waiting the destined time, when, descending on earth, it may produce such an effect? Or, is it infused into the infant itself; so that being cherished, and gradually growing up with it, it bursts forth at the appointed time, and fulfils what the stars had given it in charge? Persist in the heavens it cannot; in that, depending immediately on a certain configuration of the stars, when that is changed, the effect connected with it must cease, and a *new*, perhaps a *contrary* one, take place. What repository have you then for the former power to remain in, till the time come for its delivery? If you say it resides in the infant, not to operate upon him till he be grown to manhood; the answer is more preposterous than the former; for this, in the instance of a shipwreck, you must

must suppose the cause why the winds rise, and the ship is leaky, or the Pilot, through ignorance of the place, runs on a shoal or rock. So the Farmer is the cause of the war that impoverishes him; or of the favourable season which brings him a plentiful harvest.

"You boast much of the event of a few predictions, which, considering the multitude of those which your art has produced, plainly confess its impertinence.—A million of deceptions are industriously hidden and forgot, in favour of some *eight* or *ten* which have succeeded. Out of so many conjectures, it must be preternatural if some did not *hit*; and it is certain, that considering you only as *guessers*, there is no room to boast you have been successful therein. Do you know what fate awaits France in this war, and yet are not apprehensive what shall befall yourself? Did not you foresee the opposition I was this day to make to you?—If you can say whether the king shall *vanquish* his enemies; find out first whether he will *believe* you."

In the above extract this *impudent* science is successfully rallied, its vain pretensions properly exposed, and the absurdity of its principles sufficiently manifested. If I do not greatly err, there are arguments here, which the whole *sombre* conclave of *Star-gazers*, *Astrologers*, and *Wizzards*, from *Jannes* and *Jambres*, down to *Merlin*, *Nostradamus*, *Partridge*, and *Moore*, have never yet satisfactorily answered, nor ever will be able to refute.

A science which cashier's *Divine Providence* from the Universe, and pretends to govern the world, direct, counteract, and variously influence all human actions, by Saturn, Jupiter, Mars, Venus, Mercury, and the Moon, the very deities of pagan Rome and Greece, acknowledged as possessing the very same powers which *quondam* heathenish idolaters ascribed to them, is, in my opinion, worthy of the execration of every person who believes *there is a God*, and that, that God governs the heavens and the earth. In short, the whole system appears to me to be an artful revival of a part of the old Pagan Theology.

I am, dear Sir, your's, &c.

A. CLARKE.

LONDON, December 16, 1796.

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LETTER V.

From the Bishop of LANDAFF TO THOMAS PAINE.

[Continued from page 95.]

AT length you come to two books; Ezra and Nehemiah, which you allow to be genuine books, giving an account of the return of the Jews from the Babylonian captivity, about 536 years

years before Christ; but then you say, "Those accounts are nothing to us, nor to any other persons, unless it be to the jews, as a part of the history of their nation; and there is just as much of the Word of God in those books, as there is in any of the histories of France, or in Rapin's History of England." Here let us stop a moment, and try if from your own concessions it be not possible to confute your argument. Ezra and Nehemiah, you grant, are genuine books — "but they are nothing to us!" The very first verse of Ezra says — the prophecy of Jeremiah was fulfilled: — is it nothing to us to know that Jeremiah was a true prophet? Do but grant that the Supreme Being communicated to any of the sons of men a knowledge of future events, so that their predictions were plainly verified, and you will find little difficulty in admitting the truth of revealed religion. Is it nothing to us to know that, 536 years before Christ, the books of Chronicles, Kings, Judges, Joshua, Deuteronomy, Numbers, Leviticus, Exodus, Genesis, every book the authority of which you have attacked, are all referred to by Ezra and Nehemiah, as authentic books, containing the history of the Israelitish nation from Abraham to that very time? — Is it nothing to us to know that the history of the jews is true? — It is every thing to us; for if that history be not true, christianity must be false. The jews are the root, we are branches "grafted in amongst them;" to them pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."

The history of the Old Testament has, without doubt, some difficulties in it; but a minute philosopher, who busies himself in searching them out, whilst he neglects to contemplate the harmony of all its parts, the wisdom and goodness of God displayed throughout the whole, appears to me to be like a purblind man, who, in surveying a picture, objects to the simplicity of the design, and the beauty of the execution, from the alperities he has discovered in the canvass and the colouring. The history of the Old Testament, notwithstanding the real difficulties which occur in it, notwithstanding the scoffs and cavils of unbelievers, appears to me to have such internal evidences of it's truth, to be so corroborated by the most ancient profane histories, so confirmed by the present circumstances of the world, that if I were not a christian, I would become a jew. You think this history to be a collection of lies, contradictions, blasphemies: I look upon it to be the oldest, the truest, the most comprehensive, and the most important history in the world. I consider it as giving more satisfactory proofs of the being and attributes of God, of the origin and end of human kind, than ever were attained by the deepest researches of the most enlightened philosophers. The exercise of our reason

in the investigation of truths respecting the nature of God, and the future expectations of human kind, is highly useful; but I hope I shall be pardoned by the metaphysicians in saying, that the chief utility of such disquisitions consists in this --- that they bring us acquainted with the weakness of our intellectual faculties. I do not presume to measure other men by my standard; you may have clearer notions than I am able to form, of the infinity of space; of the eternity of duration; of necessary existence; of the connection between necessary existence and intelligence, between intelligence and benevolence: you may see nothing in the universe but organized matter; or, rejecting a material, you may see nothing but an ideal world. With a mind weary of conjecture, fatigued by doubt, sick of disputation, eager for knowledge, anxious for certainty, and unable to attain it by the best use of my reason in matters of the utmost importance, I have long ago turned my thoughts to an impartial examination of the proofs on which revealed religion is grounded, and I am convinced of it's truth. This examination is a subject within the reach of human capacity; you have come to one conclusion respecting it, I have come to another; both of us cannot be right; may God forgive him that is in an error!

You ridicule, in a note, the story of an angel appearing to Joshua. Your mirth you will perceive to be misplaced, when you consider the design of his appearance; it was to assure Joshua, that the same God who had appeared to Moses, ordering him to pull off his shoes, because he stood on holy ground, had now appeared to himself. Was this no encouragement to a man who was about to engage in war with many nations? Had it no tendency to confirm his faith? Was it no lesson to him to obey, in all things, the commands of God, and to give the glory of his conquests to the author of them, the God of Abraham, Isaac, and Jacob? As to your wit about pulling off the shoe, it originates, I think, in your ignorance: you ought to have known, that this rite was an indication of reverence for the Divine presence; and that the custom of entering barefoot into their temples subsists, in some countries, to this day.

You allow the book of Ezra to be a genuine book: but that the author of it may not escape without a blow, you say, that in matters of record it is not to be depended on; and as a proof of your assertion, you tell us, that the total amount of the numbers who returned from Babylon does not correspond with the particulars; and that every child may have an argument for it's infidelity, you display the particulars, and shew your own skill in arithmetic, by summing them up. And can you suppose that Ezra, a man of great learning, knew so little of science, so little of the lowest branch of science, that he could not give his readers the sum total of sixty particular sums? You know, undoubtedly, that the Hebrew letters denoted also numbers: and that there was such a great similarity between some of these letters, that it was extremely easy for

for a transcriber of a manuscript to mistake a 3 for a 2 (or 2 for 20), a 1 for a 2 (or 3 for 50), a 7 for a 4 (or 4 for 200). Now what have we to do with numerical contradictions in the Bible, but to attribute them, wherever they occur, to this obvious source of error--- the inattention of the transcriber in writing one letter for another that was like it ?

I should extend these letters to a length troublesome to the reader, to you, and to myself, if I answered minutely every objection you have made, and rectified every error into which you have fallen : it may be sufficient briefly to notice some of the chief. The character represented in Job under the name of Satan is, you say, "the first and the only time this name is mentioned in the Bible." Now I find this name, as denoting an enemy, frequently occurring in the Old Testament: thus 2 Sam. xix. 22. "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me?" In the original it is *fatans* unto me. Again, 1 Kings v. 4. "The Lord my God hath given me rest on every side, so that there is neither adversary, nor evil occurrent"--- in the original, neither *fatan* nor evil. I need not mention other places; these are sufficient to shew, that the word *fatan*, denoting an adversary, does occur in various places of the Old Testament; and it is extremely probable to me, that the root *fatan* was introduced into the Hebrew and other eastern languages, to denote an adversary, from it's having been the proper name of the great enemy of mankind. I know it is an opinion of Voltaire, that the word *fatan* is not older than the Babylonian captivity: this is a mistake, for it is met with in the hundred and ninth psalm, which all allow to have been written by David, long before the captivity. Now we are upon this subject, permit me to recommend to your consideration the universality of the doctrine concerning an evil being, who in the beginning of time had opposed himself, who still continues to oppose himself, to the supreme source of all good. Amongst all nations, in all ages, this opinion prevailed, that human affairs were subject to the will of the gods, and regulated by their interposition. Hence has been derived whatever we have read of the wandering stars of the Chaldeans, two of them beneficent, and two malignant:--- hence the Egyptian *Typho* and *Osfris*: the Persian *Arimanius* and *Oromasdes*;--- the Grecian *celestial* and *infernal Jove*;--- the *Brama* and the *Zupay* of the Indians, Peruvians, Mexicans;--- the good and evil principle, by whatever names they may be called, of all other barbarous nations;--- and hence the structure of the whole book of Job, in whatever light, of history or drama, it be considered. Now does it not appear reasonable to suppose, that opinion so ancient and so universal has arisen from tradition concerning the fall of our first parents; disfigured, indeed, and obscured, as all traditions must be, by many fabulous additions?

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The jews, you tell us, "never prayed but when they were in trouble." I do not believe this of the jews; but that they prayed more fervently when they were in trouble than at other times, may be true of the jews, and I apprehend is true of all nations, and all individuals.--- But "the jews never prayed for any thing but victory, vengeance, and riches."--- Read Solomon's prayer at the dedication of the temple, and blush for your assertion, --: illiberal and uncharitable in the extreme!

It appears, you observe, "to have been the custom of the heathens to personify both virtue and vice, by statues and images, as is done now-a-days both by statuary and by painting: but it does not follow from this that they worshipped them any more than we do." Not worshipped them! What think you of the golden image which Nebuchadnezzar set up? Was it not worshipped by the princes, the rulers, the judges, the people, the nations, and the languages of the Babylonian empire? Not worshipped them! What think you of the decree of the Roman senate for fetching the statue of the mother of the gods from Pessinum? Was it only that they might admire it as a piece of workmanship? Not worshipped them! "What man is there that knoweth not how that the city of the Ephesians was a worshipper of the great goddess Diana, and of the image which fell down from Jupiter?" Not worshipped them!--- The worship was universal. "Every nation made gods of their own, and put them in the houses of the high places, which the Samaritans had made:--- the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burned their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim," (2 Kings chap. xvii.) The heathens are much indebted to you for this your curious apology for their idolatry; for a mode of worship the most cruel, senseless, impure, abominable, that can possibly disgrace the faculties of the human mind. Had this your conceit occurred in ancient times, it might have saved Micah's *teraphims*, the *golden calves of Jeroboam*, and of *Aaron*, and quite superseded the necessity of the second commandment!!! Heathen morality has had it's advocates before you; the facetious gentleman who pulled off his hat to the statue of Jupiter, that he might have a friend when heathen idolatry should again be in repute, seems to have had some foundation for his improper humour, some knowledge that certain men esteeming themselves great philosophers had entered into a conspiracy to abolish christianity, some foresight of the consequences which will certainly attend their success.

It is an error, you say, to call the Psalms — the Psalms of David. — This error was observed by St. Jerome, many hundred years before you were born; his words are — "We know that they are in an error who attribute *all* the Psalms to David." —

You,

You, I suppose, will not deny, that David wrote some of them. Songs are of various sorts; we have hunting songs, drinking songs, fighting songs, love songs, foolish, wanton, wicked songs: — if you will have the “Psalms of David to be nothing but a collection from different song-writers,” you must allow that the writers of them were inspired by no ordinary spirit; that it is a collection, incapable of being degraded by the name you give it; that it greatly excels every other collection in matter and in manner. Compare the book of Psalms with the odes of Horace or Anacreon, with the hymns of Calimachus, the golden verses of Pythagoras, the choruses of the Greek tragedians, (no contemptible compositions any of these,) and you will quickly see how greatly it surpasses them all, in piety of sentiment, in sublimity of expression, in purity of morality, and in rational theology.

As you esteem the Psalms of David a song book, it is consistent enough in you to esteem the Proverbs of Solomon a jest book; there have not come down to us above eight hundred of his jests; if we had the whole three thousand, which he wrote, our mirth would be extreme. Let us open the book, and see what kind of jests it contains; take the very first as a specimen — “The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.” --- Do you perceive any jest in this? The fear of the Lord: What Lord does Solomon mean? He means that Lord who took the posterity of Abraham to be his peculiar people: --- who redeemed that people from Egyptian bondage by a miraculous interposition of his power: --- who gave the law to Moses; --- who commanded the Israelites to exterminate the nations of Canaan. --- Now this Lord you will not fear; the jest says, you despise wisdom and instruction.

Let us try again: --- “My son, hear the instruction of thy father, and forsake not the law of thy mother.” --- If your heart has been ever touched by parental feelings, you will see no jest in this. --- Once more; --- “My son, if sinners entice thee, consent thou not.” --- These are the three first proverbs in Solomon's “jest book;” if you read it through, it may not make you merry; I hope it will make you wise; that it will teach you at least, the beginning of wisdom; --- the fear of that Lord whom Solomon feared. Solomon, you tell us, was witty; jesters are sometimes witty; but though all the world, from the time of the queen of Sheba, has heard of the wisdom of Solomon, his wit was never heard of before. There is a great difference, Mr. Locke teaches us, between wit and judgment, and there is a greater between wit and wisdom. Solomon “was wiser than Ethan the Ezabite, and Heman, and Chalcol, and Darda, the sons of Mahol.” --- These men you may think were jesters; and so may you call the seven wise men of Greece: but you will never convince the world that Solomon, who was wiser than them all, was nothing but a witty jester. As to the slips and debaucheries

of Solomon, we have nothing to do with them but to avoid them; and to give full credit to his experience, when he preaches to us his admirable sermon on the vanity of every thing but piety and virtue.

[*To be continued in the next.*]

A view of the principal Errors and Corruptions which brought on the general Apostasy of the CHRISTIAN WORLD, &c.

[*Continued from page 100.*]

WE have seen in a former paragraph, that Irenæus affirms, that the Evangelist St. John wrote in confutation of the errors of Cerinthus: Epiphanius likewise informs us, that St. John was led by the Spirit of God into Asia, to oppose the corruptions which that dangerous man was attempting to introduce there; and it is certain that the evangelist spent much of the latter part of his life at Ephesus, and in other places of the Lesser Asia, where Cerinthus and his followers began first to establish themselves.

Cerinthus was one of the circumcision, and probably at first a judaizing teacher, from whence the most dangerous enemies of the gospel commonly sprung. We learn from Theodoret, that he spent a considerable time in Egypt, where he addicted himself much to the study of philosophical learning; and that at length he came into Asia, where he gathered disciples together, and placing himself at their head, called them after his own name. Denying the supreme glory of the Son of God, he affirmed, that he was but a mere man. He taught that the God of the Jews, likewise, was only one of the angels, and not the sovereign Lord of all. Thus he denied that great mystery of godliness, IMMANUEL, GOD WITH US. He also ascribed the creation of the world to angels. He introduced a variety of mystic powers, which appear to have been borrowed from the Greek Mythology, as Silence, Profundity, a Pleroma or Plenitude, &c. He taught, that it was necessary to be circumcised and to keep the law of Moses; though it appears from his conduct, that he regarded it no farther than was necessary to screen himself from suffering persecution for the name of Christ. He rejected the Gospel of St. John, the Acts, and St. Paul's Epistles, not admitting any thing that contradicted his opinions, or condemned his practices.

A very ancient writer, quoted by Eusebius, mentions some Revelations which Cerinthus forged, pretending that he had received them from some angel.-- And being of a carnal disposition, he affirmed, that the kingdom of our Lord would be an earthly one; for he dreamed that the millennial reign of Christ would literally take place at Jerusalem, and that it would consist, according to the

the grossness of his conceptions, in the indulgence of the most voluptuous appetites and sensual passions;---and that it would be spent in eating and drinking, and celebrating nuptial feasts; during which time there would also be religious festivals, and sacrifices consisting of slaughtered victims: with other things of a like nature.

One improvement however may be made of the preceding passage, as it strongly suggests the danger of interpreting too literally, as many excellent men have done, the prophecies which relate to the millennial reign of Christ; and it enforces the necessity of attending to that more sublime and spiritual sense of those prophecies, which must be inseparably connected with that last glorious period of the gospel dispensation, to which the true millennium certainly refers. I beg leave to subjoin a few specimens of this too literal method of interpretation, from different writers in the first centuries.

“The terrestrial Jerusalem, (says one) shall be adorned with precious stones, and aliens shall be servants to the saints of the Most High in accomplishing the work.” “The temple shall be gloriously rebuilt, (says another) it shall be beautifully surrounded with cypress trees, pines, and cedars; and the gates of the city shall be always open, that day and night all manner of riches might be brought into it.” “The nations shall not utterly be destroyed, but some of them shall be left to be triumphed over by the just.” “They shall have a table prepared for them by their God, who shall feed them with dainties.” “The earth shall disclose its uncommon fertility, and shall spontaneously produce its fruits in the richest abundance; the mountains shall drop with honey, and wine shall run down in copious streams, and the rivers shall overflow with milk.” “The virgins shall rejoice in the assemblies of the young men; and they that are left of the saints shall be multiplied upon earth.” “Now, saith Origen, should these things come to the knowledge of the Heathen, Christianity would be exposed to much censure; for some of the enemies of the gospel themselves entertain nobler sentiments than these.”

The Ebionites were nearly allied in principles and practice to the Cerinthians. They taught, that it was impossible to be saved by the Gospel, without adding to it the ceremonies and obedience of the Jewish law. They were as immoral and licentious as the Nicolaitans. They denied the existence of our Lord before his incarnation, and are said to derive their name from a Hebrew word which signifies a *beggar*, on account of the degrading views which they presumed to maintain with respect to the person of the Son of God.

Ignatius, a disciple of John the evangelist, who suffered martyrdom under Trajan, in the year of our Lord 107, frequently mentions these men in his epistles, which contain the best antidote to their poison; exposing and reproving with holy indignation

their principles and their practices. "Be not, my brethren, (saith he, in his epistle to the church of the Magnesians) deceived with strange doctrines; nor with old fables which are unprofitable. For if we still continue to live according to the Jewish law, we manifestly declare, that we have not received the grace of God in truth." "These things, my beloved, I write unto you; not that I know that there are any among you who lie under this error; but as one of the least among you, I am desirous to forewarn you, that ye fall not into the snares of vain doctrine; but that ye be fully instructed in the birth, and sufferings, and resurrection of Jesus Christ, the only ground of our hope, which was accomplished in the time of the government of Pontius Pilate, and that most truly and certainly; and from which, God forbid, that you should ever be turned aside." "As becomes the children of the light, and of the truth, (saith he to the church of Philadelphia,) flee divisions and false doctrines: but where your Shepherd is, there do ye as the sheep of the pasture follow after." "If any should preach the Jewish law unto you, hearken not unto him.---Those men who do not speak truly concerning Christ Jesus, seem to me to be but as monuments and sepulchres of the dead, upon which are written only the names of men. Flee, therefore, the wicked arts and snares employed by the prince of this world; lest at any time, being overcome with his wiles, ye should grow cold in your Christian love and charity."

In his epistle to the Ephesians, he says, "Some there are, who carry about with them the name of Christ in deceitfulness, but practise things unworthy of God, whom ye must flee as ye would fly from many wild beasts. There is one great Physician;---God incarnate;---true life in death:---both of Mary and of God;---even our Lord Jesus Christ." "Let no man therefore deceive you; as indeed ye are not deceived, being wholly of God." "Nothing is concealed from our Lord; but the very secrets of our hearts are present with him. Let us, therefore, do all things as knowing that he dwelleth in us, that we may continue to be his temples, and that he may be our God abiding in us." "Why are we not all wise, receiving the knowledge of God, which is Jesus Christ?" "Let my life be sacrificed in defence of the doctrine of the Cross, which is indeed a stumbling-block to the unbelievers, but to us is salvation and life eternal."

In his epistle to the church at Philadelphia, he speaks thus: "I have heard of some who say, 'Unless I find it written in the original, I will not believe it to be written in the gospel.' And when I said, 'It is written there,' disregarding the Scriptures, they answered me out of their corrupted books and copies. But to me, Jesus Christ is instead of all the uncorrupted monuments in the world; together with those sacred and undefiled monuments, I mean, his cross, and death, and resurrection, and the faith which is by him." "He is the door of the Father, by which

which Abraham, Isaac, and Jacob, and all the prophets enter in; as well as the apostles, and the church universal. And all these things tend to the unity which is of God. Howbeit the gospel has something in it, far above all other dispensations; namely, the appearance of our Saviour, the Lord Jesus Christ, his passion, and resurrection. For the holy beloved prophets continually referred to him."

Writing to the church of Smyrna,---" I glorify my God, even Jesus Christ, who has given you such wisdom. For I have observed that you are settled in an immoveable faith, as if you were nailed to the cross of our Lord Jesus Christ, both in the flesh, and in the spirit; and are confirmed in love through the blood of Christ, being fully persuaded of those things which relate unto our Lord; --- who was verily crucified by Pilate, being nailed to the cross for us in the flesh." " Now all these things he suffered for us, that we might be saved. And he suffered truly, as he also truly raised himself up, and not as some unbelievers say, that he only seemed to suffer; they themselves only seeming to be, what they profess to be."

" What does a man profit me, if he shall praise me, and yet blaspheme my Lord; not confessing that he was truly made man? Now he that doth not assent to this, does in effect deny him, and is in death." " Consider those who maintain different opinions from us, respecting the grace of Jesus Christ, which is come unto us, how contrary they are to the mind of God. They have no concern either for the love of God or man; they care not for the widow or the fatherless, for the afflicted or oppressed, for those that are bound or free, in hunger or thirst. They withdraw from the Eucharist and from prayer; --- contradicting, therefore, the free gift of God, they perish in their vain disputations."

Lastly, in his epistle to the Trallians: " I exhort you, therefore; yet not I, but the love of Jesus Christ;---that ye would use no other food, but that which nourishes the Christian life; but abstain from all such pastures as are found amongst the teachers of false doctrines. Who involve the true doctrine of Christ with their errors, whenever they can prevail upon any to place a confidence in them as worthy of credit. As men sometimes administer deadly poison in sweet wine, which whoever unwarily partakes of, at the same instant drinks in the bitterness of death." " Flee, therefore, those evil plants, which bring forth such deadly poisonous fruit, of which if any man taste, he shall certainly die. For these are not the plants of our heavenly Father. Seeing if they were, they would without doubt appear to be branches springing from the cross, and their fruit would be salutary and incorruptible."

As the venerable Ignatius was a disciple of the apostles, and was perfectly acquainted with all the doctrines which they taught, and as he suffered martyrdom within little more than six years after the

the death of John the Evangelist, his testimony is of the utmost importance. His genuine epistles, from whence the preceding passages are taken, are justly considered as some of the most precious remains of the primitive Church, and they abound with clear and express testimonies to all the great articles of the Christian faith. In opposition to the false apostles and deceitful workers, whom he reproveth with an apostolical fervour of spirit; he asserts the supreme glory and eternal majesty of the Son of God, the mystery of his incarnation, his life, sufferings, death, and resurrection, with all the precious consequences that follow: the indwelling of the Spirit, the conformity of believers to their Lord, their partaking with him of his resurrection, and of eternal glory.

[To be continued in our next.]

A LETTER from Mrs. ***** to Mr. G. S.

Dear Brother,

YOU wish me to give you a farther account of the Lord's dealings with my soul, and to inform you of the manner I was brought into that Liberty, which, in my Letter to Mrs. C. I acquainted her I was so earnestly seeking *

The wrestling Spirit I described in that letter, remained with me; — the effects enabled me to say, many times, "*Lord, it is done; Lord, it is done!*" Feeling such a confidence and measure of divine love as I never before experienced. Mrs. R. H. in particular, thought I only wanted the Spirit of God to witness with mine, that the Blood of Jesus had cleansed me from the remains of sin.

Before I received the Witness, a circumstance occurred that took my attention from the one thing needful: This was an offer of marriage, which I immediately refused; but was afterwards induced to listen to, by the persuasion of two very respectable friends, who believed the proposal to be of God. One of them is since dead, the other does not now labour in our connection. The issue was, after a few months, my uniting myself with Mr. *****.

This connection, however lawful, I am fully persuaded, was not expedient at the time it was admitted. My reasons for thinking so are these: Whoever is stirred up to seek either pardon of their past sins, or full sanctification, should be exceeding careful to have their attention fixed on this *one point*, withdrawing from every thing else, save that which is absolutely necessary. By entering into a new scene of life, various circumstances, and pain-

* See Page 102.

ful exercises, called my attention from that which I had been so earnestly seeking.

During my marriage, the Light remained, but the Power to lay hold on the Blessing, which I seemed before so near receiving, was gone. I saw my want of it, and frequently determined to persevere in applying to the Throne of Grace for it, but my other wants seemed to require a present supply. I could not, on this account, keep my mind stayed upon God, for the fulfilment of his promise; but was continually drove back to some other quarter.

In less than two years, my husband died, and went to Glory. His last words, upon being asked by me, if he was happy, were--- "God is mine." The sorrow I felt at his death was inexpressible: He seemed an idol in my heart, which I constantly resisted, but could not conquer. In this frame of mind, the powerful Ministry of Mr. M—, and the benefit I received from Mrs. M—, in whose class and band I was placed, were (under God) a means of my receiving a fresh awakening, and power to plead again for liberty to love GOD with all my heart, which I found I did not experience. The Lord inclined these valuable friends to give me all the spiritual assistance that I needed: Their instructions were like dew upon the tender herb: My mind was enlightened and strengthened by their advice. I could now wrestle in mighty prayer, and keep my eye of faith fixed on Jesus, waiting for the fuller baptism of HIS SPIRIT.

In the course of a Month, the Lord revealed himself to my soul: Several texts came to me; such as, "Ye are clean through the word." "The Lord hath taken away thy judgments, the King of Israel is in the midst of thee, thou shalt not see evil any more." As soon as by faith I laid hold upon the promises, the painful sorrow for the death of my husband entirely left me. I never afterwards for a moment felt any thing contrary to resignation, on his account.

In this place, dear Sir, if you will not think me too tedious, I will make a few observations: It appears to me, before any one engages in a second marriage, they should be entirely free from any affection to those whom they were before united to. I would not be mistaken; I do not mean, that their memory should not be highly valued by them; only a freedom from all that attachment, which is contrary to a resigned will, and—their giving whoever they may afterwards make choice of, the love and esteem which the Lord requires of them. The not attending to this, may be one reason, why second marriages are sometimes less happy than the first. The heart may go after those who are dead, as well as after the living.

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I waited in faith, after I was saved from the remains of sin, for the Spirit to witness that the work was done, and soon after received it. For some months, while I remained in ****, the light of faith shone more and more upon my soul. Mr. and Mrs. M—— used every means to impart spiritual knowledge to me. The apostle says, "Ye need not that any man teach you, but as the same anointing teacheth you in all things, and is truth, and is no lie." My heart testified to the truth of all their instructions, and I have every reason to believe, their counsel to me was from God. It is with gratitude that I often call to mind that period of my life, wherein I was drawn with uncommon ardor after the enjoyment of spiritual blessings. The way to the Holy of Holies was clearly opened to me by faith in Jesus, and I was on full stretch for the accomplishment of every promise, which my eye of faith had pointed out to me.

After I left ****, Satan strove hard to rob me of the Blessing; but the Lord supported and strengthened me. He also graciously gave me a kind partner, who saw clearly into the glorious liberty to which we are called, viz. *that of loving God with all our heart*. Providence afterwards cast my lot for two years amongst many choice friends, whose counsel and conversation I hope always to have in remembrance.

Since then, my mind has been strengthened, and freed from many doubts and fears that used to perplex me. Through grace I have been enabled to combat all evil reasonings, and to cast all my burdens upon the Lord. I have found increasing light into the temptations of the enemy; and by not judging of my state during the time of his suggestions, but standing by faith till the trial was over, the Lord has again shone upon my soul, and given me a renewed sense of his approbation. Whenever I am conscious that I might have acted, or spoke more to the glory of God, I immediately apply to the Blood of sprinkling; by this method my conscience is kept tender.

My natural affections and passions, I know, should be regulated and governed by the Word and Spirit of God, and move in an even balance; all harmonized; not one exercised at the expence of another; but each in due subordination flow from a right principle, and lead to a right end. This is something more than being saved from sin. Many trials I have had from this quarter. A salvation from sin seems to me to be only a negative holiness. If obedient to the Spirit's teaching, the effects will be to enter into that positive holiness, which the apostle describes, where he speaks of our "coming to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

My mind was always active. The discovery which I had of the spiritual blessings that belong to those who enjoy a deliverance from sin, induced me to seek after those blessings; and still bids

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me to pursue them: I have been hindered much by the too great activity of my mind, which frequently went before the Spirit of God. I could not always say, with Mr. Fletcher,

“ Restless, resign'd, for GOD I wait ;

“ For GOD my vehement soul stands still.”

Too often have I been restless, but not resigned: This has opened an avenue for the enemy to harass and perplex me various ways. In order to attain those higher degrees of grace, I find my mind should be continually looking unto Jesus, waiting patiently for the teachings and guidance of his Spirit; and that I ought to be thankful for the least measure of light and grace.

I have found my own wisdom a great obstacle in my way: Because I did not receive all that I was petitioning for, I have not been sufficiently grateful for that which was given me. Nevertheless, the Lord has been with me, enlightening my darkness, strengthening my weakness, encouraging me to go forward, and leading me through many difficulties.

While our eye remains single, and our desires after God are preserved, and we are seeking him with all our hearts; notwithstanding we may be clouded with unbelief, ignorance, self-righteousness, and wanting understanding in the devices of Satan, yet if we persevere in seeking,—from my own experience I can testify, and from the experience of others whom I have observed, that we shall find him, as the prophet Hosea says, “ Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come to us as the rain, as the latter and former rain unto the earth.”

I am, dear Sir, your's, &c.

Some persons, not remarkable for being volunteers in faith, or for an excess of that charity which hopeth all things, have doubted whether the late Mr. Wesley was ever truly awakened, and brought from trusting in his own righteousness. Let such persons read the following letter, and then let them judge.

To the Rev. WILLIAM LAW.

Rev. Sir,

May 14, 1738.

IT is in obedience to what I think to be the call of God, that I, who have the sentence of death in my own soul, take upon me to write to you, of whom I have often desired to learn the first elements of the Gospel of CHRIST.

If you are born of GOD, you will approve of the design, tho' it may be but weakly executed. If not, I shall grieve for you,

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not for myself. For as I seek not the praise of men; so neither regard I the contempt either of you or of any other.

For two years (more especially) I have been preaching after the model of your two practical treatises: and all that heard, have allowed, that the law is great, wonderful, and holy. But no sooner did they attempt to fulfil it, but they found, that it is too high for man: and that by doing the works of the law shall no flesh living be justified.

To remedy this, I exhorted them, and stirred up myself to pray earnestly for the GRACE of GOD, and to use all the other means of obtaining that Grace, which the all-wise GOD hath appointed. But still, both they and I were more and more convinced, — That this is a law by which a man cannot live: The law in our members continually warring against it, and bringing us into deeper captivity to the law of sin.

Under this heavy yoke I might have groaned till death, had not a holy man, to whom GOD lately directed me, upon my complaining thereof, answered at once, "Believe, and thou shalt be saved. Believe in the Lord Jesus Christ with all thy heart, and nothing shall be impossible to thee. This faith, indeed, as well as the salvation it brings, is the free gift of God. But seek, and thou shalt find. Strip thyself naked of thy own works, and thy own righteousness, and fly to him. For whosoever cometh unto him, he will in no wise cast out.

Now, Sir, suffer me to ask, How will you answer it to our common Lord, that you never gave me this advice? Did you never read the Acts of the Apostles, or the answer of Paul to him who said, "What must I do to be saved?" Or are you wiser than he? Why did I scarce ever hear you name the Name of Christ? Never so as to ground any thing upon faith in his Blood? Who is this who is laying another foundation? If you say, You advised other things as preparatory to this. What is this but laying a foundation below the foundation? Is not Christ then the First, as well as the Last? If you say, You advised them, because you knew that I had faith already. Verily you knew nothing of me: You discerned not my spirit at all. I know that I had not faith, unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the head, not in the heart. But what is this to the living, justifying Faith in the Blood of Jesus? The faith that cleanseth from sin: That gives us to have free access to the Father: To rejoice in hope of the glory of God: to have the love of God shed abroad in our hearts by the Holy Ghost, which dwelleth in us: and the Spirit itself bearing witness with our spirit, that we are the children of God?

I beseech you, Sir, by the mercies of GOD, to consider deeply and impartially, whether the true reason of your never pressing
this

this upon me, was not this,—That you had it not yourself? Whether that man of God was not in the right, who gave this account of a late interview he had with you? “I began speaking to him of faith in Christ: He was silent.. Then he began to speak of mystical matters. I spake to him of faith in Christ again: He was silent. Then he began to speak of mystical matters again. “I saw his state at once.” And a very dangerous one, in his judgment, who I know to have the Spirit of God.

Once more, Sir, let me beg you to consider, whether your extreme roughness, and morose and sour behaviour, at least on many occasions, can possibly be the fruit of a living faith in Christ? If not, may the God of peace and love fill up what is yet wanting in you. I am, Rev. Sir, your humble servant,

JOHN WESLEY.

How far Mr. Wesley is to be justified in writing the above Letter to Mr. LAW, and whether he formed a right judgment of the state, of his mind, will appear from Mr. Law's answer: It seems as if he did not understand Mr. Wesley at all,

TO THE REV. JOHN WESLEY.

Rev. Sir,

May 19, 1738.

YOUR's I received yesterday. As you have written that letter in obedience to a divine call, and in conjunction with another extraordinary good young man, whom you know to have the Spirit of God; so I assure you, that, considering your letter in that view, I neither desire nor dare to make the smallest defence of myself. If a messenger from God should represent me as a monster of iniquity, that had corrupted all that had conversed with me, &c. I should lay my hand upon my mouth, and with my eyes shut, submit myself to the divine justice. And as you lay claim to this character, as a messenger sent from God to lay my sins before my face, and have not executed this message, till a divine man, highly favoured of God, had passed sentence upon me; so I assure you, that I have not the least inclination to distrust or question your mission, nor the smallest repugnance to own, receive, reverence, and submit myself to you both, in these exalted characters. May God vouchsafe his favours to you both, and his mercies to me, according to his own good pleasure.

This is the whole of my answer to your letter, considered in that light in which you represent it, as written in obedience to a divine call, and the message of it ratified by a person whom you know to have the Spirit of God.

But now, upon supposition, that you had here only acted by that ordinary light which is common to good and sober minds, I should remark upon your letter as follows. How you may have been

been two years preaching the doctrine of the two Practical Discourses, or how you may have tired yourself and your hearers to no purpose, is what I cannot say much to. A holy man, you say, taught you thus: "*Believe, and thou shalt be saved. Believe, in the Lord Jesus with all thy heart, and nothing shall be impossible to thee.---Strip thyself naked of thy own works, and thy own righteousness, and fly to him. For every one that cometh to him he will in no wise cast out.*"

I am to suppose, that, till this time of your lately meeting with this holy man, you had not been taught this doctrine, and that, for want of it, you might have groaned under a certain heavy yoke to your death. Did you not above two years ago give a new translation of *Thomas a Kempis*? Will you call Thomas to account, and to answer it to God, as you do me, for not teaching you that doctrine? Or will you say, that you took upon you to restore the true sense of that divine writer, and to instruct others how they might best profit by reading him, before you had so much as a literal knowledge of the most plain, open, and repeated doctrine contained in his book? You cannot but remember what value I always expressed for Kempis, and how much I recommended it to your meditation,

You have had a great many conversations with me, and I dare say, that you never was with me for half an hour without my being large upon that very doctrine, which you make me totally silent and ignorant of.

As an undeniable proof of this, you must remember, that the second time I saw you, and when your brother was with you; I put into your hands the little book of the German Theology, and said all that I could in recommendation of the doctrine contained in it. If that book does not plainly lead you to Jesus Christ, I am content to know as little of Christianity, as you are pleased to believe: or if you are for stripping yourself naked of your own works, or your own righteousness, further than that book directs, I had rather you was taught that doctrine by any one else than by me. Above a year ago I published a book against the *Plain Account of the Sacrament*; &c. You may perhaps be too much prejudiced against me to read it, but as you have made yourself a judge of the state of my heart, and of my knowledge in Christ, you ought to have seen that book, to help you to make a right judgment of my sentiments. What I have there written, I judged to be well-timed after my former discourses; governed through all that I have written and done by these two common, fundamental, unchangeable maxims of our Lord, "*without me ye can do nothing: If any man will come after me, or be my disciple, let him take up his cross and follow me.*" If you are for separating the doctrine of the cross, from faith in Christ, or following him, you have numbers and names enough on your side, but not me. The conversation I have had with you is past and gone, and you have
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it in your power to represent it as you please; but the facts I have appealed to, must continue facts, and prove all that which I appeal to them for. You say, "*Why did I scarce ever hear you name the name of Christ? Never, so as to ground any thing upon faith in his Blood? If, you say, you advised other things as preparatory to this, if you advised them because you knew I had faith already; verily, you knew nothing of me, you discerned not my spirit at all: I know that I had not faith, unless the faith of a devil, the faith of Judas, that speculative, notional, airy shadow, which lives in the head, and not in the heart.*"

Did you never hear any thing of this from me? How far I may have discerned your spirit, or the spirit of others that have conversed with me, may, perhaps, be more a secret to you, than you imagine; but I claim nothing on that head. But granting you to be right in the account of your own faith, how am I chargeable with it? Have either I or any of my writings any tendency to fill your head full of airy shadows?

Here I am to suppose, that after you had been sometime meditating upon an author, that of all others leads us the most directly to a real, living faith in Jesus Christ; after you had judged yourself such a master of his sentiments and doctrines, as to be able to publish them to the world, with directions and instructions concerning such experimental divinity; that years after you had done this, you had only the faith of a devil, or Judas, an empty notion only in your head; and that you was in this state thro' ignorance that there was any better to be sought after, and that you was in this ignorance, because, in my conversation, I never directed, or called you to this true faith.

But, Sir, as Kempis and I have both of us had your acquaintance and conversation, so pray let the fault be divided betwixt us, and I shall be content to have it said, that I left you in as much ignorance of this faith, as he did, or that you learnt no more of it by conversing with me, than with him. If you had only this faith till some weeks ago, let me advise you not to be too hasty in believing, that because you have changed your language or expressions, you have changed your faith. The head can as easily amuse itself with a *living and justifying faith in the blood of Jesus*, as with any other notion; and the heart, which you suppose to be a place of security, as being the seat of self love, is more deceitful than the head.

I must now transcribe a long passage in your letter, because not a word of it ought to be omitted. It is thus, "*I beseech you by the mercies of God, to consider deeply and impartially, whether the true reason of your never calling me to this, was not, that you had it not yourself? Whether that man of God was not in the right, who gave this account.*" "I began to speak to him of faith in Christ: He was silent. Then he began to speak of mystical matters. I spoke of faith in Christ again:

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“ He was silent. Then he spoke of mystical matters again. I
 “ SAW HIS STATE AT ONCE.” “ *And a very dangerous one is*
 “ *his judgment, whom I know to have the Spirit of God.*”

This man of God, whom I can willingly believe to be as divine as you represent him to be, and whose conversation left a good impression upon my mind, was accidentally presented to me in Somerset Gardens, as the acquaintance of an author I was enquiring after, and whose book was then in my hands. I was not half an hour with him in that public place, nor had any intention at that time of saying any thing to him, but upon the matter above-mentioned. In discourse of that kind, he took occasion, as he says, to speak of faith in Christ. I was silent; except in approbation of what he said. But that I then began to speak of mystical matters, is as false as any thing that can be said of me. For I spoke not one single word of any doctrine of religion, either mystical or not. Or if I had spoke of mystical matters, would that have been a receding from the subject he was upon? Is not faith in Jesus Christ the very sum and substance of what is meant by mystical religion? He said very little to me on faith, but for ought I know, there might be, what he calls, a first and second time, in what he said to me. But that I a second time began to speak to him of mystical matters, is a second great falsity. I leave you now to judge of his **SEEING MY DANGEROUS STATE AT ONCE.**

As this falsity lies amongst us three, I suppose you will not think it proper that either of you should have any share in it, it being fitter to be ascribed to that state you have provided for me. I am content that you should do with it according to your pleasure.

Your last paragraph concerning my sour, rough behaviour, and obscurity of conversation on the most important subjects, as inconsistent with Scripture and the fruits of a living faith in Christ, I leave in its full force. Whatever you can say of me of that kind without hurting yourself, will be always well received by me.

I am your real friend and well-wisher,

W. LAW.

Mr. WESLEY returned the following ANSWER.

TO THE REV. WILLIAM LAW,

Rev. Sir,

May 30, 1738.

I Sincerely thank you for a favour I did not expect, and presume to trouble you once more.

How I have preached all my life; how qualified or unqualified I was to correct a Translation of Kempis, and to translate a Preface to it. Whether I have now, or how long I have had a living faith. Whether Peter Bohler spoke truth in what he said,
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When two others were present besides me, are 'circumstances on which the main question does not turn; which is this, and no other: "Whether you ever advised me, or directed me to books, that did advise me, to seek first a living faith in the blood of Christ, and that thereby alone I could be justified."

You appeal to three facts to prove that you did. 1st. That you put into my hands *Theologia Germanica*. 2d. That you published an Answer to "The Plain Account of the Sacrament." And 3d. That you are governed through all that you have written and done by these two fundamental maxims of our Lord, "Without me ye can do nothing; and, If any man will come after me, let him take up his cross and follow me."

The facts I allow, but not the consequence. In *Theologia Germanica*, I remember something of Christ our Pattern, but nothing expresses of Christ our Atonement. The Answer to the Plain Account of the Sacrament, I believe to be an excellent book, but not so as to affect the main question. Those two maxims may imply, but do not express the thing itself, He is our Propitiation through faith in his blood.

But how are you chargeable with my not having had this faith? If you intimate that you discerned my spirit, then you are chargeable thus: 1. You did not tell me plainly I had it not. 2. You never once advised me to seek or to pray for it. 3. Your advice to me was only proper for such as had faith already. Advices which led me further from it, the closer I adhered to them. 4. You recommended books to me which had no tendency to this faith, but a direct one to destroy good works.

However, "Let the fault be divided (you say) between me and Kempis." No: If I understood Kempis wrong, it was your part, who discerned my spirit, and saw my mistake, to have explained him, and to have set me right.

I ask pardon, Sir, if I have said any thing inconsistent with the obligations I owe you, and the respect I bear to your character.

I am, Rev. Sir, your most obedient servant,

J. WESLEY.

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On the PROVIDENCE of GOD.

AS from some level country's shelter'd ground,  
With towns replete, with green inclosures bound,  
Where the eye kept within the verdant maze,  
But gets a transient vista as it strays;

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The pilgrim to some rising summit tends,  
 Whence opens all the scene as he ascends :  
 So PROVIDENCE the friendly height supplies,  
 Where all the charms of Deity surprize;  
 Here Goodness, Power, and Wisdom all unite  
 And dazzling Glories whelm the ravish'd sight !

Almighty CAUSE ! 'tis thy preserving care,  
 That keeps thy works for ever fresh and fair ;  
 The sun, from thy superior radiance bright,  
 Eternal sheds his delegated light ;  
 Lends to his sister orb inferior day,  
 And paints the silver moon's alternate ray :  
 Thy hand the waste of eating Time renews :  
 Thou shedd'st the tepid morning's balmy dews ;  
 When raging winds the blacken'd deep deform,  
 Thy Spirit rides commission'd in the storm ;  
 Bids at thy will the slack'ning tempest cease,  
 While the calm ocean smooths its ruffled face ;  
 When lightnings thro' the air tremendous fly,  
 Or the blue plague is loosen'd to destroy,  
 Thy hand directs, or turns aside the stroke ;  
 Thy word the fiend's commission can revoke ;  
 When subterraneous fires the surface heave,  
 And towns are buried in the yawning grave ;  
 Thou suffer'st not the mischief to prevail ;  
 Thy sovereign touch the recent wound can heal.  
 To Zembla's rocks thou send'st the cheerful gleam ;  
 O'er Lybia's sands thou pour'st the cooling stream ;  
 Thy watchful PROVIDENCE o'er all intends ;  
 Thy works obey their great CREATOR's ends.

When man too long the paths of vice pursu'd,  
 Thy hand prepar'd the universal flood ;  
 Gracious to Noah gave the timely sign,  
 To save a remnant from the wrath divine !  
 One shining wafte the globe terrestrial lay,  
 And the ark heav'd along the troubled sea ;  
 Thou bad'st the deep his ancient bed explore,  
 The clouds their wat'ry deluge pour'd no more !  
 The skies were clear'd—the mountain tops were seen,  
 The dove pacific brought the olive green,  
 On Arrarat the happy Patriarch tost,  
 Found the recover'd world his hopes had lost ;  
 There his fond eyes review'd the pleasing scene.  
 The earth all verdant, and the air serene !  
 Its precious freight the guardian ark display'd,  
 While Noah grateful adoration paid

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Beholding in the many tinctur'd bow  
The promise of a safer world below.

When wild ambition rear'd its impious head,  
And rising Babel Heav'n with pride survey'd;  
Thy word the mighty labour could confound,  
And leave the mass to moulder with the ground.

From Thee all human actions take their springs,  
The rise of empires, and the fall of kings!  
See the vast theatre of time display'd,  
While o'er the scene succeeding heroes tread.  
With pomp the shining images succeed,  
What leaders triumph! and what monarchs bleed!  
Perform the parts thy Providence assign'd,  
Their pride, their passions, to thy ends inclin'd:  
Awhile they glitter in the face of day,  
Then at thy nod the phantoms pass away;  
No traces left of all the busy scene,  
But that remembrance says—*The things have been!*

“ But (questions doubt) whence sickly nature feels  
“ The ague fits her face so oft reveals?  
“ Whence earthquakes heave the earth's astonish'd breast?  
“ Whence tempests rage? or yellow plagues infest?  
“ Whence draws rank Afric her empoison'd store?  
“ Or liquid fires explosive Ætna pour?”  
Go, sceptic mole! demand th' eternal cause,  
The secret of his all-preserving laws;  
The depth of Wisdom infinite explore,  
And ask thy MAKER—why he knows no more?

Thy error still in moral things as great,  
As vain to cavil at the ways of fate.  
To ask why prosp'rous vice so oft succeeds,  
Why suffers innocence, or virtue bleeds!  
Why monsters, nature must with blushes own,  
By crimes grow pow'rful, and disgrace a throne!  
Why faints and fages mark'd in ev'ry age,  
Perish, the victims of tyrannic rage;  
Why Socrates for truth and freedom fell,  
Or Nero reign'd the delegate of hell:  
In vain by reason is the maze pursu'd,  
Of ill triumphant, and afflicted good.  
Fix'd to the hold, so might the sailor aim  
To judge the pilot, and the steerage blame,  
As we direct to GOD what should belong,  
Or say, that sov'reign Wisdom governs wrong.

Nor

Nor always vice does uncorrected go,  
 Nor virtue unrewarded pass below ;  
 Oft sacred Justice lifts her awful head,  
 And dooms the tyrant and the' usurper dead ;  
 Oft Providence, more friendly than severe,  
 Arrests the hero in his wild career ;  
 Directs the fever, poniard, or the ball,  
 By which an Ammon, Charles, or Cæsar fall :  
 Or, when the cursed Borgias brew the cup  
 For merit, bids the monsters drink it up ;  
 On violence oft retorts the cruel spear,  
 Or fetters Cunning in its crafty snare :  
 Relieves the innocent, exalts the just,  
 And lays the proud oppressor in the dust !

But fast as Time's swift pinions can convey,  
 Hastens the pomp of that tremendous Day,  
 When to the view of all created eyes  
 GOD's high Tribunal shall majestic rise !  
 When the loud trumpet shall assemble round  
 The dead, reviving at the piercing sound !  
 Where men and angels shall to audit come,  
 And millions yet unborn receive their doom !  
 Then shall fair Providence, to all display'd,  
 Appear divinely bright without a shade ;  
 In light triumphant all her acts be shown,  
 And blushing Doubt eternal Wisdom own !

Mean while, thou great Intelligence supreme,  
 Sov'reign Director of this mighty frame,  
 Whose watchful hand, and all-observing ken,  
 Fashions the hearts, and views the ways of men :  
 Whether thy hand the plenteous table spread,  
 Or measure sparingly the daily bread ;  
 Whether or wealth or honours gild the scene,  
 Or wants deform, and wasting anguish stain ;  
 On thee let Truth and Virtue firm rely,  
 Bless'd in the care of thy approving Eye !  
 Know that thy Providence, their constant friend,  
 Thro' life shall guard them, and in death attend ;  
 With everlasting arms their cause embrace,  
 And crown the paths of Piety with Peace.

THE  
Arminian Magazine,  
For APRIL 1797.

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A short ACCOUNT of Mr. CLELAND KIRKPATRICK.

I Was born at Bangor, in the County of Down, in the North of Ireland, January 12, 1763. My parents were Presbyterians, and endeavoured to bring me up in the fear of the Lord; but having no other child, for nine years, they gave me too much of my own way. I had serious impressions on my mind from my infancy, but being of a rambling disposition, I left my parents at an early period, and went to live with one of my mother's relations, where I had no one to teach me any good. This place not being agreeable, after a few months I returned home. Some time after, I lived with my father's uncle, whose wife was a good woman: here family devotion was practised, yet I do not remember to have ever heard them talk of experimental religion. My mind was still unsettled, and having a strong inclination to go to sea, I returned to my parents and acquainted them with my intention; but they were much averse to it, and endeavoured to dissuade me from my purpose. But being determined on going, with or without their consent, my father very reluctantly went with me to Belfast, and bound me apprentice to the captain of a ship belonging to Flushing in Holland, for five years. The captain was an Englishman, the chief mate and most of the men were Scots. We intended first to go to Sunderland, to lade with coals, and had a long passage through the Isles of Scotland, owing to contrary winds and bad weather. During this part of the voyage, I was sea-sick for a month, which was taken little notice of by the sailors, though a very painful disorder. We at last got to Sunderland, and afterwards to Flushing. This was the finest town I had ever seen, and I can truly say, the wickedest that I had ever been in. The cruelties of the Dutch sailors, and the impiety of the English who resided there, were such that I thought could not be equalled in any part of the world; but I have since seen as bad, if not worse, in some of the sea-port towns in England. While at Flushing, I fell into some sins that I had an utter aversion to before: yet even in this abandoned place, the Lord did not leave me without convictions. I often wished that I had never left home, and would sometimes attempt to pray to God to keep me from sin.

Mr. Allen, the mate, was kind to me, as were most of the men; and the master was not so bad as many I have since seen; I should

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I should not have left him, had Mr. Allen continued with the ship; but upon his removal, another mate came in his place, who was one of the greatest villains I ever was acquainted with. About this time I was made cabin boy, and should have done very well, only for the savage treatment of the new mate. There scarce was a day in which I did not experience some of his cruelty. When we returned to Sunderlând, I left the ship with another apprentice, who had also been badly treated. We reached Newcastle next morning by daylight, and on the third day got to Maryport in Cumberland. I felt gratitude to God for my deliverance.

At Maryport I went on board of Captain Boriscale's ship; the captain was exceeding kind to me; he never gave me a blow nor even an angry word all the while I was with him, and I loved him as my father; his mother and all the family were very good to me. The mate, Mr. John Wedgwood, behaved also as a father to me. It was one of the severest trials that I ever met with, when forced from them by a cruel press-gang, and sent on board of a man of war, which was a situation I always dreaded. I did not remain here long, before we had a sharp engagement, in which our Captain was killed, and our Lieutenant dreadfully wounded, of which wounds he died in two days after; a few of our men were killed, and many wounded; among the latter I was one, a cannon ball took away part of my left arm.—After an engagement of one hour and an half, we were obliged to surrender, and the enemy carried us into Brest.

I continued five months in the Royal Hospital at Brest, where the greatest care possible was taken of my wounds, for which I thank God, and cannot help loving the French Doctors, and my other kind attendants. From Brest I was sent to Dinan, and from thence to a small town upon parole, where I continued nine months. The inhabitants in general were kind to me. From this place I went to Saumur, and after a stay of almost two years in France, returned to England, where I did not meet with so much kind treatment as in France.

Soon after I landed at Portsmouth, I was seized with a Fever that brought me to the borders of the grave. I shall never forget the inhuman treatment I met with from those that then had the care of the sick in the Royal Hospital at Gosport; but I hope they are taken better care of now than at that time. After seven weeks confinement in the hospital I was discharged; upon which I set out for London, and continued there a few weeks, in order to receive my wages for the time I had been in the King's service.

Not long after I entered on board of a Privateer, where I was exposed to many hardships. We put into a harbour in the North-west of Ireland, when four of us swam from the ship in a very dark night. The wind blowing hard, and having near two miles

to swim, three of us reached the shore, and the other was drowned. I never think of this narrow escape, but with the sincerest gratitude to God for preserving my life.

After this deliverance I returned home, resolving never more to offend God or my parents, but alas! I did not keep my resolution, for my mind was like the troubled ocean. I left my parents again, with a view to go to see a friend, but never returned. I went on board a man of war, where I continued until the Lord brought me out to labour in his vineyard. During this time I had many good desires; my sins often stared me in the face, and sometimes I prayed to God to forgive me. But at the same time I thought, that if I was ordained to be saved I should be saved, do what I would; and if I was ordained to be damned, it must be so, do what I could. These suggestions of the devil afforded me often a greater license to sin; but yet I felt convictions, which frequently caused me to weep before the Lord in private.

In the latter end of the year 1782, we sailed with Lord Howe to the relief of Gibraltar. On the 20th of October, we fell in with the combined fleet of France and Spain, and after an engagement of five hours, both fleets withdrew, without the loss of a ship on either side. In 1783, I was stationed on board a ship at Plymouth, where I had many opportunities of hearing the Rev. Mr. Kinsman. In 1786, on a Sunday evening, I went to hear preaching at the Methodist new Chapel in Plymouth Dock. Mr. John King had begun his sermon before I got in; however the word reached my heart. What I felt under the awakening power of God, can only be conceived by those who have experienced the same. That night I received a note of admittance, although I had never heard a Methodist Preacher before. Next morning I went on board, and began to reprove some of my ship-mates for swearing, with which they were much astonished, and well they might, for on Sunday I cursed and swore as bad as any of them.

In the evening I came on shore again, and met in Brother Aaron Ramsay's class. It was a blessed meeting; many spoke of the pardoning love of God, which gave me hope that I should soon be able (through Grace) to experience the like blessing. Glory be to the Lord, he was as good as his promise, "Seek and ye shall find." One evening, while Mr. William Stevens was meeting the class, the Lord graciously pleased to set my soul at liberty, by removing the load of sin, and bestowing on me that peace which the world can neither give nor take away. I enjoyed the light of his reconciled countenance, more or less, for upwards of six months, and then was brought into heaviness by manifold temptations. I was so distressed by the enemy of my soul, as even to doubt the divinity of the Son of God. Sometimes I was tempted to put an end to my existence. One day, when thus exercised, I besought the Lord earnestly that he would manifest his power, and deliver



deliver me from these horrible temptations. I did not continue long in prayer before the snare was broken, and a sweet calm instantly followed, I then could testify, "The LORD, he is the GOD!"

The ship to which I belonged was made guard-ship in Hamoze, for the reception of pressed men, and others for his Majesty's service. In this situation I was much exercised, but the Lord was with me, and beyond all human expectation, I was made an instrument in his hand of bringing a few to the knowledge of the truth. We met almost every evening in my cabin to read, sing, and pray with each other; and we often felt the divine power and presence in those blessed means. On Tuesday evenings we met in class, and found the promise of our Lord fulfilled, "Where two or three are gathered together in my name, there am I in the midst of them." We never parted without a blessing.

We met with but little perfection; sometimes indeed we were threatened or derided, but these things did not shake our confidence. God was on our side, and all men are in his hand; glory be to his Name for ever.

How wonderful are the ways of Providence to the children of men! Some things that happen to us in life which we think will prove our ruin, often turn out in the end to be for our real good. This was exemplified in one of my nautical friends. He had been master of a merchant-ship. When in that situation, he had an offer of being made master of another ship with an increase of wages. But as an honest man he refused the offer, until he first acquainted his owners with it. He accordingly went to one of them, and acquainted him with the circumstances, intimating at the same time, that if they would raise his wages he would not quit their service. The owner told him to come again in the afternoon, and he should receive an answer. As soon as the master was gone, the owner discharged him from their service, and then sent to the officer of a press-gang, requesting him to press the master immediately. The officer did so, not even suffering him to get his cloaths, but hurried him directly on board of a tender, and from thence to the ship to which I belonged. When we heard how he had been used, we pitied him, and our captain promised to make him an officer the first opportunity. Here he began to come to himself: drunkenness had been his besetting sin; but all supplies were now cut off, as he had neither money nor credit. Hearing of our meeting together for prayer and religious conversation, he often came and sat down on the outside of my cabin, and listened to the discourse. At length he intimated a desire to meet with us, which was readily granted. After acquainting him with the nature and design of our meeting, I spoke closely to him about his soul. One night the Lord was with us in a remarkable manner. While I was speaking of faith in Christ, the Lord spoke peace to his soul, and he began to praise a pardoning God. He then  
prayed

prayed for the owner who had caused him to be pressed, and all that had any hand in that affair. The captain of our ship one day sent for him and made him patron of the long-boat. He then told our captain what the Lord had done for his soul, and that he hoped to praise him for ever, that he had been pressed; for otherwise (said he) I should never have known God. When on board of the long-boat, he read to the men and prayed with them.

We continued to go on in the good way until the ship was paid off, and then we were separated. I hope to meet them in the general assembly and church of the first-born in heaven. But before that period I had begun to preach; previous to which my mind was much exercised. I wanted advice, but was afraid to speak to any person on the subject, knowing my own inability for so great a work. After being much exercised for more than three months, I set a day apart for fasting and prayer, and earnestly besought the Lord to direct me.

I then consulted with the Assistant Preacher, Mr. Lawrence Kane, who advised me to preach when an opportunity offered. I did so, and my own soul was blessed; and notwithstanding I was greatly tempted, yet the Lord supported me, and gave me to see some fruit of my labour. I continued to preach and exhort a little now and then, until the year 1792, when a preacher being wanted in Biddeford circuit, at the request of Mr. William Horner, I went to it. We took in part of Cornwall, Devonshire, Dorsetshire, and Somersetshire. Mr. Theophilus Lessey was the assistant. He bore with me, and encouraged me in the work of the Lord. We met with some persecution at Biddeford and at Ilfracombe. At the latter place the mob pulled me down while I was preaching, and hurried me from one place to another, until ten o'clock at night. Then they drove me out of town with sticks, stones, or whatever came to hand. In all this the Lord was with me, and my mind was composed and serene.

At the London Conference in 1792, I was appointed with Mr. Charles Bland, and Mr. John Foster for Taunton Circuit. There I experienced a deeper work of the grace of God, than I had known before: Glory be to his Name, who worketh in us to will and to do of his own good pleasure: My soul was often refreshed by the conversation of the pious persons I met with. I was brought to the gates of death, yet it was good for me. I shall never forget the care and tenderness I met with from our friends at Taunton, during my affliction. We were likewise blessed in our labours, several new places were taken into the circuit, and societies formed in them. At the end of the year we had a good increase.

An awful affair happened while I was here. In Bridgewater, part of the Shropshire Militia lay. One evening, as three or four of the men were walking together, they began a conversation about

about the Riot at Birmingham, (when Dr. Priestley's house was burnt down, &c.) One of them affirmed that he was there, and saw the first stone thrown by the rioters. His comrades did not believe him, and one of them said, "I know you was not there." But the other still persisted in his assertion, and *damned himself* that it was true. At last he called on God to "*blast his limbs, if it was not true;*" at the same time clapping his hands on his thighs. God took him at his word, and immediately deprived him of the use of his limbs! He fell down upon the spot, and then said to his companions, "*I was telling lies.*" Various means were used to restore him to the use of his limbs, but all in vain, I saw him a few days after, a miserable object indeed. O that this may be a warning to all Liars and Swearers!

At the Leeds Conference in 1799, I was appointed for Penzance Circuit, with Messrs. John Smith, John Denton, James Jay, and Thomas Yates. When we came into the circuit, there were some things likely to give us pain, but the Lord was with us. We were united together and loved as brethren. The Methodists here are, in general, a lively and affectionate people. I often felt my soul refreshed among them, in particular with the society at St. Ives.

The Isles of Scilly are connected with Penzance circuit: some of the inhabitants are the poorest people I ever saw; not having either sufficient food or clothes; and their habitations are very wretched: but what is worse than all, too many of them are without God. When I saw their situation I wrote to a benevolent friend, Mr. W, C— of P—, informing him of their poverty. He sent me word how to act. Some of their huts I got covered with straw, and procured a little food and a few clothes for others. This was not the first fruits of Mr. C—'s benevolence to those poor people. Mr. Jay far outdid me in this blessed work of feeding the hungry, and clothing the naked. May the merciful God reward those who enabled us to do it. We have a lively society in St. Mary's Isle. Many of them are truly acquainted with GOD.

At the Bristol Conference, 1794, I was appointed for Brecon circuit. Mr. Joseph Kyte was my fellow-labourer. The many disagreeable accounts which I had heard of Wales, made me very reluctant to go into it. This circuit was different from any I had yet travelled in; for the congregations were small, and but few persons in the societies: and even these were greatly deficient in discipline. However we determined to establish order among them, notwithstanding we met with some opposition; but the Lord blessed our endeavours.

In the month of September I went to Merthyr Tydvil in Glamorganshire, a place that had been tried for some years but to little purpose. When I came in sight of it, my mind was drawn out

out in prayer for the people, and I had hope that the Lord would bless my poor endeavours. In the evening I preached at Penydaran Iron-works to a serious congregation. The next time I preached in the Baptist Chapel in the town. The third time I went, I was seized with a quinsy, so that I was not able to speak. I returned next day to Brecon, where I continued very ill for a fortnight. My Brecon friends, at first, did not expect me ever to recover. The family with whom I boarded, did every thing in their power to procure me relief. Mr. Powel the surgeon, without fee or reward, diligently attended me, and the Lord blessed his endeavours, and restored me again to health. The Lord reward him and them at the resurrection of the just. At Merthyr Tydvil we procured a place to preach in, and formed a society; and at the end of the year we had some little increase.

At the Manchester Conference 1795, I was received into full connection. It was a blessed season to me; I never felt more of the divine presence than I did at that time: I could say (and I believe every preacher likewise who was there,) "Better than my boding fears, to me thou oft hast prov'd." I was again appointed for Brecon. When I came back into the circuit, I met with such treatment as I did not expect: I hope God will forgive them, for I freely do.

This year the Lord revived his work, and many were convinced, and some converted. The greatest revival was in Montgomeryshire; old and young were brought to the knowledge of God, notwithstanding there were many adversaries.

At Merthyr Tydvil we have a steady society; the work is deep and gradual. We met with some opposition from a quarter we did not expect, however it did but little harm, and in the end was productive of good. We are now going on well in this circuit, (a few places excepted) and the people in general sincere and affectionate. O may I meet them all at the right hand of God!

I shall now close my Narrative with a few reflections. I am fully persuaded, that there is no place, station, or company, to which Providence calls us, but we may serve God, if we sincerely seek him. It is a poor excuse which many make, That they cannot devote themselves to the Lord, because they have so much to do. God is not a hard Master; blessed be his Name, I served him six years on board of a man of war; I am now serving him; and I hope to praise him in a better world. He has been with me in the storm and in the tempest, in the battle, and in prison. He has saved me from the swift-winged cannon ball, from the destroying sword, and from the hands of my enemies; to all which I have been exposed. My life is in his hands, and it shall be devoted to his service. I know his pardoning mercy, his Spirit is with me, and I believe he will purify my heart and make me clean.

BRECON, June 1796.

C. KIRKPATRICK.

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The CHARACTER and OFFICE of the Ministers of the GOSPEL: stated and explained, in a Sermon preached at the Conference held in London, July 25, 1796.

By JOSEPH BENSON.

1 COR. IV. 1—6. *Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet I am not hereby justified: but he that judgeth me is the Lord,*

1. **T**O what wide extremes have mankind run, at different times, in the ideas they have entertained of, and the appellations they have given to the Preachers of the Gospel. One while they have held them in the greatest veneration, and spoken of them in the most magnificent language which fancy could invent, exalting them in dignity of office, not only above their fellow-mortals, but even above Angels, and attributing to them names, powers, and privileges, hardly proper to be ascribed to any creature. Not contented with terming them *Reverend* and *Right Reverend*, *Bishop* and *Archbishop*, *Priest*, *Prelate*, and *Cardinal*, *Metropolitan* and *Patriarch*, *My Lord*, *His Grace*, and *His Holiness*; they have proceeded so far as to entitle some of them **VICARS OF CHRIST, and GODS UPON EARTH.** And attributing to them *the keys of the kingdom of heaven* in a sense never meant by the Lord Jesus, they have represented them as possessed of a plenary power to *bind or loose, condemn or acquit, inflict punishments, or dispense pardons, whensoever, to whomsoever, and howsoever* they might choose. On the other hand, in the views and language of others, and according to the usage of some churches, they have been degraded, I will not say into the mere *servants*, but into the *hirelings* of the people, under their *direction* and *control*, and at their *disposal*, accepted or rejected, taken into their service or dismissed from it at pleasure, and while retained, made to speak the language, and accommodate both their doctrine and demeanour to the taste and fancy of their employers.

2. Now amidst this amazing diversity of sentiment and expression, how is the sincere and humble disciple of the Lord Jesus, who wishes to give honour where honour is due, and as far as is due, to conduct himself? In what light is he to view the *feet of them that bring him good tidings, that publish peace, that bring him good tidings of good, and publish salvation?* In what language is he to speak of, and what respect is he to pay to the ministers of the word, which to him has been *quick and powerful, and sharper than any two-edged sword, piercing to the dividing asunder*

a *finder of soul and spirit, joints and marrow, and has been a discerner of the thoughts, and intents of his heart?* And how is he to behave to the messengers of that *mercy*, and the instruments of that *grace*, which, descending on downy wings, has brought peace and reconciliation to his wounded and disconsolate soul? Is he to prostrate himself before them as Cornelius did before Peter, and look up to them, with veneration and gratitude, as the authors of his salvation, being ready, were it lawful, to offer sacrifice to them, as the men of Lystra attempted to do to Paul and Barnabas? Or is he to look down upon them with contempt, as his dependent vassals, and retain them in, or dismiss them from his service, when he pleases, as his day-labourers?

3. The Apostle shall answer these questions, and that in a *clear, full, and satisfactory* manner. And while he gives us a *just and proper* idea of the Ministers of the Gospel, he shall shew us and them, their *full and certain* duty, and point us to the person, by whose judgment they must finally stand or fall, in the due discharge or sinful neglect of it.

Let a man so account of us as Ministers of Christ, and Stewards of the mysteries of God, &c. Here we have,

I. The proper *Character and Office* of the Preachers of the Gospel. They are *Ministers of Christ and Stewards of the mysteries of God.*

II. What is required of them in this character and office. *It is required in Stewards that a man be found faithful.*

III. To whom they ought chiefly to look as the judge of this their faithfulness, and to whom they ought principally to endeavour to approve themselves.—*With me it is a small thing, that I should be judged of you or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord.*

IV. What we may infer from the whole.—*Therefore judge nothing before the time, till he shall come who shall both bring to light the hidden things of darkness, and shall make manifest the counsels of the heart.*—Consider we

I. The proper *character and office* of the Preachers of the Gospel. They are *Ministers of Christ, and Stewards of the mysteries of God.*

1. Sundry are the appellations given to the Ministers of the Gospel in the holy Scriptures, and various are the views there afforded us of their character and office. Not to mention the *Apostles*, who were sent immediately by Christ, and invested with an extraordinary commission; they are named *Evangelists*, as being *Preachers of the Gospel and publishers of glad tidings*. They are called *Teachers*, because it is their office to instruct mankind in matters of everlasting moment; and *Pastors or Shepherds*, being appointed

appointed to *feed* and *watch over* the flock of Christ. They are styled *Presbyters* or *Elders*, to signify the *experience, wisdom, gravity, and seriousness* essential to their character; and *Bishops*, that is, *Inspectors*, or *Overseers*, because they have the *oversight* and *superintendency* of the people of God. The name of *Watchmen*, is given to them on account of their being placed in a high and eminent station, and appointed to *foresee* and give *notice* of the approach of danger or deliverance, and to exhort to *caution* or *joy* accordingly. These and other titles, equally descriptive of their *character* and *office*, are frequently given them in the sacred Scriptures. But the most *general* and *proper* light, perhaps, in which they can be viewed, and that best suited to them all, at least all that are truly called to the work, is that in which they are set in my text. They are *Ministers of Christ, and Stewards of the mysteries of God*.

2. The word *Minister*, you know, means *Servant*. They are, therefore, first to be considered as the *servants of Christ*. Now as *no man can serve two masters*, whose *interests, designs, pursuits, and commands*, stand directly opposed to each other, they are not the *servants of Satan*, and therefore are not under the *guilt* or *power* of sin. For *he that committeth sin is of the Devil*. They are of their Father the Devil, who do his works. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey? The servants of Christ are the servants of God; and the Apostle tells us, *when and how* we become the *servants of God*. *When ye were the servants of sin, ye were free from righteousness*:—but *now being made free from sin*, that is, from its *guilt* and *power*, ye are become *servants of God*: When we are made free from the service of sin, then we become the servants of God. It follows, that they who are under the *guilt* and *power* of sin, neither pardoned nor renewed, are not the *Servants of Christ*, nor *Ministers* of his Gospel. *Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee? If any man be blameless*, says the Apostle, *vigilant, sober, of good behaviour*, let him be chosen into the office of a *Presbyter* or *Overseer* of Christ's flock. My brethren, let us see to it that we are the *servants*, not of *Satan*, but of *Christ*, otherwise we are *intruders* into the sacred office of preaching the Gospel. *We have not entered by the door into the sheep-fold, but have climbed up another way*. We have entered notwithstanding Christ's *prohibition*, and thereby manifest that we seek *our own* interest, and not *his*, and intend rather to *feed ourselves* than the *sheep*, even to eat the *fat*, and clothe us with the *wool*.

3. And as the servants of Christ are not the servants of the *Devil*, so neither are they the servants of the *world*, whether by that expression, we mean the *persons* or the *things* of the world. For

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in this sense also, and especially, *we cannot serve two masters, cannot serve God and Mammon.* A servant obeys, and endeavours to please his master, but if we please men, especially the men of the world, we cannot be the servants of Christ. If we walk in their corrupt ways, observe their sinful customs, imitate their evil example, or breathe their carnal spirit, we cannot even belong to the Lord Jesus. Nay, if we be only in friendship with the world, if we do not come out from among them, and become separate, the Lord does not receive, nor is reconciled to us. For the friendship of the world is enmity with God, and if any man be a friend of the world, he is an enemy to God. And surely Christ will not employ his enemies as his servants.—As to the things of the world, the matter is equally clear. The servants or lovers of these, cannot be the servants of Christ. For if any man love the world, the love of the Father is not in him. They, therefore, that are engaged in the pursuit of wealth, or preferment, or pleasure, or a life of ease, or self-indulgence, are not ministers of Christ, nor even his disciples. For, says he, *If any man come after me, let him deny himself, and take up his cross daily, and follow me.*

Now if the Ministers of Christ are not the servants of the devil nor of the world, neither are they the servants of the Flesh. For it is by the flesh, that is, by our animal nature, with its senses, appetites, and passions, and by that principle of corruption entailed upon us from our first Parents, that the Devil and the world prevail against us, and they will prevail against us as long as we fulfil the lust of the flesh, or indulge and gratify the corrupt motions and desires of it. This the Servants of Christ will not do. For they that are his have crucified the flesh with its affections and lusts, or with its passions and desires. As certainly as they are in Christ, new creatures, and there is no condemnation to them, so certainly do they walk, not after the flesh but after the Spirit: for they keep under their body, and bring it into subjection, lest, by any means, it should so happen, that after they have preached to others, they, themselves should be cast-aways.

5. But I must not content myself with giving you their character negatively. They not only are not the Servants of the Devil, the world, or the flesh, of sin or death; but they are the Servants of Christ. They have yielded themselves to him, in true repentance and faith, to be his Servants, and have been accepted by him. Know ye not that to whom ye yield yourselves servants to obey, his Servants ye are whom ye obey, whether of sin unto death or of obedience unto righteousness. They have entered into an engagement or covenant with him to serve him, and that not for a time, but as long as they live, yea and for ever and ever. They have come, (shall I say?) to the Posts of his doors, and he, as it were, has bored their ear thro' with an awl that they may be his Servants for ever. Therefore they are subject to his authority and obedient to his will in all things, and are employed ac-



ording to their several capacities and gifts, in doing his work, and promoting his glory and the interest of his kingdom. *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, whether they live, therefore, or die, they are the Lord's.* For to this end Christ both died and rose and liveth, that he might be the Lord of the dead and of the living. The love of Christ, therefore, constraineth them to live to him that died for them, to make his will the rule of their conduct and his glory the end of their actions, so that *whatever they do in word or deed, it is at least their desire and endeavour to do all in the name of the Lord Jesus.*

6. It is easy to observe what I have hitherto said is no way peculiar to the Preachers of the Gospel, but equally belongs to all real Christians. All these are the Servants of Christ in the sense that has been explained. But those that he has peculiarly called to preach his Gospel and minister in holy things, are his Servants in a peculiar sense. They are freed, in a great measure from secular concerns, and are wholly devoted to and employed in his work, the sacred work of saving souls, of calling sinners to repentance and of feeding and overseeing his flock. And in this work, observe, they are properly *his* servants and *his only*, in subjection only to him, under his direction and at his disposal. They are not to leave his will when they know it, that they may do their own, or the will of any man upon earth, nor are they to be disposed of, as they themselves or as others *please*. But every thing respecting the place *where*, the time *when*, and the manner *how* they are to execute their office is to be left to him, and they must use every proper and prudent mean to learn his will as to these particulars.

7. But it will be asked, are they not the servants of the people? Does not St. Paul say, 2 Cor. iv. 5. *We are your servants for Jesus's sake.*" I answer, in a sense they are. They *serve*, and are employed daily in *servicing* the people's best even their *immortal* interests. This is the *end*, the *sole end* and *reason* of their calling; and to this they dedicate their time and talents, their health and strength, all they have and all they are. For this they give up all *worldly prospects*, their *ease*, their *honour*, and if called to it, their *liberty*, nay and their *lives*. But they are not the servants of the people in the sense in which they are the servants of Christ, they are not in a state of *subjection* to the people, as they are to Christ, nor indeed is any man in matters of religion, for we are to call *no man master on earth*. Much less are they under the people's *direction* or at the people's *disposal*. Altho' the advice of the people may frequently be useful to *them*, yet the people are not to direct them what *doctrine* they are to preach, or what *discipline* they are to enforce, nor to signify *where* or *when* or *how* they are to exercise their office. In all these things,

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*One is their Master, even Christ.* And his direction, as far as they can learn it, they must follow, and his will they must do. He has intrusted the ship of his Church, properly speaking, not to the *people*, who are but as it were, passengers in it; but to the *Ministers* of his Gospel, to be conducted over the tempestuous Ocean of this world to the Port of eternal bliss. And they are not at liberty to give up the steering or government of it into other and less skilful hands, as they would not see it run a ground upon the sandy-banks of this world, dashed upon some rock of pride, or torn in pieces by the contrary winds, or seas of men's opposing passions. It is true, the whole or a part of these passengers may rise against them and wrest the management of the spiritual vessel out of their hands, and in that case they will be compelled to yield, and will think themselves happy in being at liberty to put off as it were in a small boat, across the stormy ocean towards the land of life. While in the mean time their refractory companions who have assumed an office to which they are not adequate, are seen to steer a dangerous course, amidst rocks and quicksands only, intent on arriving at some favourite end, it may be the country of worldly gain and liberty to sin without controul, or the fascinating Island of carnal pleasure.

8. This comparison is not improper upon this subject. The word rendered *Ministers* in my text, which is not *διακονοι*; but *ρωματα*, suggests it. It originally signifies *under-rowers*. Such are the *Ministers* of the Gospel. They are *under-rowers* in that vessel of which Christ is the Pilot, or rather the Captain. For the Church of Christ, like the ships of the ancients, is not only supplied with the *sails* of *affections*, to catch the favourable gales of grace, and the *Anchor* of *hope* which they must cast within the vail, when wind and tide are adverse, but to prevent her being becalmed, and as it were stagnated in *lukewarmness* and *sloth*, is furnished also with the *Oars* of prayer and preaching: and the *Ministers* of the Gospel, are the *rowers* who when the sea is rough and the wind contrary, are obliged to *toil at the Oar*, having hard work to keep the vessel above water. Sometimes it happens, through the subtilty of Satan, that they do not act in harmony, but thwart each other, and row different ways, and are in danger of tearing the vessel in pieces to the great hazard of the lives, the *eternal lives*, of the *immortal* subjects of our heavenly King. If any thing can, at any time, justify an insurrection of the ship's company, it is a case like this, to prevent the instant destruction of the vessel with all that are in it. Of late some have thought that our *Rowers*, like those mentioned by the Prophet, have brought us into deep waters, where we shall have much difficulty to avoid being overset, especially as our Ship, they say, grows *leaky* and takes water fast. Be this as it will: it is well that the Lord Jesus beholds us, as from the mountain he beheld the disciples on the Lake, when *the sea was rough and the wind boisterous, and they toiled in rowing!* It is well that he

prays

prays for us as he did for them: May he also come to us *walking on the water!* especially as it is now past the fourth watch of the night (so to speak) and some begin to despair of our being able to hold out much longer, having already spent four dark and troublesome years since we lost our Head *Rower*. A year ago, Christ appeared for us, in our distress, and discovered to us, shall I say, a *Creek with a shore*, termed the *Plan of Pacification*, into which we were minded, if possible, to thrust in our Ship. But some of us, as it is thought, being in too much haste to *weigh the Anchor* of our former Plan, which had so long kept us steady, to *loose the rudder bands* of our excellent discipline, which had preserved us in union, *hoist the main-sail* of our zeal to the variable wind of prejudice and popular opinion, and commit ourselves to the Ocean of the people, we have, it seems, inadvertently fallen into a place where *two seas meet*, and are in danger of suffering shipwreck: an event this, my brethren, exceedingly to be deprecated, for the sake of myriads of souls, yet unborn, who in this much famed vessel, originally built of the best materials, might yet make a successful voyage to the Port of eternal bliss. For should this happen, although the leading Preachers and People, like the *fore-part* of Paul's ship, may stick fast to the *Pacific Plan*, and *remain unmoveable*, yet the *hinder part* would soon be broken by the violence of the waves of contending parties. *Those that could swim indeed*, that had skill and strength to bear themselves up amidst the winds and waters of commotion and strife, might commit themselves to the *sea of popular tumult* and escape to land. But it is not to be expected, that *of the rest*, whether on the boards of *loose and new schemes* or broken pieces of the *old and tried ship*, many would come safe to shore.

9. *These things*, my brethren, I have in a figure, transferred to you and to myself for the people's sake, that, if possible, we may have a just sense of the danger into which our connexion is brought, by our differing in our sentiments and views, and may see the deep importance of acting in harmony. And altho' we must not give up the government of our Vessel to the *passengers*, many of whom have but lately come on board, and know nothing about the management of the ship, even in calm weather, yet I am not against our hearkening occasionally to the advice of those, who having made many a long voyage with our late skillful and experienced Pilot, are not unacquainted with his Plan of proceeding in such storms and hurricanes, that, if possible he might save the Vessel to the heavenly owner, and the very valuable cargo on board, I mean the rational and immortal spirits on their voyage to eternal happiness. But to return.

10. *Let a man so account of us*, not only as *Ministers of Christ*, but as *S stewards of the mysteries of God*. By the *mysteries of God* are meant, not things hard to be understood, so much as things long concealed, and when declared hard to be believed thro  
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the prejudices of men. Of this kind are many of the leading truths and doctrines of the Gospel: such as first, the *manifestation of Christ* in the flesh, Christ given for us, to be incarnate to suffer and to die, to atone for sin, and make peace for us by the blood of his cross. Of this the Apostle speaks 1 Tim. iii. 16. *Great is the mystery of Godliness. God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory.*

A second mystery is the manifestation of Christ *in and by* the Spirit to our hearts: *Christ living in us, dwelling in our hearts by faith, joining us to himself in one spirit*, making us branches of himself the living vine, and living members of his mystical body: giving us, not only an interest in his merits for our justification, but union with and a conformity to himself for our sanctification, and so communicating the sap of grace from himself, the spiritual root, that we are made fruitful in all graces and virtues to his praise. Now of this mystery the Apostle speaks Col. i. 25—28. *I am made a minister of the Church of Christ according to the dispensation of God, which is given me for you, to fulfil, that is fully to declare, the word of God, even the mystery which hath been hid from ages and generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery, which is Christ in you the hope of glory, whom we preach.*

A third mystery, mentioned by the same Apostle, respects that near relation to himself into which the Lord Jesus brings all true believers in the gospel. They are not only his disciples, his subjects, his servants, his friends and his brethren, but his *spouse* betrothed yea and *married to him*. *I have betrothed you*, says the Apostle, *to one husband, that I may present you as a chaste virgin to Christ. Ye are become dead to the law*, says he again, *by the body of Christ, that ye may be married unto another, even to him that is raised from the dead that ye may bring forth fruit unto God.* And again, *As the husband is the head of the wife, so is Christ the head of the Church.* And as wives are subject to their husbands and loved by them, so is the Church to Christ and is loved by him. *This is a great mystery*, adds he, *I speak concerning Christ and the church*, Eph. v. 22—32.

That these blessings are not confined to any nation, or age, or description of persons, but are offered to *all*, and are free for *all* that will accept them in repentance and faith, is particularly noticed by St. Paul as a fourth *mystery*, Eph. ii. 2—10. that is, as was observed before, not a matter hard to be understood, but *concealed*, as the Apostle expresses it, *from ages and generations of old*, and when manifested, difficult to be believed thro' the prejudices of men, especially of the Jews, who could not be persuaded that the privileges of the Gospel were free for the Gentiles.

To these we may add a fifth, the *resurrection of the body*, celebrated as a mystery at large, 1 Cor. xv. as well as in other places, and what is consequent thereon, *eternal life*, felicity and glory, that astonishing and inconceivably mysterious display of divine love, spoken of and extolled, Eph. i. 9.

11. These are the principal mysteries, with the dispensation of which, as *Stewards*, the ministers of the Gospel are intrusted. And these mysteries, at the same time that they are offered to all, without exception, and all are invited to partake of them, must yet, as *mysteries*, be guarded against the unhallowed touch of men of corrupt hearts and unclean hands. This must be done by a proper enforcing of the *precepts* of the Gospel, sanction'd by its promises and threatenings, as well as by a proper exercise of christian discipline. Thus the *mysteries of God* will include not only the *truths* which he reveals as a Prophet, and the *privileges* which he procures as a Priest, but also the *Laws* he promulges, and the *rewards* and *punishments* he dispenses as a King. But of these I cannot now speak. I can only observe further, on this head, that when the Ministers of Christ are termed *Stewards* of these mysteries, the expression means, that God has committed them to their care, that they may preserve them *pure* and *entire*, and may dispense them *properly* and *seasonably* to that part of Christ's family over which they are set, *to give them their portion of meat in due season*, in which important trust, it is of great importance that they *be found faithful*. This brings me to the second general head of Discourse, which was to shew, What is required of the Preachers of the Gospel under this character.

[ To be concluded in the next. ]

### The peculiar Advantages of BENGAL, as a Field for MISSIONS from Great Britain.

THOSE whom Prejudice does not blind, nor System lead astray, will congratulate the present age on the Exertions it is beginning to make, in order to diffuse the highest happiness over the face of the whole Earth. Ambition may be gratified by Conquest and avarice by Commerce; but certainly the Religion of JESUS is the best Gift which a Christian Nation can bestow, and a Pagan Nation can receive: and pious Benevolence will feel infinitely greater satisfaction in the communication of Divine Truth to blind, guilty, and miserable Idolaters. In attempting to propagate Christianity, it is of great importance to select the most proper field. That Persons engaged in the work may know where it is, two Enquiries naturally present themselves: First, in what Country will Missionaries find the greatest number of precious Souls to preach to?

And

And secondly, will the planting of the Gospel amongst them be likely, from their Relative Situation and Connections, to have a powerful influence on other Nations around them, so as most speedily and effectually to spread Christianity over the world? While Piety sends Missions to Tribes and Regions detached from the rest of Mankind, and utterly unconnected with them by social intercourse; it is but Justice to say, "Your design is laudable; and you may do much good: one Soul is of infinite value." But we assign the prize for the highest portion of Wisdom, to them who select a Country which forms a noble and promising Field of itself; and which besides presents the prospect of diffusing the Gospel among populous, extensive, and civilized Nations which surround it. If in addition to these, there be some connection by political bonds, and commercial relations, to mark out that place as the theatre of benevolent exertions, it possesses every quality that we can either expect or desire. A union of all these with respect to Great Britain, will be found in Bengal, and should recommend it as a Field for Missions.

*The population is immense.* Bengal and the Provinces bordering on it, which are likewise under the British Government, contain more inhabitants than all our king's dominions in Europe. What an extensive Field! What an ample Harvest! Twelve or fifteen millions of precious souls ignorant of the Gospel of Jesus Christ, and perishing under Heathen Idolatry!

*The State of Society is highly civilized;* and presents a fairer opportunity for preaching the Gospel, than can possibly be found where it is in a ruder form. And there are many large and populous cities, where missionaries may find thousands to speak to at once, and more frequently than can be obtained in sequestered villages.

The minds of very many of the people are considerably improved by the acquisition of knowledge: reading is almost as common among them as among us; and by being accustomed to disquisitions on literature and science, their capacities are enlarged; and they will be able more readily to understand the Doctrines of the Gospel. Almost all the nations to which the Apostle Paul preached, especially those to which he sent Epistles, were in a similar state of society; and we perceive the advantages of it. Some of his converts were qualified in a short space of time to be Pastors or Bishops of the Churches, which he had lately planted. The Moravians for the space of more than thirty years after the commencement of their Mission, did not think they could find one, from among all their rude converts in Greenland, or America, who was fit to be intrusted with the Pastoral office.

There are many *Common Principles*, received among the inhabitants of Bengal, which will enable Christians to reason with them to greater advantage. Of these the Hindoos have not a few

Their sacred Books contain many excellent things concerning the Perfections of the Deity: and they believe the existence of moral Evil; the Necessity of the Expiation of Sin, the obligations of virtue; and a state of rewards and punishments. Amidst a vast heap of idolatrous rubbish, and impure superstition, these principles are found; although they too are defiled with unballowed mixtures: yet as they give a Missionary an entrance into the heart and conscience, and furnish him with powerful arguments for confuting their errors, and establishing the Christian Verity, their possession of them is highly to be prized. A still greater number of these common Principles the Mahometans hold.

The attachment of both the Mahometans and Hindoos to their ancient systems, is lessening every day. We have this information from the late Sir William Jones, one of the Judges of that Country, a name dear to Literature, and a Lover of the Religion of Jesus. The Mussulmen in Hindostan are in general but little acquainted with their own system, and by no means so zealous for it as their Brethren in the Turkish and Persian Empires. Besides, they have not the strong arm of civil authority to crush those who would convert them. Mr. Carey's Letters, seem to intimate the same relaxation among the Hindoos.

This decay of prejudice and bigotry, will, at least, incline them to listen with more patience, and a milder temper, to the Doctrines and Evidences of the Christian Religion. The degree of adhesion to their Casts, which still remains, is certainly unfavourable, and must be considered as one of Satan's arts to render men unhappy; but it is not insuperable. The Roman Catholics have gained myriads of converts from among them: The Danish Missionaries record their thousands too: and one of the most successful Missionaries at present in the world, is labouring in the Southern Part of Hindostan.\* Besides a very considerable number who have thrown aside their old superstition, and make a profession of the Christian religion, he computes that in the course of his ministry, he has been the instrument of savingly converting two thousand persons to the Faith of Christ. Of these, above five hundred were Mahometans: the rest are from among the different Casts of the Hindoos. In addition to these instances, it is proper to notice, the attention which the Hindoos are paying to the two Baptist Missionaries in Bengal, and which gives a favourable specimen of their readiness to listen to the preaching of the Gospel. If any still say, that the Casts present insuperable obstacles, and will not allow facts to bend their minds and change their opinions, one thing more is recommended to their consideration; namely, "That in a person placed in the most favourable situation that can possibly be conceived, and warmly attached to the Gospel from education, sentiment, habits, examples, and conscience, — before he can be a true convert, there is something unspeakably

\* Mr. Swartz.

“ more

“ more difficult to be overcome, than the strongest adherence to  
 “ Casts which was ever felt by the most bigotted Bramin.”

The *Language of Bengal* is spoken over a vast extent of country. The Preacher on the Coast of Africa, in America, and in Greenland, who has learned the language of the Heathen, finds himself confined to a few hundreds or thousands of miserable Pagans; when he goes beyond the narrow limits of his Tribe or Horde, is a Barbarian to the neighbouring nations: but the Missionary who has learned the language of Bengal, will have more millions to address, than the others will have hundreds or thousands. Of what advantage this is, need not be said. Without any additional trouble of learning Tongues, to how wide an extent may he carry the glad Tidings of Salvation! and a translation of the Sacred Scriptures into this Tongue, will give Millions an opportunity of perusing a Book which is able to make them wise unto Salvation, through Faith which is in Christ Jesus.

Although the Apostles were not deterred by the prospect of danger, or the fears of persecution, from preaching the Gospel in any country to which they were sent, yet it is certainly to be considered as an additional recommendation of Bengal, that Missionaries have the fairest prospect of safety, and protection from the Civil Government. A strong prejudice has gone abroad against the dominion of the English in that part of the world. However well founded this might formerly have been, it is but justice to say, that since the country was taken into the hands of our Cabinet, the people have reason to rejoice at exchanging the tyranny of their old Mahometan masters, and the oppression of the Native Rajahs, for the Government of Great Britain, which is beyond comparison the most equitable, the mildest and the best in India. The Mahometans and Hindoos live every where in peace and quiet; and the Missionaries would find themselves protected from danger. No exercise of civil authority do they need to give success to their efforts; nor do they desire it; nor would they have it. But to enjoy the countenance of the magistrates in the work, so far as to be preserved from the effects of those private enmities and public tumults, which the foes of the Gospel would cherish, in a country where they thought the Rulers would either wink at or encourage their opposition to the doctrine and preachers of the Gospel, is certainly to be considered as an eminent Blessing.

But Bengal has a farther recommendation as a Field of Missions than its populousness, its civilization, its attainments in science, many common principles of Religion, the decay of attachments to old systems, and the safety and quiet of the Missionaries. If the Gospel were once planted, and took deep root in the province, there will be a *pleasing prospect of its being propagated, through every part of Hindostan*. That immense region, it has been computed, contains a hundred and twenty millions of inhabitants.



And what disciple of Jesus does not feel his heart glow with all the ardor of holy zeal at the glorious prospect, and anxiously desire to see the door opened to every apartment of that vast habitation of souls, and to have every enclosure of that ample harvest supplied with labourers? Should Bengal ever be converted to the Faith of Christ, the way is plain and easy to every other province of the Empire: and if European Missionaries should any where find difficulty of access, Mahometan and Hindoo Convents will be able to carry the Gospel into every part of it without any obstacle, and with every prospect of success.

Benefits still more extensive may be expected from planting the Gospel in Bengal: The situation of that province in respect to the most famous, civilized and populous countries of the East, merits particular attention. By casting the eye of Christian Benevolence on the Map of the World, with pleasing surprize, Bengal will be seen placed in the center of the southern part of Asia, and presenting on every side the noblest fields for Missions, which are to be found on the face of the Earth. China, that world of souls in itself, is at no great distance to the East, and an entrance into it may be more easily obtained by Missionaries from that quarter, than by the usual channels of commerce. Thibet and Tartary, on the North, contain their trillions. Beyond the Deccan, Persia to the west, calls for the consolations of the Gospel, to cheer them, amidst the darkness of Mahometan delusion: while the swarthy sons of Pegu and Siam, inhabiting large and fertile Countries on the South, invite the messengers of Peace to come and proclaim the glad Tidings of Life and Immortality. A better center of operations than Bengal, it is impossible for the spiritual warrior to fix on, for extending the kingdom of Jesus Christ, and crushing the usurpations of satan and of sin.

Reflect, O disciple of JESUS, on what has been presented to thy view. The Cause of Christ is thy own Cause; without deep criminality thou canst not be indifferent to its success. Rejoice, that so delightful a Field of Missions has been discovered and exhibited. Rouse thyself from the slumber of spiritual languor. Exert thyself to the utmost of thy power: and let conscience be able to testify without a doubt, even at the Tribunal of JESUS CHRIST; "If Missionaries be not speedily sent to preach the "glorious Gospel in BENGAL, it shall not be owing to me."

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A SERIOUS ADDRESS

To the PREACHERS of the GOSPEL of CHRIST.

[Continued from page 124.]

VII. **W**HETHER you are discoursing of doctrine or duty, take great care that you impose nothing on your hearers, either as a matter of faith or practice, but what your
Lord

Lord and Master *Christ Jesus* has imposed. These are the limits of the commission which *Christ* gave to the first ministers of the gospel, *Matt. xxviii.* "Go, disciple all nations, baptize them who are willing to become my disciples, and "teach them to observe whatsoever I have commanded you." He has not given his ministers, the least degree of power to appoint one new article of faith, nor to injoin any new sort of duty. And yet, to our universal reproach, there is scarce any party of Christians but hath been too ready to impose some doctrines upon the belief of their profelites, which *Christ* has not imposed, or to require of them some practices, or some abstinences, about meats, or days, or things indifferent, which *Christ* has not required. It is this assuming power that has turned Christianity into an hundred shapes, and every one of them in some degree unlike the glorious gospel. It is this has brought in all the superstitions and fooleries, the splendid vanities, the useless austerities, and the childish trifles of the Greek and Roman churches; and it is this has too far corrupted the purity and defaced the beauty of most of those churches which boast of reformation, and wear the Protestant Name.

Now to discourage and deter us all from such presumption; let us remember, that this imposing spirit has generally found it necessary to support its commands with penalties and persecutions. Hence proceed the imprisonments and the murders, the cruelties, the tortures, and the wild and bloody fury that has ravaged the nations of Christendom; a lasting blot upon the religion of the blessed *Jesus*. If we survey the persecuting laws and edicts that have been framed and executed in Great Britain, or in foreign nations, in ancient or later times, we shall seldom find, that the plain and explicit doctrines and duties of the gospel have been guarded with these terrors: But they are the wretched inventions of men, the institutions of priests, or the appointments of kings, that have had the *honour*, shall I say, or the *infamy* to be thus guarded with engines of death. It is the absolute determination of men upon some points which *Christ* has not plainly determined, some forms of pretended orthodoxy which Scripture knows nothing of, or at least which the word of God has not made necessary to our faith, some ceremonies or modes of worship which *Christ* and his Apostles never commanded, that have generally been the shameful occasion of excommunications, and prisons, of banishments and martyrdoms. See to it therefore with a holy and religious care, when you dictate any thing to your hearers, as necessary to be believed or practised, that you have the plain and evident direction of scripture to support you in it.

It is this corrupt mixture of human opinions and human forms of divine service, that has so disguised the pure religion of the gospel, as to tempt the Deist to renounce it entirely. The pure religion of *Jesus* has divine charms in it, and is like the author, altogether lovely: But when on one hand it is corrupted by new
doctrines

doctrines foisted into our creeds, and new mysteries, which men have invented to over-load our faith; when it is encumbered by new rituals of worship, or imposed rules and practices on the other hand, which the holy scripture has not enjoined; when men make articles of faith which are no where plainly revealed, when they pronounce that to be a sin which God hath no where forbidden, and appoint that to be a duty which God hath never commanded, it casts such a veil of deformity over the beauties of the gospel, that it is no wonder if the men of reason start at it and pronounce against it. While we hold forth this confused mass of things divine and human, and call it the *religion of Christ*, we tempt the men of infidelity to establish themselves in their unbelief; and they will hardly now give a favourable hearing to the pure doctrine of the gospel, because they have been so much disgusted with the sight of it in a corrupt and superstitious dress.

But in this state of frailty and imperfection, dangers attend us on either hand. As we must take heed that we do not add the fancies of men to our divine religion, so we should take equal care that we do not curtail the appointments of Christ. With a sacred vigilance and zeal we should maintain all the plain, express, and necessary articles that we find evidently written in the word of God, and suffer none of them to be lost through our default. The world has been so long imposed upon, by these shameful additions of men to the gospel of Christ, that they seem now to be resolved to bear them no longer: But they are unhappily running into another extreme: Because several parties of christians have tacked on so many false and unbecoming ornaments to christianity, they resolved to deliver her from these disguises; but while they are paring off all this foreign trumpery, they too often cut her to the quick, and sometimes let out her life-blood, and maim her of her very limbs and vital parts. Because so many irrational notions have been mixed up with the christian scheme, it is now a modish humour of the age to renounce almost every thing that reason doth not discover, and to reduce christianity itself to little more than the light of nature and the dictates of reason. And under this sort of influence there are some, who are believers of the Bible and the divine mission of Christ, and dare not renounce the gospel itself, yet they interpret some of the peculiar and express doctrines and duties of it, into so poor, so narrow, and so jejune a meaning, that they suffer but little to remain beyond the articles of natural religion. Thus some of the learned men of the age explain away the sacrifice and the atonement, made for our sins by the death of Christ, and bereave our religion of the aids of the Holy Spirit, both which are so plainly and expressly revealed, and so frequently repeated in the New Testament, and which are two of the chief glories of the blessed gospel, and which perhaps are two of the chief uses of those sacred names of the *Son* and the *Holy Spirit*, into which we are baptized. It is this very humour that persuades some persons to re-
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duce the mischief that we have sustained by the sin and fall of Adam, to so slight a bruise, and so inconsiderable a wound, that a small matter of grace is needful for our recovery; and accordingly they impoverish the rich and admirable remedy of the gospel, to a very culpable degree, supposing no more to be necessary for the restoration of man, than those few ingredients, which in their opinion go to make up the whole composition. Hence it comes to pass, that the doctrine of regeneration, or an entire change of corrupt nature by a principle of divine grace, is almost lost out of their christianity; or at least they suppose renewing grace and sanctification by the Holy Spirit and his assistances, to carry no hing more in them than the outward divine messages and discoveries of grace made and attested by the extraordinary gifts of the Spirit to the christian world. This is a dangerous extreme on the other hand: we hope it will never obtain amongst us: But since it is a fashionable error, you ought to set a stricter guard against it. As he that *adds or takes away from the words of the prophecy*, in the latter end of the book of God, is left under a curse, Rev. xxii; so we should set a holy guard upon ourselves, lest we add any thing to the gospel of Christ, or take any thing from it, lest we expose ourselves to the same divine indignation.

To avoid both these extremes, permit us to give you this general Word of Advice, and may God enable us to take it ourselves (viz.) That in all our ministrations, we keep a constant and religious eye upon the holy scripture, that in the necessary and most important points of doctrine, or duty, we may teach our hearers neither more nor less than the scripture teaches. Our great business is, to expound scripture, and enforce the word of God upon the minds of men: When therefore we explain the great and necessary points of the gospel contained in any one scripture, let us do it, as much as possible, by bringing other parts of scripture to the same view, that the word of God may be a comment on itself. When we have occasion to make inferences from it, let us take care that the connexion of them be strong and evident, and that they lie not far off, for in very distant inferences we are more liable to mistake. When we are delivering our own best opinions concerning divine subjects, and giving our advice upon matters which are not so evidently and so expressly revealed, let us practise the modesty of the blessed Apostle, 1 Cor. vii. 6, 10, 12, 25, &c. "I speak this by permission, and not of commandment: It is I speak it, and not the Lord: I have no [plain] commandment of the Lord about it, yet I give my judgment as one that has obtained mercy of the Lord to be faithful: I suppose therefore that in the present case this is good," [to be practised, or that to be avoided:] "Judge ye within yourselves," [whether what I speak be agreeable to the word of God,] 1 Cor. xi. 13.

VIII. Remember, that you have to do with the understanding, reason and memory of man, with the heart and conscience, with the

the will and affections ; and therefore you must use every method of speech which may be most proper to engage and employ each of these faculties of human nature, on the side of religion, and in the interests of God and the gospel.

Your first business is with the *Understanding*, to make even the lower parts of your auditory know what you mean. Endeavour therefore to find out all the clearest and most easy forms of speech whereby to convey divine truths into the minds of men. Seek to obtain a perspicuous style, and a clear and distinct manner of speaking, that you may effectually inform the understanding while you pronounce the words ; that you may so exactly imprint on the mind of the hearers, the same ideas which you yourself have conceived, that they may never mistake your meaning. This talent is sooner attained in younger years, by having some judicious friend to hear your discourses, and inform you where perspicuity is wanting in your language, and where the hearers may be in danger of mistaking your sense. For want of this, some young Preachers have fixed themselves in such an obscure way of writing and speaking, as hath very much prevented their hearers from obtaining distinct ideas of their discourse. And if a man gets such an unhappy habit he will be sometimes *talking to the air*, and make the people stare at him, as though he were speaking some unknown language.

Remember you have to do with the *reasoning powers of man* in preaching the gospel of Christ ; for though this gospel be revealed from heaven, and could never be discovered by all the efforts of human reason, yet it is the reason of man must judge of several things relating to it. It is reason must determine whether the evidence of its heavenly original be clear and strong : It is reason must judge whether such a doctrine, or such a duty, be contained in this gospel, or may be justly deduced from it : It is the work of human reason to compare one scripture with another, and to find out the true sense of any particular text : And it is reason also must give its sentence whether a doctrine, which is pretended to be contained in scripture, be contrary to the eternal and unchangeable relations and reasons of things ; and if so, then reason may pronounce that this doctrine is not from God, nor can be given us by divine revelation. Reason therefore hath its office and proper province even in matters of revelation ; yet it must always be confessed, that some propositions may be revealed to us from heaven, which may be so far superior to the limits of our reasoning powers in the present state, that human reason ought not to reject them, because it cannot fully understand them, nor clearly and perfectly reconcile them ; unless it plainly see a natural absurdity in them, a real impossibility, or a plain inconsistency with other parts of divine revelation.

Well then, since you have to do with reasonable creatures in your sacred work, let your manner of speaking be rational, and
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your arguments and inferences just and strong, that you may effectually convince your hearers of the truth of what you deliver in your ministrations of the gospel.

And in your representation of things to the reason and understanding of men, it would sometimes be of special advantage to have some power over the fancy or imagination: This would help us to paint our themes in their proper colours, whether of the alluring or the forbidding kind. And now and then we should make use of both, in order to impress the idea on the soul with happier force and success.

When you would describe any of the personal or social virtues of life, so as to enforce their practice, set yourselves to display the beauties and excellencies of them in their own agreeable and lovely forms. But do not content yourselves with this alone: This is not sufficient to allure the degenerate minds of men to practise them. Few persons are of so happy a disposition, and so refined a genius, as to be wrought upon by the mere aspect of such inviting qualities. Endeavour therefore to illustrate the virtues by their contrary vices, and set forth these moral mischiefs, both in their deformities and their dangerous consequences, before the eyes of your hearers. Think it not enough to represent to them the shining excellencies of humility and benevolence, of justice and veracity, gratitude and temperance; but produce to sight the vile features of pride, envy, malice, spite, knavery, falshood, revenge, sensuality, luxury, and the rest of that cursed train, in their proper places. Make it evident, how contrary they are both to the law of God and the gospel of Christ; describe them in all their several forms, shapes and appearances; shew how they insinuate and exert themselves in different occurrences of life, and different constitutions; and pursue them so narrowly as it were by a hue and cry, with such exact descriptions, that if any of these vices are indulged by your hearers, they may be found out by strict self-examination, that the consciences of the guilty may be laid under conviction of sin, and be set in the way of repentance and reformation.

Whensoever any vice has found the way into our bosoms, and made its nest there, its proper and evil features and characters had need to be marked out by the Preacher with great accuracy, that it may be discovered to our consciences in order to its destruction: For these wretched hearts of ours are naturally so fond of all their own inmates, that they are too ready to hide their ill qualities from our sight and conviction, and thus they cover and save them from the sentence of mortification and death, which is denounced against every sin in the word of God. And let the Preacher and the hearer both remember, that sin must be pursued to the death, or else there is no life for the soul. It is only the Christian who by the spirit mortifies the sinful deeds of the body, has the promise of salvation and life, Rom. viii. 13.

It would be a happy thing, if this vivacious and sprightly power of the fancy, which too often becomes an ingenious and successful tempter of the soul, to guilt, mischief and ruin, might, by the art of the Preacher, be gained over to the interests of virtue and goodness, and employed for God and salvation.

[*To be continued.*]

NARRATIVE of the Travels of the GROSVENOR's Crew.

[*Continued from page 131.*]

AS they went on, a bluff point of a rock presented itself, which, upon coming up to, they found to project so far into the sea, as to hinder their progress. They were therefore obliged to betake themselves again to the more inland parts. The food with which the whale had furnished them was now exhausted. They had not, however, proceeded far, before they came to a large pond of water, and here they determined to pass the night. Some, therefore, instantly set about looking for wood, while others carefully examined the banks of the pond, in hopes of finding some kind of sustenance. While the latter were thus employed, they luckily found a great number of land crabs, snails, forril, &c. on which they made a very satisfactory meal, and then enjoyed a comfortable night's rest.

As soon as the day broke, they rose refreshed, and again continued their march. At length coming to a wood, which extended a long way to the left, towards the sea side; they entered the skirts of it, and as they proceeded, they observed many trees torn up by the roots. They were not a little surprised at this circumstance; but they had scarcely got through the wood, when their surprise was converted into astonishment and terror: for in the long grass with which the ground was covered, up started thirty or forty large elephants. At a loss whether to retreat or to proceed, they stood for some moments in a state of suspense: however, by taking a circuit of about a hundred yards, they passed these enormous creatures without their doing them any injury, or following them.

The grass, in this place, Hynes supposes, might be about eight or nine feet high. A height that may seem somewhat extraordinary to persons not acquainted with tropical situations and their effects, but which is known, by those who have, not to exceed the truth. The author had heard, before he was himself an eye witness of this phenomenon, the following circumstance relative to it, from a gentleman, whose ingenious works the world have been long acquainted with, and who resided a considerable time in Africa. Being one day inclined to make a short cut across a piece of land, of little more than an acre in extent, he had nearly lost his life in the attempt. What with the loftiness of the grass, and the extreme heat of the sun, it was with the utmost difficulty that he accomplished his purpose. When he opened a passage through it with his hands, in order to get forward, excluded as he was from the air, the sun scorched him almost to madness: And when he suffered it to remain in an erect state, in which it
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formed a canopy over his head, he was almost suffocated for want of breath; so that his preservation was nearly a miracle.

But to return to the shipwrecked travellers. They reached the sea shore that night, but the tide being in, they could procure no shell fish. This they felt very severely, as they had fasted a long while, and besides, were totally worn out with fatigue. By such an extreme of hunger were they oppressed, that those who were still in possession of the shoes they had made out of the skin of the young bullock, or had preserved the worn out pieces of them, having singed the hair off, broiled them; and of this unfavoury dish, rendered as palatable as it could be made by some wild celery which they found there, the whole party partook.

At low water they went as usual to the rocks to procure shell-fish, and as they proceeded on, they often perceived evident traces that the division of their party they had left behind, had now got the start of them. After having travelled two days more, they fell in with a hunting party of the natives, on the sea shore. These men were distinguished from any they had seen before, by wearing on the right foot a kind of shoe, which they used in hunting. When they took a leap, they bounded from that foot, and in doing this they shewed great dexterity. The travellers were permitted by this party to pass quietly along; and during four or five days that they marched through this district, though they fell in with many villages, and saw a great number of the natives, they were not in the least molested.

Soon after they came to a small river, which they swam over; and the same day they arrived at another. Both these rivers were salt, as were likewise all the wells which they dug near them; so that they were obliged to allay their thirst with such berries as they could find. In three or four days they came to a more barren country, the natives of which appeared to be poorer than those they had hitherto met with. They had no cattle, nor any thing to subsist upon, but what they procured by fishing and hunting. Here the travellers encountered innumerable difficulties. These were not, however, of long continuance, for it was not above three or four days more before they reached the nation of the Caffrees, which they found to be a populous and fine country.

During their march through this nation, they one day saw a great number of the natives, (Hynes believes near three hundred) exercising themselves on a fine gradual slope, in throwing the assaygay or lance. Being arranged in two lines on opposite sides of the lawn, one of the men rolled, with all his strength, from the top of the descent, a wooden ball; and so expert were they, that in it's passage they would lodge their lances in it.

They continued their march through the whole extent of this fine country; but notwithstanding it abounded in cattle, the inhabitants would neither bestow any upon them, nor suffer them to purchase any by way of barter. Nay, so apprehensive were the natives of the strangers stealing their cattle, that they constantly drove them away as they approached the Kraals. Nor was their precaution confined to this point; wherever the English came, they were driven away with sticks,

stones, and other missile weapons: So that all the food they were able to obtain was shell fish, collected from the sea side. Without this resource, they must long since have perished.

As there subsisted at this time an inveterate enmity between the Caffrees and the Dutch colonists, who had treated them with unparalleled cruelty, this may account for the behaviour of the former to the shipwrecked English, who, being of the same colour with the Dutch, partook of their resentment. The Caffrees are otherwise, according to M. Vaillant, a humane and quiet people.*

About three or four days after this our people came to a river, and as soon as they had crossed it, were met by a party of the natives, one of whom had a piece of a silver buckle belonging to the ship's cook stuck in his hair. It seems the cook had bound bits of cloth about his buckles in order to preserve them, as he set a value upon them; but it now appeared that he had been obliged to break them up in order to barter away for food. And even when he had done this, (as they afterwards found) he was disappointed, for, as had invariably been the case, except in the instance of the young bullock before mentioned, no sooner was the price deposited, than the purchase was withheld, and our people driven away,

In the same manner, the party, with whom Hynes was, were driven away by the body of natives, they had now fallen in with, and obliged to continue their march till near ten o'clock at night, when coming to a place where there was a little wood and water, they reposed themselves, but they set off again before it was light, in order to avoid a repetition of the ill treatment they had received from the natives the preceding evening.

About twelve o'clock on that day, they came to a place, at which, as there was good water, with a probability of getting plenty of shell-fish, and where, being very much fatigued, they determined to spend the night. They did so, but the rain poured down so violently, attended with thunder and lightning, that four of them were obliged to hold their canvass frocks over the fire to prevent it from being extinguished. They staid next day till it was low water, as well to get shell-fish, as to dry their cloaths, which had been thoroughly soaked by the rain: so that they did not commence their march till near eleven o'clock. About four they arrived at a large village, where the inhabitants assembling together, set upon our people, whom they treated very roughly. Several of them were wounded by their assailants, and among others, Hynes, received a wound in his leg from a lance, the scar of which was visible when I met with him. Another had his skull fractured, which rendered him delirious; and he continued so till he died; an event that soon after took place.

* The country known by the general denomination of Caffraria, is a very extensive region, bounded on the north by Negro-land and Abyssinia; on the west by part of Guinea, Congo, and the sea; on the south by the Cape of Good Hope; and on the east by the sea. It is divided into several territories and kingdoms, of which little is known, and is computed to be 700 miles long, and 660 broad. But the part now inhabited by the people named the Caffrees, is much more confined, it extending only from about fifty to thirty degrees of southern latitude. It is however more populous than many other nations in Africa.

Hynes was knocked down, and being supposed by his companions to be dead, was left on the spot. He remained in a state of insensibility for some time. At length, however, he recovered; and when he did so, the natives were at a considerable distance off, and his countrymen totally out of sight. Remembering from the face of the country the way they intended to pursue, he followed as expeditiously as he was able; and in two or three hours came up with the party. His appearance gave great satisfaction to his companions, who concluded that he had been killed by the savages, but they were very happy to find their mistake.

From this time they saw no more huts, and found they were entering on a very large sandy desert. After travelling several days upon it, they fell in with three of the natives, who seeing our people advance, immediately fled into the country, and were not seen again. It was now with the utmost difficulty that they could procure food, the sea side seldom proving rocky. And when they found a small reef, on which there was a probability of procuring any shell-fish; they were perhaps obliged to wait half a day for the ebb tide, it being impossible to get at them till then.

When they came to a place where any were to be caught, they were very assiduous to collect as many together as they could; they then opened them in the fire, and taking out the fish, put the whole in a cloth, and carried them by turns.

In four days more they arrived at a large river, which they afterwards learned from the Dutch was named Boschisman's river. Here they found Thomas Lewis, who being sick, had been left behind by the other party. He informed them that he had travelled inland, and had fallen in with many huts, at one of which he had got some milk, and at another beaten. He added, that reaching the place where he now was, he had found himself so weak, and the river so wide, that he knew it was impossible for him to attempt to cross it, or indeed to bear any more hardship or fatigue. He was therefore, he said, determined to return to the nearest Kraal, as the natives could but kill him, and he was sure to die if he proceeded. In vain did his companions strive to get the better of this prepossession. They would have persuaded him to hold up his head, and look forward with a hope of outliving his present hardships, and getting at last safe to the Cape. But all their encouragement was ineffectual; both his body and his spirits were so broken down, and his cup of life so imbittered by such a long succession of hardships, that despair found him an easy prey; In spite of all their intreaties he went back to the natives, and most probably found there a speedy termination of his woes.

Our people loitered near the sea shore, in hopes of meeting with some kind of sustenance, when to their great joy they were fortunate enough to find another dead whale. Their stock of provisions being thus replenished, they halted where they were two days, which very much refreshed them. During this period they cut the flesh of the whale, as usual, into junks, and taking as much with them as they could well carry, crossed the river on catamarands. They now once more lost sight of the natives and their huts, and were kept in continual alarms by the wild beasts, whose incessant howlings in the night greatly disturbed and terrified them. For these parts were more particularly infested than any they had hitherto passed through. On

On the fourth day after they had passed the river, they came up, about noon, with the little boy, and the ship's steward. From them they learnt, that the evening before they had buried the cooper in the sand, at no great distance. Hynes having a curiosity to see the place, the steward accompanied him. But to their great surprize and horror, they found that some carnivorous animal had taken up the body, and carried it off. They were convinced of this by traces in the sand, for at least half a mile through which the creature had dragged the corpse in a very irregular manner.

They also could plainly distinguish, by the vestiges of these ravenous beasts on the sand, the manner in which they prowled in the night for their prey: As they scented along the ground, it could be discerned that they turn aside to every stone and stump of a tree, in order to examine whether it would be productive of any thing to satisfy their appetite. Hynes's party presented the steward and the child with some of the flesh of the whale, which they eat, and were much refreshed. They now all proceeded together, and continued to do so for eight or ten days. How the youth was able to hold out for so long a time, and through so many difficulties, must excite the wonder of every one.

They came to a point of rocks, and as their whale was by this time wholly expended, they thought it proper to go round the edge to search for what sustenance the sea might afford. This they did, but it took up so much time, that they were obliged to sleep upon the rocks, where they could only procure such water as was brackish.

In the morning the steward and child were taken ill, and being unable to proceed, they requested the rest of the party to continue where they were that day. This was readily consented to. The next day they all found themselves disordered, through the extreme coldness of the rock on which they slept, against which, the little cloathing they now had was not sufficient to defend them. This, as may naturally be supposed, must greatly affect men, broken down with fatigue and anxiety, as they were.

The steward and child still continuing ill, our people agreed to stay another day, and, if, at the expiration of that time, they should not be better, they would be under the disagreeable necessity of leaving them behind. Their humanity, however, was not put to this severe test; for in the course of the night the poor child resigned his breath, and ceased any longer to share with his companions in their fatigues and sorrows.

Having prepared early in the morning whatever they could muster for breakfast, they intended to have called him to partake of it as soon as all was ready, being willing to allow his tender frame as much indulgence as possible. They had left him, as they supposed, asleep, near the fire, around which they had all rested during the night. But what was their surprize, when they found that his soul had taken its flight into another world!

The witnesses of this affecting scene being no longer able to render him any assistance, they bestowed a last sigh on the departed innocent, and leaving him in the place where the cold hand of death had arrested him, moved on. The steward, who still continued ill, did not find

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his illness or his sorrows alleviated by this fresh affliction; on the contrary, the loss of a young person he so much valued, and who had so long been the object of his tenderest care, nearly overwhelmed him, and it was with the utmost difficulty his companions got him along. They, however, did get on, and had walked about two hours, when Robert Fitzgerald asked for a shell of water: Hynes complied with his request, and he drank it with great avidity. — He then asked for another shell full, which having received and drank with equal relish, he laid himself down, and instantly expired. His companions left this man likewise on the spot where he died, and departed without being much shocked at the event; as every one of them was now worn out with hunger and fatigue, and rather considered such a deliverance as a consummation devoutly to be wished, than to be dreaded.

As they proceeded, another of the party, William Fruel, complained of his being very weak. Having said this, he sat down upon the sand by the sea side. Here his companions, compelled by necessity, left him, and went on, in order to seek for wood and water, telling him, that if they could find either, they would return, that he might partake of the benefit. At some little distance they turned their eyes back, and saw that he was crawling after them. And having sought in vain for a comfortable resting place, they likewise were obliged to lay themselves down on the sand for the night, without having been able to find a drop of water.

Recollecting the situation of Fruel, one of the party went back to see if he could get him on. But notwithstanding the person went within view of the place where he had left him, he was not to be seen: and they all concluded, that as he had nothing to shelter or protect him, the wild beasts had carried him off. As soon as day light appeared, they proceeded on their journey; and as they had had no water since the middle of the foregoing day, they suffered exceedingly from thirst. The glands of their throats and mouths were much swollen, and at length they were necessitated to drink their own water.

[*To be continued.*]

AN ACCOUNT OF THE DEATH

Of Mr. THOMAS HANBY, MINISTER of the GOSPEL.*

TO THE EDITOR.

Nottingham, Jan. 11, 1797.

Dear Sir,

AS the Friends of our much esteemed Brother and faithful minister of CHRIST, Mr. HANBY, will wish to see some account of his removal from our world, to the regions of immortal Glory; where the servants of JESUS rest from their labours, the following particulars will undoubtedly be acceptable to them, as well as to many of your Readers.

* Mr. HANBY's Experience was published in the Third Volume of the METRO-
POLITAN MAGAZINE, for 1780; page 538.

On Christmas-day last, Mr. HANBY expounded part of the second chapter of St. Luke's Gospel, at six o'clock in the morning, in the Chapel at Nottingham: In the forenoon he preached upon Isaiah ix. 6, "His name shall be called Wonderful, Counsellor:" And in the evening, from 1 Tim. iii. 16, "Without controversy, great is the mystery of godliness." Little did those who heard him think, that this was the last time that he was to bear a public testimony for his blessed Master, yet so it proved. O how necessary to be always ready. "Blessed is that servant who when his Lord cometh shall be found watching." He also met four or five classes the same day. I hope that the people to whom he spoke, will not soon forget the instructions he then gave them. In the evening he was fatigued and not well; and next morning much worse.

On Monday forenoon he had a violent pain in his stomach, owing, as was supposed, to the gall-stones not passing; (a disorder to which he was subject,) he made use of some medicines which were prescribed for him when he was taken ill of the same complaint, at the last London Conference. On Monday evening and Tuesday, he thought himself something better. Doctor Marsden was sent for, who had been useful to him when ill of the same disorder before. The Doctor prescribed several things for him, but alas all was in vain!

When I came home to see my family on Wednesday, I found Mr. HANBY exceeding ill indeed: But he did not complain of pain; he was much oppressed with stupor, and yet quite sensible. In the afternoon, the Rev. Mr. Hopper, minister of the Baptist congregation in Nottingham, called to see him. Mr. Hopper said, "I hope you find that Saviour whom you have preached to others, to be your support now?" Mr. HANBY replied, "I find my trust is in the Lord; but I do not enjoy much sensible comfort;" and complained of being oppressed with heaviness. The same kind Friend called again on Thursday afternoon, and said, "Mr. HANBY, I wish you every blessing which I should wish to enjoy myself, if I was in your situation."

On Wednesday evening, seeing his affectionate partner in distress, he said, "God will be a father to the fatherless, and a husband to the widow;" and soon after, "I have left my *all* with God." "What should I do, if I had my religion to seek now." Speaking of the grave, he said, "There the weary are at rest."

On Thursday in the forenoon he was much engaged in prayer: And we also were exercised in the same way in his behalf, chiefly that the Lord would spare his faithful servant a little longer among us, if this might be for his glory. I asked him several times, if he found the Lord nearer to him, he grew weaker, and he always answered, "Yes." He exhorted his daughter Jane to seek an interest in Christ; and the two younger children came and kissed their dying parent.

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In the evening Dr. Taft called to see him, and said, "My good Sir, how are you?" He answered, "I am departing: But I have fought the good Fight." Being now exceeding weak, it was with great difficulty that he pronounced the last words. We saw, with the greatest concern, that his dissolution was hastening on very fast, and deeply affected as we were, Brother Lowe and me spent some time in solemn prayer, that the Lord would accompany his dear servant through the valley of the shadow of death; that a convoy of Angels might be sent to conduct him to the Paradise of God, and that an abundant entrance might be administered to him into the peaceful regions of everlasting day. O what a solemn season of Love was this! The power of the Highest overshadowed us, and the glory of God filled the place. We all found ourselves brought near the gates of Heaven!

A few moments after we arose from our knees, and were watching to see this blessed man draw his last breath, he quietly, without a sigh or groan, fell asleep. Thus the benevolent and meek THOMAS HANBY left this vale of tears, on Thursday, a little after eight o'clock in the evening, December the 29th, 1796, aged 63 years.

His body was committed to the ground on the 2d of January, in the Chapel, attended by a crowded assembly. Had the men of the world seen all the tears that were shed for this man of God, they might have said with great propriety, "Behold how they loved him!" The good Lord sanctify his removal to us all.

I remain your's affectionately,

T. BARTHOLOMEW.

The removal of those who have been eminent for piety and usefulness in the Church, is an event which will deeply affect the minds of all who sincerely wish the prosperity of Zion; and more especially when we have been intimately acquainted, and closely united to such men of God. Ever since I heard of the death of my highly esteemed Friend and Brother, Mr. Hanby, I have felt what I cannot express. I am much concerned on account of his amiable widow and children, as their loss must be very great. But my grand concern is for the Church. When those are taken away who have long been pillars in the house of the Lord, we may well tremble for the people. It is true, the Lord has the residue of the Spirit in his own hand, and he can pour it forth upon whomsoever he will: And it is also true, that those faithful servants of God, have finished their work upon earth, they have died happy in the Lord, and left a good testimony behind them, and for this we ought to praise his Name: But when we consider the loss which the Church sustains when such long-tried and eminently faithful Preachers of the Word are called away, we cannot but lament their loss.

VOL. XX. April, 1797.

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I have known Mr. HANBY well, for near forty years, and have been particularly intimate with him for the last twelve years, therefore I can testify from my own knowledge, that he was a man of a meek and quiet spirit. He bore the burthen and the heat of the day, and patiently endured all the persecution, reproach, and contempt, that an ignorant world could cast upon him. His natural temper was remarkably mild, I believe hardly any one ever saw him moved with any thing like anger, or heard a rash or unguarded word drop from his lips. Yet, notwithstanding his easy and obliging disposition, where the cause of God and of a good conscience were concerned, he was firm as a rock. During the forty-three years that he travelled and preached the gospel, I believe, no one can say, that there was a blot upon his character, or even heard any complaint against him, unless it was for being too condescending and good natured in matters of discipline, or too zealous in introducing the Sacrament among us.

He certainly was both an acceptable, and a very useful preacher, and universally beloved by the people. When he first visited Scotland, the Lord greatly blessed his labours, particularly at Dundee. For a considerable time before he went to that place, the inhabitants had been alarmed by an uncommon bright shining Light, which appeared every night on a piece of ground near the town. Mr. Hanby, without any previous knowledge of that circumstance, happened to fix his pulpit upon the very spot where the light had been seen, which drew the attention of the inhabitants, and greatly increased his congregations.

Mr. Hanby was in his day, a burning and a shining Light; but he is now no longer an inhabitant of our vale of tears! Indeed, the first generation of Methodists; both people and preachers, are almost all gone to their eternal rest. Very few are left behind. Forgive me, Brethren, if on this occasion I drop a tear, and in the fulness of my heart pray, That a double portion of that Spirit which influenced the first Methodist Preachers, may rest upon you, who are likely to be their successors. Permit one, who most sincerely loves you, but who will shortly follow Mr. Hanby, to intreat you, by the tender mercies of God, and by the love you bear to his blessed Cause, to labour with all your might in maintaining the Life and Power of GODLINESS, both in your own souls and those who hear you. Promote old genuine Methodism, which stands in the renewal of the soul in righteousness and true holiness. Remember, Brethren, that the whole weight of the cause of God will very soon rest upon your shoulders; and seriously consider, how much will then depend upon your walking closely with God, upon that state of mind in which you live in his sight, and labour in his Vineyard. How happy will it be for you, and how well for the people, if you daily experience, and upon good ground can say, with the holy Apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in

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in me: And the life I now live in the body, I live by the faith of the Son of God, who loved me and gave himself for me." Many eyes are upon you, and you have still numerous enemies to contend with: For notwithstanding outward persecution is in a great measure ceased, so that your opponents are not so furious as they once were, yet they are not less subtle and dangerous: Therefore you have still need of the whole armour of God, that through his strength you may conquer all that oppose you.

You see one and another of those venerable men, who acted the part of Fathers toward you, are called away; and those who now stand at the helm will soon follow them. I know not how your minds may be affected with these things, but I assure you, I feel what I cannot express.

The death of our valuable friend has brought to my remembrance the lines that Dr. Watts wrote on the death of a great and good man, and which, I think, with a little alteration, may be applied to Mr. Hanby.

Great GOUGE to dust! How awful is the sound!
How vast the stroke is! and how wide the wound!

Yea, 'tis a vast uncommon Death!

Yea, 'tis a wound immeasurably wide;

No vulgar mortal died

When he resign'd his breath.

The Muse that mourns a nation's fall,

Should wail at GOUGE's Funeral,

Should mingle majesty and groans,

Such as she sings to sinking thrones,

And in deep-sounding numbers tell,

How SION trembled when this Pillar fell!

SION grows weak, and England poor;

Nature herself with all her store

Can furnish such a pomp for Death no more.

Ye remnants of the sacred tribe

Who feel the loss, come share the smart,

And mix your groans with mine:

Where is the tongue that can describe,

Infinite things with equal art,

Or language so divine?

I am your very affectionate Brother,

J. PAWSON.

LETTER V.

FROM THE BISHOP OF LANDAFF TO THOMAS PAINE.

[*Concluded from page 140.*]

ISAIAH has a greater share of your abuse than any other writer in the Old Testament, and the reason of it is obvious, — the prophecies of Isaiah have received such a full and circumstantial completion, that, unless you can persuade yourself to consider the whole book (a few historical sketches excepted) “as one continued bombastical rant, full of extravagant metaphor, without application, and destitute of meaning,” you must of necessity allow it's divine authority. You compare the burden of Babylon, the burden of Moab, the burden of Damascus, and the other denunciations of the prophet against cities and kingdoms, to “the story of the knight of the burning mountain, the story of Cinderilla, &c.” I may have read these stories, but I remember nothing of the subjects of them; I have read also Isaiah's burden of Babylon, and I have compared it with the past and present state of Babylon, and the comparison has made such an impression on my mind, that it will never be effaced from my memory. I shall never cease to believe that the ETERNAL alone, by whom things future are more distinctly known, than past or present things are by man, that the ETERNAL GOD alone, could have dictated to the prophet Isaiah the subject of the burden of Babylon.

The latter part of the 44th, and the beginning of the 45th chapter of Isaiah, are, in your opinion, so far from being written by Isaiah, that they could only have been written by some person who lived at least 150 years after Isaiah was dead: — these chapters, you go on, “are a compliment to Cyrus, who permitted the Jews to return to Jerusalem from the Babylonian captivity above 150 years after the death of Isaiah:” — and is it for this, sir, that you accuse the church of audacity, and the priests of ignorance, in imposing, as you call it, this book upon the world as the writing of Isaiah? What shall be said of you, who, either designedly or ignorantly, represent one of the most clear and important prophecies in the Bible, as an historical compliment, written above an hundred and fifty years after the death of the prophet? We contend, sir, that this is a Prophecy and not an History; that God called CYRUS by his name; declared that he should conquer Babylon; and described the means by which he should do it, above 100 years before Cyrus was born, and when there was no probability of such an event. *Porphyry* could not resist the evidence of *Daniel's* prophecies, but by saying, that they were forged after the events predicted had taken place; *Voltaire* could not resist the evidence of the prediction of *Jesus*, concerning the destruction of Jerusalem, but by saying, that the account was written after Jerusalem had been destroyed; and you, at length, (though, for ought I know, you may have had predecessors in this presumption,) unable to resist the evidence of *Isaiah's* prophecies,

prophecies, contend, that they are bombastical rant, without application, though the application is circumstantial; and destitute of meaning, though the meaning is so obvious that it cannot be mistaken; and that one of the most remarkable of them is not a prophecy, but an historical compliment written after the event. We will not, sir, give up Daniel and St. Matthew to the impudent assertions of Porphyry and Voltaire, nor will we give up Isaiah to your assertion. Proof, proof is what we require, and not assertion: we will not relinquish our religion, in obedience to your abusive assertion respecting the Prophets of GOD. That the wonderful absurdity of this hypothesis may be more obvious to you, I beg you to consider that Cyrus was a Persian, had been brought up in the religion of his country, and was probably addicted to the magian superstition of two independent Beings, equal in power but different in principle, one the author of light and of all good, the other the author of darkness and all evil. Now is it probable that a captive Jew, meaning to compliment the greatest prince in the world, should be so stupid as to tell the prince that his religion was a lie? "I am the Lord, and there is none else, I form the *light* and create *darkness*, I make peace and create evil, I the Lord do all these things."

But if you will persevere in believing that the prophecy concerning Cyrus was written after the event, peruse the burden of Babylon; was that also written after the event? Were the Medes *then* stirred up against Babylon? Was Babylon, the glory of the kingdoms, the beauty of the Chaldees, *then* overthrown, and become as Sodom and Gomorrah? Was it *then* uninhabited? Was it *then* neither fit for the Arabian's tent nor the shepherds fold? Did the wild beasts of the desert *then* lie there? Did the wild beasts of the islands *then* cry in their desolate houses, and dragons in their pleasant palaces? Were Nebuchadnezzar and Belshazzar, the son and the grandson, *then* cut off? Was Babylon *then* become a possession of the bittern, and pools of water? Was it *then* swept with the besom of destruction, so swept that the world knows not now where to find it?

I am unwilling to attribute bad designs, deliberate wickedness, to you, or to any man; I cannot avoid believing, that you think you have truth on your side, and that you are doing service to mankind in endeavouring to root out what you esteem superstition. What I blame you for is this — that you have attempted to lessen the authority of the Bible by ridicule, more than by reason; that you have brought forward every petty objection which your ingenuity could discover, or your industry pick up, from the writings of others; and without taking any notice of the answers which have been repeatedly given to these objections, you urge and enforce them as if they were new. There is certainly some novelty, at least in your manner, for you go beyond all others in boldness of assertion, and in profaneness of argumentation; Bolingbroke and Voltaire must yield the palm of *scurrility* to Thomas Paine.

Permit

Permit me to state to you, what would, in my opinion, have been a better mode of proceeding; better suited to the character of an honest man, sincere in his endeavours to search out truth. Such a man, in reading the Bible, would, in the first place, examine whether the Bible attributed to the Supreme Being any attributes repugnant to holiness, truth, justice, goodness; whether it represented him as subject to human infirmities; whether it excluded him from the government of the world; or assigned the origin of it to chance, and an eternal conflict of atoms. Finding nothing of this kind in the Bible, (for the destruction of the Canaanites by his express command, I have shewn not to be repugnant to his moral justice,) he would in the second place, consider that the Bible being, as to many of its parts, a very old book, and written by various authors, and at different and distant periods, there might, probably, occur some difficulties and apparent contradictions in the historical part of it; he would endeavour to remove these difficulties, to reconcile these apparent contradictions, by the rules of such sound criticism as he would use in examining the contents of any other book; and if he found that most of them were of a trifling nature, arising from short additions inserted into the text as explanatory and supplemental, or from mistakes and omissions of transcribers, he would infer, that all the rest were capable of being accounted for, though he was not able to do it; and he would be the more willing to make this concession, from observing, that there ran through the whole book an harmony and connection, utterly inconsistent with every idea of forgery and deceit. He would then, in the third place, observe, that the miraculous and historical parts of this book were so intermixed, that they could not be separated; that they must either both be true, or both false; and from finding that the historical part was as well or better authenticated than that of any other history, he would admit the miraculous part; and to confirm himself in this belief, he would advert to the prophecies; well knowing that the prediction of things to come, was as certain a proof of the divine interposition, as the performance of a miracle could be. If he should find, as he certainly would, that many ancient prophecies had been fulfilled in all their circumstances, and that some were fulfilling at this very day, he would not suffer a few seeming or real difficulties to overbalance the weight of this accumulated evidence for the truth of the Bible. Such, I presume to think, would be a proper conduct in all those who are desirous of forming a rational and impartial judgment on the subject of revealed religion. — To return. —

As to your observation, that the book of Isaiah is (at least in translation) that kind of composition and false taste, which is properly called prose run mad — I have only to remark, that your taste for Hebrew poetry, even judging of it from translation, would be more correct if you would suffer yourself to be informed on the subject by Bishop Lowth, who tells you in his *Prelections*

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—“that a poem translated literally from the Hebrew into any other language, whilst the same forms of the sentences remain, will still retain, even as far as relates to versification, much of its native dignity, and a faint appearance of versification.” (Gregory's *Transl.*) If this is what you mean by prose run mad, your observation may be admitted.

You explain at some length your notion of the misapplication made by St. Matthew of the prophecy in Isaiah,—“Behold, a virgin shall conceive and bear a son.” That passage has been handled largely and minutely by almost every commentator, and it is too important to be handled superficially by any one: I am not on the present occasion concerned to explain it. It is quoted by you to prove, and it is the only instance you produce—that Isaiah was “a lying prophet and an impostor.” Now I maintain, that this very instance proves, that he was a true prophet, and no impostor. The history of the prophecy, as delivered in the seventh chapter, is this—Rezin king of Syria; and Pekah king of Israel, made war upon Ahaz king of Judah; not merely, or, perhaps, not at all, for the sake of plunder or the conquest of territory, but with a declared purpose of making an entire revolution in the government of Judah, of destroying the royal house of David, and of placing another family on the throne. Their purpose is thus expressed—“Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal.”—Now what did the Lord commission Isaiah to say to Ahaz? Did he commission him to say, The kings shall not vex thee? No.—The kings shall not conquer thee? No.—The kings shall not succeed against thee? No:—He commissioned him to say, “It (the purpose of the two kings) shall not stand, neither shall it come to pass.” I demand—Did it stand, did it come to pass? Was any revolution effected? Was the royal house of David dethroned and destroyed? Was Tabeal ever made king of Judah? No. The prophecy was perfectly accomplished. You say, “Instead of these two kings failing in their attempt against Ahaz, they succeeded; Ahaz was defeated and destroyed.”—I deny the fact; Ahaz was defeated, but not destroyed; and even the “two hundred thousand women, and sons, and daughters,” whom you represent as carried into captivity; were not carried into captivity; they were made captives, but they were not carried into captivity; for the chief men of Samaria, being admonished by a prophet, would not suffer Pekah to bring the captives into the land—“They rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, (some humanity, you see, amongst those Israelites, whom you every where represent as barbarous brutes), and brought them to Jericho, the city of palm-trees, to their brethren,” 2 Chron. xxviii.

15.—The kings did fail in their attempt; their attempt was to destroy the house of David, and to make a revolution; but they made no revolution, they did not destroy the house of David, for Abaz slept with his fathers; and Hezekiah, his son, of the house of David, reigned in his stead.

[*To be continued in the next.*]

A view of the principal Errors and Corruptions which brought on the general Apostasy of the CHRISTIAN WORLD, &c.

[*Continued from page 144.*]

ST. PAUL testified by the Spirit, “that evil men and seducers would wax worse and worse, deceiving and being deceived.” The truth of this declaration was abundantly confirmed in these early times, which are now under consideration, and will appear to have been frequently verified in different periods of the great apostasy. Saturninus of Antioch, being a man of a brutish and unhallowed mind, at enmity with the truth of God, and an utter stranger to the purity and chastity which subsists between wise and faithful persons in the married state, impudently taught “that marriage was from Satan;—that the God of the Israelites was a created Angel;—that the Saviour of the World was man in appearance only:—And Irenæus adds, “that his followers, by wholly abstaining from animal food, by such a feigned and uncommon appearance of temperance and mortification, deceived many undiscerning minds.” He erected schools in different parts of Syria for the propagation of his errors. Eusebius places this circumstance in the reign of Adrian, though it is pretty clear, that his Heresy must have begun some little time before the death of Trajan.

Carpocrates appeared, according to Tillemont, in 130, at Alexandria in Egypt, a place early celebrated for superstition, and innovations in religion and philosophy. To the preceding errors, Carpocrates and his followers joined a degree of satanic pride which few would have ventured to disclose. They not only declared that they might equal any of the Apostles, but even Christ himself. They pretended, at the same time, to work miracles; “whereas, says Irenæus, they are perfect strangers to the power of the Holy Spirit, being full of all deceit, and apostate inspiration, and diabolical agency; being the forerunners of that red dragon, who by such lying delusions shall cause a third part of the stars to fall from heaven.”

“They were so madly licentious, that they affirmed, they had power to commit any thing; maintaining, that actions were good or bad only in the opinion of men.” Who does not shudder at these

these depths of Satan, which sprung from those early Antinomians? Irenæus answers, with meekness of wisdom, "Had things been as these men affirm, and that nothing were good or evil in itself, but in the judgment of men only, our Lord surely would never have solemnly taught us in his word, that the *righteous* should shine forth as the sun in the kingdom of their Father, while the *wicked*, and them that do not practise the works of righteousness, shall be cast into eternal fire, where their worm dieth not, and the fire is not quenched."

All errors, it must be acknowledged, are not equally dangerous, neither in principle nor practice; but nevertheless, as we are required to hold the mystery of the faith in a pure conscience, and to walk circumspectly, or rather *accurately*, as the original word implies, all errors ought to be carefully avoided by the disciples of the holy Jesus. Some indeed are like briars and thorns, which vex and wound those who are imprudent enough to meddle with them; others resemble those noxious plants which occasion sickness and disease; but the most dangerous are those which securely deceive, while they unavoidably destroy the souls of men. Like that fatal tree described by some naturalists, (the Manchinella,) which by its beautiful foliage and enchanting fruit, allures and captivates the senses, while it conveys a most subtle and deadly poison to the heart.—Under whose malignant shade it is said to be dangerous for travellers even to sleep. But to proceed, Eusebius, speaking of Saturninus, Carpocrates, and other corrupters of the Christian Faith in the reign of Adrian, gives us the following just and affecting view of things at that period: "The devil, says he, maliciously employed these men as instruments, by whom multitudes in the church of Christ were seduced, enslaved, and destroyed. And thus great occasion was given to the adversary to reproach and blaspheme the gospel of the Son of God. And the most injurious calumnies were rumoured abroad, and horrid crimes were laid to the charge of the followers of Christ. But these wiles of the devil did not long succeed, and at length the truth asserted and re-established itself, and became more conspicuous than before. The true church maintaining its steadfastness, and being ever consistent with itself, was greatly increased, while its divine splendor rendered the gravity, sincerity, humility, purity, and other graces of its members, illustrious in the sight of all men, throughout all nations. At the same time, the truth produced many powerful advocates, who strenuously opposed those impious heresies, not only in their conversation and discourses, but also by various written demonstrations."

The small period which took place between the death of Adrian in 138, and the end of the second century, gave birth to four principal heresies, which are represented by the early writers, as more pernicious in their principles, rapid in their progress, and

more extensive in their influence, than any others. These were the Valentinians and Marcionites, which sprang up about the same time and were followed, within less than thirty years after, by the Tatianists and Montanists. The Valentinians were so called from Valentinus their founder. He was an Egyptian by birth, and appears to have been a man of extensive learning and considerable genius; for, as Jerome has justly observed, none but a man of great talents could have invented the heresy which he taught; but his genius, his eloquence, and ambition, were the occasion of his ruin. He first came to Rome in the beginning of the reign of M. Antoninus: And in 143, his restless spirit, and prophane curiosity had given so much disturbance and scandal to the faithful, that he was there expelled from the communion of the church of Christ, and at length for ever separated from it.

Leaving Rome, Valentinus instantly sailed to the island of Cyprus, where he began in good earnest to digest his plan, to raise up followers, and to form his sect. In a few years the poison of his opinions spread with incredible swiftness through Asia, Africa, and Europe, and his errors were embraced by prodigious numbers, wherever the gospel of Christ had been established.

To the alarming and rapid progress of this heresy, we owe the celebrated work of the venerable Irenæus, the primitive bishop of Lyons, which he styles, "*A Confutation of Knowledge, falsely so called.*" This work, in five books, was written directly against the Valentinians; but their errors were so numerous, diversified, and insatiating, that he intimates from thence he was furnished with an opportunity of answering all other heresies that had prevailed in the christian world to that time. As he was well acquainted with Polycarp, and other venerable and faithful men of that early age, and was himself a companion of the noble martyrs that suffered in Gaul under M. Antoninus, and at the same time was perfectly acquainted with the doctrines taught by the apostles, and the discipline of the primitive churches; his writings contain many valuable things, and abound with much important information. As we are indebted to Irenæus for an authentic and copious account of the Valentinians, I cannot do better than introduce the subsequent general view of their principles and practices, than by making a short extract from the Introduction to his work, in which he expresses himself to the following effect:

"Forasmuch as certain men have arisen who reject the truths of God, and bring in words of error and falsehood, introducing endless genealogies, which minister questions, rather than godly edifying which is in the faith, as saith the apostle. And whereas they subtilly by specious and plausible methods, mislead the minds of the more inexperienced amongst us, falsifying and misinterpreting the words of our Lord Jesus Christ, subverting many souls; the leading them from the right way under the pretence of superior knowledge,

ledge, as though they had something more profound and momentous to communicate, than the Revelation vouchsafed us by that God who made heaven and earth, and all things that are therein :—And since these men plausibly, by artful speeches induce simple souls to search into such things as are not for their real profit, and then, without any shadow of reason, urge them to carry their enquiries beyond the bounds prescribed in the word of God :—Moved by these considerations, and fearing lest by means of our sinful neglect, any in the fold of Christ should be seized upon and carried away like sheep by wolves, not being aware of these men, because they outwardly appear in sheeps' clothing, of whom our Lord himself has solemnly commanded his people to beware, and the rather as they often use the same words and phrases with us, while they maintain doctrines and sentiments entirely contrary to us :—Considering all these things, I judged it my indispensable duty, as many of the books of the Valentinians have lately fallen into my hands, in which their doctrines are untold, to point out and expose those deep and portentous mysteries of which these men boast so much, which all are not able to comprehend, as indeed all men are not endued with sufficient strength of reason to master them :—And the particular end I have in view, is that you, my beloved brother, having understood these things, may charge the christian brethren that are with you, to beware of these depths of folly and blasphemy.

“ We have been admonished by the love of Christ to point them out, and to expose them to you and to all men. But you must not expect from us, who dwell amongst the Gauls, any artificial arrangement of words, elegance of style, or the arts of oratorical persuasion, to which indeed we are strangers. But my design is faithfully to communicate what is written in the love of God, with all simplicity and truth, and in artless, plain, and unadorned language.”

Such was the spirit of the faithful witnesses in those primitive times, and with such purity of intention, simplicity, benevolence, and charity, did they earnestly contend for the faith once delivered to the saints : and their memory is blessed, for in this they have left a noble example for the imitation of the church militant throughout all ages.

[*To be continued.*]

LETTERS

D d 2

L E T T E R S.

From a GENTLEMAN at Bristol, to the Rev. Mr. JOHN WESLEY.

Bristol, August 5, 1743.

Reverend and honoured Father in Christ,

AS you have been a minister of great good to me, I think it my duty to give you a short account how God began and carried on his work in my soul. I remember to have had many convictions for sin; but the first deep conviction of my fallen state, was about seven years ago, and was occasioned by a fall, which bruised my knee very much. I greatly feared that I should become a cripple, and my designs of worldly happiness, which I had been seeking after, in all the harmless diversions (as they are called) of the age, were frustrated. But that spark of grace which God had given me, kept me from sins of the grosser kind. This disappointment affected me much, and I began to pray to the Lord, which I had seldom done for two years before. It was impressed upon my mind, that I must seek happiness in Wisdom, as Solomon did. But the enemy insinuated, that the knowledge of astronomy and natural philosophy, was the true wisdom; and my heart, greedy after knowledge, and prone to seek happiness in any thing, rather than in God, pursued these studies two years. During this time my thoughts were seldom employed upon inward Religion. As I had left off the pleasures of the world, and now studied the works of God in the creation, I thought that I was sufficiently religious. But I have now reason to believe, that I was then in a state harder to be convinced than before, having a formal morality; and it is a wonder that I did not fall into Deism.

When Mr. Whitfield came to Bristol, I heard him on the *New Birth*; and the Lord (blessed be his Name) convinced me of the folly of placing my happiness in the acquisition of worldly knowledge or of any science, except in him alone. Although these studies are good, if they are used right; otherwise, I believe, they are a great hindrance to the true knowledge of Jesus Christ. I now began to seek happiness in God, and threw aside those studies; and joined myself to Baldwin Street Society, where I continued about a year. But I never heard much of Faith in Christ, till I heard you the first time at the society. However I was offended, with many others, because you used extempore prayer; and was persuaded to put myself out of the society. But in a few days I was convinced that I had done wrong, and went to hear you again, the first time, at the New Room, and was fully persuaded that you spoke the Truth.

At

At Mr. Gravell's you gave me one of the Homilies on Faith; by reading of which, I found my soul quickened to hunger and thirst after Christ. At night I dreamt that I saw a very bright light arising from the side of a hill. It was so bright that I could scarce look at it; and it seemed to enlighten my whole soul. Next day, I had this light seemingly before my eyes. I thought I saw different from what I did before. Two or three days after, as I was reading the Homily, I saw it was by faith in the Blood of Christ, that my soul could be saved. When I came to the words, "*By Grace ye are saved, through Faith,*" presently a great joy filled my soul, and I cried out, "By Grace I am saved through Faith!" I could read no further; but repeated that sentence several times over. I was filled with rapturous joy, and the love of God, to so great a degree, that I scarce knew where I was. I saw the Scriptures in a different manner to what I had done before. All the promises of Christ were mine, I knew I had received the Spirit of Adoption, and had redemption through the Blood of Christ, even the forgiveness of my sins. How sweet was the Name of JESUS, and his Words, to my soul! Before I received the forgiving mercy of our Lord, I could not rightly believe in the Trinity; and at times, had many doubts respecting the Being of God, notwithstanding I was acquainted with astronomy, which clearly demonstrated his Wisdom and Power. But now these doubts were taken away; for I experimentally knew, that GOD the Father had forgiven me, for the sake of his Son Jesus Christ, and the Holy Spirit witnessed this saving Truth in my soul. How plain and simple is that knowledge which God teaches? By this I know Faith is the evidence of things not seen.

These rapturous joys did not continue long, before I was exercised with many doubts; and my soul was overspread with heaviness, and a fear of falling away: Yet I was not afraid of Death. At that time I had no opportunity of conversation with experienced persons, which was a great disadvantage, and exposed me to many embarrassing temptations: I had frequent intervals of joy and heaviness, but through a timorous disposition I never told my trials to any one. I grew weary of this unsettled state; till by reading Mr. Law's writings, I was made sensible that I wanted a new nature; and that unless I was fully renewed after the Image of Christ, I could have no happiness in Heaven, even if I was to gain admittance there; and that a persuasion that I should not fall, would do me no good, without holiness of heart. I then found great calmness and peace overflow my soul, attended with a pure, solid joy, such as I never felt before; it took away all the painful weariness that had oppressed me. The joy I had before was transient, but this was serene and solid, continually abiding with me, and melting my heart as wax before the fire. Doubts and darkness fled away; and I clearly beheld the true Light and walked in it.

After

After this great deliverance I was beset by strong temptations from my own evil nature; and gave way to the slavish fear of man, which, for this year past, brought a deadness and indifference upon me; but not doubts or darknels; nor had any outward sin dominion over me; except anger once, which brought upon me the fear of death; but I soon found the pardoning Love of God again. The Lord shewed me, that the cause of my deadness was in part occasioned by striving to deliver myself from temptations without Christ.

By the ministry of Mr. Greaves I am made sensible of the necessity of abiding in Christ by faith; and receiving life and power from him every moment, to do his will, and overcome temptations. I am convinced that I must be sanctified by faith, as well as justified. The Lord hath heard my prayer, and quickened me. Temptations are weak, in comparison to what they used to be, and I trust I shall experience my heart filled with divine Love, and the fear of the world taken entirely away. To be dependent continually on Christ, abases my soul much. When I think how often I offend him, I am confounded at his goodness to me, that I am out of hell. When I see that I have offended him in any thing, not wilfully, I am convinced I have done wrong, which seems to be the teachings of the Spirit; but I do not find that I am brought into condemnation or darknels for it. I feel I have an Advocate with the Father. Some of my brethren think I am wrong in this matter, and say that I ought to feel condemnation and the wrath of God, for the least offence, unless my heart is hardened. If I am in a delusion, I do not know it, neither do I love disputes; therefore I desire your advice.

The Lord has given me a confidence that I shall be made perfect in Love, and kept and preserved by his Power, through faith, unto salvation. Yet I believe it possible I may fall away, notwithstanding I know at the same time, that I shall not. This faith is not founded on the notion of "once in grace, always in grace," but on that promise, "The Lord is faithful, who also will do it." Some have thought that these sentiments are founded on the doctrine of Predestination, and have likewise misunderstood Mr. Greaves: but to me it appears to be quite different. I do not desire to follow my own judgment in any matter, but am willing to submit to your direction. Please to remember me in your prayers; for I have many enemies within and without. I trust the Lord will revive his work.

I am, dear Sir,

Your unworthy Servant in the Faith,

H. D.

The

The remarkable Conversion and happy Death of JOHN PATRICK, a Collier, of Greasbrook, near Rotherham, in Yorkshire; communicated by Mr. BUTTON in a Letter to the Editor.

JOHN PATRICK was born at Greasbrook, in 1760; his father was a Collier, and brought up his son to the same business. In 1782, he came to Rotherham with his wife and family. He was an entire stranger both to the form and power of Godliness, being noted for drunkenness, and cursing and swearing. It was customary with him on the week-days, while earning his money with the sweat of his brow, to study and contrive where to spend it on the Sabbath-day; and made choice of the most abandoned companions. When the Sabbath came, he executed the schemes which he had devised, and spent that holy and honourable day in the most abominable wickedness. When he returned home at midnight, he frequently raised the neighbourhood with foul and filthy language, and infernal rage.

In 1794, he was suddenly seized with an illness, which threatened his life, and was greatly alarmed with the fear of death, and a guilty conscience. He sent for one of our friends who lived near him, and desired her to pray for him; promising, if the Lord would but spare him, what a different life he would lead. God granted his request, and for a season, he diligently attended on the means of Grace. But alas! he returned again as a dog to the vomit! His former lords reigned over him again, and he was a tormented slave.

In 1795, being seized with sickness again, his conscience was more alarmed than ever. He sent for the same friend, and said, "I am afraid I have sinned away the day of grace, and that it is now too late to expect mercy!" His eyes were opened, his sins and apostacy stared him in the face, and despair lowred on his gloomy mind. He thought mercy was clear gone for ever. She exhorted him to repent, and encouraged him to hope for mercy, through the Blood of the Lamb, telling him, that the Lord had promised to heal even backsliders, if they would humbly seek his face. He took her advice, and began to cry to the Lord for mercy. When the violence of the disorder abated, he attended upon the means of Grace and was attentive in hearing the Word. The ministers gave him encouragement to come to Christ as a sinner, and venture his guilty soul upon the adorable Saviour.

On New-year's-day, 1796, the fallow-ground of his heart was thoroughly broken up, his misery and distress were great, his burden heavy, and his spirit wounded. Sin appeared exceeding sinful. He now sought the Lord with all his heart; and requested to meet in the society. Being admitted into class, and attending those means of Grace, one night he was so deeply affected, that he retired to pour out his distressed soul in secret prayer to God.

The

The Lord spoke peace to his troubled mind, and set him at liberty from his misery and guilt. His joy was now unspeakable; having much forgiven, he loved much. The change was great,—from death to life, from misery to mercy, from bondage to liberty, and from Satan to GOD. He was brought out of the horrible pit, his feet were set upon the Rock, and a new song put into his mouth.

From this time, neither inward nor outward sin had dominion over him; he delighted as much in holiness as he once did in sin. He not only carefully avoided evil itself, but shunned the very appearance of it. The whole of his conduct was blameless, whether we consider him as a husband, a father, a neighbour, or a member of society. His profession and practice harmonized. He frequently went on a Sabbath-day-morning to Sheffield, to hear Mr. Taylor or Mr. Bramwell, and often expressed what profit he found in the word of God. The ministers who were most lively he highly esteemed, and greatly delighted in the conversation of such persons as were truly devoted to the service of God. His conscience appeared tender, his mind humble, and his spirit watchful; which induced some persons to say, "If there be a good man among the Methodists, it is John Patrick." He now began to warn his old companions to flee from the wrath to come, and brought some of them to hear the Word, which proved useful to their souls.

A few weeks before his death, he believed that the Lord had sanctified him, and taken full possession of his heart. His watchfulness, humility, meekness, and happiness, were all proportionably increased, and unspeakably great was his delight in the Lord. Thus he went on as a happy pilgrim seeking the heavenly Canaan.

On the 5th of September, he rose early in the morning, and went to his work as usual: As he was driving a sough, the damp caught fire, and the explosion wrapt him in a sheet of flame: He was dreadfully burnt from the crown of the head to the soles of his feet; and was a shocking spectacle when taken out of the pit. Notwithstanding the flesh was dropping from him in pieces, yet, to the astonishment of the beholders, his first work was to fall upon his burnt knees, and praise the God of Heaven. Being brought home, as soon as he entered the house, and before he had spoken to either his wife or child, he again dropt upon his knees, and with eyes and heart lifted up to God, cried out, "Glory be to thy Name! Thy Will be done! Thy Will be done!"

They procured all the assistance in their power; both a doctor and an apothecary visited him, but could afford him little relief, as he was burnt inwardly as well as outwardly. In this great affliction he lived ten days, and yet he was astonishingly patient under all his sufferings, never murmuring or even complaining; but his constant cry was, "Thy Will be done."

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When visited by his old companions, he said to them, "How can you sin against God? Do not sin against so good, so gracious a Saviour!" And most affectionately invited them to come to Jesus. During this period of suffering, he never lost sight of the Lord, who gave him strength according to the day, and supported him in the trying hour. He often exhorted all that were about him, to praise God with a sincere heart. He had one sore conflict with Satan, who tempted him to fear, that God did not love him, because he permitted this severe affliction. The enemy endeavoured to persuade him to turn his back upon the Lord; but he answered, "What! give up my Saviour! turn my back on my Saviour! No: I'll praise my Saviour!" It does not appear that the enemy was permitted to assault him any more; and in the trial he was more than conqueror.

The Lord sustained him with constant peace and inward joy, and enabled him to triumph in nature's ruins; so that even the profane were struck with astonishment, and constrained to acknowledge the Grace of God, which shone with refulgent brightness in the dying saint. The last night he was on earth, after lying still some time, he said to a friend, "Come, let us praise God for all his mercies: Let us praise him for ever;" and then sang, "Praise God from whom all Blessings flow," &c. He triumphed over the fear of death, having the Love of Christ in his heart, and Heaven in his view. Next day he took his flight from time into eternity. What doth his eyes now see, his ears now hear, and his heart now feel? O happy saint! He is now

Far from a world of grief and sin,
With God eternally shut in!

"How must a spirit, late escap'd from earth,
"The truth of things new blazing in its eye,
"Look back astonish'd on the ways of men,
"Whose lives whole drift is to forget their graves?"

His funeral was attended by a vast concourse of people. Both professors and profane appeared to respect the man. On the Sabbath-day after, I preached a funeral sermon on the occasion to a crowded congregation. The cry of my heart was, "O that God would make his death, the life of some souls!" And, glory be to his Name, his word reached many hearts. Many from Masbro were present, who had been his companions in iniquity. While I addressed those who had sinned with him, but had not repented and turned to the Lord, as he had done, they were greatly affected; tears fell from their eyes, they renounced their sins, and turned to their Saviour. From that night, a revival began in Masbro, and between fifty and sixty have joined in society. Most of them are now happy in a pardoning God, and walk in his ways. O that, like John Patrick, they may shun their beloved

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find, and walk blameless before a wicked and perverse generation!
May they follow him as he followed Christ.

There were likewise some present at the funeral discourse, from another village, where we had offered them preaching, but no one would then take us in. However, after the funeral, they sent an invitation to us, and some of them are brought to the knowledge of the Truth. Humanly speaking, it appears strange, that a man so devoted to God, should be so soon taken to his reward: But when we consider how many souls his death has been instrumental in bringing out of darkness, we must acknowledge, that God's ways are past finding out, and that his judgments are a great deep.

I remain your affectionate Brother,

GEORGE BUTTON.

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P O E T R Y.

On the PASSION of CHRIST.

**N**O more let mortal subjects fire  
Thy heart, or string the sounding lyre,  
Sacred to themes above:  
Now cheerful join the ransom'd throng,  
Exalt thy voice, and pour the song,  
TO ALL REDEEMING LOVE.

The' amazing mystery I sing;  
Some Seraph lend your flaming wing,  
While I recount his grace;  
How GOD, to make his mercy known,  
To death consign'd his darling Son,  
To seal eternal peace.

Behold him stand in Pilate's hall,  
Amidst his foes, forsok of all,  
His friends, not one remain'd:  
Even Peter, sacredly ally'd,  
His suffering LORD basely deny'd;  
And dreadfully blasphem'd!

His holy head enwreath'd with thorn,  
Degrading robes his limbs adorn,  
A bandage veils his eyes;  
These furious smite,—those bow the knee,—  
"Declare," they cry, "who injur'd thee,  
"Thou prophet of the skies?"

A reed

A reed now fills his guiltless hand,  
 An emblem of his high command ;  
 The soldiers tribute bring ;  
 Reproachful spit on his dear face,  
 And whelm him deep in vile disgrace,  
 And hail him Judah's King.

Lo, to the bloody pillar bound,  
 His tender frame is all one wound ;  
 Such was their thirst of blood !  
 See, where he treads the' ascending road,  
 Fainting beneath the ponderous load,  
 Of that accursed wood !

Now bid the lofty numbers flow,  
 Describe the tragic scene of woe,  
 The nails, and thorny wreath ;  
 How palid on the shameful tree,  
 The Saviour hung, to ransom thee,  
 And clos'd his eyes in death !

The sun conceals his golden light,  
 Resigns his throne to sable night ;  
 Deep horror whelms the skies :  
 The rocks and Temple's curtain rend,  
 The earth's foundations dreadful bend,  
 The slumb'ring dead arise !

Who sways the globes, and spreads the skies,  
 Lo, in the gloomy grave he lies,  
 To ravenous Death a prey !  
 But soon he bursts the massy tomb,  
 Seals the terrific monster's doom ;  
 The powers of hell obey.

His arm satanic legions feel,  
 Bound to his glowing chariot wheel,  
 With adamantine chains ;  
 High on the Cherub's flaming wing,  
 Ascending swift the Victor-King,  
 O'er heaven's cerulean plains.

Lo, shining armies joyful bend,  
 Submissive to the Sinner's Friend,  
 And hail with loud acclaim ;  
 At GOD's Right-Hand his seat obtains ;  
 Of earth and hell he holds the reins ;  
 All nature owns his name.

For



For rebel Man he intercedes,  
 Remits his guilt, supplies his needs;  
 To all his grace makes known:  
 For all his ransom'd noble heirs,  
 Eternal mansions he prepares,  
 Round his celestial Throne.

M. MARTINDALE.

Warrington, June 12, 1796.

## S O L I T U D E .

**R**ETIR'D from all but thee, my LORD,  
 I would the solemn hour improve;  
 O shine propitious on thy Word,  
 And cheer my heart with heav'nly Love!

That heart, alas! too prone to roam,  
 And wide from thee, its Saviour, stray;  
 O bring once more the wanderer home,  
 And guide it in thy perfect Way!

Its every crimson stain efface,  
 Its nature cleanse, refine, renew;  
 O may the matchless power of Grace,  
 Thy own, and its worst foes subdue!

Lo! at thy feet I prostrate bend;  
 Most gracious Father, hear my cry!  
 O let thy pitying love descend,  
 And all my spirit's wants supply!

Light-bounding, then, my heart with joy,  
 In all thy duty's paths I'll see,  
 And every sacred hour employ,  
 In hymns of praise, O Lord, to thee!

R. DICHRINSON.

On the barbarous practice of putting out the EYES of SINGING-  
 BIRDS, to increase the frequency and melody of their Notes.

**I**MMUR'D in darkness, thus, when souls complain,  
 Hell's monarch hears the melancholy strain;  
 To his infernal ears the sweetest lays,  
 Are groans of wretches whom his art betrays,  
 Each list'ning Fiend, thro' all the realms below,  
 Hears, and enjoys their unavailing woe.

## Arminian Magazine,

For MAY, 1797.

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Memoirs of WILLIAM MYLES, Preacher of the GOSPEL.

I Have often been edified by reading the lives and experience of men in general, and more especially of good Men; and my friends repeatedly solliciting me to write an account of the Lord's gracious Dealings with my own soul, I have at length yielded to their request, and hope the following short Narrative may be useful to some of your Readers.

I was born July 9, 1756, in the city of Limerick. My parents and all my relations were Protestants. Being surrounded by great multitudes of Roman Catholics, when I came to years of understanding, I enquired into the reason, Why we differed from our neighbours in religious matters? My friends gave me the following information, viz. That the Irish Massacre, which began in 1641, and continued with greater or less fury till Oliver Cromwell subdued the Papists. My ancestors came with him from England on that expedition. At the restoration of peace, they settled in Limerick, which was the last city that surrendered to the English army. In King James's wars, my grandfather and his family suffered great hardships, for their attachment to the Protestant Cause, One of their children being an infant, was left under a bush by his nurse for sixteen hours, in order to preserve him from being murdered by the papists. Another of my relations was seized upon by the papists, they fastened a rope round his neck, in order to strangle him, because he was a Protestant. At the moment they were drawing away the cart from under him, a popish priest, who had been under obligations to our family, moved with gratitude and pity, interposed, and saved his life. I was likewise informed that some of my ancestors were truly converted to the Lord, and left a happy testimony of his Love at their death. May I walk worthy of an enlightened race, and devote myself wholly to the service of God!

My father was a thriving man in business, punctual to his word, and exemplary in his conduct, but a stranger to heart-felt religion. When the Methodists came to Limerick, in 1749, my mother was convinced of sin, under the first sermon she heard, she joined the society, and was soon converted, and has adorned her profession ever since. She brought me to the means of grace from my infancy,

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infancy, and instructed me in the fear of God. I was early made sensible of the evil of sin, and frequently felt compunction when I told lies, neglected to say my prayers, or omitted to attend on the preaching: And I had earnest desires to please and love God.

I continued under the watchful eye of my parents to the twelfth year of my age, and retained a tenderness of conscience, which enabled me in a great measure to escape the gross pollutions that are in the world. But now I contracted acquaintance with boys of my own age, and grew worse every day; the means of grace were neglected till I lost all relish for them: I became rebellious and disobedient to my parents, profaned the Sabbath, and entirely left off prayer. Indeed my conscience frequently condemned me for my evil conduct. I was wretched and miserable, and more especially, when I saw the trouble and distress into which I involved my mother, who daily prayed for me with many tears.

In 1769, the following circumstance happened, the remembrance of which, even to this day, fills me with shame and confusion: One Sabbath-day, my mother intreated me to go to church in the afternoon; I promised obedience to her commands, but meeting with some of my companions, I went with them into the country two or three miles: we lost our way in the fields: night came on; my conscience began to accuse me for breaking the Sabbath and telling lies; I was plunged into great distress; but at last we got into the right road, and reached home between nine and ten o'clock. When I got into the house, I was informed, that as my father was returning from church in the afternoon, a neighbour's boy threw a stone which struck his eye; and he irrecoverably lost the sight of it. Seeing the house in disorder, I was glad, because I hoped it would prevent any enquiry into my conduct that day. While I was thus pleasing myself with the thoughts of escaping censure, my father, notwithstanding he was in great pain, asked for me. Instantly I was struck with a sense of my base ingratitude; I felt myself to be a vile monster. I thought it was for the sins which that day I had committed, my father lost his eye.

A sense of the unhappiness which I endured on account of my sins against God and my parents, induced me to hope and resolve to do better, especially when I should go to some business. Accordingly I bound myself apprentice to my father, for seven years, who was a clothier. For a time, my reformation was evident; but alas! I returned again to folly, and became more wicked than ever. A few times I was intoxicated with drink, grew very idle and impertinent, neglected business, and involved my parents in great trouble and expence. When I reflect on their kindness and indulgence, and my wickedness and ingratitude, I am ashamed, and shall always blush before God and his angels; And thus I continued sinning and repenting, till near the seventeenth year of my age.

In the month of May, 1773, Mr. Wesley preached at Limerick. I attended upon his ministry, and took great notice of what I heard. My mind was enlightened, gracious desires sprung up in my soul, and I saw something desirable and beautiful in Religion. In June following, I was admitted on trial into the society, and seriously sought the Lord. Soon after being sent to Cork to see some relations, I tarried with them six weeks. But as they were unacquainted with real religion at that time, their conversation was hurtful to me. I neglected prayed and lost peace of mind; and it seemed impossible to recover it while I remained in this situation. When I returned home, I was ashamed to go to my class, being conscious of unfaithfulness and backsliding. For a time I walked solitary, lamenting my fall, and wishing to be better.

At last I resolved to go to my class again; when I got into the room, I cast my eyes upon a young man who was in a flood of tears, which affected me greatly, and I said within myself, "What an hard heart have I!" and immediately intreated the Lord to give me true repentance. From this time I attended the meetings diligently, prayed earnestly, and was more serious than ever; which afforded me a degree of satisfaction: altho' I was apprehensive that some thing was still wanting to make me truly happy. One Tuesday evening as I sat under the ministry of Mr. Wrigley, he quoted that passage from the Apostle, "To be carnally minded is death;" which words fastened immediately upon my conscience; all my sins stared me in the face; I was stripped of every thing; I saw I was all over polluted, and all I had done was sinful. I trembled lest the ground should open and swallow me up. I felt the importance of the Publican's prayer, and cried out, "God be merciful to me a sinner!" In this distress I continued all night; my load of guilt increased, as I was still discovering some new aggravations of my crimes. The Sunday following, I had a strong desire to attend upon the Lord's Supper, altho' I trembled, for fear I should eat and drink unworthily. In this perplexity I approached the table. After I had received, and was coming away, these words of our Lord came to my mind, "He that believeth shall be saved:" my heart believed the declaration: instantly I was filled with light, guilt vanished away, and peace and love overflowed my heart. I was brought from darkness to light, and from the power of Satan unto God; I was enabled to commit my body and soul to him, in sure and certain confidence of his love and favour.

I enjoyed peace for a considerable time, till giving way to a trifling spirit, I brought guilt again upon my mind; lightness being one of my besetting evils; but upon seriously humbling myself before the Lord, he graciously restored comfort to my soul. The summer following I went to bathe in a very wide river. Meeting with some of my old companions, who proposed to swim

a cross, I agreed, and we all got over: but I was greatly fatigued, and had to swim back again. I set out with much fear, and before I got half over, was quite spent, so that I gave up all hopes of reaching the shore, and expected every moment to sink. I was in confusion because of my folly, and distressed on account of my dear parents, and greatly troubled on account of the cause of God. Soon after I lost my senses. But the Lord was merciful to me, and saved me in the hour of danger. Just at that time there was a boat sailing by, the lads hailed it; and they came immediately and took me in. When I came to myself, the words of the wise man were impressed upon my mind, "a companion of fools shall be destroyed." I saw the evil of being in bad company, and mourned for my folly several weeks; which taught me to be more humble and watchful for the future.

Nothing remarkable happened till I was about twenty years of age, when the Lord convinced me that it was my duty to preach the Gospel. I set a day apart for fasting and prayer, and besought the Lord to help me. He graciously heard and answered me; he saved me from the snares of youth, and the temptations of the enemy.

Being now out of my apprenticeship, I visited the sick and prayed with them; when a few friends or neighbours came into the house, I generally exhorted them to flee from the wrath to come. Mr. Horner being informed of these circumstances, made enquiry of the Leaders respecting my character, and finding it to be blameless, he encouraged me to go on in the work of the Lord, as did likewise his successor Mr. Watson. The circuit being in want of another preacher, I was appointed to supply that deficiency, in Sept. 1777. During this year I bore my own expences, and the Lord gave success to our labours; upwards of one hundred were added to the Society. At the request of Mr. Wesley, I attended the Dublin Conference in June, 1778, and was admitted upon trial, and appointed for the Castlebar Circuit. When I got back to Limerick, my father seeing I was determined to leave him, gave me fifteen guineas to provide necessaries for my journey. I got to the Circuit on the 28th of June, and the people received me kindly. Next morning I had such a view of my ignorance and weakness as almost confounded me: but I resolved to lie humble before God and man, and to take every method in my power to improve in grace and useful knowledge. I spent this year in general comfortably. The Circuit was eighty miles in length, and the congregations small, for we were surrounded with Roman Catholics. This gave me an opportunity of studying the points in dispute between the Papists and Protestants; in the conclusion I was more confirmed in the Protestant faith, and better enabled to defend it, against the subtle arguments of our opponents.

[To be continued in our next.]

The

The CHARACTER and OFFICE of the Ministers of the GOSPEL, stated and explained, in a Sermon preached at the Conference held in London, July 25, 1796.

By JOSEPH BENSON.

[*Concluded from page 172.*]

UNDER the Second general Head of Discourse, I proposed to shew, What is implied in the Preachers of the Gospel being found faithful: *Moreover, it is required of Stewards, that a man be found faithful.*

1. Altho' the Apostle only mentions *Stewards* here, yet what he says is as applicable to all Servants in general, as well as to *Stewards* in particular. *It is required that they be found faithful.*

And First, the Ministers of Christ, must be faithful to *themselves*, and must take care they do not *deceive* their own souls. *Take heed to thyself.* They must see to it that they be the Servants of Christ as they profess to be, and that in the two senses already explained. They must take care *first*, that they be his servants, in the sense in which every Christian is his servant: that they be not the servants of the devil, the world, or the flesh, of sin or death, but the servants of Christ, *holding faith and a good conscience*, 1 Tim. i. 19; and *being an example to believers in word, in behaviour, in love, in spirit, in fidelity, in purity*, 1 Tim. iv. 12. *As his Servants they must withdraw themselves from men of corrupt minds and destitute of the truth, who suppose that gain is godliness; and being content with food and raiment, during the few days of this their pilgrimage state, as men of God they must follow after godliness, righteousness, faith, love, patience, meekness. And keeping this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, they must fight the good fight of faith and lay hold on eternal life*, 1 Tim. vi. 5, 11—14.

2. They must see to it, *secondly*, that they be his servants in the sense peculiar to the Preachers of the Gospel, that they be truly called and qualified to serve God in the Gospel of his Son. They must maturely consider what it is to be called and qualified for so high, so holy, so important an office, and must examine themselves whether they be thus called and qualified. They must remember both that there is a danger lest they should run before they are sent, and lest being sent they should not improve, and attain the needful qualifications. That this may not be the case, they must give attendance to *reading, to exhortation, to doctrine, must meditate on these things, and give themselves wholly to them, that their profiting may appear unto all. They must study to shew themselves approved, workmen that need not be ashamed, rightly dividing the word of truth, and must continue in these things, that they may both save themselves and those that hear them*, 1 Tim. iv. 13—16. 2 Tim. ii. 15.

3. They

3. They must, secondly, be *faithful to the Lord*: They must consider the important trust reposed in them, the mysteries, the truths, privileges, precepts and promises entrusted with them, and must both faithfully *preserve and dispense* them. They must preserve them *pure and entire, unmixed and unmutilated*. O Timothy, (says St. Paul,) 1 Epist. chap. vi. ver. 20. *keep that which is committed to thy trust, τὴν παρακατάδοσιν φύλαξον*, literally, *guard the good deposit*, that is, those divine mysteries, committed to thy care, that they may undergo neither *alteration nor diminution* in thy hands. *Hold fast* (says he again 2 Epist. chap. i. 13, 14.) *that form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing, τὴν καλὴν παρακατάδοσιν the good deposit, keep thro' the holy spirit which dwelleth in us*. This is that *faith once delivered unto the saints*, for which we are to *contend earnestly*, and which we must hand down, unadulterated, and undiminished to those that come after. *The things*, says he, *which thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others*.

4. Again, they must faithfully *dispense* them. *Who*, (said Jesus, Luke xii. 42.) *is that faithful and wise Steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing*. As to this particular we have *two things* to attend to, viz. that we bring forth these divine mysteries in *due season*, and in *due measure*; that we consider the *state and character* of our hearers, and dispense gospel truths, *precepts, promises, and privileges, seasonably and sufficiently*. We must remember that the doctrine which would be very proper to be inculcated upon *some persons*, and at *certain times*, would be quite improper, at other times and to other persons, even as the *same food* is not adapted to *every age* and in *every state of the body*, or the *same seed* suitable to every kind of soil, at every time. And as ground may have *too much or too little* seed given to it, and the stomach may be loaded, on the one hand, with more food than it can digest, or on the other may not have a sufficient quantity afforded it, for the nourishment of the body; so the food of the soul and the seed of the divine word may be dispensed in too small or in too large quantities. *I have many things to say unto you*, said Jesus, *but you cannot bear them now*. We must consider the state of our hearers, and what they can bear; and while we do not administer *strong meat* to babes, nor mere *milk* to grown men, we must take care that we neither surfeit on the one hand, nor famish on the other, the immortal spirits that look up to us for divine sustenance. But we must endeavour so to feed them that they may have health and vigour, and *grow up into Christ their living head in all things, increasing with all the increase of God*.

5. But

5. But another point with respect to which we must be faithful to God, regards the *use* of the Talents lodged in our hands for wise purposes. These may be in some measure, different in different persons, some excelling in one talent and others in another; but whatever they may be, whether *learning*, or *knowledge*, or *eloquence*, or *memory*, or *prudence*, or *money*, it is of great importance that they be neither laid up, as it were, idly in a napkin, nor buried under the earth of worldly desires, cares and pursuits, but daily employed and thereby improved to the glory of God and the good of mankind. Much is spoken and great stress is laid on this point by our blessed Lord, as you well know, Matt. xxv. and Luke xix. and of this the Apostle is to be understood when he exhorts Timothy (2 Epistle i. 6.) to *stir up the gift of God which was in him*: And if in this matter we be negligent we should be deemed by the Master of all, *unprofitable servants*, and being bound hand and foot, *shall be cast into outer darkness, where shall be weeping and wailing and gnashing of teeth*.

6. But again, we must also be faithful to the people, and that in several respects, in *declaring truth*, *enforcing duty*, *offering privileges* and *exercising discipline*. And first, in declaring truth. Our care must be to declare the *pure* truth of God, the *αδολον γαλα*, the unadulterated milk of the word, unmixed with the corrupt fancies of men. *We are not as many* (says the Apostle) *who corrupt the word of God*, *καπηλευοιτες* who adulterate it, by base mixtures (as Vintners frequently do their wines for their greater gain) and retail it when formed according to the corrupt taste of our hearers: *but as of sincerity*, speaking according to the best of our knowledge, but as *of God*, speaking his word and not our own, *in the sight of God*, whose eye we remember is upon us, *Speak we in Christ*, words which he approves and blesses. And again, *We have renounced*, says he (2 Cor. iv. 2.) *the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God*. This is of great importance, that, as far as possible, the word which we declare be *free of error*, at least in every important point, lest, instead of directing, we mislead our hearers, and divert them into those by-paths which will issue in their everlasting undoing.

7. Again, we must declare the truth *fully* as well as *purely*. *I kept back from you*, said St. Paul, *nothing that would be profitable*: *I did not shun to declare unto you the whole counsel of God*. We must especially take care that we declare the mind of the Holy Ghost with regard to all the essential doctrines of the Gospel, and that we no more neglect to preach *holiness* than *repentance* and *faith*, and no more omit to insist on *outward holiness*, on *truth*, *justice*, *mercy*, *charity* and other graces and virtues, than on the inward principles from which they flow. Nor must we any more overlook the doctrines which concern *glory* in heaven than those which relate to *grace* on earth.

8. And

8. And as we declare the *whole truth* and *nothing but the truth*, that we may neither *deceive* nor *betray* our people, so we must declare it *clearly* that we may neither *embarrass* nor *perplex* them. In order to this we must attend both to *method* and *expression*. We must endeavour to *think clearly*, and to arrange our thoughts in such a manner that our method may be *perspicuous* and *natural*, what precedes preparing the mind for what follows, and what follows illustrating what precedes. In the mean time we must endeavour so to express *spiritual things* in *spiritual words*, and adapt our language to the subject and to the hearers that the whole may be *intelligible* and *plain* to the meanest capacity even while it is not beneath the attention of persons of the greatest attainments.

9. We must be faithful, 2dly, in enforcing obedience. We must reprove sin, whether of omissions or commission, and must con-
 nive at no wilful transgression of the divine Law, whether it respect men's duty to God, their neighbour or themselves. We must especially remind our hearers of their besetting sins, and insist on their entirely forsaking them in order to their finding forgiveness here or hereafter, according to the express and repeated testimonies of both Prophets and Apostles. See Isa. i. 10. — 20. Matt. iii. 8. — We must enforce obedience to all the known commands of God, as the best proof of *love* to him, yea and of the *knowledge* of him, and must insist that *repentance* and *faith* themselves are but a name, if not accompanied with the proper fruit. *He that hath his commandments and keepeth them*, must be our language, *he it is that loveth him*. *This is the love of God*, that we keep his commandments. *He that saith he knoweth God, and keepeth not his commandments, is a liar and the truth is not in him*. *Know, O vain man, that faith without works is dead: shew me, therefore, thy faith by thy works*. And this obedience we must urge upon all without respect of persons, on the *rich* as well as on the *poor*, and on *friends* and *relations*, as well as on *enemies* and *strangers*, according to the awful injunction of the Apostle 1 Tim. v. 21. *I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things, without preferring one before another, doing nothing by partiality*.

10. We must be faithful, 3dly, in the offer of privileges and blessings to furnish our hearers with *motives* and *strength* for duty and to encourage them to persevere therein. For instance: to induce them to leave their sins and become *new creatures* in Christ Jesus, we must offer them, in his name, a *free* and *full* pardon for all that is past, the divine favour, with adoption into his family, whereby they shall be made his Sons and Daughters. To afford them ability for this, we must invite them to partake of the *new nature* which God, in his gospel stands engaged by promise to give, even the *new heart*, and the *new spirit*, without which it is utterly impossible to live a new life. And in order that hav-
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ing begun they may hold on and persevere in the good way, notwithstanding their *ignorance* and *weakness*, we must remind them that they have an *High Priest* passed into the Heavens, *Jesus the Son of God*, and that *he is touched with the feeling of their infirmities*. Thro' him we must exhort them to *come boldly to the throne of grace*, that they may not only obtain mercy but find grace to help in time of need. And last of all to afford them succour in all their temptations, and support and comfort amidst the various trials and troubles of this mortal state, we must hold out unto them eternal life, with all the glorious and blissful prospects of it, assuring them that the *sufferings of the present life are not worthy to be compared with the glory that shall be revealed in them*.

11. I have only one observation more to make respecting this *faithfulness*, and that relates to the exercise of christian discipline, viz. the keeping back from the Lord's Supper, where it is administered, and excluding from among us, such as walk disorderly and will not be reformed. This was regularly done by the primitive Christians, and this the Laws of Christ enjoin his ministers to do in every age, and we cannot neglect this and be faithful in his house and among his people.

III. I come now to the *third* and *last* general head of discourse which was to shew whom we ought chiefly to regard, as the proper judge of our faithfulness, and to whom we ought to be principally concerned to approve ourselves. *With me it is a very small thing that I should be judged of you or of man's judgment: I judge not mine own self*. I am not the final judge of mine own conduct. *For I know nothing by myself*, I am not conscious to myself of any thing criminal, of any designed neglect of my office, or unfaithfulness in my trust, *yet am I not hereby justified: equality to myself may make me overlook faults for which God may condemn me: But he that judgeth me*, the person by whose judgment I am to stand or fall, *is the Lord*, viz. Jesus Christ, who *searcheth the hearts and trieth the reins of the children of men*.

1. The Apostle does not mean here that our hearers are incapable of judging in any degree, and are not to be regarded at all. They can, at least, observe our outward *conduct* and judge from that whether we be the Servants of Christ or of Belial. They can judge of our *qualification* for the work, and infer from this whether we are called to it or not. They can and *will* judge whether we are diligent in it, and are owned of the Lord and favoured with success. Their judgment, therefore is not altogether to be despised or disregarded. It may help to give us light respecting our own state and character and may assist us to form a true judgment of ourselves. Not to mention that it is of great importance, in order to the success of our ministry, that our hearers should entertain a favourable opinion of our piety, our call to the work, our qualifications for it and faithfulness in it.

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2. And if the Apostle do not mean entirely to set aside the judgment of others, much less does he intend to exclude our *own* judgment of ourselves. We are both capable of judging ourselves, in some degree, and are in duty bound so to do. We may examine and know not only our outward conduct, but our *inward dispositions* and the *motives* and *ends* of our actions, and may find out, with certainty, whether we be the Servants of Christ, and believe ourselves called to the work of the ministry. We can consider what those *qualifications*, for this work are, which are required in Scripture, and whether we possess them, and we can nearly form a just judgment of our *success*. And as we are capable of judging ourselves in these respects, so it is our indispensable duty to do so, in order that if we are not the Servants of Christ, we may discover it and may never rest till we are: and that if we are not called nor qualified for his work, we may give it up immediately, and seek some employment to which our Talents may be better suited: or that if we find reason to conclude we are the Servants of Christ, called and qualified for his work and have success in it, we may be comforted, and induced to persevere and give yet greater diligence.

3. But our principal Judge we must observe, *is the Lord*. Our hearers may mistake on the *favourable* side, and for want of better information, or mature consideration, or because they do not know the heart, or thro' prejudice in our favour, may judge we *are* the Servants of Christ, *called* to and *qualified* for his work, when we are *not*. Or they may err on the *unfavourable* side, and thro' their not being acquainted with all circumstances, as with our infirmities, temptations, oppositions, difficulties, and the good done by our ministry, or thro' prejudice against us, may not judge us *called* to or *qualified* for the work, or even *pious*, when nevertheless we are. We must observe, further, that our success in our labours does not depend wholly or chiefly on their good opinion of us, and that our final judgment is not to be pronounced by them nor our reward to be received from their hands.

4. The same may be said respecting our own judgment of ourselves. It is equally liable to err at present, and that either on the favourable or unfavourable side, and we are not to stand or fall by it at the last day. But in all these respects *he that judgeth us is the Lord*.

5. His *knowledge* is such not only of our *actions*, but of our *dispositions*, and of the *counsels* of our hearts, that he cannot but know whether we are his Servants, *upright* and *faithful* before him or not. And he is so perfectly acquainted with our infirmities, temptations, oppositions and difficulties on the one hand, and with our advantages and helps on the other, as well as with our diligence or negligence in his work, that he cannot thro' ignorance or mistake, pass an erroneous judgment concerning us, while his *justice* is such that he *will not*. For no *prejudice*, or *partiality*,

partiality, I will not say, can influence him, but can have any existence in his infinitely comprehensive and perfect mind. And then our success in our labours depends chiefly, if not wholly, on his blessing. If he approve of us, be with us, and own us, we shall do great good, we shall bear fruit and our fruit shall remain; but if not, we shall be barren, and shall not profit his people. *Abide in me*, said Jesus, and *I in you*. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except ye abide in me. *I am the vine, ye are the branches*. As if he had said, Do not mistake: I and my cause do not depend on you for support and prosperity, but you and your cause on me; You bear not the root: but the root bears you. *He that abideth in me, and I in him, the same bringeth forth much fruit: but without me you can do nothing*. To the same purpose speaks St. Paul, *Not that we are sufficient of ourselves, so much as to think any thing as of ourselves, but our sufficiency is of God, who hath made us ministers of the new Covenant, not of the Letter but of the Spirit: for the Letter killeth, but the Spirit giveth life*. Add to all this, that our final sentence is to be pronounced by his lips, and our everlasting reward is to be received from his hands. On all these accounts, it is evident that our eye must be chiefly unto him. While we do not despise or disregard altogether the judgment which others form of us or that which we form of ourselves, our principal care must be to ensure his approbation. And having insured this we must be content and happy, not only although the men of the world, but even although the people of God should censure and condemn us.

6. As to you, my brethren, that are our hearers, remember the Preachers of the Gospel are but the *Servants* of Christ, and do not over-rate their office, or pay an undue deference, respect or obedience to men of like passions with yourselves, and the fellow-servants of our common Lord. At the same time consider that they are the *Stewards of the mysteries of God*, and regarding their station, and the authority the Lord hath given them, pay them the respect which is their due, and manifesting continually that subjection and obedience which reason requires, and which the Scriptures enjoin. *Obeys them*, says the Apostle, *that have the rule over you*, or as the original rather means, *that are the guides of you*, viz. in spiritual matters, and *submit yourselves, vix. be obedient to all their lawful commands, for they watch for your souls, as those that must give an account, that they may do it with joy and not with grief, for that would be unprofitable for you*. The Apostle means that you should submit yourselves and be obedient not only when they inculcate the manifest laws of Christ, but in matters of an indifferent nature. Supposing that what they enjoin has not the plain sanction of Scripture, yet if it be not contrary thereto, but is a matter of prudent regulation, readily and cheerfully comply with their desire respecting it. For in every well regulated

community, there must of necessity be a variety of rules and orders which the well-being thereof absolutely requires to be observed, and yet the holy Scriptures may be silent concerning them, leaving them to be made and adjusted by reason and consideration as circumstances, that arise, may require.

7. Another thing which I would advise is, that you deliberately weigh the many and great difficulties attending the proper discharge of their duty, and execution of their office, and that you be not over sanguine in your expectations from them nor severe in *judging* and *condemning* them when they do not answer your expectations. Instead of this rather sympathize with them in their many temptations and trials, and pray for them, remembering that Satan bears a peculiar hatred against those that he considers as the chief instruments in pulling down his kingdom, and aims his fiery darts chiefly at their souls. Remember, too, that they are *compassed about with infirmity*, like other men, and have cares and sorrows peculiarly their own. Make therefore all possible allowance for their weaknesses, put the best construction on their words and actions, which they will bear, and with regard to all matters of a doubtful nature, *judge nothing before the time*; but wait patiently for the day of general retribution, when *he shall come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart, and then shall every man have praise or blame from God.*

A SERIOUS ADDRESS

To the PREACHERS of the GOSPEL of CHRIST.

[*Continued from page 182.*]

YOU should take some care also to engage the memory, and to make it serve the purposes of religion. Let your reasonings be never so forcible and convincing, let your language be never so clear and intelligible, yet if the whole discourse glide over the ears in a smooth and delightful stream, and if nothing be fixed in the memory, the Sermon is in great danger of being lost and fruitless. Now to avoid this danger, we would recommend to you the care of a clear and distinct method, and let this method appear to the hearers by the division of your discourses into several plain and distinct particulars, so that the whole may not be a mere loose harangue without evident members and discernable pauses. Whatsoever proper and natural divisions belong to your subject, mark them out by the Numbers 1st, 2d, 3d, &c. This will afford you time to breathe in the delivery of your discourse, and give your hearers a short season for recollection of the particulars which have been mentioned before.

Consider

Consider again, your business is with the *Consciences, Wills,* and *Affections* of men. A mere conviction of the reason and judgment by the strongest arguments, is not sufficient in matters of piety to command the Will into obedience, because the appetites of the flesh and the interests of this world are engaged on the opposite side. It is a very common case with the sons and daughters of Adam to see and know their proper duty, and to have the reasons that enforce it fresh in their memory, and yet the powerful efforts of the flesh and the world with-hold the Will from the practice, forbid its holy resolutions for God and heaven, or keep them always feeble, doubtful and wavering. The GOD of nature therefore has furnished mankind with those powers which we call *Passions* or *Affections of the Heart*, in order to excite the Will with superior vigour and activity to avoid the evil and pursue the good. Upon this account the preacher must learn to address the *Passions* in a proper manner, and we cannot but think it a very imperfect character of a christian preacher, that he reasons well upon every subject, and talks clearly upon his text, if he has nothing of the pathetic in his ministrations, no talent at all to strike the passions of the heart.

Awaken your spirit therefore in your discourses, contrive all lively, forcible, and penetrating forms of speech, to make your words powerful and impressive on the hearts of your hearers, when light is first let into the mind. Practice all the awful and solemn ways of Address to the conscience, all the soft and tender influences on the heart. Try all methods to rouse and awaken the cold, the stupid, the sleepy race of sinners; learn all the language of holy jealousy and terror to affright the presumptuous; all the compassionate and encouraging manners of speaking, to comfort, encourage, and direct the awakened, the penitent, the willing and the humble; all the winning and engaging modes of discourse and expostulation, to constrain the hearers of every character to attend. Seek this happy skill of reigning and triumphing over the hearts of an assembly; persuade them with power, to love and practice all the important duties of godliness, in opposition to the flesh and the world; endeavour to kindle the soul to zeal in the holy warfare, and to make it bravely victorious over all the enemies of its salvation.

But in all these efforts of sacred Oratory, remember still, you are a minister of the gospel of Christ: and as your style must not affect the pomp of the theatre, so neither should you borrow your expressions or your metaphors from the coarser occupations; or any of the mean or uncleanly occurrences in life. Swell not the sound of your periods with ambitious or pedantick phrases; dress not your serious discourses to the people in too glittering array, with an affectation of gawdy and flaunting ornaments, nor ever descend to so low a degree of familiarity and meanness, as to sink your language below the dignity of your subject.

IX. As

III. As the art of *Reasoning* and the happy skill of *Persuasion* are both necessary to be used in framing your discourses, to both of them may be borrowed in a good measure from the Holy Scriptures. The Word of God will furnish you with a rich variety of forms, both to prove and persuade. Clear instruction, convincing argument, and pathetic address to the heart, may be all drawn from the sacred writers. Many fine strokes of true logic and rhetoric are scattered through that divine book the BIBLE. Words of force and elegance to charm and allure the soul, glitter and sparkle like golden oar in some peculiar parts of it. You may find there noble examples of the awful and compassionate style, and inimitable patterns of the terrible and the tender. Shall we therefore take the freedom once again to call upon you to remember, that you are a minister of the Word of GOD, a professor and preacher of the Bible, and not a mere philosopher upon the foot of reason, nor an orator in a heathen school?

We are not here directing you to make up your whole sermon of nothing else but a perpetual connexion of texts of scripture, nor to spend the whole hour in running from one text to another, as a Concordance or the margin shall point them out. Persons of a low degree of knowledge, who give themselves up to this method, have frequently introduced scripture in their discourses at a sense which the holy writers never thought of, and which the Spirit of God never designed: And yet if a learned man would happily explain the more difficult parts of the word of God, perhaps it will be generally best done, and especially in the pulpit, by comparing them with other texts which are more plain and easy. Scripture is the best interpreter of itself.

As for argument to confirm a doctrine or enforce a duty, you may borrow much of this from the word of God. It is true, when we speak of those subjects which belong to natural religion, we may very properly bring arguments from the nature of God and man, and from the reason of things, to shew how necessary and reasonable it is to believe such a truth, or to practise such a virtue; nor is the scripture itself barren of such reasonings, and even in the peculiar articles of Christianity it is a most excellent and useful design, now and then, to shew how consistent and harmonious they are with reason, and how worthy of our faith and practice, since the word of God has revealed them, though they could not be found out by the light of nature. Yet these arguments, if they are long and laboured, and not immediately apprehended by the mind, are much more proper to be communicated to the world by writing than by speaking. There the reader may review and dwell upon an argument till he has grasped the whole chain, and admits all the connected inferences, and sees the undoubted evidence of the conclusion. But reasonings in the pulpit, for the most part, should be short and easy, that they may strike conviction into the mind almost as soon as they strike the ear, unless your hearers were all men of learning. But

But the bulk of our auditories, whether in the city or country, are not much profited by sermons merely made up of rational proofs of any doctrine or duty, deeply and laboriously deduced from the original springs and prime nature of things. They don't find their minds so much enlightened, nor their hearts warmed, by a tedious train of connected inferences, that are fetched from distant principles of nature and philosophy. This method, we confess, may entertain a few of the more rational, more learned; or more polite persons in an auditory, who can survey and comprehend the sense of such discourses, and feel the force of such long chains of argumentation; and these persons, we own, ought to have due respect paid them in some parts of our ministry. Yet it is not the great business of a preacher of the gospel to please the few, but to become all things to all men, and if possible, to win a multitude of souls to Christ. The generality of our hearers have their lives filled up with the business of their station, and have little leisure or advantage to improve their understandings in the art of deep reasoning. These will yawn and nod, and grow weary of the sermon; nor will such a preacher profit the assembly, any more than please them if he go on resolutely in this way. Such a minister will quickly despise his hearers, and they will soon be tired of their preacher; and if some providence do not remove him to another people, or if he do not betake himself to some other business of life, he will be tempted to forsake us, and throw himself into the established church, or to join some other body of people.

We grant it is necessary to use good reason through your whole discourse, and connect all the parts of it with justice: but, as we hinted before, let your arguments to prove any point, be generally short and easy, and within the grasp of a common understanding: Remember that a few plain and obvious reasonings, from familiar and well known principles, and some clear and well chosen texts of Scripture, with a word or two to explain or apply them to the understanding and conscience of men, with light and zeal, will impress the judgment, and pierce the heart, with more speedy and powerful conviction: and our hearers, who regard a plain scriptural argument as the word of the living God, will much more readily receive it, and submit much sooner to the force and authority of it. *Thus saith the Prophet, or, Thus saith the Apostle,* carries greater weight with it, both to convince and to persuade, than a long series of demonstrations from remote principles, tho' they should be firm and strong as those of Euclid or Sir Isaac Newton.

And as for bright, warm, and pathetic language, to strike the imagination, or to affect the heart, to kindle the divine passions, or to melt the soul, there is none of the heathen orators can better furnish you than the moving expostulations of the ancient prophets, the tender and sprightly odes of David, or the affectionate

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part of the letters of St. Paul, which even his enemies in the church of Corinth confess to be powerful. The Eastern writers, among whom we number the Jews, were particularly famous for lively oratory, for bright images, and bold and animated figures of speech. Could we have heard Isaiah or Jeremiah pronouncing some of their sermons, or attended St. Paul in some of his pathetic strains of Preaching, we should never mourn a want of acquaintance with Tully or Demosthenes.

A preacher whose mind is well stored and enriched with the divine sense and sentiments, the reasoning and the language of Scripture, (and especially if these are wrought into his heart by christian experience) supposing his other talents are equal to those of his brethren, will always have a considerable advantage over them in preaching such discourses, as shall be most popular and most useful in christian assemblies: and he may better expect the presence and blessing of God, to make his word triumph over the souls of men, and will generally speak to their hearts with more power for their eternal salvation. Shew us one sinner turned to God and holiness by the labours of a christian preacher, who is generally entertaining the audience with a long and weighty chain of reasoning from the principles of nature, and teaching virtue in the language of heathen philosophy; and, we think, we may undertake to shew you ten who have been convinced and converted, and have become lively christians by an attendance upon a scriptural, affectionate, and experimental ministry. The whole assembly hang attentive upon the lips of a man who speaks to the heart, as well as the understanding, and who can enforce his exhortations from a manifold experience of the success of them. They delight to hear the preacher whose plain and powerful addresses to the conscience, and whose frequent methods of reasoning in the pulpit, have been drawn from what they themselves have read in scripture, concerning God and man, sin and duty, our misery and divine mercy, death, resurrection, judgment, heaven, and hell. They attend with holy reverence and affection on such a minister, whose frequent argument, both in points of doctrine and practice is, *Thus saith the Lord.*

X. Be not slothful or negligent in your preparations for the pulpit: Take due time for it; that you may not be reduced to the necessity of serving God, and the souls of men, with poor, cold, and careless performances. Remember that awful word, though spoken on another occasion, Jer. xlvi. 10. "Curst be he that doth the work of the Lord deceitfully." Manage so as to leave generally the hour before preaching for your own spiritual improvement, by prayer, meditation, and self-examination, that the sermon that you have prepared for the people, coming from the heart, may reach the heart.

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If it should happen that the mere providence of God, without any neglect of yours, has hindered you from making so good a preparation as you designed, you may with courage; and hope of divine assistance, venture into the assembly with your slender and imperfect furniture; But if your conscience tells you that your preparations are very slight, and the neglect is all your own, you have less reason to expect aids from above, without great humiliation for your negligence. And what if God should forsake you so far in the pulpit, as to expose you to public shame, and thus punish you for your carelessness in the midst of the congregation?

[*To be continued in the next.*]

A short Account of the Conversion and happy Death of DOROTHY CELLARS, of Bolton in Lancashire; being one of the first who was relieved by the Benevolent Society, begun in Bolton in the year 1793.

SHE was born near Chorley, and in the 35th year of her age, came to Bolton, with her husband and four small children. About a year after, her husband and one child sickened and died. Some of the Society in Bolton hearing of her distressed circumstances, visited her from motives of pity and compassion; and the Lord was graciously pleased to make this a season of mercy to her soul. She saw and acknowledged the kind hand of Providence in sending such friends to her relief in the day of deep poverty and distress. Their conversation likewise proved beneficial to her soul, and she discovered her fallen estate by nature, and the necessity of a spiritual Resurrection into the favour and image of God. From that time she attended the service in the Methodist Chapel, and likewise met in class. Her convictions continued to increase, and she sought the Lord diligently and earnestly; and he who regardeth the supplication of the poor and needy, and saw the sincerity of her heart, was found of her. In the beginning of June, 1794, there was a gracious out-pouring of the divine Spirit at Bolton, not only in the chapel, but frequently in private houses. In one of these meetings, Mr. Miller happened to be present, and likewise this poor woman; her mourning soul was set at liberty, and she was enabled to rejoice in the salvation of God. Notwithstanding various temptations and discouragements that she afterwards met with, yet she held fast her confidence in the Lord to the last.

Soon after obtaining pardoning mercy, her health began to decline, and not being able to provide for herself and three small children, she applied to the parish to which she belonged, but could obtain no relief; and the Benevolent Society being then in its infancy, their fund was very small. However Providence

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took care of this poor daughter of Abraham, and sent her relief from several well-disposed persons; her wants were well supplied till she left this region of sorrow, and arrived safe in that city, where no inhabitant shall ever say, "I am sick."

A little before her decease, being visited by one of our leaders, he found her struggling with her last enemy. After prayer, she expressed her triumph in the following short but emphatic sentences, "O sweet Jesus! Blessed be God! Praise the Lord, O my soul;" and shortly after fell asleep; in the 40th year of her age.

The seasonable assistance afforded to this poor sheep of Christ's fold, is worth all the money that has been collected by the members of that blessed institution, *The Humane Society*. What are all the riches in the world in comparison of the salvation of one immortal soul! I write this short narrative to encourage the benevolent and humane, and to let them see that their labour is not in vain in the Lord; particularly those active persons who are daily taking up their cross in visiting the habitations of the wretched and miserable. It is surprising what numbers of distressed objects have been found in so small a town as Bolton, during the hard Winter of 1795. Some were destitute of both food and fire; and several without beds, or even straw to lie upon, having only a few shavings for their bed. Among them were many poor women and children, whose husbands or fathers were gone for soldiers, and had left them to starve. Such are the dreadful effects of war, that horrible calamity, which the Almighty, in righteous judgment, has permitted to chastise a sinful nation for our manifold transgressions against his holy Law! If any doubt of the reality of these distressing scenes, let them accompany the Visitors only a few hours, and they will see the tale of woe verified before their eyes.

In the mean time, I sincerely bless God, that so noble a charity is set on foot: Even in Bolton wonders have been done: we have several in the society who have been brought out of misery by that blessed means, and are also in a hopeful way of being eternally saved. The Visitors cannot be too much encouraged: They have nothing, they desire nothing for their labour, but the noble reward of doing good to the most indigent of their fellow-creatures. Abstracted from this, there is nothing pleasing in entering the abodes of wretchedness, where every thing is offensive, occasioned by fevers, consumptions, want of cleanliness, &c. But the good which results from their taking up this cross is beyond description; and I hope God will raise up more generous spirits, and will say to them in the great day, "*Inasmuch as ye did it unto the least of these my brethren, ye did it unto me.*"

The preceding short narrative, and others of a similar kind which have been inserted occasionally in the Magazine, will, I trust,

trust, be encouraging to some poor struggling souls, in their pilgrimage through life. But here follows a very different character, which nevertheless, may be of use by way of warning, that others may shun the path of the destroyer. As I received the awful account from persons of unquestionable veracity, I may venture to relate it as a real fact.

An aged man lived near Bolton, who was remarkable for vice and immorality of every kind, especially Sabbath-breaking and cock-fighting, and the evils connected with them. He regarded no place of worship, but had a perfect antipathy to every thing of that kind; for altho' he lived where the gospel was preached, yet he never attended; and if any one gave him a kind invitation, he resented it with much indignation, manifesting the utmost enmity to those who sought his eternal welfare, and discovering in all his actions, that he hated Christ and his followers. Being a sort of ringleader in wickedness, his custom was to rise early on Sabbath-mornings, and assemble his companions, in order to consult what kind of wickedness they might consume the day in; one part of which was, to go from place to place to view their cocks, engage in matching them, and other evils connected therewith, such as drunkenness, quarrelling, swearing, and the like. The old man had a grandson of his own training up, who trod in his steps, and in whom he took great delight, for he could see his own image in him. The day before the old man's death, there was a meeting for cock-fighting, at some distance, to which the young man went. Previous to his setting out, the grandfather desired him, when he returned, to come and inform him how the battles had gone on; and if he found opportunity, he might match some cocks for him; and if he wanted money he would supply him. From hence we may judge how this poor creature had his heart engaged in wickedness. The grandson upon his return gave him a full account of matters, and the engagements which he had made for him; but as his money had fallen short, the old man was resolved to go next morning and settle the engagements himself. Accordingly on Sunday morning at four o'clock he set out with his grandson upon this business: but here his journey ended; he fell down upon the ground speechless, with his mouth open, and his tongue shooting out beyond his lips, and expired immediately. He was 79 years old. On such awful occasions as these, one cannot help recollecting the words of Scripture, "He that being often reproved and hardeneth his neck, shall suddenly be destroyed, and that without remedy," Prov. xxix. 1.

T. TAYLOR.

NARRATIVE

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NARRATIVE of the Travels of the GROSVENOR's Crew.

[Continued from page 187.

WHATEVER their distresses had been, they were not to be compared to the situation to which they were now reduced. Indeed they now experienced the extreme of human misery. The next day, which was the second in which they had existed without food or water, they were so very thirsty, that when any of them could not furnish himself with a draught of urine, he would borrow a shell full of his companion who was more fortunate, till it was in his power to repay it. Here the ship's steward, and another of the party, unable to survive their melancholy situation, expired. Our people were still obliged to sleep upon the sands, the track they pursued being bounded on one side by mountains of sand, and on the other by the sea; and they continued without food or water, except the half of a fish which they found in their way. But this scarcely afforded a mouthful to each. Indeed some would not touch a bit of it, lest, without water, it should only add to the misery they already endured.

Next morning two more of the party were reduced to a very languishing state, but they still walked on, dreading to be left behind. One of them, however, had not proceeded far before he laid himself down, unable to proceed a step farther. His companions shook hands with him, and recommending him to the mercy of heaven, as it was not in their power to afford him any assistance, left him to expire.

They again went on, but without finding any alleviation to their woes, till about five o'clock in the afternoon, when they came to a deep gully, which they entered, in hopes of meeting with water. Here they found another of the Grosvenor's crew dead. He was lying upon his face in the sand, with his right hand cut off at the wrist. So singular a circumstance could not but excite the astonishment of our people; and it was recollected, that while living, it was a common affection used by the deceased, "*May the Devil cut my right hand off if it be not true.*" Extraordinary as this might appear, and ridiculous as any inference may be thought by some, the fact is no less true than strange, and it very sensibly affected, for the time, his messmates. John Warmington, the boatwain's mate, who was one of those that lost their cloaths in crossing the river, as before related, took this opportunity of supplying himself by appropriating to his use a part of those which were found on the deceased.

Notwithstanding their distressed situation, they marched on till night, and then laid themselves down to sleep, without taking any sustenance, but what their own urine afforded them. The next day brought no abatement to the miseries of these famished wanderers. Necessity, however impelled them to proceed, though nothing but despair presented itself. To such a state of weakness were they now reduced, that they had proceeded but a little way, before another of the party dropped, and was left to his fate.

They were now reduced to three, viz. Hynes, Evans, and Warmington; and these were nearly on the point of sharing the fate of their

their companions. Their faculties drooped apace; they could scarcely hear or see; and at the same time a vertical sun darted its beams so intensely upon them, that it was with the utmost difficulty they got on.

Next morning the three forlorn travellers went on; but by this time their thirst was so extreme, (the only liquid they had to quench it adding to their torment) that Wormington earnestly importuned Hynes and Evans to determine by lot who should die, in order that by drinking his blood the other two might be preserved. Hynes was grown so weak, that he was almost childish. Upon hearing Wormington's proposal, his tears flowed in plenteous streams down his cheeks, but he would by no means consent to it. He said, that if, as they went on, he should become so very feeble as to drop, they then were at liberty to do what they pleased with him, if they thought it would tend to their own preservation; but as long as he was able to walk, he would not think of casting lots. Wormington hearing this, would proceed no farther, upon which the other two shook hands with him, and left him.

It is almost impossible for the mind of man to imagine a situation so truly deplorable and alarming, as that to which these poor wretches were at this time reduced. The susceptible heart sometimes feels inexplicable concern at seeing the approaching exit of one friend: What anguish then must the unhappy wanderers experience with such repeated ravages of death before their eyes, and these rendered more terrifying by the expectation of being themselves the next victim to his unrelenting dart! Human nature shudders at the bare idea!

Hynes and Evans now made another effort to get on, but with their best exertions they made very little progress. About ten o'clock they saw something before them, which had the appearance of large birds. Elated with the sight, they entertained a hope of being able to get some of them, and thereby allay the torments they endured. But what was their surprise to find, as they approached nearer, that they were men. Being nearly blind, and almost in a state of idiotism, they did not at first recollect who their new-found companions were; but after some time they discovered that they were four of the steward's party, from which they had been separated. One of them, a lad of about eleven years of age, whose name was Price, came a little way to meet them; their first enquiry was, whether they had any fresh water, and being answered in the affirmative, they appeared to be inspired with new life.

The party they had just joined, now made enquiry in their turn, what was become of the rest of Hynes's companions. To this he replied, that they were all dead except Wormington, whom they had left behind them that morning. Upon which Berney Leary, and Francisco de Lasso, went in search of him. Before Leary and De Lasso set out, they charged the two who remained behind, by no means to permit Hynes and Evans to have much water, as several had expired by drinking too freely and eagerly. But so impatient were they to quench that thirst, which had so long tormented them, that they laid themselves down to drink at the spring, and might have exceeded the bounds of prudence had not Price and the other closed up the sand, and thereby prevented

prevented them. They then took them to an alcove, at a little distance, and having given them a small quantity of shell-fish, left them to their repose, while the former went out to forage.

Leary and De Lasso having found Wormington, returned with him; and when Hynes and Evans awoke, they began to recount to each other the hardships they had encountered, particularly in traversing over the last desert. Hynes was informed by Leary, that they had buried on it the Captain's steward. After which they had not gone far before they were reduced to such distress for provisions, that a consultation was held what was to be done in their present exigency, in which it was determined to send two of the party back, in order to cut off some of the flesh of the recently buried steward; and bring it for their immediate support.

The two men accordingly set out for that purpose, but having overshoot the place, they turned about to regain it; when through the kind interposition of Providence, instead of taking back to their companions disgusting human flesh, they carried the more pleasing flesh of a young seal, which they found close to the steward's grave, newly driven on shore, and fresh bleeding. This proved a most seasonable relief, and enabled them to reach the alcove, where they now were.

They likewise gave Hynes and his two companions an account of the singular manner in which they got shell-fish. They had observed on the banks of a river a great number of birds, in the act of scratching up the sand; after this they soared into the air with something in their mouths, which they let fall upon the stones, and then descending took up their prey. These manœuvres catching the attention of the hungry travellers, they watched the birds for some time, and coming up to the place, they found that when the tide was in, the shell-fish, as there were no rocks on that coast, buried themselves in the sand, and attracting the instinctive depredations of the birds, were obtained in the foregoing manner. Thus was Providence pleased to point out to our people the means of procuring food, without whose intervention they must undoubtedly have perished.

Among other circumstances which Hynes and Evans recounted in their turn to the party they had joined, they mentioned that the ship's steward, whom they had left to expire on the road, had very decent cloaths on; and these being articles which the latter stood much in need of, one of the party, whose name was Dodge, proposed, if Evans would shew him the way, to go back and bring them.

Evans, who was by this time tolerably recovered, accepted the proposal, and they set out together early the next morning. In the evening Evans returned, but without his companion. On being asked the reason of coming alone, he informed them that Dodge had been so very indolent, and came on so slowly, that had he walked his pace, he should never have got back to the alcove. He further related to his companions, that when Dodge and he reached the place where the steward had been left, they could see nothing of him, from which it was concluded that he had died, and afterwards been carried away by the wild beasts.

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As for Dodge, he was seen by Evans lagging a considerable way behind; but as he did not join his companions, and was never seen after, Hynes entertained not a doubt, but that he had also become a prey to the wild beasts; as not a day passed without their seeing lions, tygers, or wolves. Of wolves they had seen twenty at a time lying in the grass; and in order to drive them away, it was their common practice repeatedly to shout as loud as they could, which never failed of having a proper effect.

They employed themselves for the two following days in collecting shell-fish, which they broiled, in order to constitute a stock of provisions for their march. Having obtained a sufficient quantity, they constructed a catamarand, and passed the river.* This they effected with very great difficulty, as it was of a great breadth, and the current so strong that they had nearly been driven out to sea by it.

When they had gained the shore, they could not help looking back with terror and amazement at the length of the way they had been driven down by the rapidity of the stream. Here they likewise found the species of shell-fish that hides in the sand, as before related. According to Hynes's account it is of a triangular form, and has the power of sinking, with great facility, wherever it finds moisture, which it did nearly as fast as they could dig for them. It is about two inches long, and three broad, and pointed at one end, with which it makes its way into the sand.

The whole party by this time consisted of six persons only, and they travelled on together still over a desert country, where neither hut or native was to be seen. After proceeding about six days, they came to another river, which Hynes says he has since heard is called Schwarts or Black river, where they took up their abode that night.

The country now began to wear a more pleasing aspect. It appeared to be more fertile than any they had passed for some time, and at a considerable distance from the shore they could discern huts. An accident happened in this place which gave them great alarm. The grass by some means taking fire, it spread with such rapidity, that it was with the utmost difficulty they were able to extinguish it. Their apprehensions upon this occasion were very poignant, as they were much afraid the blaze would bring the natives down upon them, and excite their resentment.

The next morning they swam over the river, which was not so wide as the former; and they had not gone far before they saw another whale lying on the sea shore. Being thus provided with food, they determined to erect a hut, and to rest themselves for four or five days. But on searching for water, that necessary article was not to be met with. They therefore cut up a part of the whale, and when each of them had got as much as he could conveniently carry, they proceeded on their route. They had not, however, travelled above two hours before they came to a much more desirable spot, where they halted, and reposed themselves. It was a thicket which afforded shelter, and where they met with water.

* This river is probably the Zon Dags river, which is very wide, and lies to the N. E. of the Schwarts river, mentioned afterwards.

Next morning four of the party went back to the whale, in order to bring off a larger supply; and De Lasso and the boy (Price) were left to take care of the fire, and to gather wood against the return of night. During the absence of the four, the boy, who was in the wood, perceived at a little distance two men, each with a gun in his hand; and being much intimidated at their appearance, retired hastily towards the fire, whither he was pursued by them.

These men belonged to a Dutch settlement in the neighbourhood, and were in search of some strayed cattle, when they perceived Price; and observing at the same time the smoke which arose from the fire, concluded he would take that way, and followed him to it. The name of one of the men was John Battores, who being probably a Portuguese, and De Lasso an Italian, through the great affinity of these two languages, they made shift to understand each other.

When Battores heard their melancholy tale, he desired they would conduct him to the place where their companions were. Upon which they all went back together to the whale, where they found our people employed in cutting it up. Battores made them throw the whole of the whale's flesh away, and desiring them to follow him, promised that they should have better food, and be supplied with every necessary when they reached the habitation to which he belonged.

The joy that instantly beamed forth in every breast, upon receiving this pleasing intelligence, is not to be described, or scarcely to be conceived. And the effects it produced were as various as extraordinary. Every faculty seemed to be in a state of violent agitation: One man laughed; another cried; and another danced. Comfort and these unhappy wanderers had been so long estranged to each other, and their nervous system was so out of tone, that the convulsive expressions of their satisfaction are not to be wondered at. But their spirits grew more composed when they were informed that they were now within the settlements of the Dutch, and not more than four hundred miles from the Cape of Good Hope.

The space they had to walk to the house, which was three miles distant, was comparatively tripped lightly over, notwithstanding they were so much enfeebled by their long and tedious march. The recital of some of their adventures beguiled the way; and all was rapture, all was peace.

Battores was not the master of the house to which their steps were directed, but principal servant to Mynheer Christopher Roofstoft, who, when he was made acquainted with their distresses, treated them with great kindness.

He immediately ordered some bread and milk to be given them; but, under a mistaken idea, he furnished them with such a quantity, that by eating voraciously, and overloading their stomachs, they had nearly killed themselves. After they had made their meal, sacks were spread upon the ground for them to repose on.

It had been a long while since they had known any thing of the calculation of time; days, weeks, and months had imperceptibly slipped away,

away, without their being able to note them according to the accustomed divisions.

They were now informed that the day on which this happy reverse of fortune took place, was the 29th of November, so that, as they were shipwrecked on the fourth of August, it must have been one hundred and seventeen days since their leaving the ship; during which time they had suffered incredible hardships, and had often been preserved miraculously.

[*To be continued.*]

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## LETTER VI.

FROM THE BISHOP OF LANDAFF TO THOMAS PAINE.

AFTER what I conceive to be a great misrepresentation of the character and conduct of Jeremiah, you bring forward an objection which Spinoza and others before you had much insisted upon, though it is an objection which neither affects the genuineness, nor the authenticity of the book of Jeremiah, any more than the blunder of a book-binder, in misplacing the sheets of your performance, would lessen its authority. The objection is, that the book of Jeremiah has been put together in a disordered state. It is acknowledged, that the order of time is not every where observed; but the cause of the confusion is not known. Some attribute it to *Baruch* collecting into one volume all the several prophecies which Jeremiah had written, and neglecting to put them in their proper places:—others think that the several parts of the work were at first properly arranged, but that thro' accident, or the carelessness of transcribers, they were deranged:—others contend, that there is no confusion; that prophecy differs from history, in not being subject to an accurate observance of time and order. But leaving this matter to be settled by critical discussion, let us come to a matter of greater importance—to your charge against Jeremiah for his duplicity, and for his false prediction. First, as to his duplicity:

Jeremiah, on account of his having boldly predicted the destruction of Jerusalem, had been thrust into a mirey dungeon by the princes of Judah who sought his life; there he would have perished, had not one of the eunuchs taken compassion on him, and petitioned king Zedekiah in his favour, saying, "These men (the princes) have done evil in all that they have done to Jeremiah the prophet, (no small testimony this, of the probity of the prophet's character,) whom they have cast into the dungeon, and he is like to die for hunger."—On this representation Jeremiah was taken out of the dungeon by an order from the king, who soon afterwards sent privately for him, and desired him to conceal nothing from him, binding himself, by an oath, that, whatever might be the nature of his prophecy, he would not put him to death, or deliver him into the hands of the princes who sought his life. Jer-

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miah delivered to him the purpose of God respecting the fate of Jerusalem. The conference being ended, the king, anxious to perform his oath, to preserve the life of the prophet, dismissed him, saying, "Let no man know of these words, and thou shalt not die. But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee: then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house to die there. Then came all the princes unto Jeremiah, and asked him, and he told them according to all these words that the king had commanded."—Thus, you remark, "this man of God, as he is called, could tell a lie, or very strongly prevaricate; for certainly he did not go to Zedekiah to make his supplication, neither did he make it."—It is not said that he told the princes he *went* to make his supplication, but that he *presented* it: now it is said in the preceding chapter, that he did make the supplication, and it is probable that in this conference he renewed it; but be that as it may, I contend that Jeremiah was not guilty of duplicity, or, in more intelligible terms, that he did not violate any law of nature, or of civil society, in what he did on this occasion. He told the truth, in part, to save his life, and he was under no obligation to tell the whole to men who were certainly his enemies, and no good subjects to his king. "In a matter (says Puffendorf) which I am not *obliged* to declare to another, if I cannot, with safety, conceal the whole, I may fairly discover no more than a part." Was Jeremiah under any *obligation* to declare to the princes what had passed in his conference with the king? You may as well say, that the house of lords has a right to compel privy-counsellors to reveal the king's secrets. The king cannot justly require a privy-counsellor to tell a lie for him; but he may require him not to divulge his *counsels* to those who have no right to know them.—Now for the false prediction—I will give the description of it in your own words.

"In the 34th chapter is a prophecy of Jeremiah to Zedekiah, in these words, ver 2.—'Thus saith the Lord, Behold, I will give this city into the hands of the king of Babylon, and will burn it with fire; and thou shalt not escape out of his hand, but thou shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. *Yet hear the word of the Lord, O Zedekiah, king of Judah; thus saith the Lord, Thou shalt not die by the sword, but thou shalt die in peace; and with the burnings of thy fathers, the former kings that were before thee, so shall they burn odours for thee, and will lament thee, saying, Ah, lord! for I have pronounced the word, saith the Lord.*

"Now, instead of Zedekiah beholding the eyes of the king of Babylon, and speaking with him mouth to mouth, and dying in peace, and with the burnings of odours, as at the funeral of his fathers, (as Jeremiah had declared the Lord himself had pronounced), the reverse, according to the 52d chapter, was the case; it is there stated, verse 10.

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‘That the king of Babylon slew the sons of Zedekiah before his eyes; then he put out the eyes of Zedekiah, and bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.’ What can we say of these prophets, but that they are impostors and liars? I can say this,—that the prophecy you have produced, was fulfilled in all its parts: and what then shall be said of those who call Jeremiah a liar and an impostor? Here then we are fairly at issue—you affirm that the prophecy was not fulfilled, and I affirm that it was fulfilled in all its parts. “I will give this city into the hands of the king of Babylon, and he shall burn it with fire:” so says the prophet; what says the history? “They (the forces of the king of Babylon) burnt the house of God, and brake down the walls of Jerusalem, and burnt all the palaces thereof with fire. (2 Chron. xxxvi. 19.)---“Thou shalt not escape out of his hand, but shalt surely be *taken*, and *delivered* into his hand:” so says the prophet; what says the history? “The men of war fled by night, and the king went the way towards the plain, and the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him; so they *took* the king, and *brought him up to the king of Babylon*, to Riblah.” (2 Kings xxv. 5.)---The prophet goes on, “Thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth.” No pleasant circumstance this to Zedekiah, who had provoked the king of Babylon by revolting from him! The history says, “The king of Babylon gave judgment upon Zedekiah,” or, as it is more literally rendered from the Hebrew, “*spake judgments with him* at Riblah.”---The prophet concludes this part with, “And thou shalt go to Babylon:” the history says, “The king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death.” (Jer. lii. 11.)---“Thou shalt not die by the sword.” He did not die by the sword, he did not fall in battle.---“But thou shalt die in peace.” He did die in peace, he neither expired on the rack, nor on the scaffold; was neither strangled nor poisoned; no unusual fate of captive kings! he died peaceably in his bed, though that bed was in a prison.—“And with the burnings of thy fathers shall they burn odours for thee.” I cannot prove from the history that this part of the prophecy was accomplished, nor can you prove that it was not. The probability is, that it was accomplished; and I have two reasons on which I ground this probability.---Daniel, Shadrach, Meshach, and Abednego, to say nothing of other jews, were men of great authority in the court of the king of Babylon, before and after the commencement of the imprisonment of Zedekiah; and Daniel continued in power till the subversion of the kingdom of Babylon by Cyrus.---Now it seems to me to be very probable, that Daniel, and the other great men of the jews, would both have inclination to request, and influence enough with the king of Babylon to obtain, permission to bury their deceased prince Zedekiah, after the manner of his fathers.---But if there had been no jews at Babylon of consequence enough to make such a request, still it is probable that the king of Babylon would have ordered the jews to bury and lament their departed prince, after the manner of their country. Monarchs, like other men, are conscious of the instability of human condition; and when the pomp of war has ceased, when the influence of conquest is abated, and

the fury of resentment subsided, they seldom fail to revere royalty even in its ruins, and grant without reluctance proper obsequies to the remains of captive kings.

You profess to have been particular in treating of the books ascribed to Isaiah and Jeremiah,---Particular! in what? You have particularized two or three passages, which you have endeavoured to represent as objectionable, and which I hope have been shewn, to the reader's satisfaction, to be not justly liable to your censure; and you have passed over all the other parts of these books without notice. Had you been particular in your examination, you would have found cause to admire the probity and the intrepidity of the characters of the authors of them; you would have met with many instances of sublime composition, and, what is of more consequence, with many instances of prophetic veracity:---particularities of these kinds you have wholly over-looked. I cannot account for this; I have no right, no inclination, to call you a dishonest man: am I justified in considering you as a man not altogether destitute of ingenuity, but so entirely under the dominion of prejudice in every thing respecting the Bible, that, like a corrupted judge previously determined to give sentence on one side, you are negligent in the examination of truth?

You proceed to the rest of the prophets, and you take them collectively, carefully however selecting for your observations such particularities as are best calculated to render, if possible, the prophets odious or ridiculous in the eyes of your readers. You confound prophets with poets and musicians: I would distinguish them thus; many prophets were poets and musicians, but all poets and musicians were not prophets. Prophecies were often delivered in poetic language and measure; but flights and metaphors of the Jewish poets have not, as you affirm, been foolishly erected into what are now called prophecies---they are now called, and have always been called, prophecies,---because they were real predictions, some of which have received, some are now receiving, and all will receive, their full accomplishment.

That there were false prophets, witches, necromancers, conjurers, fortune-tellers, among the Jews, no person will attempt to deny; no nation, barbarous or civilized, has been without them: but when you would degrade the prophets of the Old Testament to a level with these conjuring, dreaming, strolling gentry---when you would represent them as spending their lives in fortune-telling, casting nativities, predicting riches, fortunate or unfortunate marriages, conjuring for lost goods, &c. I must be allowed to say, that you wholly mistake their office, and misrepresent their character: their office was to convey to the children of Israel the commands, the promises, the threatenings of almighty God; and their character was that of men sustaining, with fortitude, persecution in the discharge of their duty. There were false prophets in abundance amongst the Jews; and if you oppose these to the true prophets, and call them both party prophets, you have the liberty of doing so, but you will not thereby confound the distinction between truth and falsehood. False prophets are spoken of with detestation in many parts of scripture, particularly by Jeremiah, who accuses them of prophesying lies in the name of the Lord, saying, "I have dreamed, I have dreamed:---Behold, I am against the prophets, saith the Lord, that use their

their tongues, and say, He saith; that prophecy false dreams, and cause my people to err by their lies and by their lightness." Jeremiah cautions his countrymen against giving credit to their prophets, to their diviners, to their dreamers, to their enchanters, to their forcerers, "which speak unto you, saying, Ye shall not serve the king of Babylon." You cannot think more contemptibly of these gentry, than they were thought of by the true prophets at the time they lived; but, as Jeremiah says on this subject, "what is the chaff to the wheat?" what are the false prophets to the true ones? Every thing good is liable to abuse; but who argues against the use of a thing from the abuse of it? against physicians, because there are pretenders to physic? Was Isaiah a fortune-teller, predicting riches, when he said to king Hezekiah, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away, and they shall be eunuchs in the palace of the king of Babylon." Fortune-tellers generally predict good luck to their simple customers, that they may make something by their trade; but Isaiah predicts to a monarch desolation of his country, and ruin of his family. This prophecy was spoken in the year before Christ 713; and, above one hundred years afterwards, it was accomplished; when Nebuchadnezzar took Jerusalem, and carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, (2 Kings xxiv. 14.) and when he commanded the master of his eunuchs, (Dan. i. 3.) that he should take certain of the children of Israel, and of the king's seed, and of the princes, and educate them for three years, till they were able to stand before the king.

[ *To be continued.* ]

#### SOME ACCOUNT OF THE CONVERSION AND HAPPY DEATH OF MARGARET CARR.

I Was born on the 18th of January, 1769, at Tweedmouth, near Berwick-upon-Tweed. My parents endeavoured to impress upon my mind, That there is a GOD, and that it was my bounden duty to worship him in spirit and in truth. I attended divine service both in the Church of England and Scotland. I went to school, and learned to read the Scriptures in my early days. But that God, who is not willing that any should perish, but that all should come to the knowledge of the truth and be eternally saved, taught me by his Spirit that I was a sinner, and must be made better or I could not go to heaven. Many times I wept on that account. But not having any spiritual guide, I sinned against the Lord time after time, till my conscience became dumb, and would not accuse me of my sins and follies; and so far as I recollect, I lived what is called a moral and inoffensive life in the eyes of the world, following the maxims and fashions of the times. When I entered into the marriage state, the thoughts of God and eternity were banished far from my mind. And altho' I was continually disap-  
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pointed in all my expectations of earthly happiness, yet this had not the least effect to draw my mind to God. The Lord kept following me by the calls of his Holy Spirit, and yet I did not obey them, but persuaded myself that what is called a harmless, honest life, was sufficient for salvation, while at the same time I was ignorant of Christ, and wrapped up in carnal security.

Being providentially brought to Manchester, it pleased the Lord to lay affliction upon my only son, which terminated in death. During the time of his sickness, I thought that my sins were the cause of it. Then I remembered the calls of the Lord, and was almost ready to sink beneath the weight of my distresses. I resolved to serve the Lord for the time to come, and accordingly attended the church and sacrament, thinking that I could merit something by my good works. I likewise went to the Methodist chapel, and while I was hearing Mr. Jer. Brettell, the word came with power to my conscience; I felt myself a condemned sinner, and saw the necessity of being born again. I felt my sins an heavy burden, intolerable for me to bear. I shed many tears during the sermon, and the word was as a flame of fire in my soul. I returned home, praying earnestly that the Lord would lead me in the right way. I was tempted to disbelieve the Being of GOD. No one can tell what distress I suffered in that dark hour. In all other temptations, I had my God to flee unto, but in this, I had no place where I could expect to receive any comfort. The enemy then assaulted me with suggestions to blaspheme the Name of the Lord; these horrible temptations followed me many weeks. Sometimes I thought that I was the most wicked of all the creatures that ever were made. And yet I often felt a measure of the love of GOD, especially when under preaching. But even then I was tempted to disbelieve the reality of what I experienced. I suffered very much loss for want of opening my mind to some experienced person, who could have helped me on in the ways of the Lord.

One evening as I returned from preaching I was very much cast down, and my distress was exceeding great on account of my sins; my soul was compassed round with dreadful darkness, and penetrated with severe anguish. I went home to private prayer, beseeching the Lord to pardon all my sins for the sake of Christ; and glory be to his Name, he mercifully looked upon my affliction, and opened eternity to my view. He gave me a discovery of his tremendous Majesty, and manifested his pardoning love to my soul. O what 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 then cried out in the following words,

“ Fixt on this ground will I remain,  
 Tho' my heart fail and flesh decay,  
 This anchor shall my soul sustain  
 Tho' earth's foundations melt away;

Mercy's

Mercy's full power I then shall prove,  
Lov'd with an everlasting Love.

My heart was now filled with lively gratitude, and praise flowed from my lips. I was constrained to declare, "The Lord hath dealt bountifully with me." I knew in some measure, the value of the blessing conferred upon me, and continued to walk uprightly with the Lord, as I had received him: being careful to hold fast the pearl of great price, and to keep a conscience void of offence. My knowledge enlarged in proportion to the increase of faith and love; I was enabled to bear the sharpest trials with patience, and to run the race set before me, looking unto Jesus. By which means I increased daily in the divine favour and image."

MARGARET CARR proceeded thus far in the narrative of the dealings of the Lord with her soul, when she was interrupted by the hand of affliction. The subsequent part is related by her Brother and Sister, and some of her intimate friends.

In the month of October, 1794, she was afflicted with a consumption. As the disorder came on by slow degrees, she had many opportunities of waiting upon the Lord in the public ordinances, which she paid the strictest attention to. Being present at the annual Covenant Meeting on the first of January, 1795, her soul was abundantly filled with the love of her blessed Redeemer. By the middle of March, she was confined to her bed. At intervals she met with strong temptations, so that at times she found it difficult to hold fast her confidence. Nevertheless her peace was settled and abiding, and she rejoiced in the God of her salvation. Her thirst after holiness was intense: sometimes to such a degree that it well-nigh overpowered her body. On June 14<sup>th</sup>, her soul was greatly enlarged and drawn out in prayer for the salvation of some of her unconverted relations. Though it was extremely painful to speak much, yet she could not be silent. Her heart was so full of love and divine consolation, that when all who were present expected every moment to see her breathe her last, she could not refrain from praising the Lord.

On Sunday the 5<sup>th</sup> of July, the enemy was permitted to assault her again, but obtained no advantage, and she cried out, "Glory be to the Lord, he has given me the victory." Seeing her father and sisters weeping, she intreated them to forbear; and added, "I am going to my Father's house, where my soul longs to be, and where I hope, in a little time, we shall meet to part no more for ever. You must give me up to Christ." She then began singing, "O Death, where is thy sting?" and said, "O what I feel! My soul is so filled with the love of Christ, that I long to be gone, to dwell for ever with him, Yet not my Will, but the Will of the Lord be done. O my God, I am willing to suffer whatever thou art pleased to lay upon me, only give me patience." Thus did she spend her days and nights,  
during



during this time of affliction; frequently inviting all that were present to join with her in singing and praising the Lord.

When her friends came to see her with whom she had met in Class, she cried out, with a remarkable degree of fervency, "O who would not love the Lord! His goodness to me is more than I can tell. O praise the Lord with me! What hath Jesus done and suffered for so unworthy a creature? He suffered and died upon the cross for me! Where shall I begin to praise him." During her affliction, singing of hymns was her favourite employment. She was not willing that any who visited her should go away without singing and prayer; saying, "Perhaps we shall never have another meeting in time: But I trust we shall praise Him to all Eternity." As she was deprived of the public means, our friends kept a weekly prayer-meeting in her room, which was attended with a remarkable blessing; several found peace with God, and others were much encouraged to seek the Lord; and at the same time she was frequently so filled with joy, that tears of gratitude and love ran down her cheeks. Her pains were sometimes very great, but she cried to the Lord for strength, and he helped her in the time of need. She often said, "When my body is exercised with the greatest pain, my soul is filled with the Redeemer's love." Sunday, August 2d, was to her a most glorious day: it seemed as if her soul was in heaven and ravished with the unspeakable glories of God. She cried out, "Come, Lord Jesus, and take me home: But I desire to wait as long as thou pleasest. Glory be to the Lord for these pains; for it is good for me that I have been afflicted; and thanks be to God, he fills my heart with his precious love, which is sweeter than life: What are the riches, honours, and pleasures of this vain world to me? Were they all offered to me, and could I enjoy them, I would not part with what I possess on this death-bed for them all. O it is worth ten thousand worlds. God is Love. I will praise him, for he hath dealt bountifully with me. O what love, I feel to the blessed Jesus, who bought my happiness and salvation, my holiness and heaven. I have a glorious view of the Land of Promise, and can read my title clear to mansions in the skies." After remaining still for some time, she said, "O what glory do I behold! I have a view of the heavenly world! I see Jesus, and angels standing ready to conduct me to Abraham's bosom. Then I shall sing hallelujahs to God and the Lamb for ever."

She frequently said to her friends, "What should I do now, if I had not an interest in Christ, and was not certified that his Blood cleanseth me from all sin?" She was never once heard to murmur, or even complain, all the time of her affliction, which was upwards of twelve months. It was almost impossible for any serious person to enter into conversation with her, without reaping some benefit from her heavenly discourse, accompanied

panied with deep humility and chearful resignation: It was evident that she enjoyed constant communion with the Lord, and free access to the throne of Grace; and received frequent answers to prayer, which greatly supported her in the deepest affliction. She delighted in hearing the Scriptures read, and such books as opened eternal things to her view. Her memory was unimpaired to the last, and she often repeated passages from the Scriptures to the edification of all present.

On October 25, several friends came to see her, and while they were singing, her soul seemed on the wing for celestial bliss. She said, "I think I see myself in heaven, singing praises to God and the Lamb." On the 7th of Nov. the signs of her approaching dissolution were very evident. She looked upon her friends with a countenance full of sweetness and joy, and said, "I love you all: But I love my Jesus best, and Jesus loves me. I am just going home, and then I shall behold my God without a dimming veil." Her pains were very great, and with little intermission; yet she continued patiently waiting for her expected change, with lifted up hands and eyes to Heaven, crying out,

" Lord, lend me wings: I mount, I fly,  
O Grave where is thy victory!  
O Death, where is thy sting!"

Next day, being Sunday, she looked round with peculiar sweetness on those about her; frequently saying, "Jesus, lover of my soul, let me to thy bosom fly." Her sister asking, If she thought she was dying? she answered, "O yes! I am going to Jesus." The last words she was heard to speak were, "O earth, where is thy sting? O grave..." Here her voice failed; she closed her eyes and fell asleep in Jesus; in the 26th year of her age; a witness of the power of God unto full salvation.



A View of the principal Errors and Corruptions which brought on the general Apostasy of the CHRISTIAN WORLD.

[ Continued from page 199. ]

WHOEVER will be at the pains to consider the Conjectures of the learned Croius, subjoined to Dr. Grabe's edition of Irenæus, will find abundant proof that the Valentinian heresy contained a strange mixture of the Christian theology, blended with the doctrines of the Pythagoreans, Platonists, and other Greek philosophers, the fables and conceits of the Jewish Cabalists, and especially of the Oriental philosophy, more ancient than either. One of the most remarkable things that we meet with in Valentinus, is, that extraordinary account which he has given

us of the different orders of spiritual beings, their natures, relations, and circumstances; to which he has annexed certain high-sounding and mysterious names and titles, all comprehended under the general denomination of *Æons*, (*αιωνες, quasi anni sortis.*)

The Valentinian *Æons* were thirty in number. These constituted, according to some writers, the Valentinian *Pleroma*, or fulness of the Deity; though to speak more accurately, this *pleroma* was that immense and unbounded space which, according to Valentinus, was replete with the purest light, in which God is said to dwell. In this splendid *pleroma*, he placed his thirty *Æons*, or spiritual natures of the highest dignity, to which he ascribed an extraordinary sexual distinction, for we find fifteen of his *æons* were males, and fifteen of them females. These he again subdivided into three classes of unequal dignity and excellence; the first consisting of eight, the second of ten, and the third of twelve *æons*.

The first division of eight primary *æons*, far surpassed all others, for they contained in themselves the causes and reasons of all things. These, that he might add mystery to mystery, were again divided into two quaternions. In the first quaternion were Bythos, or the Unfathomable Spirit, which remained for many ages unknown: him they styled, a perfect *Æon*. 2. Sige, or Silence. 3. Nous, or Intelligence, who alone (they said) was capable of comprehending the greatness and immensity of the Father. 4. Aletheia; or Truth. This first quaternity of *æons* constituted the source and original of all the rest. The second quaternion consisted of Logos, or the Word; Zoe, or the Life; Anthropos, or Man; and Ecclesia, or the Church.

The second class of *æons*, were generated by an union of the Word and Life. These were Bythos and Mixis, Ageratos and Henosis, Antophyes and Hedone, Acinetos and Syncrasis, Monogenes and Macaria. In the third and last class, consisting of twelve *æons*, which sprung from the Church and Man, were Paracletus and Pistis, Patricos and Elpis, Metricos and Agape, Ainos and Synesis, Ecclesiasticus and Macariotes, Theletos and Sophia. "These, saith Irenæus, constitute the great, the wonderful, the unutterable mysteries of the Valentinians:" But how different these depths of Satan were from the deep things of the SPIRIT of GOD, will soon appear. Before we proceed further it is necessary to observe, that, without the *Pleroma*, were placed some other mysterious *æons*. Thus, in the verge of it, we find Horus, or the Bounder, stationed to guard the extremities of the *Pleroma*, lest any of the inferior *æons* being seized with a desire of leaping over the boundaries, (a circumstance which might happen,) should be absorbed in that immense Ocean with which the *Pleroma* was surrounded. Here also he prophanely placed the Christ, and the Holy Spirit, whose office it was to keep the other *æons* stedfast, as we find they were now inclining to revolt; lastly, Jesus, whom

whom Valentinus separated from the Christ. And although he allowed him to be a most glorious æon, yet he impiously affirmed that he was begotten of every other æon, at once, and so adorned by them all, that he forms the brightest star in the Pleroma, being constantly attended by hosts of angels. It deserves to be particularly remarked how uniformly the false apostles from the earliest times have laboured, in various ways, to obscure the glory, and to deny the eternal majesty of the Son of God. In this the spirit of error has been consistent with itself.

Notwithstanding the boasted dignity of the Valentinian æons, their founder has ascribed to them perturbations and passions not unlike those of mortal men. Thus we find, that they all envied Monogenes, or the Only-begotten, who alone comprehended the greatness of the Father, and were all inflamed with a passion of knowing him in like manner, whom they rashly presumed they should also be able to comprehend. Sophia, the last and weakest of the thirty æons, was in particular, seized with this passion. So great was her commotion, that she would have absolutely leaped over the bounds of the resplendant Pleroma, and had been fatally immersed in that gross matter with which its extremities were surrounded, had not Horus, the watchful guardian, restrained the violence of her efforts. However, notwithstanding all that he could do, he was not sufficient to prevent Sophia, in the violence of her struggles, from bringing forth a daughter, to whom Valentinus gave the name of Achamoth, or the Enthymesis of Sophia.

After the celestial family, within the Pleroma, had been quieted, and again reduced to order and harmony, the most grievous commotions took place without it; the consequence of which was, the birth of man, and the formation of our world. Achamoth, the daughter of Sophia, during the commotions which have been mentioned, lay in the most miserable condition, destitute of all extension, figure, and light. The Christ, moved by her calamity, being that æon which performed the office of a master and teacher, together with the Holy Spirit, supplied her with some portion of form, mind, and reason. But Achamoth, being on a sudden deprived of the Word, who had hitherto been invisibly present with her, she made the strongest efforts to approach to the Pleroma, and regain the light which had forsaken her. But Horus, the watchful guardian of its boundaries, restrained her efforts; upon which she fell into the most violent perturbations, and was overwhelmed with a tide of passions, from which the most surprising effects were said to follow. From the sudden change of her mind, and that vehement desire with which she was inflamed of regaining the light, sprung the soul of the universe: from her fears and sorrows, all other things had their beginning. From her tears were formed all moist and liquid substances; from her smiles all bright and luminous matter. Sometimes (they say,) she wept and was sad; at others, pleased with the recollection of the light which had

had so lately left her, she would dismiss her griefs and even laugh, through excess of joy, Should any one make an allowance for the extravagance of these flights of fancy, never was fiction more elegantly conceived, or more ingeniously contrived! What pity it is that so fine a genius should have been so fatally perverted! Achamoth having passed through every passion, betook herself at length to prayer, and intreated that the Saviour, surrounded by his angels, might be sent to her from the Pleroma. She obtained her request; assisted by him, she was enabled to bring forth three different substances, the material, the animal, and the spiritual; to one of these she gave the attribute of form, viz. to the animal substance, which, we are told, the others absolutely rejected. I shall only add, that all matter is ascribed to the three conflicting passions of fear, sorrow, and doubt, in Achamoth: — that from fear and a change of her mind, all animal substances were generated; — and lastly, from sorrow alone, all spiritual wickednesses: from whence, (they say,) the devil also had his being, (whom they magnificently style *the ruler of the world*;) likewise every other dæmon, and all degenerate spirits whatever.

Those who wish to enter further into this subtle, and difficult fable, may consult the laborious work of Irenæus, and his best commentator Mosheim; to both of whom I confess myself to be under great obligations. Sufficient has been laid before the reader to give him a just idea of the nature and genius of this absurd system, I shall not however lose sight of one important point, I mean, the detecting and exposing of these subtle artifices, and cruel wiles, which the old serpent has so fatally employed in various forms, in different ages, to destroy the WORK OF GOD, whenever it has flourished in the world. In confirmation of the truth of this remark, I need only make an appeal to the reader's own recollection. Have we not repeatedly heard of dreams and visionary systems, since the last great revival of religion, almost as ingenious and surprising, as strange, and absurd, as false and unscriptural, and I fear, as fatal too, as any amongst the ancient Valentinians.

[ *To be continued.* ]

LETTERS.

From Mr. WESLEY to Mr. FLETCHER.

Dear Sir,

Birmingham, March 20, 1768.

I Was told yesterday, that you are sick of the conversation even of them who profess Religion, that you find it quite unprofitable, if not hurtful, to converse with them, three or four hours together, and are sometimes almost determined to shut yourself up, as the less evil of the two.

I do not wonder at it at all. Especially considering with whom you have chiefly conversed for some time past, namely, the hearers of

of Mr. \*\*\*\* and Mr. \*\*\*\*. The conversing with them I have rarely found to be profitable to my soul. Rather it has damped my desires, and has cooled my resolutions, and I have commonly left them with a dry, dissipated spirit.

And how can you expect it to be otherwise? For do we not naturally catch their spirit with whom we converse? And what spirit can we expect them to be of, considering the preaching they sit under? Some happy exceptions, I allow. But, in general, do men gather grapes of thorns? Do they gather the necessity of inward and outward self-devotion, of constant, universal self-denial, or of the patience of hope, or the labour of love, from the doctrine they hear? Do they gather from that amorous way of praying to Christ, or that luscious way of preaching his righteousness, any real holiness? I never found it so. On the contrary, I have found that even the precious doctrine of Salvation by Faith, has need to be guarded with the greatest care; or those who hear it, will slight both inward and outward holiness.

I will go a step further. I seldom find it profitable to converse with any who are not athirst for full salvation; and who are not big with earnest expectation of receiving it every moment. Now you find none of these among those we are speaking of; but many, on the contrary, who are in various ways directly or indirectly, opposing this blessed work of GOD. The work, I mean, which God is carrying on throughout this kingdom, by unlearned and plain men.

You have, for some time, conversed a good deal with the genteel Methodists. Now it matters not a straw what doctrine they hear. Whether they frequent the Lock, or West-Street, if they are as salt which has lost its savour. If they are conformed to the maxims, the spirit, the fashions, and customs of the world. Certainly then, if you converse much with such persons, you will return less a man than you were before.

But were either the one or the other of ever so excellent a spirit, you conversed with them too long. One had need to be an angel, not a man, to converse three or four hours at once, to any good purpose. In the latter part of such a conversation, we shall be in great danger of losing all the profit we had gained before.

But have you not a remedy for all this in your hands? In order to converse profitably, may you not select a few persons who stand in awe of him they love; persons who are vigorously working out their salvation: who are athirst for full redemption, and every moment expecting it, if not already enjoying it?

Though it is true, these will generally be poor and mean, seldom possessed of either riches or learning, unless there be now and then one of higher rank: If you converse with such as these, humbly and simply, an hour at a time, with earnest prayer for a blessing; you will not complain of the unprofitableness of conversation, or find any need of turning hermit,

Do

Do you not observe, that all the lay-preachers who are connected with me, are maintainers of General Redemption? And it is undeniable, that they are instrumental of saving souls? God is with them, and he works by them, and has done so for near these thirty years. Therefore the opposing them is neither better nor worse than fighting against God.

I am your ever affectionate Brother,

JOHN WESLEY.

FROM MR. WESLEY, TO MISS BISHOP.

My dear Sister,

Feb. 7, 1778.

IT is no great matter, whether those doubts arose in your mind by conversing with Mr. H. by reading Mr. Law's later Works, or by your own reasoning. But doubtless, what you mention, is a point of the last importance, and deserves our most serious consideration. The rather, because the strange account given of it by some, has induced others to deny, *The Doctrine of Atonement*: although this is the distinguishing point between Deism and Christianity. "The morality of the Bible (said Lord Huntingdon to me) I admire: But the Doctrine of Atonement, I cannot comprehend." Here then, we divide. Give up the Atonement, and we are all agreed.

This point, therefore, deserves to be largely considered: But that, my time will not permit. And it is the less needful, because I have done it already, in my Letter to Mr. LAW: to which I beg you will give a serious reading, whether you have read it before or not. It is in the 19th Volume of the Works. But it is true, I can no more comprehend it, than his Lordship: Perhaps I might say, than the angels of GOD; the highest created understanding. If we attempt to expatiate in this field, we "Shall find no end, in wondering mazes lost!" But the question is, (the only question with me; I regard nothing else;) What saith the Scripture." It says, "GOD was in Christ reconciling the world unto himself." "That he made him, who knew no sin, to be a sin-offering for us." It says, "He was wounded for our transgressions, and bruised for our iniquities." It says, "We have an Advocate with the Father, Jesus Christ the righteous, and he is the Atonement for our sins."

But it is certain, had God never been angry, he could never have been reconciled. So that in affirming this, Mr. Law strikes at the very root of the Atonement, and finds a shorter method of converting Deists, than Mr. Lesley's!

Although, therefore, I do not term GOD, as Mr. Law supposes, — "a wrathful Being," — which conveys a wrong idea; yet I firmly believe he was angry with all mankind, and that he was reconciled to them by the death of his Son. And I know he was angry

angry with me, till I believed in the Son of his Love: And yet this is no impeachment to his mercy. But he is just as well as merciful.

Undoubtedly, as long as the World stands, there will be a thousand objections to this scriptural Doctrine. For still the preaching of Christ crucified, will be foolishness to the wise men of the world. However let us hold it fast in our heart, as well as in our understanding; and we shall find by happy experience, that this is to us the wisdom of GOD, and the power of GOD.

I am your affectionate friend and brother, J. WESLEY.

FROM MR. WESLEY TO MR. KNOX.

Dear Sir,

Sligo, May 30, 1765.

**P**ROBABLY this will be the last trouble of the kind which you will receive from me. If you receive it in the same spirit wherein it is wrote, I shall be glad. If not, my reward is with the Most High. I did not chuse it should be delivered till I was gone, lest you should think I wanted something from you. By the blessing of God I want nothing, only that you should be happy in time and in eternity.

Still I cannot but remember, the clear light you had with regard to the nature of real scriptural Christianity. You saw what Heart Religion meant, and the gate of it, *Justification*. You had earnest desires to be a partaker of the whole Gospel-Blessing: And you discovered the sincerity of those desires, by the steps you took in your family. So that in every thing you was hastening to be, not almost, but altogether a Christian.

Where is that light now? Do you now see that True Religion is not a negative, or an external thing. But the Life of GOD in the Soul of Man. The Image of GOD stamp'd upon the Heart. Do you now see, that in order to this, we are justified freely, through the redemption which is in Christ Jesus? Where are the desires after this, which you once felt? the hungering and thirsting after righteousness? And where are the outward marks of a soul groaning after God, and refusing to be comforted with any thing less than his Love?

Will you say. "*But if I had gone on in that way I should have lost my friends and my reputation.*" This is partly true. You would have lost most of those friends who neither love nor fear GOD. Happy loss! These are the men who do you more hurt than all the world besides. These are the men whom, if ever you would be a real Christian, you must avoid as you would avoid hell-fire. "*But then they will censure me.*" So they will. They will say you are a fool, a mad-man, and what not? But what are you the worse for this? Why, the Spirit of Glory and of Christ shall rest upon you. "*But it will hurt me in my business.*" Suppose it should, the favour of God would make large



large amends. But very probable it would not. For the winds and the seas are in God's hands, as well as the hearts of men. "*But it is inconsistent with my duty to the Church.*" Can a man of understanding talk so, and talk so in earnest? Is it not rather a copy of his countenance? Indeed if you mean — "*Inconsistent with my pleasing this or that Clergyman,*" — I allow it. But let them be pleased or displeased, please thou GOD. But are these Clergymen the Church? Unless they are holy men, earnestly loving and serving God, they are not even members of the Church; they are no part of it. And unless they preach the Doctrines of the Church, contained in her Articles and Liturgy, they are no true Ministers of the Church; but are eating her bread and tearing out her bowels!

"*But you will not leave the Church.*" You never will by my advice: I advise just the contrary: I advise you to lose no opportunity of attending the service of the Church, and receiving the Lord's-Supper, and of shewing your regard for all her appointments. I advise, steadily to adhere to her Doctrine in every branch of it. Particularly with regard to the two fundamental points, Justification by Faith, and Holiness. But above all, I cannot but earnestly intreat you, not to rest till you experience what she teaches. Till (to sum up all in one word) God cleanses the thoughts of your heart by the Inspiration of his Holy Spirit, that you may perfectly love him, and worthily magnify his holy name. Unless this be done, what will it profit you to increase your fortune, to preserve the fairest reputation, and to gain the favour of the most learned, the most ingenious, and the most honourable Clergymen in the Kingdom? What will it profit a man to gain all these, and to lose his own Soul!

I know that to GOD all things are possible: Therefore it is possible you may take this kindly. If so, I shall hope to receive a line from you. If not, let it be forgotten till we meet at the judgment Seat of Christ. I am, dear Sir, your affectionate Servant,  
J. WESLEY.

FROM MISS R. TO MRS. P.

**P**ARDON me, my dear Friend, that I have given you the least occasion, to think that the love I bear you, as a fellow-member of our Living Head, is in any measure decreased. My spirit embraces you in the love of Jesus, and should be truly thankful for the return of those opportunities, when we freely communicated what passed between the Saviour and our souls, and jointly poured out our hearts before him. Love to GOD, union with the Head of the Church, has ever been the ground of my union with you, and except a decrease in either of us, (which I pray GOD forbid,) my heart will not feel less united to you than heretofore.

By

By your letter, it appears to me, that your soul is gaining ground; and so it ever will, while you learn to live by faith upon Jesus. Faith produces establishment. The more we lean on our Beloved, the firmer will our support be: And while we eye Him in every thing we meet with, nothing shall move us, but all things tend to fix us more firmly on the Rock of Ages.

My spirit has breathed in a good atmosphere since I returned into Yorkshire. Yet I have not been without various exercises; some very peculiar calls for the exertion of faith in the promises: But the Lord has helped me, and shewn forth his strengthening power. I am still saved by divine Grace, and kept so sweetly dependent upon my beloved Lord, that though at times, storms are all around me, yet I am permitted to hide myself in His bosom, and feel all is peace, quietness, and assurance for ever.

I am willing to get more of God, by any means which He chooses for me, and feel such a sinking into Him, as is inexpressible. Here I meet, with all in heaven and on earth, who are one with God, and feel such an union as words cannot express. Sure, my dear Friend, "The kingdoms of our God and king: In heaven and earth are one." And the spirit we shall live in, when we rejoin our elder Brethren, is all that is worth pursuing:

"They are happy now, and we

"Soon their happiness shall see."

To know that Jesus is all which it is worth living for, and thro' the virtue of this knowledge, to spread His praise below. But while passing through the vale of tears, we must expect hindrances thrown in our path; the best way which I find to conquer, is by a further flight into the strong Tower of my Lord's Omnipotence. Sometimes my road is through opposing legions; but armed with Gospel Armour, my soul pursues its way.

I see great danger of the blessed Seed, that has been so richly sown amongst us, being choked in many Minds, with worldly cares, love of sensual gratifications, and desires of things that do not tend to promote real religion. I pray GOD revive the purg flame amongst us; I often think of dear Sister J——n, who says, "I know not the reason why some of the old travellers are spared in the Church Militant, except it is, that they may be witnesses of the purity and spirituality of the Dispensation they were called under." May it be so with us, who are but as yesterday, compared with some of our aged friends. I long to get more of the sacred fire, which burns in their hallowed breasts; and count it amongst my greatest mercies, to be permitted to walk with the closest Followers of my Lord, wherever I meet with them. Sister J——n's conversation and spirit often humbles me, and animates my soul. When I am with her, I see in her such a mixture of self-abasement, and strong confidence, as do not often meet together. She lives in such a state of deep poverty

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and

and yet so let into the unsearchable riches of grace; as common souls know little about. Much, very much, lies before us; and if we will follow them, who through faith and patience inherit the promises, those promises shall prove to us, as well as to others, "Yea, and Amen, in Christ Jesus."

I praise my God, he keeps my soul in constant peace. I feel the breadth of the commandment. But, O my friend, what infinite ground for encouragement did I feel this morning, while pleading before the Lord, that by his unchangeable Priesthood, "He is able to save to the uttermost, all that come unto God through him."

Some time ago, I was permitted to pass through much inward exercise: the powers of darkness were suffered to assault me in a manner I had not lately experienced: but the Lord upheld me by his power: He gave me resignation to bear the fiery trial; and rebuked my foes, and enabled me to feel the blessedness of enduring temptation. Let us with fresh courage take the field. Our all-conquering GOD will give us the victory and lead us into heights and depths of redeeming love, which are yet unknown.

I feel a fixed determination to pursue my way, and am gathering up the powers of my soul into my great Restorer's presence, that he may give me strength, and employ it to his glory. I see much beauty, and feel inexpressible sweetness in the way of simple faith: I see time---a moment, but the importance of that moment, fills me with desire to live for him alone, by whose almighty Love we live at all. Truly, my dear friend, I may say,

"A point my good, a drop my store,

"Eager I ask, and pant for more."

I long to mend my pace. At present I am with one, who at once reproves and animates me: she grows as a tall cedar;---blessed be God, it is by a means, which you and I may be acquainted with, namely, simple faith. Let us lean on our Beloved. We are well able (in the strength of Israel's GOD) to go up and possess the good land, which lies before us. Let us have honourable thoughts of GOD; the beholding him as a God of unbounded love, is the soul's transforming sight. May you be instrumental of leading all around you into a deeper acquaintance with this God of Love, prays your's affectionately,

Madaley, July 30, 1791.

E. R.

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From Mrs. S. C. to Miss M.

Whitby, September 12, 1777.

I Feel much thankfulness on my dear friend's account, because I perceive there is in your last Letter the language of a soul truly resolved to take the kingdom of heaven by violence. Many difficulties

faculties you must expect to meet with; not only from devils, but men; and not only *enemies*, but *friends* that love us, will, thro' ignorance of our state, and various other causes, strive against us. But fear not, only believe with your whole heart. We must give up *all for all*, that the offering may be accepted.

You are called to Liberty, and not to be in Bondage to any creature; nor need you, while Jesus comforts you with his powerful consolations. Go on and prosper. I am thankful that you discern between the Wisdom of God, and the wisdom of the carnal mind: "That broken reed, O cast away!" Certainly you judge right; the true reason why professors differ is, because the Life of God is not sought after as it should be. They who do not pursue after an increase of divine Love, have very little of the Wisdom of God.

It is a great mercy that you are not suffered to remain long, — neither *hot* nor *cold*. Your want of true simplicity, my dear friend, Jesus will supply: "Ask, and it shall be given you." Mary, indeed, sat *always* at Jesu's feet: O! that you may do so too. — From this hour; let your prayer be to Him who hears your every whisper and sigh;

"O that I thro' faith might sit

"With thy beloved ones!

"Happier at my Saviour's feet,

"Than monarchs on their thrones."

Pray on, my dear friend: Pray earnestly, for that true *nothingness* whereby you will possess *all* things. But sink, you must; — sink *lower* yet; — lie level with the dust. How good is our Saviour, to give you help in the time of need. O praise him, praise him, — evermore! I still say, look up, and reason not with what is past; but *now* believe; *now* love; *now* obey; the nearer you get to our Lord, the more you will be tried from many quarters: It cannot be otherwise, because your experience will differ from theirs: but go on, and you will assuredly prosper. The want of those outward helps that you allude to, the Lord himself will supply.

Persevere in the path of simple faith, which will bring humble love, and sweet obedience. Glory be to Him who has been near to assist, and he will still *HELP* you, to mortify the deeds of the body, while you continue to look to HIM by living Faith, fervently desiring that God may possess your whole soul. The exercise you mention, I know, must be very trying to your spirit and temper; but it is just fitted for promoting your soul's welfare. Hereby you discover your natural corruptions, and feel the need of faith, to believe that they shall be *all* destroyed.

Blessed be our Lord, who often visits you, and gives you to find an increase of faith and love. Still, reason not, nor think that you shall never be wholly free: But let it be the language of

your soul, "Daily and hourly let me die, or altogether kill." While your spiritual strength gradually increases, let the fervent desire of your soul be always going out after God, every moment expecting that he will speak in power to your heart; perhaps in some such words as these; "*The enemies which thou hast seen to-day, thou shalt see no more for ever!*" Then dare to believe him. But if you say, "you cannot believe;" cry to Him, who only can increase your faith, till you feel the full answer in your heart. And be encouraged, by knowing, that while you thus go on, you are growing in grace daily, and in the knowledge of our Lord.

O how sweet a life is the Life of Faith. We feel the joy of believing, the Heaven of Love. Believing our Lord will soon destroy all these evil roots: Not that he will save us at last only, and leave us all our lives to be harrassed and tost by them; for it is written, "Without holiness, no man shall see the Lord." Glory be to God, for a great salvation purchased: a great salvation promised; and a great salvation enjoyed, by those who believing, give up themselves to him. O how shall unworthy dust praise our glorious KING, for the present and constant power and comfort of their salvation! But the degrees are various, and the gifts with which it is accompanied. The language of a poor worm is,

"Stretch out my *Faith's* capacity,
 "Wider, and yet wider still;
 "Then with all that is in Thee,
 "My soul for ever fill."

God has full possession of my soul, and all my powers I consecrate to him, to whom my more than all is due.

I am yours in the Spirit's peaceable bonds,

S. C.

From the Rev. Mr. VINCENT PEARSONET, to Mr. JOHN WESLEY.

My dear Friend,

Feb. 7, 1746.

I Make no apology for this trouble, because I know that you will think it needs none. God hath raised you up to propagate his spiritual kingdom in the hearts of men: Therefore be careful how you frustrate this great design of God. But will you not frustrate this great design, if you injure your bodily health? Or can you labour in the vineyard of Christ, when your strength is gone? Deny yourself, my dear friend, so far as is consistent with your constant toil and labour: But be cautious lest your self-denials should rob God or his children of what you have undertaken

for

for the service of both. Remember, that if you weaken your body by over-mortifications, you render yourself so far incapable of promoting the honour of the former, and the happiness of the latter; And yet I know that each of these is dearer to you than life itself.

A Christian, undoubtedly, should be willing to lay down his life to save one soul; Consequently, he should take care of that life, which may prove instrumental to the saving of thousands: therefore, every approach towards hurting that life, must be avoided. Let the Holy Spirit's advice, out of the mouth of a mortified Apostle, to the abstemious Timothy, be constantly before you.

If it should indeed happen, that we must either be contented to bear a hungry stomach, or wound a weak conscience, surely no real Christian can dispute one moment, what is to be done. But I question, whether low proficients in Christ, may not much oftener be hurt by observing too rigorous a behaviour.

May you, my dear friend, ever go on in the strength of God's Holy Spirit, and in the light of his countenance;—ever under his divine influences;—ever under his divine directions,

I am, with great sincerity, my dear Brother, in Christ,
Your most affectionate,

VINCENT PERRONET

From the Rev. Mr. PERRONET to Mr. WESLEY.

Shoreham, July 9, 1774.

My very dear Brother,

I AM truly concerned, that so laborious a servant of Christ, should be attacked in so violent a manner. Insulted by some, without the least decency, or regard to common decorum; and threatened by others with a synodical sentence.

Had I been honoured with an invitation from a great personage, for whom I have a very high esteem, I should have told her ladyship, That, in the first place, I could have no greater veneration for Synods, than the most Excellent Bishop Nazianzen had formerly, whose great learning and Christian virtues; could not screen him from the usual violence of those assemblies, and who therefore desired to see no more of them.

However, with regard to the merit of good works, I should frankly have declared my abhorrence of the very sound of the word; since I could not conceive how an unprofitable servant could merit any thing from a holy God. But then, on the other hand, I should have added, That whoever should speak contemptibly of the diligent exercise of good works, as if they derogated from

from the honour of Christ; I should tell such a divine, That whether he found his divinity either in Luther or Calvin, or the Synod of Dort, it was no divinity of the gospel of Christ: Since Christ came to purify unto himself a peculiar people, zealous of good works. And as the Holy Spirit has assured us, over and over, that "we shall be judged according to our works," it is therefore no wonder, that St. Paul should pray, that his converts might be "established in every good word and work."

Besides, I might have observed, that the zealot who decrys good works, was acting a most ridiculous part with regard to Faith, for if his faith did not bring forth good works, his faith was good for nothing; consequently then, every wise Christian, should insist upon all possible good works, as the certain fruits of Gospel-Faith, and the sure evidence of it.

However, though such good works were the fruits of divine faith, and consequently the fruit of the Spirit of Christ, and for that reason must be acceptable to God; yet I must have added, So far as they were our works, so far they wanted the Blood of Christ to wash away their defilements, and to atone for their deficiencies; and therefore, even our best works can have no merit in them.

I should then have remonstrated to that worthy Lady to the following purpose, That if one who had laboured in the vineyard, I believed, full as much as any person since the days of the apostles; if such a man was not thought worthy of the mantle of love, for any mistake he might have made;—yet surely he had a right to expect, that notice would have been given him to explain his own meaning, before his judge pronounced sentence. This is a privilege granted to every supposed criminal in our Courts of Law, and where this is denied, that Court is no better than a Court of Inquisition.

But now, my dear Brother, what effect such a Letter might have had, I pretend not to say. It would, at the least, have testified to that friendship which I have constantly had for you these twenty-five years.

May God direct us both in whatsoever may promote the Salvation of Mankind, and may our worst enemies be all brought to God.

You have my leave to make what use you please of this long Letter. May the Lord Jesus Christ be with all of us.

I am, my very dear Brother, your's most affectionately,

VINCENT PERRONET.

From

FROM MR. PERRONET TO MR. WESLEY.

Shoreham, Nov. 22, 1777.

Rev. and dear Sir,

HOW much soever I love peace and union, especially amongst the professed Disciples of CHRIST, yet from that fierce and fiery Spirit, which has too often manifested itself in those who are called Christians, I never could entertain much hope, that any effectual Plan of Reconciliation could ever be thought on.

Our dear Brother FLETCHER, has indeed shewn his good-will towards it, as you yourself had done many years ago; but how little did it answer the benevolent design?

That worthy good man, only by demonstrating that Calvinism, and the Truths of the Gospel, did not always agree together, has lately provoked a red-hot gentleman to pay him a most terrible visit, full of wrath, indignation, and abuse. However, our dear Brother has abundant reason to be thankful that the times are altered, since the great Calvin could call for green wood to convince poor Servetus!

As to the Doctrine of General Redemption, if any one who believes that GOD, who is Love itself, hath created thousands, and ten thousands of souls, to be tormented through endless ages, for what they neither did nor could prevent; I should really esteem such a person, rather an object of pity and prayer, than one who was fit to be disputed with. What! That GOD, who delighteth in the exercise of loving-kindness, judgment, and righteousness in the Earth! That GOD, who condescends to appeal to his creatures for the equity of his ways! That GOD, who swears by himself, "that he wills not the death of a sinner, but that the wicked turn from his way and live!" Has this GOD determined, from all Eternity, both the sin and death of millions of souls! May God give repentance to the broachers of such blasphemies! Indeed, their sentiments appear so horrible to many, that they cover them over with milder terms. Thus the infernal Doctrine of Reprobation, is softened into *Preterition*; as if, altering the term, any way amended the thing itself. Will a reprobated soul feel less torment in hell from this artifice? Or will these artifices vindicate the equity or loving-kindness of the Lord? But still this doctrine must appear more shocking, when considered in a Gospel light. For doth not the Holy Spirit assure us, "That God so loved the world, that he gave his only begotten SON, that the world through him might be saved;" and "that he tasted death for every man?" Moreover the same Holy Spirit expressly affirms, that "God is not willing that any should perish, but that all should come to repentance." And how compleatly and perfectly is the glorious Doctrine of General Redemption summed up in this one heart-reviving Scripture, "GOD IS LOVE!" Great
God

God of Love! can we allow the sovereign Godhead more, than to explain all these glorious declarations so far away, as to make the God of Love the author of eternal misery to millions of souls, and thus turn the Lover of a lost World into a sovereign cruel tyrant!

What a glorious sovereignty have some found out for the God of Love! It would seem like an Emperor of Morocco to think on it! But how greatly are we obliged to St. Austin, both for the doctrine of Reprobation, and the lawfulness of converting Hetics with the sword!

Lewis XIV. of France, could not be persuaded to persecute his Protestant subjects, till his Confessor had shewed him the opinion of that ancient Father. This determined that haughty monarch to such a furious persecution of his innocent subjects, as brought much ruin upon his own kingdom; and what is very remarkable, the Dominican Order of the Church of Rome, who are distinguished for their zeal for St. Austin, have always had the care of the Inquisition allotted to them. And indeed, the guardianship of that infernal Tribunal, and the doctrine of Reprobation, suit well together.

May God deliver every sincere Christian from all the delusions of the enemy!—from whatever may bring dishonour to God, or may pervert the pure Gospel of Christ, and bring destruction upon the souls of men!

May God prosper all your endeavours to bring many souls to Grace here, and to Glory hereafter. I am, with much esteem,
My dear Brother, your's affectionately,

VINCENT FERRONET.

Mr. VINCENT FERRONET, the Writer of the three preceding Letters, was well-known among the Professors of Religion, not only as a sensible, upright man, but as one truly devoted to God. He entertained a disinterested attachment to Mr. Wesley in the early part of life, which continued inviolate till he finished his course with joy. The second Letter was wrote at the time when the Minutes of the Methodist Conference of 1771, were called in question. And the third Letter, when the great and good Mr. FLETCHER was labouring to reconcile the Methodists and Calvinists.

To the EDITOR.

My dear Friend, London, Feb. 10, 1797.

THE dying sayings of those who have long adorned the Gospel of Christ by a holy life and conversation, and more especially when they have faithfully preached that Gospel to mankind, are highly

highly esteemed by the children of God of all denominations: This consideration has induced me to add some further particulars respecting our much lamented friend, Mr. HANBY.

Being earnestly pressed by our friends at Nottingham to go over and preach a sermon on that mournful occasion, I very reluctantly took a journey to that house of sorrow. My mind indeed was much afflicted for the death of my friend, for which reason, as well as for others, I judged myself to be a very improper person to undertake such a work; but I yielded to the importunity of the people, being glad to find that they entertained a sincere regard for him who had faithfully laboured among them. By so doing, I had an opportunity to speak in the name of the Lord to crowded congregations, to drop a tear over the grave of my dear friend, and I also learned the following particulars concerning him:

On the Tuesday after Mr. Hanby was taken ill, he desired his eldest daughter to read to him the 16th chapter of St. John's Gospel. It is well known that this, and the chapters connected therewith, are peculiarly affecting, as they contain the last solemn discourse which our Lord delivered while upon earth, as well as his last prayer with his disciples. Many dying Christians have desired these chapters to be read to them.

On Wednesday evening, a friend said, "I hope you find that the Lord is good to you?" He replied, "The Lord is my rock; upon what he hath done and suffered is all my dependance; his precious death and intercession is all my hope." At another time, he said, "The Lord is better and better to me: He has taken away sin by the sacrifice of himself." Sensibly feeling his own weakness, he said, "Helpless, poor, and needy, but—Whosoever cometh unto me, I will in no wise cast out;"—and added, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they shall comfort me. I will fear no evil." Being in extreme pain, he said, "This is great work." One who was present asked, "What is great work?" He replied, "dying work is great work."

On Thursday afternoon, when very near death, he said,—"I am the Resurrection and the Life, (saith the Lord;) whosoever believeth in me, tho' he was dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believe ye this?" Mrs. Hanby seeing, with the deepest sorrow, the dissolution of her best friend hastening on apace, said, "Can you speak to me?" He replied, "Yes, I can tell you to cast your care upon the Lord, for he careth for you: He will be a Father to the fatherless, and a Husband to the widow."

Although his pain was very acute, yet his understanding was quite clear to the last; so that he could readily quote the above

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remarkably

M. m.

remarkably pertinent passages of that blessed Word of God, which he had so greatly delighted in for many years, and no doubt found it spirit and life to his soul.

May we follow him as he followed Christ, that in due time we also may depart in peace, our eyes having seen the Salvation of GOD.

So prays your affectionate Friend,

J. PAWSON.

P O E T R Y.

ON MR. THOMAS HANBY, PREACHER of the GOSPEL.

BY A YOUNG LADY,

SOLDIER of CHRIST, farewell, thy race is run,
Thou' hast kept the Faith, and nobly serv'd thy LORD,
Fought the good fight, the glorious victory won,
And now hast enter'd on thy great Reward.

Departed Saint! and shall we mourn thy flight?

Or bid our breasts with holy triumph swell,

To greet thy entrance on the realms of Light,

Check the full tear, the hursting sigh, repel?

The Crown of Righteousness is now thine own;

Thine to behold our GOD's unclouded Face;

With heavenly harps before the' eternal Throne,

To join the WESLEYS in the songs of praise,

Yet why from numbers drops the gushing tear?

SCOTIA, your valued Friend has Jordan cross'd;

Yes; weep, ye children of his faith and prayer,

Another Father hath our ISRAEL lost.

But—no:—hold fast your hope unto the end,

You shall be stars to glitter in his crown;

You shall with him the heavenly Mount ascend,

In God's great Day—his ministry to own.

The Lord who first our spreading churches rais'd,

Will still vouchsafe his all-sufficient Grace,

To bless the' assemblies where his Name is prais'd,

And bid another fill our Hanby's place.

Call'd by JEHOVAH in the bloom of Youth,

The hallow'd standard of the Cross to raise;

Boldly he preach'd the Gospel's sacred Truth,

The joyful tidings of unbounded Grace.

His

His bosom glowing with celestial Love,
 He calmly suffer'd persecution's ire,
 Repay'd his enemies with prayers, and strove
 To pluck the brands from everlasting fire.

A true expounder of the sacred Word,
 The weak he strengthened, and the careless warn'd;
 Cut to the heart, the trembling sinner heard,
 The awful judgments of that God he scorn'd.

A lively Preacher more than forty years,
 He faithfully fulfill'd his high behests,
 Rear'd by his pious ministrerial cares,
 Lo, ransom'd thousands rise to call him blest'd.

Call'd by his Master to the painful test,
 He nobly bore the consecrated Cross,
 You who have known the virtues he possess,
 Alone can fully estimate his loss.

Just granted here to hail IMMANUEL'S birth,
 Then summon'd to behold his Face above,
 To join in Heaven the ransom'd sons of earth,
 And share the purchase of redeeming Love.

Disrob'd of all his terrors, Death drew nigh,
 Behind a band of shining Seraphs stood,
 He pointed HANRY to the opening sky,
 And dipt his dart in the atoning Blood.

The faithful Christian felt the stingless wound,
 And to his GOD resign'd his fleeting breath,
 Beheld Heaven's portals thro' the gloom around,
 And shouted Victory in the arms of Death.

O blest conclusion of a glorious race,
 The goal attain'd, the promis'd prize is given;
 With holy joy, thy blissful soul we trace,
 Escap'd from earth to happiness and Heaven.

A. R. C.

The LORD'S PRAYER PARAPHRASED.

FATHER of all! Eternal Mind,
 In uncreated Light enshrin'd,
 Immensely good and great;
 Thy children, form'd, and blest'd by thee,
 With filial love and homage, we
 Fall prostrate at thy feet.

Thy

Thy Name in hallow'd strains be sung;
Let every heart and every tongue

The solemn concert join;
In loving, serving, praising thee,
We find our chief felicity,
But cannot add to thine.

Thy righteous, mild, and sovereign reign,
Throughout Creation's ample plain,

Let every Being own.
LORD, in our hearts, where passions rude,
With fierce, tumultuous rage intrude,
Erect thy peaceful Throne.

As Angels round thy seat above,
With joyful haste, and ardent love,

Thy blest commands fulfil;
So let thy creatures here below,
As far as thou hast given to know,
Perform thy sacred Will.

On thee we day by day depend,
Our Being's Author, and its End,

Our daily wants supply;
With healthful meat our bodies feed,
Our Souls sustain with living Bread,
Our Souls that never die.

Extend thy grace to every sark;
Each sinful action, word, and thought,

O let thy love forgive!
For thou hast taught our hearts to show
Entire forgiveness to our foe,
Nor must resentment live.

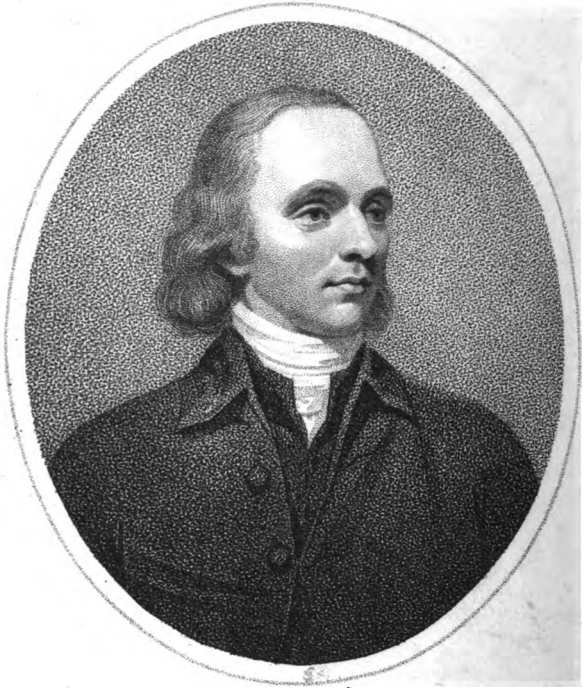
When tempting snares besfrew the way,
To lead unwary minds astray,

Permit us not to tread,
Unless thy gracious aid appear,
To' avert the threatening evil-near,
From our unguarded head.

Thy sacred NAME we thus adore,
And thus thy choicest gifts implore,

With joyful, humble mind;
Because thy power and glory prove,
Thy Kingdom built on Wisdom, Love,
Unceasing, unconfin'd.

ARMINIAN MAGAZINE.



Billy sculp.

MR JOSEPH TAYLOR.

*Aged 44 -
Preacher of the Gospel.*

T H E
Arminian Magazine,
For J U N E, 1797.

Memoirs of WILLIAM MYLES, Preacher of the GOSPEL.

[*Continued from page 212.*]

IN August, 1779, I went into Lisburn Circuit, in the North of Ireland. I soon perceived that I was among a people very different from any I had been with before. Here were almost all religious persuasions, and each of the parties seemed zealous for their peculiar sentiments. They frequently attended our preaching, and were forward to dispute with us. Being a stranger to these controversies, I was often not a little embarrassed with their subtle arguments. One zealous man opposed me while I was preaching, and declared that I was an enemy to God's covenant, because I had affirmed that it was possible for Believers to fall from Grace. These oppositions induced me to study the controverted subjects with diligence. I read Mr. Fletcher's Works, Mr. Wesley's Preservative against unsettled Notions in Religion, and all the religious books I could meet with; I likewise, at all opportunities, attended the different places of worship; and by these means became acquainted with many branches of polemical Divinity.

We had a favourable opening for the Gospel at the foot of the mountains of Morne, from Down-Patrick, along the sea-side as far as Kirkeel. The Lord blessed my labours among the people, and preserved me from sin and danger. One day as I was going to Kirkeel, I was overtaken by a Roman Catholic, whom I reprov'd in meekness for swearing; this engaged us in a friendly conversation upon the sinfulness of profane swearing: he then, bidding me farewell, rode on and left me. When I got near the place, some of our friends met me, with information that there was a mob in the town waiting to apprehend me, and send me on board a tender that was then lying in the channel, it being war-time. They likewise informed me that the mob was raised at the instigation of the man I had reprov'd on the road, who had declared to the people, that I told him that all the Roman Catholics would be damned. This was a downright falsehood, for I never entertained such an opinion concerning the Papists, much less dare I use such invidious expressions. My friends advised me not

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to venture into the town at present ; but knowing myself innocent of the crime laid to my charge, I went forward. The mob stared at me, and suffered me to pass. At night while I was preaching, the mob surrounded the house, but did no other harm than throwing stones and making a great noise. Soon after, one of the gentlemen of the town, who swore he would send me on board the tender, was involved in great affliction by the loss of his only son, arrived at man's estate, who died suddenly ; so that when I came again at the month's end, all were perfectly quiet.

I went to Dromore, about seven miles from Lisburn ; as we had no society there, I stood up in the street and began to call sinners to repentance. An excise-officer came out of a public-house, where he had been drinking, and swore he would kill me. He drew a sword out of his cane, and made a thrust at me ; but the inn-keeper, perceiving his intention, struck his arm and broke the blow. I exhorted the congregation to peace, and finished my discourse. A few weeks after, the exciseman being in liquor, involved himself in a quarrel, and was unhappily killed. From that time we met with no molestation in Dromore ; a society was formed in that place, some of whom were converted from sin and Satan, and followed the Lord in truth and sincerity. During my stay in this circuit, I sustained some loss by indulging in unprofitable conversation ; but being sensible of my error, was enabled through grace, to recover the peace and favour of God. At the conclusion of the year, I had reason to praise the Lord for many instances of his goodness, and at the same time to pray earnestly from my heart, " Lord, save, or I perish."

In August 1780, I was appointed to labour in the city of Cork. As I had to preach almost every night and morning to the same people, I saw it expedient to improve myself by all possible means. The first seven months I went on comfortably ; the more I preached, and the more light I had into the Scriptures. Conversing with some truly pious persons in Cork, quickened my soul in its pursuits after holiness ; and reading Mr. Wesley's Christian Library, increased my stock of knowledge. But unhappily, being off my watch, I was involved in distressing temptations, which robbed me of my strength and spiritual life in a great measure. The people soon perceived that I was neither so happy, nor lively, as I had been in the beginning ; and I left Cork in August following, with a burdened and distressed mind.

Being appointed for Belfast Circuit, I called on my parents at Limerick, and unbosomed my mind to my mother, who encouraged and strengthened me to proceed in the good ways of the Lord. After spending a few days very comfortably with my old friends and relations, I set out with renewed vigour for the place of my appointment. Here I had no one to labour with me, till Christmas, and but very little time for reading, being obliged to travel

travel every day, and having constant work in regulating the societies. However the Lord was with me, and I spent the year with great satisfaction. I saw the societies increase, recovered my strength and peace, and left the circuit with a good conscience. I knew by happy experience that the Lord heareth and answereth prayer; I called upon him in the day of trouble, and he delivered me; he graciously forgave my sins, and filled my heart with praise and thanksgiving.

In June, 1782, Dr. Coke was appointed to hold a Conference in Ireland; accordingly we all met in Dublin, and I was admitted into full connection, after having travelled five years. Mr. Wesley intending that I should labour in England, when the Conference was over, I embarked for Liverpool, and arrived there after a pleasant passage of 48 hours. From thence I went to London, and attended the Conference. I was much edified by the conversation and spirit of the preachers, and encouraged to persevere in the way of truth and holiness. Being appointed for Macclesfield circuit, I left London with a full determination to employ all my time and talents in calling sinners to repentance. When we got into the circuit, we met with many disagreeable circumstances which greatly distressed me; as I had never experienced trials of a similar kind, they almost turned me out of the way; but the Lord shewed me, that these things were necessary for the exercise of faith, patience, and brotherly love. Our labours were blessed to many sincere souls, and a considerable number were added to the societies. Being convinced that it was my duty to enter into the marriage state, I engaged in that solemn union with one who feared the Lord, in the month of June following.

In August 1783, I was appointed for Nottingham. This was a year of great exercise to my mind. The knowledge I gained of the professors of religion cost me dear. But through divine mercy I was generally kept in peace. It pleased the Lord to afflict both me and my wife with a severe fever. This led me to examine my conscience. I saw the affliction was sent in mercy, to cure me of my worldly-mindedness, and hastiness of temper. I therefore cheerfully submitted to the Will of God, who was pleased to rebuke the fever, and again raised us up. We now determined through his grace, to live more abundantly to his glory. Altho' at my first entrance into this circuit, the people received me with great coldness, yet the Lord was pleased to bless my labours in a remarkable manner; many were added to the society both in town and country; so that I believe the people repented of their conduct towards me; and wished me to stay with them another year: But to this request I objected, because I doubted that my gifts were not equal to such a labour, having never tarried two years in any circuit; and likewise I was afraid on account of the manner in which they first received me.

I went to Leeds Conference in August 1784, and had the satisfaction of hearing that great man, Mr. FLETCHER. This I esteem as one of the happiest circumstances of my life. While I heard him preach on the Sunday preceding the Conference, on the history of the prophet who prophesied before the altar of Bethel, my soul was filled with divine peace and power, in a greater measure than I had ever experienced. I was appointed for Leicester circuit, where I met with many distressing trials and afflictions; however I learned some useful lessons in this circuit, and left it with a good conscience.

Next year I was appointed for St. Austle in Cornwall. The journey was great, but as I must either submit to this inconvenience, or desist from travelling, and I was fully persuaded the Lord had called me to the work, I resolved to take up my cross, and be more humble than ever, well knowing that I was never so happy, as when I took the lowest place in every thing. The Lord supported me in this journey, and sanctified the various difficulties I met with, weaning me from undue attachment even to the best of men, and filling my heart with peace and joy. The words of the apostle were of great use to me at this time, "Look not every man at his own things," [i. e. his own sufferings and crosses,] "but every man at the things" [the crosses and sufferings] of "others." When we arrived at St. Austle, we found no dwelling-house provided for us, because no preacher's family had been settled there before. However a gentleman of the town kindly received my wife into his house, till the society furnished a little cottage for our reception. The people were affectionate, received me gladly, and I had the pleasure of seeing an increase in the societies.

My next remove was to Plymouth-Dock. Being obliged to introduce some branches of discipline into the Society, I met with much opposition, and many difficulties. I sunk under the difficulties, and was greatly humbled. The Lord gave me to see more of the inbred corruption of my heart, than I had ever discovered. I had no relief but at the Throne of Grace; and the Lord mercifully strengthened me. The congregations greatly increased at Plymouth-Dock, and about two hundred were added to the society; and likewise the work prospered in every part of the circuit.

In May, 1787, the first transports were sent to Botany-Bay. Among the Marines ordered upon this expedition, were a corporal and two private men, belonging to our society. The Sunday before they embarked, I intreated the congregation to give me some Bibles, and other religious books to lend with these brethren. They gladly complied with my request, and the soldiers received them with much gratitude. The morning on which they embarked, we met and prayed together: and I trust the Lord will
make

make these men and books a blessing to New-Holland. My prejudices against sailors were removed while here; I had considered them as a most abandoned race of men, but here I found, to my unspeakable satisfaction, many christian sailors who walked in the fear of the Lord. We had prayer-meetings in some of the Hulks, and many attended with great seriousness.

[To be continued in our next.]

An original SERMON of Mr. WESLEY'S.

The following SERMON was found in a mutilated Manuscript among Mr. WESLEY'S papers. It is dated June 24, 1741. A Latin Copy of the same Discourse has also been discovered. Mr. Pawson, with great care, copied the former, and I have supplied the deficiencies out of the latter. On collating both Sermons, I find several variations, and tho' not of any great importance, yet sufficient, in my judgment, to vindicate the propriety of translating and publishing the Latin one, not merely as a matter of curiosity, but of utility. The Sermon, no doubt, was written with the design of being preached before the University of Oxford: But whether it ever were preached there, cannot be determined.

A. CLARKE,

I S A I A H I. 21.

"How is the faithful City become an Harlot!"

1. "WHEN I bring the sword upon a land, faith the LORD, if the watchman blow the trumpet and warn the people; then whosoever heareth the found of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand." *

2. It cannot be doubted, but that word of the Lord is come unto every Minister of Christ also. "So thou, O son of man, I have set thee a Watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

* Ezekiel xxxiii. 2-6.

3. Nor ought any man therefore to be counted our enemy because he telleth us the truth: The doing of which is indeed an instance of love to our neighbour, as well as of obedience to God. Otherwise few would undertake so thankless a task: For the return they will find, they know already. The Scripture must be fulfilled. "Me the world hateth," saith our Lord, "because I testify of it that the deeds thereof are evil."

4. It is from a full, settled conviction, that I owe this labour of love to my Brethren, and to my tender Parent,* by whom I have been nourished for now more than twenty years, and from whom, under GOD, I have received those advantages, of which, I trust, I shall retain a grateful sense, till my spirit returns to God who gave it: It is, I say, from a full conviction, that love and gratitude, as well as that dispensation of the Gospel wherewith I am intrusted, require it of me, that even I have undertaken to speak on a needful, though unwelcome subject. I would indeed have wished that some more acceptable person would have done this. But should all hold their peace, the very stones would cry out, "How is the faithful city become an harlot!"

5. How faithful she once was to her Lord, to whom she had been betrothed as a chaste virgin, let not only the writings of her sons, which shall be had in honour throughout all generations, but also the blood of her martyrs speak; a stronger testimony of her faithfulness than could be given by words, even

"By all the speeches of the babbling earth."

But how is she now become an harlot! How hath she departed from her Lord! How hath she denied him, and listened to the voice of strangers, both

- I. In respect of Doctrine, and
- II. Of Practice.

I. In respect of Doctrine. 1. It cannot be said, that all our Writers are setters forth of strange Doctrines. There are those who expound the Oracles of God, by the same Spirit wherewith they were written: And who faithfully cleave to the solid foundation which our Church hath laid agreeable thereto; touching which we have his word who cannot lie, "That the gates of Hell shall not prevail against it." There are those also, (blessed be the Author of every good gift,) who as wise master-builders, build thereon, not hay or stubble, but gold and precious stones;—but that charity which never faileth.

2. We have likewise cause to give thanks to the Father of Lights, for that he hath not left himself without witness, but that there are those who now preach the Gospel of Peace, the truth as it is in Jesus: But how few are there in comparison of those (οἱ κερηλευοιτες) who *adulterate* the word of God? How little whole-

* The University of OXFORD.

some food have we for our souls, and what abundance of poison ! How few are there that, either in writing or preaching, declare the genuine Gospel of Christ, in the simplicity and purity where-with it is set forth in the venerable Records of our own Church ? And how are we inclosed on every side with those who neither knowing the Doctrines of our Church, nor the Scriptures, nor the Power of God, have found out to themselves inventions where-with they constantly corrupt others also !

3. I speak not now of those (*πρωτοτοκοι του Σατανᾶ*) *first-born of Satan*, the Deists, Arians, or Socinians. These are too infamous among us, to do any great service to the cause of their Master. But what shall we say of those who are accounted the Pillars of our Church, and Champions of our Faith, who indeed betray that Church, and sap the very foundations of the Faith we are taught thereby ?

4. But how invidious a thing it is to shew this ? Who is sufficient to bear the weight of prejudice which must necessarily follow the very mention of such a charge against men of so established a character ? Nay, and who have indeed, in many other respects, done great service to the Church of God ? Yet must every faithful minister say, " God forbid, that I should accept any man's person. I dare not give any man flattering titles, nor spare any that corrupts the Gospel. In so doing my Maker would soon take me away."

5. Let me, however, be as short as may be upon this head ; and I will instance only in two or three men of renown, who have endeavoured to sap the very foundation of our Church, by attacking its fundamental, and indeed, the fundamental Doctrine of all the Reformed Churches, viz. Justification by faith alone.

One of these, and one of the highest station in our Church, hath wrote, and printed before his death, several Sermons, expressly to prove, that not Faith alone, but Good Works also, are necessary in order to Justification. The unpleasing task of quoting particular passages out of them is superseded by the very title of them, which is this, " The necessity of Regeneration, (which he at large proves to imply holiness both of heart and life) in order to Justification." *

6. It may appear strange to some, that an angel of the Church of God (as the great Shepherd terms the overseers of it) and one so highly esteemed both in our own and many other nations, should coolly and calmly thus speak. But O ! what is he in comparison of the great Bishop Bull ! Who shall be able to stand, if this eminent scholar, christian, and prelate, in his youth wrote and published to the world, and in his riper years defended the positions that follow.

* Tillotson's Sermons, Vol. I. &c.

7. "A man is said (*ἐξ ἔργων δικαιούσθαι*) to be justified by works; because good works are the condition according to the divine appointment, established in the Gospel Covenant, requisite and necessary to a man's justification; that is, to his obtaining remission of sins through Christ." Bulli Harm. Apost. p. 4.

A little after, being about to produce testimonies in proof of this proposition, he says, "The first class of these shall be those who speak of good works in a general sense, as the requisite and necessary condition of Justification." Then follow certain texts of Scripture, after which he adds, "Who does not believe that in these Scriptures there is an abundance of good works required, which if a man do not perform, he is altogether excluded from the hope of pardon, and remission of sins." Ibid. p. 6,

Having introduced some other things, he adds, "Besides Faith, there is no one but may see, that Repentance is required as necessary to Justification. Now, Repentance is not one work alone, but is, as it were, a collection of many others: for in its compass the following works are comprehended. 1. Sorrow on account of sin. 2. Humiliation under the hand of God. 3. Hatred to sin. 4. Confession of sin. 5. Ardent supplication of the Divine Mercy. 6. The love of God. 7. Ceasing from sin. 8. Firm purpose of new obedience. 9. Restitution of ill-gotten goods. 10. Forgiving our neighbour his transgressions against us. 11. Works of beneficence or alms-giving. How much these things avail to procure remission of sins from God is sufficiently evident from Dan. iv. 24. where the prophet gives this wholesome advice to Nebuchadnezzar, who was at that time cleaving to his sins; Redeem * your sins by alms-giving, and your iniquities by shewing mercy to the poor." Ib. p. 10.

8. To instance in one point more. All the Liturgy of the Church is full of petitions for that holiness without which, the Scripture every where declares, no man shall see the Lord. And these are all summed up in those comprehensive words which we are supposed to be so frequently repeating: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name." It is evident, that in the last clause of this petition, all outward holiness is contained: Neither can it be carried to a greater height, or expressed in stronger terms. And those words, "Cleanse the thoughts of our hearts," contain the negative branch of inward holiness: the height and depth of which is Purity of Heart, by the inspiration of God's Holy Spirit: The remaining words, "That we may perfectly love thee," contain the positive part of Holiness: Seeing this Love, which is the fulfilling of the Law, implies, the whole mind that was in Christ.

* The Bishop translates *פרק* peruk, with the Vulgate *redeem* or *buy off*, but the proper and literal meaning is *break off*. A. C.

9. But how does the general stream of Writers and Preachers (let me be excused the invidious task of instancing in particular persons) agree with this doctrine? Indeed, not at all. Very few can we find who simply and earnestly enforce it. But very many who write and preach as if Christian Holiness, or Religion, were a purely negative thing; as if, not to curse or swear, not to lie or slander, not to be a drunkard, a thief, or a whoremonger, not to speak or do evil, was religion enough to entitle a man to heaven. How many, if they go something farther than this, describe it only as an outward thing? As if it consisted chiefly, if not wholly, in doing good, (as it is called,) and using the means of grace? Or should they go a little further still, yet what do they add to this poor account of Religion? Why, perhaps, that a man should be orthodox in his opinions, and have a zeal for the constitution in Church and State. And this is all! This is all the religion they can allow without degenerating into enthusiasm! So true it is, That the Faith of a Devil, and the Life of a Heathen, make up what most men call a *good Christian*!

10. But why should we seek further witnesses of this? Are there not many present here who are of the same opinion? Who believe that a good moral man and a good christian mean the same thing? That a man need not trouble himself any further, if he only practises as much christianity as was writ over the Heathen Emperor's gate, "Do as thou wouldst be done unto." Especially, if he be not an infidel or an heretic, but believes all that the Bible and the Church says is true.

11. I would not be understood, as if I despised these things, as if I undervalued right opinions, true morality, or a zealous regard for the constitution we have received from our fathers. Yet what are these things being alone? What will they profit us in that day? What will it avail to tell the Judge of All, "Lord, I was not as other men were; not unjust, not an adulterer, not a liar, not an immoral man." Yea, what will it avail, if we have done all good, as well as done no harm? If we have given all our goods to feed the poor, and have not Charity? How shall we then look on those who taught us to sleep on and take our rest, though the Love of the Father was not in us? Or who teaching us to seek salvation by works, cut us off from receiving that Faith freely, whereby alone the Love of God could have been shed abroad in our hearts?

[*To be concluded in the next.*]

A SERIOUS ADDRESS

To the PREACHERS of the GOSPEL of CHRIST.

[Continued from page 224.]

OF PUBLIC MINISTRATIONS.

WE proceed now to the *third* general head, and that is, *Take heed to your public Labours and Ministrations in the Church*; which may be done by attending to the following particulars.

I. Apply yourself to your work with pious delight; not as a toil and task, which you wish were ended, but as matter of inward pleasure to your own soul; Enter the pulpit with the solemnity of holy joy, that you have an opportunity to speak for the honour of God, and the salvation of men. Then you will not preach or pray with sloth or indifference. We do not use to be indifferent in the pursuit of our joys, or the relish of our pleasures. Stir up yourself to the work with facted vigour, that the assembly may feel what you speak. But if you deliver the most solemn and lively truths like a man that is half asleep, it will be no wonder if your hearers slumber. A dull Preacher makes a drowsy congregation.

II. Endeavour to get your heart into a temper of divine Love, zealous for the laws of God, affected with the grace of Christ, and compassionate for the souls of men. With this temper engage in public work. Let your frame of spirit *be holy* with regard to your own inward devotion, near to God, and delighting in him; and let it be zealous for the name of Christ, and the increase of his kingdom. O pity perishing sinners when you are sent to invite them to be reconciled to God. Let not *self* be the subject or the end of your preaching, but Christ and the salvation of souls. "We preach not ourselves, (saith the apostle) but Christ Jesus, and ourselves your servants for Jesus' sake," 2 Cor. iv. 5. Speak as a dying man to dying men, with the utmost compassion to the ignorant, the tempted, the foolish, and the obstinate; for all these are in danger of eternal death. Attend to your work with the utmost desire to save souls from hell, and enlarge the kingdom of Christ your Lord.

Go into the public assembly with a design to strike and persuade some souls there into repentance, faith, holiness, and salvation. Go to open blind eyes, to unstop deaf ears, to make the lame walk, to make the foolish wise, to raise those that are dead in trespasses and sins to a heavenly and divine life, and to bring guilty rebels to return to the love and obedience of their Maker, by Jesus Christ, the great Reconciler, that they may be pardoned and saved. Go to diffuse the favour of Christ and his Gospel, thro' a whole

a whole assembly, and to allure souls to partake of his grace and glory.

III. Go forth in the strength of Christ, for these glorious effects are above your own strength, and transcend all the powers of the brightest preachers. "Be strong in the grace which is in Christ Jesus," 2 Tim. ii. 1. "Without him we can do nothing," John xv. 5.

Go with a design to work wonders of salvation on sinful creatures, but in the strength of Jesus, "who hath all power given him in heaven and earth," and hath promised to be with his ministers to the end of the world, Matt. xxviii. 20. Pray earnestly for the promised aids of the Spirit, and plead with God who hath sent you forth in the service of the Gospel of his Son, that you may not return empty, but bring in a fair harvest of converts to heaven. It is the Lord of the harvest who only can give this divine success to the labourers. "He that plants is nothing, and he that waters is nothing, [all our hope is in] God who giveth the increase."

IV. Get the matter of the Sermon which you design to deliver from the pulpit, so wrought into your head and heart by meditation, that you may have it at command, and speak to your hearers with freedom; not as if you were reading your lesson to them, but as a man sent to teach and persuade them to faith and holiness. Deliver your discourses to the people like a man that is talking to them in good earnest about their most important concerns, and their everlasting welfare; like a messenger sent from heaven who would fain save sinners from hell, and allure souls to God and happiness. Never indulge that lazy way of reading over a prepared discourse, as a school-boy does an oration out of Livy or Cicero, who has no concern in the things he speaks. But let all the warmest zeal for God, and compassion for perishing men, animate your voice and countenance; and let the people see and feel, as well as hear, that you are speaking to them about things of infinite moment, and in which your own eternal interest lies as well as theirs.

V. If you pray and hope for the assistance of the Spirit of God in every part of your work, do not confine yourself to words and sentences which you may have previously meditated or written down. Far be it from us to encourage a preacher generally to venture into the pulpit without due preparation. We must not serve God with what costs us nothing. All our wisest thoughts and cares are due to the sacred service of the temple. But what we mean is, that we should not impose upon ourselves pre-composed words and sentences, so as not to leave ourselves at liberty to speak the warm sentiments that come fresh upon the mind. Why may you not expect immediately from God some lively turns of thought, some new pious sentiments which may strike light and life into the un-

‘understandings and hearts of those that hear you? In the zeal of your ministrations, why may you not look for some bright, warm, and pathetic forms of argument or persuasion to offer themselves to your lips, for the more powerful conviction of sinners, and the encouragement and comfort of humble Christians? Have you not often found such an enlargement of thought, such a variety of sentiment and freedom of speech, in common conversation upon an important subject, beyond what you were apprised of beforehand? And why should you forbid yourself this advantage in the pulpit, and in the fervour of sacred ministrations, where also you have more reason to expect divine assistance?

Besides, for us who in general confine ourselves to no set forms in prayer, it would seem more unreasonable to confine our lips to what we have premeditated in the work of preaching. As there has been many a fervent and devout petition offered to God in our addresses to him, which has not been thought of before, so many a sentence and sermon that was never written or premeditated, has been delivered in our addresses to the people with glorious success; it has come warm from the heart, and has been blessed of God to save souls.

VI. Be very solicitous about the success of your labours in the pulpit. Water the seed sown not only with public, but secret prayer. Plead with God importunately, that he would not suffer you to labour in vain. Be not like that foolish bird the Ostrich, which lays her eggs in the dust, and leaves them there, regardless whether they come to life or not; “God hath not given her understanding,” Job xxxix. 14—17. But let not this folly be your character of practice: Labour, and watch, and pray, that your sermons and exhortations may become words of divine Life to souls.

It is an observation of pious Mr. Baxter’s, that he has never known any considerable success from the brightest and noblest talents, nor the most excellent kind of preaching; and that even where the preachers themselves have been truly religious, if they have not had a solicitous concern for the success of their ministrations. Let the awful and important thought of *souls being saved by my preaching, or left to perish and be condemned to hell by my negligence*, let this awful and tremendous thought dwell ever upon your spirit. We are made *Watchmen to the house of Israel*, as Ezekiel was, Ezek. iii. 17, &c. and if we give no warning of approaching danger, the souls of multitudes may perish through our neglect, but the blood of their souls will be terribly required at our hands.

Of the CONVERSATION of a MINISTER.

We are come now to the Fourth and last thing proposed, in order to the *fulfilling of your ministry*, viz. “Take heed to your whole Conversation in the world; let that be managed not only

"as becomes a professor of Christianity, but as becomes a Minister of the Gospel of Christ." Now, amongst other rules which may render your conversation agreeable to your character, we intreat you to attend to these few.

I. *Let it be blameless and inoffensive.* Be vigilant, be temperate in all things, not only as a soldier of Christ, but as a leader of part of his army. Be temperate, and abstain sometimes even from lawful delights, that you may make the work of self-denial easy, and that you may "bear hardship as becomes a soldier," 2 Tim: ii. 3. Be watchful or vigilant, lest you be too "much entangled with the affairs of this life, that you may better please him who has chosen you" for an officer in his army, and that you may not be surpris'd into the snares of sin. Guard against a love of pleasure, a sensual temper, an indulgence of appetite, a relish of wines or dainties; this carnalizes the soul, and gives occasion to the world to reproach us but too justly.

Watch carefully in all your conduct, that you "give no offence," as far as possible, "neither to Jew nor Gentile, nor to the Church of God, that so the ministry may not be blamed," 1 Cor. x. 32. 2 Cor. vi. 3. Maintain a holy jealousy over yourself and your conduct that the name of Christ and his Gospel suffer not the reproach of tongues and impious blasphemies thro' your means. Oh how dreadful is the mischief that a scandalous minister does to the Gospel of our blessed Lord! What a fearful train of consequences may attend his indulgence of any sinful appetite, or any single criminal action, even though it be not repeated! What a fatal stumbling-block does he lay before the feet of saints and sinners! He turns away the heart of sinners from God and religion, who perhaps, began to think of setting their faces toward heaven: He discourages the hearts of young Christians, and weakens the hands of all the friends of Christ. "Woe be to the preacher by whom such offences come."

II. Let your conversation be exemplary in all the duties of holiness, in all the instances of worship and piety towards God, and in those of justice, honour, and benevolence towards men. Be forward and ready to engage in every good word and work, that you may be a pattern and a leader of the flock, that you may be able to address the people committed to your care, in the language of the blessed apostle, "Be ye followers of me, even as I also am of Christ: Brethren, be followers together of me, and mark them which walk so; as ye have us for an ensample; for our conversation is in heaven. Those things which ye have both learned and received, and heard and seen in me, do you practise, and the God of Peace shall be with you," 1 Cor. xi. 1, Phil: iii. 17, 20. iv. 9.

[*To be continued in the next.*]

REMARKS

REMARKS on 1 CORINTHIANS XIII. 13.

“ Now abideth these three, Faith, Hope, and Love, but the greatest of these is Love.”

IT is difficult to ascertain what the Apostle means in this passage by *Faith*. I am rather inclined to think he means here, the faith of miracles, called in the second verse, faith that could remove mountains, compared with Matt. xvii. 20. This Faith may be, where Charity or Love is not, Matt. vii. 22. If the Apostle means here *justifying faith*, which is always productive of, and works by love, then his supposition of having faith without charity would be destitute of foundation. But what is the Faith of the Gospel? It is believing GOD upon his bare word, against *sense*, in things *invisible*; and against *reason*, in things *incredible*. It is giving credit to Revelation merely upon the Infallibility of the REVEALER. A *powerful persuasion* that the Strength of Israel can neither vary nor lie.

Justifying Faith is hard to define; however you have here my opinion. By justifying faith, I apprehend, is meant more than a bare *assent* of the understanding to the truths of revealed Religion; it implies a *consent* of the *Will*, that Christ shall be mine, as tendered in the Gospel; and *embraced* by the *affections*, as the only, all-sufficient Saviour.

The Understanding (by the light of grace) perceives Christ as every way suitable to remove our misery, and make the soul truly happy. The Judgment is formed by this perception, as it highly esteems and approves the discovered object. The Will, influenced by the judgment, determines the choice; it absolutely rejects every coadjutor in the work of salvation, and rests on Christ alone. The Affections embrace the chosen object. And Conscience bears a joyful testimony to the whole. In short, the understanding perceives;—the judgment approves:—the will chooses;—the conscience bears witness. This faith appears to me, to be a *direct act* of the whole soul, and not of any individual power of it. That the *power to act* cometh from GOD:—That the *use* of that *power* is in the province of man: Consequently, man may believe *if* he will, tho' not *when* he will. “A sure trust and confidence in the mercy of God, that for the merits of Christ my sins are forgiven, and I am reconciled to the favour of God, is the reflex act of faith.

HOPE: An earnest expectation of future good: It is the proper antidote against despair. Hope lightens, and fear is the ballast of hope. Hope is always attended by *Desire* and *Patience*: Desire longs for the objects expected; Patience quietly waits their arrival. Hope is the offspring of Christian experience, and will

not

not shame its possessor. Hope makes absent joys present, it be-
guiles calamity, as company does time. It is the Helmet of the
soul in the day of battle, *God will deliver*. It is the Anchor of
the soul cast upward, in the height of Heaven, in the boundless
ocean of God's redeeming Love: This fastened to the Cable of
Faith, enables the soul to outride all the storms of life.

CHARITY, or LOVE. If we understand by this, our love to
Christ, who is the object of saving Faith, and the foundation and
anchorage of the Christian's Hope, then the nature of this Love
is,—*superlative*,—*servent*,—*instant*,—*heartly*, and *unfeigned*. It is
the offspring of his Love,—begotten in us by a view of his love-
liness and suitableness, and by an union formed with the *altogether*
lovely. It is manifested by esteeming his word,—obeying his com-
mands,—regarding his presence,—parting with all to enjoy Him.
The love of our neighbour flows from this; this is of two kinds,
first, our loving those with complacency and delight, who bear
the Image of our *best Beloved*. Secondly, our loving the evil and
ungodly, with a love of pity and benevolence. Thus we imitate
Him who is loving to *all*, even to the evil and unthankful. The
properties of this love are so fully expressed in the context, that
here there will be no need to enumerate them. Now *Faith* is
great, that discovers invisible realities, things unknown by feeble
sense, and unseen by the glimmering ray of reason. And *Hope*
is *great*, considering the intense desire and unwearied patience
which always attend the expectation of future good. It is *great*
considering the objects of it, an *Inheritance*,—*Crown*,—*Kingdom*,
—eternal communion with GOD, &c. But the greatest of these
is Love. *Faith beholds*,—*Hope expects*,—but *Love enjoys*, and
dwells in GOD. Again, (as one observes) *Faith* is the nourishing
root, *Hope* is the rising stalk, but *Love* is the precious wheat;
neither the root, nor the stalk, but the precious grain alone will
be taken into GOD'S *Garner*. The *greatest*, may signify, the
most extensive, or the chief: For the first, *Faith* and *Hope* are
within the bounds of a man's person, but *Love* is to GOD him-
self, and from him to our friends, yea, to our enemies. *Faith*
and *Hope* will end with life, *Love* continues in heaven. For
the second, *Love* is the bond of perfection, it is the element of
Glory, and nature of GOD.

NARRATIVE of the Travels of the GROSVENOR'S Crew.

[Concluded from page 233.]

THE next morning Mynheer Roofstoft ordered a sheep to be killed.
upon which our people breakfasted and dined. After this, ano-
ther Dutchman, whose name was Daniel Quim, and who lived about
nine miles distant, came with a cart and six horses to convey the party
towards

towards the Cape of Good Hope. Hynes thinks that Quin was a kind of commandant. Monsieur Vaillant thus speaks of the method by which the colonists obtain the title of commandant. "A colonist (says he,) who lives two hundred leagues up the country, arrives at the Cape, to complain that the Caffrees have taken all his cattle; and intreats a *commando*, which is a permission to go, with the help of his neighbours, to retake his property; the governor, who either does not, or feigns not to understand the trick, adheres strictly to the facts expressed in the petition; a preamble of regular information would occasion long delays; a permission is easily given,—it is but a word—the fatal word is written, which proves a sentence of death to a thousand poor savages, who have no such defence or resources as their persecutors." This account gives us an idea of the *commando* or commandants of that country, such a one Quin probably was,) and likewise of the disposition of the colonists situated in the interior parts.

But to return to the travellers.—The boy, Price, whose legs were sore from the hardships he had undergone, was kept at Mynheer Rooftoff's, who kindly undertook his cure, and said he would contrive to send him after the rest. The others went in the cart that was provided for them, but the path, or road, if it may be so called, was so very rugged and bad, that they were almost shooed to pieces. They passed two farm houses before they reached Quin's, where they staid four days to refresh themselves.

From this time they were forwarded in carts from one settlement to another, till they came to Swellendam, which lies about one hundred miles from the Cape. During the whole of the way, wherever they passed the night, all the farmers in the neighbourhood used to assemble in order to hear their story; and being moved with compassion, gave them many little necessaries of which they stood in need. At Swellendam they staid till the deputy governor, who resided at that place, sent a messenger to the Cape, as there was at this time war between Holland and Great Britain, to know of the governor what was to be done with them. An order at length came for two to be sent to Cape town to be examined. The others were directed to remain where they at present were. Wormington and Leary accordingly proceeded to the Cape. Hynes and the rest staid at Swellendam about a month, and during that time they had an opportunity of observing that the country around this place is in general rocky; but in the valleys there are vineyards, pastures, and corn fields.

They afterwards learnt that Wormington and Leary, after having undergone an examination, were shipped on board a Dutch man of war lying in the bay, with directions for them to be put to work. Here they remained for some time, but Wormington having discovered, one night, that the boatswain had smuggled some pepper from the ship, he imprudently hinted that he would give information of what was going forward. Upon which the boatswain desired him and his companion Leary to get into the boat; which they had no sooner done, than he put them on board a Danish East-Indiaman, that was then weighing anchor; and which immediately sailed. By this incident, these two had an opportunity of getting first to their own country.

The

The governor at the Cape having learnt from the information of Wormington and Leary, the particulars of the lots of the Grosvenor, and the consequent sufferings of the crew and passengers, notwithstanding the enmity that subsisted at this time between the two nations, was excited by that humanity which does honour to human nature, to send out a large party in quest of the unhappy wanderers. This detachment consisted of one hundred Europeans, and three hundred Hottentots, attended by a great number of waggons, each drawn by eight bullocks. The command was given to Captain Muller, who had orders to proceed, if possible, to the place where the ship lay, and load them with such articles as could be saved. After which, they were to endeavour to find out such of the sufferers as were wandering about the country, or in the hands of the natives.

It being necessary to have some of those who had passed over the extensive tract that was to be explored, as guides, De Lasso and Evans, who had now tolerably recovered their strength, were fixed on for that purpose. Hynes still continued very ill, and Price had not yet reached Swellendam. The party took with them beads, and a number of trinkets, in order to ransom those of the unfortunates that might fall in their way. And they proceeded till the natives interrupted their passage. The dissensions between the Caffrees and Colonists, as already noticed, probably occasioned this interruption.

In their way they found three of the shipwrecked mariners, viz. Thomas Lewis, William Hatterly (or Hubberly), and another. William Hatterly was the servant of Mr. Shaw, the second mate, and he had kept company with that party till all but himself had expired. He then walked on, melancholy and forlorn, till he had reached the spot where he was met by the Dutch.

At other places on the road they met with seven more men, (Lascars) and two black women, one of whom was servant to Mrs. Logie, the other to Mrs. Hosea. From these women was obtained the following interesting information: They said, that about five days after the party to which Hynes had attached himself parted from the captain and the ladies, they also took separate routs, the latter intending to join the Lascars; but what became of either, after this separation had taken place, they knew not. They indeed saw the Captain's coat upon one of the natives, which led them to conclude that he was dead.

After the waggons had been prevented by the natives from proceeding, some of the party travelled fifteen days on horseback, in prosecution of their plan; but the Caffrees still continuing to harass them, and obstructing their passage, they were obliged to give up the undertaking; and they came back, after having been absent three months.

Captain Muller returned to Swellendam with his troops, bringing with him the seven Lascars and two black women, together with the three Englishmen he had picked up on the road, the boy Price, and his two guides De Lasso and Evans; but the farmers who had attended the expedition with their waggons, filed off to their respective homes in the different colonies. The black people were detained at Swellendam, and the English were sent to the Cape, where having undergone a long

examination by the Governor, he permitted them to take their passage for Europe on board a Danish ship, then lying in the harbour, that wanted hands.

The captain of the Dane promised to land them in England, as he passed through the channel, but being very short of hands, he carried them all to Copenhagen, except Price, who was put on shore at Weymouth. From Denmark they soon after reached London; furnishing an example to British seamen, that even the [most unparalleled hardships are to be surmounted; and that when they leave their native country, on the most hazardous or most distant expeditions, a return to it is not to be despaired of. And while we sympathize in the woes, or lament the loss of those who were left among the inhospitable savages, we cannot but admire the goodness of Providence in so miraculously preserving these few.*

The only new light, I believe, that can be thrown on this unfortunate affair, is to be found in the travels of the ingenious and humane Vaillant. Being arrived on the borders of Caffraria, and determined on entering that country with the philanthropic view of endeavouring to bring about a peace between the Hottentots and Caffrees, he carries his philanthropy a step further, and wishes at the same time to afford assistance to the unfortunate people whose sufferings have been just described.

“A misfortune which had lately happened,” says that worthy man, † “contributed not a little to heat my imagination. I was informed, that six weeks before, an English ship, the Grosvenor East-Indiaman, had been wrecked on the coast; that part of the crew and passengers, escaping the turbulent element, unfortunately fell into the hands of the

* The following persons were left with Captain Coxon, of whom no accounts are received.—Mr. Logie, chief mate; Mr. Beale, third ditto; Mr. Harris, fifth ditto; Mr. Haye, purser; Mr. Nixon, surgeon; Robert Rea, boatwain; John Hunter, gunner; William Mixon, quarter-master; John M'Daniel, and James Mauleverer, carpenter's mates; John Edkins, caulker; William Stevens, butcher; Colonel D'Espinetto; seven seamen; four servants, and two discharged soldiers from Madras.

Passengers left with Captain Coxon.—Colonel James, Mrs. James, Mr. Hosea, Mrs. Hosea, Mrs. Logie, Mr. Newman, Captain Walterhouse Adair; Miss Dennis, Miss Wilmot, Miss Hosea, Master Saunders, Master Chambers, children; and eight Black servants.

The following persons died on their way to the Cape.—William Thomson, midshipman; Thomas Page, carpenter; Henry Lillburne, ship's steward; Master Law; Thomas Simmonds, quarter-master; Robert Auld, cooper; Wm. Couch, captain's steward; Lau. Jonesque, boatwain's yeoman; All. Schultz, Thomas Parker, Patrick Burne, R. Fitzgerald, and John Blane, seamen; Mr. Williams, Mr. Taylor, and John Suffman, passengers.

Left in different parts, exclusive of those who remained with the Captain.—James Thompson, quarter-master; George Read, armourer; Mr. Shaw, second mate; Mr. Trotter, fourth mate; George Creighton, caulker's mate; Laurence M'Ewen, Edward Monck, John Squires, Isaac Blair, William Fruel, Charles Berry, James Simpson, Jacob Angel, John Howes, and John Brown, seamen; William Ellis, Edward Croaker, and James Stockdale, discharged soldiers.

Caffrees, by whom they were barbarously destroyed, the women excepted, who were reserved to undergo still greater hardships; some few, it was supposed, had escaped, and were now wandering on the coast, or exploring melancholy and almost impenetrable forests, where they could not fail in the end of perishing miserably. Among these unfortunate people were several French officers, prisoners of war, who were coming to Europe.

“My heart,” continues he, “was wounded by this afflicting detail; a thousand projects bewildered my head. I could not be above fifty leagues from the unfortunate spot. Various means occurred to succour the unhappy sufferers, whose situation was so truly deplorable. I proposed these means to my companions, but every proposal was refused. In vain I offered presents, prayers, intreaties; nay, even threatenings had no more weight. I however flattered myself, I should find among the colonists some, whose hearts would not only enter readily into my pacific measures with the Caffrees, but assist in every endeavour to succour the unhappy people that had been shipwrecked; the image of whose misfortunes perpetually followed me.

“How cruel a situation for women! condemned to drag a painful life in all the horrors of agonizing despair. A desire to procure them liberty; to bring them away with me; employed all my thoughts, and deafened me to every obstacle.”

A party of the Caffrees having paid him a friendly visit at his camp, he informs us farther on the subject, “that the news of their departure made him more eager to question them, as he had by no means forgot the unhappy sufferers who were shipwrecked in the Grosvenor.

“They could not,” says he,* “give me so ample an account as I wished in this particular, being simply acquainted with the fact. Situated towards the north west, they were farther from the sea than myself, and could give no positive account of this melancholy catastrophe; They had, indeed, seen some of the effects taken from the wreck, which had been exchanged with other hoards for cattle; even the Caffrees now at my camp possessing some trifling part of the property. One shewed me a piece of silver coin which he wore at his neck, and another a small key. They likewise described, as well as they could, a curiosity which had been divided among them. By their account I judged this must have been a watch, whose wheels they had separated, and formed into different ornaments. And I was convinced I was right in my conjecture, when on shewing them mine, they all exclaimed it was the same thing, only of a different colour, theirs resembling the piece of coin the Caffree wore about his neck. They added, that the most valuable of the effects had been taken by their countrymen that inhabited the sea coast, who were in possession of a great quantity of pieces similar to that they had shewn me. As for the people who had escaped the wreck, they had been informed some were found dead upon the sand, but that others, more fortunate, had reached some country inhabited by white people.”

Monfieur Vaillant having entered the country of the Caffrees, attended by a few of his Hottentots, and falling in with a small party of

the Caffrees, he thus continues the subject.* “ I enquired about the shipwrecked vessel, but learned little more than I was before acquainted with : That it had been east away on the coast of Caffraria.

“ I judged this melancholy event had happened beyond the country of the Tambouches, as high as Madagascar, towards the channel of Mosambique. These people assured me, that, besides the difficulties I should have to encounter, after having passed their limits, among several other rivers, we must cross one that was too wide to be swam over, and must advance a great way towards the north to find it fordable. They added that they had seen several white men among the Tambouches, some time ago, when they exchanged some merchandize with that people for nails taken from the wreck ; but being now at war with them, they could procure no more.”

Upon reflection, it seems a very great pity that the captain should have quitted the place where the ship was wrecked. By collecting the scattered fragments of the wreck, as they drove on shore, a boat, one would suppose, might have been constructed, capable of containing the whole of those who were saved, as was done by Captain Wilson of the Antelope packet.* And particularly so, as the carpenter's and caulker's crew all got safe on shore. They might then have coasted it along shore, putting into every bay as they proceeded, in order to water and refresh. They would thus have found a much easier and quicker passage to the Cape, than by attempting, as they did, to travel by land, subject to a thousand difficulties, the slightest of which were much too arduous and fatiguing for delicate women and children to encounter. One cannot help reflecting upon the conduct of the third mate, who appears to have been highly culpable, in not attending to the first alarm of seeing land, and instantly convincing himself of the truth of it. Even a moment in such a situation was not to be lost. By an immediate attention the ship might in all probability have been put about, and by that means saved ; whereas, when it was attempted by the captain, it was then too late. In ten minutes after the ship had struck, the wind came off shore ; so that if she had been put about in any time, the effect would have been that her head would have paid off, which would have been a most fortunate circumstance, and the consequence the saving of the whole.

Captain Coxon is said to have declared to the unfortunate sufferers, that he expected to be able to get to a Dutch settlement in sixteen days. Surely, in that time, one would suppose he might have finished a boat ; hooks and lines might have been made, and fish caught, which must have proved a more ready way of procuring a subsistence, than in passing through an unknown country, whose productions they were unacquainted with. They would at the same time have avoided the perilous rencontre either of the natives or of ferocious animals. The author is the more confirmed in this opinion from the circumstance of Trout, the Dutchman, telling the captain that he had been on board the wreck, and got from thence a load of iron, pewter, lead and copper. It may be opposed to this, that Captain Coxon might have been too much harrassed by the natives to attempt such a work in the situation they then were. But as we are given to understand that they al-

* Vol. II. Page 321.

ways left the place at sun set, means might have been used to prevent this constant interruption. We know that wood in abundance, and probably bamboo, grows in those parts; and as a number of hardy fellows equal to any enterprize, were saved, enough could have been collected in the course of a few hours to have formed a *cheveaux de frize* round their little camp; and thus fortified, the natives would have been more inclined to barter with them than to have disturbed them.

Hooks and lines might have been formed of twisted or plaited grafs or filaments of the cocoa-tree; or the sails might have been unravelled for that purpose. Indeed a hundred methods might have been had recourse to, in order to supply these necessary implements. Weapons of defence also, might soon have been made, equal to any of those they had to encounter. And whoever has seen the Masoula boats at Madras, knows that much may be done without hammer or nails, even in boats of burthen. In short, unless this imprudent resolution proceeded from the want of unanimity, which I need not say, in all situations that are any ways similar to theirs, is extremely unfortunate, the oversight was a very great one, and not to be accounted for.

G. CARTER.

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L E T T E R VI.

FROM THE BISHOP OF LANDAFF TO THOMAS PAINE,

[ *Continued from page 723.* ]

JEHORAM king of Israel, Jehoshaphat king of Judah, and the king of Edom, going with their armies to make war on the king of Moab, came into a place where there was no water either for their men or cattle. In this distress they waited upon Elisha, (a high honour for one of your conjurers,) by the advice of Jehoshaphat, who knew that the word of the Lord was with him. The prophet, on seeing Jehoram, an idolatrous prince, who had revolted from the worship of the true God, come to consult him, said to him,—“Get thee to the prophets of thy father and the prophets of thy mother.”—This you think shews Elisha to have been a party prophet, full of venom and vulgarity.—It shews him to have been a man of great courage, who respected the dignity of his own character, the sacredness of his office as a prophet of God, whose duty it was to reprove the wickedness of kings, as of other men. He ordered them to make the valley where they were full of ditches:—this, you say, “every countryman could have told, that the way to get water is to dig for it;”—but this is not a true representation of the case; the ditches were not dug that water might be gotten by digging for it, but that they might hold the water when it should miraculously come, “without wind or rain,” from another country; and it did come “from the way of Edom, and the country was filled with water.”—As to Elisha's cursing the little children, who had mocked him, and their destruction in consequence of his imprecation, the whole story must be taken together. The provocation he received is, by some, considered

considered as an insult offered to him, not as a man, but as a prophet, and that the persons who offered it were not what we understand by little children, but grown-up youths; the term child being applied in the Hebrew language, to grown-up persons. Be this as it may, the cursing was the act of the prophet; had it been a sin, it would not have been followed by a miraculous destruction of the offenders; for this was the act of God, who best knows who deserve punishment. What effect such a signal judgment had on the idolatrous inhabitants of the land, is no where said; but it is probable it was not without a good effect.

Ezekiel and Daniel lived during the Babylonian captivity; you allow their writings to be genuine. In this you differ from some of the greatest adversaries of christianity; and in my opinion cut up, by this confession, the very root of your whole performance. It is next to an impossibility for any man, who admits the book of Daniel to be a genuine book, and who examines that book with intelligence and impartiality, to refuse his assent to the truth of Christianity. As to your saying, that the interpretations which commentators and priests have made of these books, only shew the fraud, or the extreme folly, to which credulity and priestcraft can go; I can consider it as nothing but a proof of the extreme folly or fraud to which prejudice and infidelity can carry a minute philosopher. You profess a fondness for science; I will refer you to a scientific man, who was neither a commentator nor a priest,—to Ferguson.—In a tract entitled—*The Year of our Saviour's Crucifixion ascertained*; and the darkness, at the time of his crucifixion, proved to be supernatural—This real philosopher interprets the remarkable prophecy in the 9th chapter of Daniel, and concludes his dissertation in the following words:—"Thus we have an astronomical demonstration of the truth of this ancient prophecy, seeing that the prophetic year of the Messiah's being cut off, was the very same with the astronomical." I have somewhere read an account of a solemn disputation which was held at Venice, in the last century, between a Jew and a Christian:—the Christian strongly argued from Daniel's prophecy of the seventy weeks, that Jesus was the Messiah whom the Jews had long expected, from the predictions of their prophets:—the learned Rabbi, who presided at this disputation, was so forcibly struck by the argument, that he put an end to the business, by saying,—“Let us shut up our Bibles; for if we proceed in the examination of this prophecy it will make us all become Christians.” Was it a similar apprehension which deterred you from so much as opening the book of Daniel? You have not produced from it one exceptionable passage. I hope you will read that book with attention, with intelligence, and with an unbiassed mind follow the advice of our Saviour when he quoted this very prophecy:—"Let him that readeth understand;"—and I shall not despair of your conversion from Deism to Christianity.

In order to discredit the authority of the books which you allow to be genuine, you form a strange and prodigious hypothesis concerning Ezekiel and Daniel, for which there is no manner of foundation either in history or probability. You suppose these two men to have had no dreams, no visions, no revelation from God Almighty; but to have pretended to these things; and, under that disguise, to have carried on

an enigmatical correspondence relative to the recovery of their country from the Babylonian yoke. That any man in his senses, should frame or adopt such an hypothesis, should have so little regard to his own reputation as an impartial enquirer after truth, so little respect for the understanding of his readers, as to obtrude it on the world, would have appeared an incredible circumstance, had not you made it a fact.

You quote a passage from Ezekiel ; in the 29th chapter, verse 11, speaking of Egypt, it is said—"No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years."—This, you say, "never came to pass, and consequently it is false, as all the books I have already reviewed are." Now that this did come to pass, we have, as Bishop Newton observes, "the testimonies of Megasthenes and Berosus, two heathen historians, who lived about 300 years before Christ ; one of whom affirms, expressly, that Nebuchadnezzar conquered the greater part of Africa ; and the other affirms it, in effect, in saying, that when Nebuchadnezzar heard of the death of his father, having settled his affairs in Egypt, and committed the captives whom he took in Egypt to the care of some of his friends, to bring them after him, he hastened directly to Babylon." And if we had been possessed of no testimony in support of the prophecy, it would have been a hasty conclusion, that the prophecy never came to pass ; the history of Egypt, at so remote a period, being no where accurately and circumstantially related. I admit that no period can be pointed out from the age of Ezekiel to the present, in which there was no foot of man or beast to be seen for forty years in all Egypt ; but some think that only a part of Egypt is here spoken of ; and surely you do not expect a literal accomplishment of an hyperbolical expression, denoting great desolation ; importing that the trade of Egypt, which was carried on then, as at present, by caravans, by the foot of man and beast, should be annihilated. Had you taken the trouble to have looked a little farther into the book from which you have made your quotation, you would have there seen a prophecy delivered above two thousand years ago, and which has been fulfilling from that time to this :—"Egypt shall be the basest of the kingdoms, neither shall it exalt itself any more above the nations :—there shall be no more a prince of the land of Egypt."—This you may call a dream, a vision, a lie : I esteem it a wonderful prophecy ; for "as is the prophecy, so has been the event, Egypt was conquered by the Babylonians ; and after the Babylonians by the Persians ; and after the Persians it became subject to the Macedonians ; and after the Macedonians to the Romans ; and after the Romans to the Saracens ; and then to the Mamalucs ; and is now a province of the Turkish empire."

Suffer me to produce to you from this author not an enigmatical letter to Daniel respecting the recovery of Jerusalem from the hands of the king of Babylon, but an enigmatical prophecy concerning Zedekiah the king of Jerusalem, before it was taken by the Chaldeans.—"I will bring him (Zedekiah) to Babylon, to the land of the Chaldeans ; yet he shall not see it, though he shall die there."—How ! not see Babylon, when he should die there ! How, moreover, is this consistent you may ask, with what Jeremiah had foretold,—that Zedekiah should

should see the eyes of the king of Babylon?—This darkness of expression, and apparent contradiction between the two prophets, induced Zedekiah (as Josephus informs us) to give no credit to either of them; yet he unhappily experienced, and the fact is worthy your observation, the truth of them both. He saw the eyes of the king of Babylon, not at Babylon, but at Riblah; his eyes were there put out: and he was carried to Babylon, yet he saw it not; and thus were the predictions of both the prophets verified, and the enigma of Ezekiel explained.

As to your wonderful discovery that the prophecy of Jonah is a book of some gentile, “and that it has been written as a fable, to expose the nonsense, and to satyriize the vicious and malignant character of a Bible prophet, or a predicting priest,” I shall put it, covered with *hellebore*, for the service of its author, on the same shelf with your hypothesis concerning the conspiracy of Daniel and Ezekiel, and shall not say another word about it.

You conclude your objections to the Old Testament in a triumphant style; an angry opponent would say, in a style of extreme arrogance, and sottish self-sufficiency.—“I have gone,” you say, “through the Bible (mistaking here, as in other places, the Old Testament for the Bible) as a man would go through a wood, with an axe on his shoulders, and fell trees; here they lie; and the priests, if they can, may replant them. They may, perhaps, stick them in the ground, but they will never grow.”—And is it possible that you should think so highly of your performance, as to believe, that you have thereby demolished the authority of a book, which Newton himself esteemed the most authentic of all histories; which, by its celestial light illumines the darkest ages of antiquity; which is the touchstone whereby we are able to distinguish between true and fabulous theology, between the God of Israel, holy, just, and good, and the impure rabble of heathen Baalim; which has been thought, by competent judges, to have afforded matter for the laws of Solon, and a foundation for the philosophy of Plato; which has been illustrated by the labour of learning, in all ages and countries; and been admired and venerated for its piety, its sublimity, its veracity, by all who were able to read and understand it? No, Sir; you have gone indeed through the wood, with the best intention in the world to cut it down; but you have merely busied yourself in exposing to vulgar contempt a few unsightly shrubs, which good men had wisely concealed from public view; you have entangled yourself in thickets of thorns and briars; you have lost your way on the mountains of Lebanon; the goodly cedar-trees whereof, lamenting the madness, and pitying the blindness of your rage against them, have scorned the blunt edge and the base temper of your axe, and laughed unhurt at the feebleness of your stroke.

In plain language, you have gone through the Old Testament hunting after difficulties, and you have found some real ones; these you have endeavoured to magnify into insurmountable objections to the authority of the whole book. When it is considered that the Old Testament is composed of several books, written by different authors, and at different periods, from Moses to Malachi, comprising an abstracted history of a particular nation for above a thousand years, I think the real difficulties which

which occur in it are much fewer, and of much less importance, than could reasonably have been expected. Apparent difficulties you have represented as real ones, without hinting at the manner in which they have been explained. You have ridiculed things held most sacred, and calumniated characters esteemed most venerable; you have excited the scoffs of the profane; increased the scepticism of the doubtful; shaken the faith of the unlearned; suggested cavils to the "disputers of this world;" and perplexed the minds of honest men who wish to worship the God of their fathers in sincerity and truth.—This and more you have done in going through the Old Testament; but you have not so much as glanced at the great design of the whole, at the harmony and mutual dependance of the several parts. You have said nothing of the wisdom of God in selecting a particular people from the rest of mankind, not for their own sakes, but that they might witness to the whole world, in successive ages, his existence and attributes; that they might be an instrument of subverting idolatry, of declaring the name of the God of Israel throughout the whole earth. It was through this nation that the Egyptians saw the wonders of God; that the Canaanites (whom wickedness had made a reproach to human nature) felt his judgments; that the Babylonians issued their decrees—"That none should dare to speak amiss of the God of Israel—that all should fear and tremble before him:"—and it is thro' them that you and I, and all the world, are not at this day worshippers of idols. You have said nothing of the goodness of God in promising, that, through the seed of Abraham, all the nations of the earth were to be blessed; that the desire of all nations, the blessing of Abraham to the gentiles, should come. You have passed by all the prophecies respecting the coming of the Messiah; tho' they absolutely fixed the time of his coming, and of his being cut off; described his office, character, condition, sufferings, and death, in so circumstantial a manner, that we cannot but be astonished at the accuracy of their completion in the person of Jesus of Nazareth. You have neglected noticing the testimony of the whole Jewish nation to the truth both of the natural and miraculous facts retorded in the Old Testament. That we may better judge of the weight of this testimony, let us suppose that God should now manifest himself to us, as we contend he did to the Israelites in Egypt, in the desert, and in the land of Canaan; and that he should continue these manifestations of himself to our posterity for a thousand years or more, punishing or rewarding them according as they obeyed or disobeyed his commands; what would you expect should be the issue? You would expect that our posterity would, in the remotest periods of time, adhere to their God, and maintain against all opponents the truth of the books in which the dispensations of God to us and to our successors had been recorded. They would not yield to the objections of men, who, not having experienced the same divine government, should, for want of such experience, refuse assent to their testimony. No; they would be to the then surrounding nations, what the Jews are to us, witnesses of the existence and of the moral government of God.

[ *To be continued.* ]



## A View of the principal Errors and Corruptions which brought on the general Apostasy of the CHRISTIAN WORLD.

[ Continued from page 244. ]

**B**EFORE I dismiss the Valentian Herefy, I must briefly point out some of those methods which they successfully employed in propagating and maintaining their errors, and the loose and dangerous practices which followed. I cannot do this more effectually than by presenting the reader with a few select passages from Tertullian and Irenæus, which will be found to contain reflections worthy of the deepest consideration.

“ Their method of perverting the unwary, (says Tertullian,) was very specious. With this view, they frequently inculcated the words of our Lord, on all who were sincerely engaged in seeking eternal salvation, “ *Seek and ye shall find.*” They however put a wrong construction upon them, in order more effectually to allure mankind to search into those very opinions which they had themselves invented. At the same time they infused into the people a spirit of criminal enquiry into such things as were not suited to man in the present state: and too many were in this way drawn into the fatal snare.” “ We have no need of such dangerous curiosity,” saith this excellent writer in another place, “ since the Revelation made to us by Jesus Christ; nor is there room for such enquiries after the Gospel was once vouchsafed to man. But tell me, if we must proceed to researches and making new discoveries in religion, when shall we come to an end? Where shall we at last fix the ground of our faith, or from what point shall we set out on our discoveries? Shall it be with Marcion, or his followers? But here comes Valentinus with his proposition, “ *Seek and ye shall find.*” Where shall we find the end of our enquiries, in the notions of the dreaming Valentianians? Apelles attacks me with the same pretensions, and Ebion, and indeed all others in succession, with a view only to insinuate themselves into my affections, and with the profest design to draw me over to their own party, and to espouse their errors and impieties.”

Irenæus not only confirms the testimony of Tertullian, but also gives us a farther view of their conduct. “ Their usual method of ensnaring the simple members of the church of Christ, (saith this writer) was by pretending to use the same language with the faithful. Hence many undiscerning persons, not aware of their subtilty, were ready sometimes to complain of their faithful pastors, as though they abstained, without just cause, from the communion of these men; and represented them, without reason, as teachers of false doctrines, when nevertheless they supposed them to teach the same things with themselves.”

“ When they have succeeded in subverting any from the faith, by their insidious questions, and have made them their obedient disciples, they then proceed to unfold to them the mysteries, of what they term, their ineffable Pleroma. But should any one venture to require a solution of their difficulties, or presume to contradict them, they contemptuously

ttously treat him as one incapable of receiving the truth, and refuse to say any thing further to him, pronouncing him to be of the class of merely animal men. But on the other hand, if any one, like a silly sheep, gives himself wholly up to them, he soon partakes of their unhappy spirit, and is suddenly puffed up with such horrid pride, as to think himself neither in heaven, nor on earth, but as absolutely admitted into their pleroma."

In another place he says, "Since it is manifest that their principles and whole hypothesis is such as agrees neither with what the prophets preached, nor our Lord taught, nor what the Apostles have delivered to us, they often therefore maintain their notions by citing apocryphal writers, and others of no authority. And that their fictions may not appear to be wholly without some kind of support or countenance from the testimony of the sacred Scriptures, they endeavour to adapt either the parables of our Lord, or the discourses of the prophets, or the words of the Apostles, to their own principles. In order to effect which they violate and disregard the natural order and connexion of the Scriptures, and as far as in them lies, rend one part of the word of God from another." Irenæus gives various instances of their allegorizing the figurative and parabolical parts of Scripture, in the most extravagant manner. By this practice, it is well known, that the Scriptures may be made to support any thing.

I must not suppress two or three passages more, which are strikingly characteristic of these men, who forsaking the way of truth, and giving themselves up to the spirit of error, were led into the condemnation of the devil, and into all the deceivableness of unrighteousness: nothing was more common with the Valentinians, than to arrogate exclusively, the title of "Spiritual men," of "the elect seed," and of men "consummated and absolutely perfect in knowledge." Never were such high soaring professions more glaringly contradicted than in their spirit, tempers, and whole deportment. "These very men, saith Irenæus, with all the deceivableness of unrighteousness, affirmed and taught, that things were indifferent in themselves, and that they were good or evil only in the judgment of men." On these dreadful principles of Antinomian licentiousness, they gave themselves up to work all uncleanness with greediness." "Many other detestable and impious things, saith the same writer, do they practise; while at the same time they have the assurance to reproach us, who are careful not to offend even in word or thought, as the veriest fools and idiots under heaven, while they extol themselves superlatively, vaunting that they are the absolutely perfect men, and the seed of the election; contemptuously calling the members of the church of Christ, merely animal men, incessantly arrogating themselves the title of *spiritual men*, and as such affirming that it is impossible for them to partake of corruption, do what they may." Lastly, "They commonly ate of things offered to idols, and attended the heathen festivals. Others among them openly frequented those cruel spectacles which are abhorred by God and man,—the bloody conflicts of the gladiators, and those in which men were obliged to fight with wild beasts, till they were cruelly torn in pieces by them."

From these, and such like facts, the venerable Irenæus draws the following sad conclusion: "These men doubtless are the emissaries of Sa-

fan, employed by him to expose the church of God to reproach and censure in different ways. The world hearing of their evil deeds, and supposing that all men in the Christian world are alike, absolutely turn away their ears from the Truth, and will not hear the preaching of the Gospel. And as they frequently see with their own eyes, the evils that are actually committed amongst them, they censure and revile us all, as equally guilty; whereas, in fact, we have no communion at all with them, neither in our doctrines, our morals, nor our whole conversation."

Indeed there is sufficient evidence in various parts of his writings, and in other monuments of primitive antiquity, to demonstrate, that the faithful in this period were not only kept from the error of the wicked, but that they likewise shone as lights in the world, being patterns of faith, purity, spirituality, love, meekness, patience, and other christian graces and virtues. The ministers of religion also were remarkable for their love of souls, their fervent zeal in propagating the Gospel, their watchfulness, sobriety, and gravity, directing their whole attention to the great things of God, and looking for the second coming of our Lord Jesus Christ. And the Spirit of glory and of God rested upon the church militant at this period, in a way scarcely inferior to that of the apostles themselves. Of this the following sincere, artless, and authentic Testimony is a very important proof: it may be found in the second book of that work of Irenæus which has been so frequently cited above, and is to the following effect: "Even to this very time it is no uncommon thing to see the dead raised. Many instances have been known amongst the brethren in Christ, in which, on any important and urgent occasion, when the whole church in any place has been assembled together to ask it of God, with much fasting and supplication, the spirit of the deceased has again returned to our world, and re-inhabited the body, and thus the man has actually been restored to the prayers of the saints." And again, shortly after, he resumes the subject, and testifies still more expressly, respecting the times in which he lived, that "those who were indeed the true disciples of the SON of GOD, had received such Grace from him, that some of them were enabled through his Name, to perform many wonderful things for the good of mankind, according as each had received the gift from him. For some of them, do indeed with great power, cast out devils, so that often those very persons, who have been cleansed from those wicked spirits, have frequently become true believers, and have afterwards been united with us to the church of Christ. Others have the knowledge of future events, see divine visions, and utter predictions by the Spirit of prophecy. Others, by the imposition of hands, heal the sick, and restore them to perfect soundness. And as we have before testified, the dead also have been raised, and continued amongst us for many years after their resurrection. And what shall I say more? We cannot declare the number of those spiritual gifts which the universal Church, throughout the world, hath received from God, in the Name of our Lord Jesus Christ, who was verily crucified under Pontius Pilate; nor can we at this time make known the various beneficent acts which the universal church daily performs for the good of mankind, in all nations. She deceives none, neither does she sell her gifts, nor receive rewards for them,

them. As she freely received them of God, so she freely ministers them to others." And thus, after giving glory to the great Head of the Church, for the grace so abundantly conferred upon his mystical body, with sentiments of gratitude we take leave, for the present, of his venerable servant and faithful martyr Irenæus.

[ *To be continued.* ]

A short Account of Mr. THOMAS FOWLER.

**A**LTHOUGH he had not the benefit of a religious education, yet in early life his mind was sweetly drawn towards God. At the age of twelve years, he was so greatly affected with divine things, that he frequently went out into the fields, and under the hedges would make his requests known to God in prayer. In this holy exercise he found unspeakable delight, being often very much comforted. Having informed one of his companions of the happiness which he found in waiting upon the Lord, the youth willingly joined him in this delightful employment. They were greatly favoured with the presence of that God whom they worshipped, and sometimes were even lost in wonder, love, and praise. Thomas has frequently spoken of those days as the happiest part of his life.

But not having the advantage of sitting under a gospel ministry, and being ignorant of the devices of Satan, he was persuaded to go to a place where there was dancing: And although he did not then see the sinfulness of such amusements, yet he lost all his happiness, and was left without hope of ever finding it again. He then endeavoured to stifle the convictions of his conscience, by dancing and singing along with the young people of the place where he lived. But this, instead of affording him any consolation, only increased his wretchedness. Many professors in these days confidently affirm, that dancing is not only perfectly innocent, but highly necessary! But how will they account for the experience of this youth, who had no one to teach him but God, and who lost a sense of the divine favour, and all his peace and happiness, by attending dancing? Who gave him wrong ideas of that which they deem perfectly innocent, and prejudiced his mind against an exercise which it was necessary for him to learn? Was it not the Lord himself, who hath said by the apostle, "Abstain from all appearance of evil."

At last it pleased God to send the Methodist preachers to a village near Higham-Ferrers, where Thomas then lived, he heard the word, and it took deep root in his mind. Being effectually awakened, he cried unto the Lord in the day of trouble, and he mercifully

mercifully delivered him out of his distress, by giving him a clear sense of pardoning love, and enabling him to rejoice in the God of his salvation.

He acquainted his sister with the peace and happiness which he had found, and she readily attended the preaching also, and was deeply awakened. She mightily wrestled with the Lord in prayer, insomuch that the whole family were greatly alarmed, being afraid (as has often been the case) that they were both gone mad together. As she fought the Lord with her whole heart, she soon found him, to her unspeakable comfort. Being made a happy witness of the love of God in Christ Jesus, she became a pattern of piety and serious godliness to all who knew her. Being thus highly favoured of God themselves, they earnestly longed that their neighbours should hear the word of life also; they therefore invited the preachers to Higham-Ferrers, where the Lord has raised up a people for the honour of his holy name, and where many of the inhabitants hear the glad tidings of salvation.

By the providence of God, Thomas was brought to London, where he joined our society. The preachers having recommended it to the young people to improve themselves in singing, he readily united with them, and was by them much esteemed. Here it was that he contracted an acquaintance with my daughter, who afterwards became his wife. The first time he saw her, his mind was much affected; nevertheless, such was his prudence, and of such importance did he think an affair of this kind to be, that he never mentioned it to her, till he was fully satisfied in his own mind that it was agreeable to the Will of God; and in order to this, he made it a matter of prayer for a whole year. This laid the foundation for that happy union which afterwards took place. Were all our young people equally prudent, and gave themselves up to prayer on such occasions, we should have more happy marriages than we have hitherto had.

Some time before his death the Lord gave him frequent tokens of his approaching dissolution; but he was in no wise distressed on this account, well knowing in whom he had believed, and always retaining a sense of the love of God, from the time he first enjoyed that unspeakable blessing: Yet he was often in heaviness, the corruptible body pressing down the soul; and he was likewise much affected on account of a beloved wife and two children, to whom he could give little support, by reason of his bodily infirmities. But even in this, he was more than conqueror; for when he was called to the last severe trial, he expressed great thankfulness, that all anxiety was entirely taken away, and that he could cheerfully commit himself into the hand of God. This was a fiery trial indeed, such as I was never before witness of; for although he was now so weak that he could scarcely move, yet such was the agony of his body, that sweat issued from every pore,

more, and his distressing groans were heard all over the house. Being afraid that he should lose the use of his reason, he desired all present to pray for him ; and he was heard in that which he feared ; for the Lord gave him strength according to his day. He then took an affectionate leave of his wife and children, saying, " If the pain should return as violent as before, then I may be deprived of my reason, if not of my life too ; but I am going to heaven, and to that happy place I intreat you all to follow me ; and I hope my friends will be kind to my poor children when I am gone." I asked him, Is Christ precious to you ? He answered, " Yes, he is ; he has manifested himself afresh to my soul ; and I have no fear of death ; I shall soon be in heaven." He then desired me to put up a bill at the Chapel, desiring the prayers of the congregation. I asked him, What he wished us to pray for ? He answered, " That God would fully accomplish his work in my soul."

All the day on Sunday he was in a sweet frame of mind ; and being asked, If he knew what day it was ? he answered, " Yes : I have already tasted the sweetness of it." On Monday he called his mother-in-law to him, and said, " O mother, if the work was now to do, what should I do ? But I have a God to go to : Christ is precious ; and this is all I shall ever have to suffer."

In the evening the pain again returned. He cried out in an agony, " Come, Lord Jesus, come quickly." The violence of the pain deprived him of his reason, yet he was preserved from saying any thing unbecoming a Christian. All who were present were constrained to cry mightily to the Lord for help in the time of trouble. He graciously heard their prayer, and sent relief to his servant. For about a quarter of an hour he lay quite still, and then rendered up his soul into the hands of his gracious Redeemer.

Thus died Thomas Fowler, in the 27th year of his age, March 6, 1797. A faithful christian friend, a most affectionate husband, and a tender parent.

THOMAS ROYLAND.

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## THE CONVERSION OF A DEIST

To Mr. BENJAMIN RHODES, Preacher of the Gospel.

Dear Sir,

**A** GREEABLE to your request, I here present you with a short detail of the Lord's dealings with my soul, which if you think will be of any service to the cause of Truth, I have no objection

objection to your making it public. I never could flatter myself that my Conversion would make any serious impression upon the heart of any obstinate Deist; but if it should please the Lord to attend a relation of my experience with his blessing, I have cause to hope that it may be a mean of strengthening some, who are already convinced of the divine truths of the Gospel; and at the same time the stubborn opposers of Revealed Religion may here see a striking instance of God's sparing mercy.

My father and mother were both members of the established Church, and, I believe, zealous for its welfare; especially my father, who always looked upon himself as bound in duty to maintain its interests against all opposition. It often affords me satisfaction to indulge myself in a pleasing retrospect of the many evenings my dear father spent in instructing my young mind in good and moral precepts, and teaching me to observe strictly the Christian religion, which he taught me as a mere system of ethics.

However I knew nothing of the principles of any denomination of Christians, until my father had been dead about a year, when I was bound apprentice to a Socinian, and by attending the Unitarian Chapel, and the frequent exhortations from the minister, the Rev. Henry Toulmin, a worthy man, and, I believe, if ever there was a sincere enquirer after Truth, it was this industrious pastor; but, alas, he took wrong measures to accomplish so desirable an object. And here was laid the foundation of those errors in which I was afterwards involved: Here I was taught to set my own reason above every other aid which God has afforded to man: Here I was soon initiated into the false dogma of Socinianism: Here my young mind was at once led into gross errors: In short, here were sown the seeds of infidelity in my heart, which I cultivated pretty much by the reading of Priestley, Hopton, Heyneus, and others, upon the subject of Unitarianism. In these books the reasonings appeared so plausible, that I really thought it a species of the grossest blasphemy to assert the existence of a Trinity of persons in the Godhead. Accordingly, these sublime truths I treated with the utmost indignity; I ridiculed them in every place where I had an opportunity; they afforded me subject matter of entertainment upon all occasions; I read the Creed of St. Athanasius in the same manner I read *Tooke's Pantheon*, for I regarded them both as alike erroneous. In this manner I went on a considerable time, attacking Trinitarians of every sect, that came in my way. But what gave the finishing to all this, and hurried me nearer and nearer the gulf of infidelity, was reading Dr. Priestley's *Disquisitions on Matter and Spirit*; these books, Sir, settled the whole affair; and at once gave my soul to the dust along with my body! Don't you think, Sir, this was the harbinger of Deism? At least I have looked upon it as such ever since

since. Indeed it has a strong resemblance of it. If it be not the thing itself it is its hieroglyphic, (if I may be allowed the simile.) Now I had a new subject to amuse myself with, viz. the doctrine of an *immaterial soul*. With this I took more freedom (if possible) than with the adorable Trinity. For a person to have a something within himself which neither himself nor the anatomists could discern,—I thought a man must be out of his senses to believe. Here Hartley's Theory of the Human Mind, together with some of Hobbes' and Wollaston's compositions, were of remarkable help to me (for, mark, I never read any on the other side of the question, except such as the good Doctor had handled pretty sharply, and from whom, by being previously armed, I was not in the least danger of being hurt, (as I called it.) I am often surpris'd, that whilst I was engaged in a perusal of the fore-mentioned works, all which denied a part (and most—all) of the Bible, that I was never led into either Deism or Atheism. But it was this Materialism that engaged my whole attention, and I may add, my affections too, for about six years: But in that time I was often taken up by frequent disputes with my neighbours upon politics, and composing pieces of satire, songs, &c. to divert my companions and amuse myself. Sometimes indeed I employed my muse upon moral or religious subjects, particularly an Ode on Day, which I think was of more service to me than all the pieces I ever wrote, except one, in which I endeavoured to describe the transitoriness of time, compared to eternity; under the metaphor of the mower, I described the shortness of all human enjoyments, the best of which never fail to leave a sting behind. But in describing a Thunder Storm, it pleased the Lord to make some sensible impressions on my mind of my sinful state, which continued to harass me for some time: Yet ever since this, and often before, I have had frequent drawings of the FATHER of Mercies; but, alas! they have all soon worn off, and I have given myself up to sin with greater earnestness than ever.

I was going on in this mad career of wickedness, when one day, as I was reading the English Chronicle, (a London newspaper), I observed a column filled with an extract from a book written by Thomas Paine, entitled "The Age of Reason;" and notwithstanding the editor of the Paper had inserted a few remarks upon the doctrines contained in that book, by way of antidote against its poison, yet I drank in its principles, as eagerly as the parched ground drinks in the falling showers: Tired with the galling yoke of Christianity, I had now a fine opportunity to get rid of it at once. "Nothing appeared more reasonable than what he said in this short extract, which contained Mr. Paine's Creed, (excuse the term, for he has one.) "I believe," says he, "in one God, and no more, and I hope for happiness beyond this life ;

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life ; I believe in the equality of man," &c. Well, thought I if he believe this, it is enough, what further need have I to believe any thing more than this ? " But," says this ingenious author, " lest it should be thought I believe many things in addition to these, I shall in the course of this work shew what I do not believe, and my reasons for not believing them." " I do not," he adds, believe in the Romish church, in the Protestant church, in the Jewish church, nor in any church that I know of ; my own mind is my own church." This settled the point at once ; this I called a fair and impartial declaration of his sentiments, and I was persuaded he said all this from a pure motive of good : What he did, I know not, but was not this mode of reasoning very engaging in the ears of a Socinian ? I am sure it was in mine. Revelation must now give way to human reason ; and after very little hesitation, I gave up the truth of the Scriptures, believing that they had nothing of divine inspiration in them. It was not long before I had the misfortune to procure Mr. Paine's book, which at once sunk me into all the madness of rank infidelity. I immediately dispatched my books upon Socinianism, to give room for their near relation, " The Age of Reason : " And I now attacked the Socinians with as much warmth as I had done the Trinitarians before ; and I had soon a set of Deists to laugh with me over Paine's buffoonery. Smart repartees, and witty sayings now became as prevalent among us, as oaths at a public house : And our language, when talking about the great truths of the Bible, was little better than Billingsgate rhetoric, all which we had learned from " The Age of Reason ! " It is with shame and confusion of face I acknowledge it. I know not whether a doubt ever arose in my mind respecting the truth of what I believed. But being prepossessed in favour of Dr. Priestley, I thought I would in some measure abate, until I should see if the Doctor would not attempt an answer to " The Age of Reason ; " vainly imagining, that if he could not answer Paine's objections, none could !

It was some time before I had the opportunity of perusing the Doctor's Answer, which when I had done, was not in the least satisfactory to me. Here then was a completion of the victory I had gained over Christianity. Nothing now stood in the way to prevent my committing my Bible to the flames ; the which, one of my fellow-labourers in the work of infidelity did do. Indeed, Sir, my neighbours, and almost all who knew me in the village where I lived, regarded me as little less than a devil incarnate. I was hated and despised, and very often accused of things I was not guilty of ; this did not lessen my prejudices, but rather increased them. I triumphed in persecution, (as I called it). But my new doctrines had not sufficient influence over me, to prevent my bursting out frequently into violent storms of anger, bitterly

terly inveighing against my accusers, many of whom would not bear it, any more than myself.

Whilst I lived this life of madness, which continued about three years, I was very often accused by my conscience; something was continually upbraiding me with my wicked course of life. Indeed to enumerate my sins would be impossible; I scarce know a crime which generally goes by the name of a little one, of which I was not guilty: The important duty of prayer I entirely neglected, because Thomas Paine said, prayer was "an attempt to make the Almighty change his mind:" I concluded nothing was necessary but a calm resignation to the will of Providence, or rather, of God, as I did not believe much in a providence. This natural religion could not alleviate my misery, for altho' I appeared jovial and merry amongst my companions, yet if ever I was left to myself, I was severely stung with bitter reproaches. I had a something within, which was continually tormenting me, and would not suffer me to go on in sin quietly. But this I baffled also, by imagining it was my own reason. Yet it had not sufficient influence to induce me to hate sin. No: I had built a house upon the sand, which whenever the floods of temptation came upon it, it immediately fell. My troubled soul was in continual agitation, and I experienced the truth of that scripture, "The wicked are like the troubled sea, casting up mire and dirt."

Having one night got very much intoxicated, I was led into other crimes too shocking to mention, the which my neighbours rather magnified, but which I had not power to contradict. For in the morning, what with shame of my own conduct, and the gnawing pangs of a guilty conscience, I was made, I think, one of the most miserable wretches that ever existed. The arrows of remorse that stuck fast in my soul had well nigh driven me to distraction; debarred, as I thought, from the benefits of making my supplication unto God in prayer, and filled with shame of my neighbours, nothing appeared on every side but confusion and misery. I now formed the dreadful resolution of laying violent hands upon myself, and so at once rid myself of the anguish of my soul, and the shame of meeting my companions. O how I longed to pray, but could not; my heart seemed steeled against it, and I verily thought that if ever God had predestinated any one to be miserable, it was myself. I proceeded to put my diabolical scheme into execution. I arranged my affairs as well as I could, which consisted chiefly in disposing of my books. I wrote a letter to a particular friend, a Deist, to inform him of my affairs and resolution; when a thought struck me, that he might perhaps read it, before I had time to commit the horrid act, and as this might lead to a discovery of my intentions, I should not only be prevented, but ever afterwards be looked upon as a poor mean

spirited coward ; besides, I thought by such an unnatural act, I should considerably hurt the cause of Deism, (which I called truth). Under these considerations I destroyed the letter, and immediately wrote another, informing my friend I was about leaving the country, until such time as shame should be worn off, and the storm overblown. With this determination, I formed a resolution of regulating my course of life, that I might no more be involved in such difficulties and troubles. My intention was now to live as retired as possible, and I thought, that if I could be virtuous, and live in a state of solitude, I should find that happiness I so much wanted, yet never experienced. I had often read of oriental felicity, and as often have I envied the old hermits and anchorites their happiness. This thought for a moment pleased me, and diverted my fancy from the horrid ideas I had formed of self-destruction. I recollected my situation ; I was young, and in health, and "the world was all before me where to choose." But to live retired I knew impossible ; I therefore determined to go to Manchester.

[ *To be concluded in the next.* ]

An Account of MARY TRAVIS of the parish of Saddleworth in Yorkshire.

FOR twenty years she lived, as most young people do who are strangers to themselves and to the God of their Salvation ; altho' she was rather of a moral sober turn, and not so giddy as many of her neighbours. In the year 1784, she happened to hear a sermon from Luke x. 42, "*One thing is needful :*" Under that discourse God opened her eyes, and let her see that she wanted that *one thing*, namely, the salvation of her soul. As she lived near five miles from the preaching-house, and having no company, it was some time before she attended constantly. However, her hungry soul wanted the bread of life ; she sought after it ; she heard the word, and found it spirit and life. She had much opposition to struggle with ; her companions, indeed, she readily gave up, disregarding the scorn and contempt which she met with from that quarter : But her father was very much prejudiced against this new religion. Her eldest brother likewise was much averse to the change which had taken place in his sister, and in short, all the neighbourhood were against her ; nevertheless she held on her way. She was diligent in business, yet fervent in spirit. She joined the little society, and tho' she had near five miles of rugged road to travel alone, yet neither dark nights, stormy weather, nor bad roads, prevented her attendance on the means of grace. God had given her a good constitution, and she did not spare herself, but was instant in season and out of season, so that whoever

were wanting, her place was not empty. But still she went on mourning; she was not at liberty in her soul. However, the singing of the prisoner ascended up before the Lord; he did not forget his own promise, "They that sow in tears shall reap in joy: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him," Psa. cxxvi. 5, 6. Our Lord declares, *Blessed are they that mourn, for they shall be comforted.*

In March 1788, being at a meeting where several were set at liberty, the Lord was pleased to look upon her also, and speak peace to her soul. I was then in the circuit, and being at Saddleworth the night after, her heart was quite full; she ran up stairs, and throwing open the room door, cried out in an ecstasy of joy, "Mr. Taylor! God has pardoned my sins!" She could not find words to express the sense which she had of the divine favour. Several being present, we joined in giving God thanks for his pardoning mercy to her: And, I believe she never lost her confidence to her last moment, but steadily endured to the end.

In March 1790, she was married to a serious young man in the society; and kind Providence blessed them both in their souls and in their circumstances. She bore three children, and her conduct, both as a mother, a wife, and a neighbour, was becoming the profession which she made, so that she was much esteemed by all her neighbours and acquaintance; for although at her first setting out she met with much opposition, yet in time, her christian deportment made her enemies to be at peace with her; and though when she first began, she travelled alone, yet now there are two classes in the neighbourhood; and the work is increasing. She was blessed with an extraordinary gift in prayer, so that when she exercised that gift, whether in the class or at a prayer-meeting, it was always attended with a blessing to most who were present.

The parish of Saddleworth lies chiefly in a valley of great extent, surrounded on all sides with high hills or mountains, which in many places are so steep that there is no ascending them; but there are some openings, partly by nature, and partly by much labour, so that several turnpike-roads in different directions are made through the country. The valley itself abounds with hills, of a lesser size. A small river runs in various windings from end to end, receiving many little streams as it passes along. Being a manufacturing country it is full of inhabitants. Our chapel is in the principal village called Delph; but the society being dispersed all over the parish, they are divided into different classes according to their respective places of abode, and all meet at Delph on the Lord's-day, to hear the word and receive the Lord's-Supper when it is celebrated. Once a month, it is a custom for two or three classes to meet together for prayer, and between whiles, any person is at liberty to speak a word of experience. This assembly  
they

they term, a *fellowship-meeting*. In these meetings our sister was remarkably useful, and in particular the last she attended, which was about a month before her death.

It is well known, that in Lancashire, and some parts of Yorkshire, the sincere followers of Christ have lately been much disturbed by inflammatory papers and pamphlets of different kinds; most of which, it is greatly to be feared, are wrote by professors who have lost their first love and fallen from their steadfastness. Being unhappy themselves, and averse to return again unto God by heart-repentance, they endeavour, (tho' perhaps without adverting to the drift of their own designs) to infuse into the minds of others the same wretchedness with which they are tormented. For this purpose they raise a great out-cry about *religious Liberty!* And under the cover of this clamour, endeavour to render the minds of people evil-affected towards the preachers. Where their malevolent and pernicious insinuations have taken place, much harm has been done for a season; and many, who were once upright and happy in the enjoyment of the peace and love of God, are now dreadfully fallen! Great exertions were made to introduce that destructive poison into Saddleworth, and some few were beginning to feel its baneful effects. As soon as sister Travis heard these bad tidings, she was greatly afflicted. She wept all the day, and in the evening attended the fellowship-meeting, which proved a general blessing, so that the snare was broken, the work revived, and there is now such a prospect in Saddleworth as was never known.

In 1795, she had a severe illness, and for a time it was thought she would die; but that word was applied, "This sickness is not unto death;" she believed the word, and recovered. She was seized with her last sickness on the 23d of January. I was at their house at the time: medical assistance was procured, but to no purpose. All her limbs were gradually affected, so that she was quite helpless; yet none thought that she would die except herself; for she was confident she should not recover. On the 31st, in the morning, she wished to see her eldest brother, whose salvation she very much desired. Being asked, Why she wanted to see him? she answered, "That I may tell him how happy I am." Her brother being sent for, she expressed much thankfulness, and began to sing,

" Now I have found the ground wherein  
My soul's sure anchor may remain;  
The wounds of Jesus for my sin,  
Before the world's foundation slain:  
Whose mercy shall unshaken stay,  
When heaven and earth are fled away."

She desired one of our sisters to take her youngest child, which was only 12 weeks old, and nurse it. Her two little daughters  
came

came to take leave of her, and she said, "I give you up to God." She was exceeding ill in the night. About 3 o'clock she called her husband, and said, "O John! I never had such views of heaven and divine things in all my life!" She then repeated,

"I the good fight of faith have fought,

"O when shall I declare?

"The victory by my Saviour got,

"I long with Paul to share!"

She then said, "O that I had wings like a dove! then would I fly away,"—Here her voice failed; and about ten o'clock she expired, without sigh or groan, Feb. 1, 1797, having the night before completed the 34th year of her age. May my last end be like hers.

T. TAYLOR.

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To the Editor of the Methodist Magazine.

Stockport, Dec: 28, 1796.

My dear Sir,

ON my return from London, in August last, at the request of some of the Committee of the Sunday-School in Stockport, I preached a Funeral Sermon, on the Death of ANN CLOWES, from these words, "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised." I have since collected a short account of her experience and death, which I take the liberty to recommend to a place in the Magazine.

J. BRETTELL.

ANN CLOWES was born at Sandbach in Cheshire, in 1776. When she was about a year old, her parents removed to Stockport, where she was early taught to read the Scriptures, and sometimes manifested a peculiar regard to the truths contained therein. She was naturally of a most amiable disposition, comely and modest in her person, clean, neat, and diligent in her station of life; But what marked her general character most, was, a dutiful regard to her parents, and affectionate behaviour to her brothers and sisters: she never appeared more happy than when kindly serving and waiting upon them. When she was about fourteen years of age her mother was taken ill, and was confined to her room more than two years: During this time, Nancy attended her night and day, with unwearied care and attention. A few weeks after her mother's recovery, her father was taken ill, which in about nine months terminated in death. During this time of affliction, she was indefatigable in her attention to him, doing all that

that she possibly could to make his situation as comfortable as it was in her power. She was now turned of seventeen, and very industrious with her needle; but the principal means of support in the family being removed, she found it necessary to seek employment in one of the manufactories of the town. In this she was led by a kind Providence to a place where there were only young women and girls employed. Amongst these were two, who were very seriously inclined, and they frequently reasoned with their fellow-servants on the importance of religion, and the necessity of repentance, in order that they might know the forgiveness of sins through faith in Jesus Christ. Nancy was much affected by their conversation, and when they proposed to meet once a week for singing and prayer, she gladly embraced the offer. In these meetings she was often much affected under a sense of her sins and degenerate state by nature, and would sometimes say, "I am the most unworthy of all God's creatures;" and rashly added, "He can never forgive me." Thro' unbelief she walked in darkness, and was in deep trouble of soul for about six months, when it pleased our gracious Lord to reveal himself to her, as being mercifully reconciled thro' the blood of the Covenant. She could then bless and praise God with her whole heart, and cheerfully tell the young persons, who had been the means of bringing her to the knowledge of Christ, of the unspeakable happiness of her soul.

She had now been joined in the Methodist society only a few months, but was remarkably circumspect in her life, constant in her class, and in all the other means of grace. Her Leader could not but observe with great satisfaction, the peace she enjoyed, her uninterrupted communion with God, and remarkable fervency in prayer for the conversion of her kindred. Here I must observe two things that were remarkable in her character, as an example to all in her station. First, the discharge of her duty as a servant; this was with humility, christian respect, and all readiness and integrity of mind: So that her late employer observed, that she was a most excellent servant, one whom he could always confide in for being honest, speaking the truth, and having her work done in the best manner, and in proper time. Secondly, her conduct as a christian; in this she evidenced an abhorrence to all foolish jesting, and all that was frothy and unmeaning in common conversation: She had the true religious government of her tongue; and those who were most intimate with her, observed, that after her conversion to God, she was never heard to use reviling or reproachful language; nor to speak idly or unkindly of any person.

A little before she found peace, she was judged a proper person to be admitted as a teacher in the Methodist Sunday-School in Stockport. She undertook her class of Children in the fear of God, and with patience and wisdom: she managed them by mild, persuasive, and gentle means, and was not known to be angry with her scholars at any time; yet they were remarked by the visitors, as the most amiable in their manners and behaviour of any in all the school; they improved much, and learned fast, and at once loved and revered their teacher. Such were the happy effects of this labour of love to these poor children, in her affectionate methods with them. But being of a consumptive habit,

she

she had not long attended the school; before her health was much impaired, and when she found that she must submit to the affliction, and that she was not likely to be able to attend the little girls any more, their interest lay near her heart. She intreated an intimate friend to teach the children in her place, and could not rest till she had obtained her promise; Nancy then said, "I thank God, I am now satisfied." She followed her employment as long as she was able; and when one of the teachers called to see her on the first of May, and enquired how she was, she replied, "I am very poorly in body, and unfit for my labour; but I will attend it as long as I can, for my master is very good to me; and God is very good to me also, for he makes me very happy in my soul." When she was obliged to give up her business, and had only the prospect of death in view, she was far from being discouraged, for the Lord greatly supported her by his reviving influences, and disarmed Death of all its terrors.

One of the teachers calling to see her again, asked, If she thought she should die soon? Nancy replied, "I think I cannot live long, but I am not afraid to die; I hope God will receive me." When the same person called again, and told her, that the committee and teachers of the Sunday-school had made a small contribution for her, and that she would oblige them, by letting them know what she most needed, as they wished to procure it for her; Nancy answered, "They are very good; they are too good in thinking of me so kindly." When a friend called upon her with whom she met in class, she said, "I cannot go with you now; but God can bless me here, and he does bless me: We have had many good meetings together: but we shall have a better when we meet in heaven, which will not be long." Her afflictions were at this time very great, but she said, "My sufferings are nothing, when compared with what Jesus Christ suffered for me; the happiness I shall enjoy in another world will outweigh all I suffer in this."

On the evening before her death, two of the teachers came to see her, to whom she said, "I am very poorly; I expected to have been gone before now." They said, "Well, you are not afraid to go." She replied, "No; I have no fear; if it is the will of God, I wish to be released." When one of them was praying with her, that God would give her patience and support under the affliction, and that he would accomplish his work, and fully prepare her for his presence in glory, she closed the sentence with unusual emotion and fervor. Upon their taking leave, she said, "Farewell; I thank you for all your kindness to me: I can never repay you, but hope God will, both in this and another world." They replied, "We have done no more than became us, as fellow-travellers to that kingdom where you will soon arrive, and be glad to welcome us also, into those mansions of eternal glory!" "Yes, yes," said she, "We shall soon meet again in Glory!" On seeing her mother weep, she said, "Mother, you need not weep for me,—I am happy: I am happy!" Here her lips soon closed, and her spirit returned to God, on the 28th of July, in the 21st year of her age.

L E T T E R S.

From Mr. JOHN NELSON, to Mr. WESLEY.

Birstal, August 29, 1750.

Dear Father in the LORD,

THIS with my kindest love and earnest prayers, that God may prosper his work in your hands more abundantly, and make your own soul as a watered garden.

The Lord hath done great things in these parts, both in converting, and in finishing the work of faith with power. We have had three died in triumph lately. The first was a woman at Baildon. She was justified about three years ago. She diligently attended all the ordinances of God as long as she was able. In the beginning of her illness, (which was a consumption,) she had many conflicts and temptations. But for about ten weeks before her decease, she was a wonder to all who saw her, being constantly praising God, and telling what he had done for her soul, and exhorting all she saw to seek the Lord while he might be found. In this happy state she left this howling wilderness.

2. The next was a woman of Halifax. Several of our friends visited her during the time of affliction, and were likewise present when she died. They all testify, that she was as great a witness for God as ever they had known. She had experienced the pardoning mercy of God about two years.

3. The other was Mr. Farrer : He died in the 78^d. year of his age. He had been a man of an unblemished character, and was looked upon by all who knew him, to be one of the best Christians in that parish. He was intimate with the minister, who frequently lodged at his house, and took no small pains to prejudice him and his family against the Methodists. And he had prevailed so far, that Mr. Farrer would not come to the funeral of Mr. Ellison, altho' he was a near relation and his next door neighbour, because he heard that I was to preach on that occasion. But it pleased God to strike those of his family who were at the funeral with convictions ; so that his wife, two sons, and a daughter, prevailed upon him to hear for himself, as they had done.

The first time he came, I was preaching upon our Lord's opening the eyes of blind Bartimeus : When I had done, he cried out, " I have been blind for threescore and ten years, and I knew it not ; but have always thought that I was right till this day." From this time he and all his family attended the ministry of the word at all opportunities, and he received a sense of the Love of God two years before his decease, while Mr. Merrick was preaching. Since that time, he was remarkably steady, full of good works, and ready to confess his former blindness on all occasions, and likewise to declare the riches of God's love to him and his family, in all companies. He died of the gravel. He was confined about three weeks, so that I visited him several times, to the great satisfaction of my own soul. In the most racking pain he still continued to praise the Lord. At one of my visits two of his brothers were there. He declared to them, " I have lived

“ to old age, before I was acquainted with the design of God in sending me into the world, or the reason why our blessed Lord took human nature upon him, and died upon the cross.” And added, “ The Lord called me after the eleventh hour, and has rewarded me as if I had borne the burthen and the heat of the day.” With tears of joy he cried out, “ What could the Lord have done more for me and my family, than he hath done, for he hath not left one of us in Egyptian darkness, but hath made us all witnesses, that he is a sin-forgiving God. O my brothers, seek, that you may find him to be such to you.”

He desired me to preach at his funeral, and said, “ It may be a means of stirring up some to seek salvation.” I fulfilled his request, and preached upon these words to a great multitude, “ Blessed are the dead who die in the Lord.” We certainly had a glorious time, the Lord was powerfully present. O may we all praise God for such witnesses of his mercy and love, and so copy their example, that our last end may be like theirs.

We are now building our Preaching-House, so that I am employed all the day in hewing stone, and at night in calling upon sinners to repent and believe the Gospel.

I am, your unworthy son in the Gospel,

JOHN NELSON.



FROM MR. CHARLES PERRONET, TO ****.

My dear Sister,

I HAVE long put off, (through great weakness) thanking you and your good sister, for your kindness shewn to my sister in her journey to Bristol. Your sister I do not know, but rejoice to hear of her great devotedness to the Lord Jesus. He, the Holy One and True, hath his way in the great deep: And if he sees good to withhold joy, I know that he is abundantly more in righteousness; and yet where holiness is, it cannot be that He is not.

I remember many that were greatly wrought upon when I was last at Bristol. O may it be, that the everlasting REST of all souls, is yet with them, and that their hearts are still consecrated to his Will in every thought.

I have often feared, that in that good work, many sought and spoke more of themselves than of CHRIST. Their talk was rather of what they wanted to enjoy, than how to exalt JESUS above all Holiness or Heaven.

JESUS is the First and the Last, our mighty ALL. God can behold nothing but his beloved Son. Holiness and Heaven cannot abide his presence, but as Christ is the whole of them, the mighty ALL, and for whose sake only they first were, and can now continue.

None fully knows CHRIST, or the worth of Christ, but GOD. O that I knew him, his worth and excellency, as he can, and is willing

to make himself known. God seeks our salvation, and to shew us mercy, to sanctify, and to take us to glory. In other words, he seeks to impart JESUS. Seeks to receive all that bear his Likeness, and loves it in proportion to what it has in it, of the Almighty God, and Father of Eternity. May this Jesus teach us, and may we ever learn, and delight to sit at his feet.

Many see afar off, a greatness in the discourses of our Lord, but think little of that humble, willing, and patient suffering, without which all he did would have been against, not for the children of men. I adore him in all his acts, from his Incarnation to his Ascension. O may each have its full efficacy in me, and lead me to that depth of the divine purity, which was the one end and design of the Eternal JEHOVAH taking the form of a servant. His every act merits,—it all pleases God in behalf of man, and diffuses sweet odours of sighs or joys, in the hearts of all that forsake earth, and seek Heaven. His Blood atones and purchases the Holy Spirit. For his sake only, it is bestowed; the sacrifice is accepted, and the end becomes everlasting Life.

O may this be so in me, who so much need to desire it! A man so afflicted, and now cut off from working for God, or even going out of my room. O CHRIST, let thy Will be my work, and my reward, my joy, and my eternal crown. My conflicts are many, my joys less, but frequent. I am going. The Tabernacle is coming down. I worship the Father, Son, and Holy Spirit. I adore, I bow before a holy God. I groan in spirit for full conformity to his Image. I submit to his mercy, and trust him with my future moments. Peace be with your spirit, Amen.

I am your's for Jesus' sake,

CHARLES PERRONET.

From the Right Honourable the Countess of HUNTINGDON to
Mr. WESLEY.

My dear Sir,

Sept. 14, 1766.

I AM most highly obliged by your kind offer of serving the Chapel at Bath during your stay at Bristol: I mean on Sundays. It is the most important time, being the height of the latter season, when the Great of this World are only in the reach of the sound of the Gospel from that quarter. The mornings are their time; the evenings, the inhabitants chiefly. I do trust that this union which is commenced, will be for the furtherance of our faith, and mutual love to each other. It is for the interest of the best of causes, that we should all be found, first faithful to the Lord, and then to each other. I find something wanting, and that is, a meeting now and then agreed upon, that you, your Brother, Mr. Whitefield, and I, should at times regularly, be glad to communicate our observations upon the general state of the Work. Light might follow, and would be a kind of guide to me, as I am connected with many,

Universal

Univerfal and constant ufeulnefs to all, is the important leffon, And when we are fully and wholly given up to the Lord, I am fure the heart can long for nothing fo much as that our time, talents, life, foul and fpirit, may become upon earth, a constant and living facri- fice. How I can be moft fo, that is the one object of my poor heart. There- fore, to have all the light that is poffible, to fee my way in this matter, is my prayer day and night : For worthy is the Lamb to receive all ho- nour, and glory, and bleffing.

What you fay of reproach, I hope never to be without, fo that it be for obeying, I am honoured by every degree of contempt, which my heart has its faithful testimony before him who can fearch it to the bot- tom, and knows that his glory and the good of fouls is my one object upon earth. I fhall turn coward and difgrace you all when I have any worfe ground to ftand upon, and I am fure my prayer will be answered which has been made for this feven and twenty years, That whenever his eye, which is as a flame of fire, fees any other end, or purpofe of my heart, he will remove my poor wretched being from this earth. But fo vile, and foolifh, and helpiefs as I am, he keeps my heart full of faith that he never will leave me nor forfake me : having neither help nor hope, but that he will each moment prove the Lord, the Lord full of mercy and compaffionate love to fuch a poor worm. Pray, when you have leifure let me hear from you, and believe me moft faith- fully, your affectionate friend,

S. H.

From the Rev. Mr. BERRIDGE, to Mr. WESLEY.

Dear Sir,

Everton, Nov. 22, 1760.

I Received your letter from Ireland, and purpofely delayed my answer till your return to England, that I might not write in a fpirit un- becoming the Gofpel. I wifh that all who love the Lord Jefus Chrift, were perfectly agreed in their religious fentiments : But this, I find, is a matter rather to be wifhed than expected. And perhaps a little dif- agreement in non-efentials, may be defigned as one part of our trial, for the exercife of our candor and patience. I difcourage the reading of any books, except the Bible and the Homilies, not becaufe of the jealousy mentioned by you, but becaufe I find that they who read many books, ufually neglect the Bible, and foon become eager difputants, and in the end turn out Predeftinarians. At leaft this has happened fo with me. If my fentiments do not yet altogether harmonize with yours, they differ the leaft from yours of any others. And as there is nothing catching or cankering in thofe fentiments of yours which are contrary to mine, I am not only willing but defirous you fhould preach at Ever- ton, as often as you can favour us with your company. Laft week I was at Bedford, and preached to your fociety ; from whom I heard, that you was returned out of the Weft, and purpofed to come amongft us foon. Will you call at Everton, as you go to, or return from Bed- ford ? You will be welcome. My invitation is fincere and friendly : accept of it,

I fend

I send my love to your Brother, and to all that labour among you. May grace, mercy, and peace be multiplied on you, and your affectionate servant,

JOHN BERRIDGE.

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From Mrs. \*\*\*\*, to Mrs. R\*\*\*\*.

Dear Sister,

March 21, 1797.

I Reflect with pleasure on the many opportunities we have had of conversing together upon various subjects tending to promote our present and eternal happiness; and as we desired a greater establishment in grace, and a higher degree of heavenly wisdom, the Lord has often enlightened our minds, and pointed out that excellent path which he would have us pursue.

The subjects which engaged our attention the last time we were together, has led me into a large field of meditation. Among other things, you will remember, we conversed upon marriage and human friendships; and how far the last ought to subsist; and in what degree former intimacies might be attended to, when the parties have entered into the closest connection in life.

The more I meditate upon the subject, and the stronger is the conviction that nothing will be of any real benefit to us, but when it is embraced and enjoyed as the Word of God directs. The Word is our Rule, and the Spirit of God is given to us, that we may walk according to that Rule. The neglect of adhering to this truth, appears to me to be one chief cause of the many disorders found among the followers of the blessed Jesus; even those who enjoy at times an experimental knowledge of the pardon of their past sins, through faith in his Blood.

Many pious persons are wanting in knowledge with respect to the manner they should act in their relative capacities, from not sufficiently attending to the rules laid down in holy writ for that purpose. Lest I should go from the point we had first in hand, at present I will only touch upon the principal relation in life, namely that of Husbands and Wives; those which are subordinate, I shall leave to another time. No connection is superior, or even equal to this: The apostle (you know) honours it, by comparing it with the love of Christ to the church, Eph. v. 23. The love which a man and his wife should have for one another, ought to exceed every other attachment: The fruit of this love discovers itself in giving to each the preference to all other persons in the world. To do this, requires wisdom from God, and a continual looking unto him for power. Those who would thus act will find it needful to have all their former intimacies so regulated, that they exceed not in attachment, freedom, and openness, with the solemn engagement they have now entered into. Husbands and wives must be bosom friends. A wound in this quarter, is a wound to love. There may be an intention to do what is right, nevertheless they may err therein. If the will is not wholly governed by the Word of God, the action may not be directly sinful, yet no good fruit will spring from it.

Many

Many objections may be made against this important Truth. "My wife," the husband may say, "has not the understanding I thought she had, nor that degree of grace I believed her possessed of." The wife may likewise think the same: "My husband is not the person I expected to find him; I do not therefore give him the preference," &c. Here you will see the reasoning of the serpent, which, instead of listening to, each party should resist in its beginning, as it has a direct tendency to weaken their love, and lessen their esteem for each other.

Love preserved and kept in exercise, will cover a multitude of faults, and will enable each to say, "I know no one that I would give my hand or heart to, before him or her with whom I am connected." God has commanded them to love each other, and whatever has a tendency to lessen this, should be carefully avoided. The Lord has commanded nothing, which he will not give power to fulfil. Some will say, "I cannot perform this command, because my wife, or my husband, discovers such a disagreeable disposition towards me, as tends to alienate my affection." Thus any one may argue against loving their enemies; nevertheless, whoever follows the Scripture Rule will find *they can do it.*

When our will and affections are not under the guidance of the Spirit and Word of God, they have not their proper rein; neither can we, in any way but under their government, be free from the bondage of the creature. From the observations which I have made, of the trials and difficulties that many of my brethren and sisters experience from their nearest connections, I am persuaded that the grand cause of their not receiving benefit from those trials originates here,—they do not act according to that principle of love which they are exhorted to have for each other, independent of whatever treatment either party may receive: But on the contrary, they satisfy their consciences by exercising such a degree of affection as they suppose, the persons they are connected with deserve.

The Gospel makes provision for every affliction that may befall us. It empowers us to turn all the events of life into a right channel. It does not require us to build our happiness upon the smiles, or to be disquieted with the caprice or changeableness of the nearest friends we have in the world; at the same time we are called to *love, honour, and obey them, in the Lord.* Let love be founded on the command of God; and when we feel the smallest tendency to the contrary, let us flee immediately to the Blood of sprinkling by faith; which will subdue every wrong temper, and communicate fresh fuel to this heavenly flame, till the whole soul partakes of its influence.

As you, my dear sister, have lately entered into the marriage state, it will require your serious attention to cultivate the love which the Gospel commands. In the course of providence the scene may change, and the esteem you now observe in your dear partner for you, may be succeeded by coldness. In the room of the grace of God having possession of his heart, he may fall from it. Instead of the tender affectionate manner you are treated with, which flows from natural and spiritual attachment, the contrary may ensue, and in times of temptation he may be fretful and peevish. If your affection is only founded upon

what you see amiable in him, and resembles the image of God, or arises from his love to you; the foundation of your attachment not being firm,—it may fall. I do not say that this ever will be your case; but I wish my friend to have all her actions formed upon a basis that will stand firm against every storm and tempest; that may be permitted to try her faith.

Some time ago I was struck with an observation I heard from a sermon upon Prov. vi. 23. "The commandment is a lamp and the law is light." It was remarked, "that in every state there is a commandment which is as a lamp; and did we obey, it would be as a light to us: If the husband or the wife, the parent or the child, &c. considered the commandment, it would enlighten and lead them right, If it be asked, What is the reason of the disorders which are found in families? Is it not because they do not consider the commandment of God, and therefore there is no light?" The words were few, but they conveyed much instruction to my mind: They confirmed me in my opinion, that the commands of God ought to be our rule; and the Spirit of God our guide; and if we are actuated by these, we may then say with the prophet, "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us," Isa. xxvi. 12.

To enumerate all the advantages which accompany the spirit of love, when it is preserved and increased as the word of God directs, would require a far more abler pen than mine. However, I must beg leave to remind you of one, namely, the spirit of prayer. When love is maintained against all opposition, the Lord never fails to bestow the spirit of prayer for the persons with whom our minds are exercised and tried. A number of spiritual blessings proceed from this sweet employment. The prospect of an answer to our prayers for those we love, is not one of the least; a lively hope, also, that our powerful Intercessor, who has inspired our desire, and is pleading for them as well as ourselves, must add to our happiness. The following lines, in one of our beautiful Hymns, is expressive of what such a soul will feel:

"LORD, I will not let thee go,  
 "Till the blessing thou bestow;  
 "Hear my Advocate divine!  
 "Lo! to his my suit I join:  
 "Join'd to his, it cannot fail:  
 "Bless them; for I will prevail."

Whoever entertains and cherishes any prejudice to others, it will increase, and gradually lessen their intercourse with God; they will feel little, if any liberty to pray for themselves, or for those with whom they are displeas'd. As yielding to the Spirit's influence tends to form our souls into the gospel mould, so the giving place to our own evil tempers must of course be followed by spiritual death.

My dear sister, be assured, that the loss of the least spark of love, is of greater moment than many are aware of. Ever have an eye to your growth in the love of God. Be afraid of nothing more than a declension in this quarter. Strive to maintain a clear sense of your acceptance, by a continual looking unto Jesus, and a pressing for the fulness of his Spirit.

"Love

"Love bears all things." If we tread in the simple path which the Gospel describes, that promise will be fulfilled to us, "Thy Maker is thy husband," Isa. liv. Every relation in life is comprized in it.—Should the Lord permit us to be deprived of what we think the greatest temporal good, he has engaged to impart spiritual blessings in its place. Our dearest earthly friends may change, or cease to be to us what we could wish; we may lose them by death, &c. but our heavenly Husband is the same, *yesterday, to-day, and for ever*. He calls us to look up to HIM, in order that he may supply whatever is wanting in those endearing characters; and by this means we may gain by every loss.

I have encroached upon your patience by the length of this Letter, but shall be happy if these sentiments, which have been opened to my view while meditating upon this important subject, may cast any light on your mind, so as to assist you in the situation wherein you are now placed by the Providence of GOD.

I am your's affectionately,

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P O E T R Y.

THE GOODNESS OF GOD.

YE Seraphs, who GOD'S throne encircling still,  
 With holy zeal your golden censers fill;  
 Ye flaming ministers, to distant lands  
 Who bear, obsequious, his divine commands;  
 Ye cherubs who compose the sacred choir,  
 Attuning to the voice the' angelic lyre!  
 Or ye fair natives of the heavenly plain,  
 Who once were mortal—now a happier train!  
 Who spend in peaceful love your joyful hours,  
 In blissful meads, and amaranthine bow'rs,  
 Oh lend one spark of your celestial fire,  
 Oh deign my glowing bosom to inspire,  
 And aid the Muse's unexperienc'd wing,  
 While GOODNESS, theme divine, she soars to sing!

Tho' all thy attributes divinely fair,  
 Thy full perfection, glorious God! declare;  
 Yet if one beams superior to the rest,  
 Oh let thy Goodness fairest be confess'd:  
 As shines the moon amidst her starry train,  
 As breathes the rose amongst the flow'ry scene,  
 As the mild dove her silver plumes displays,  
 So sheds thy mercy its distinguish'd rays.

This led, CREATOR mild, thy gracious hand,  
 When formless Chaos heard thy high command;  
 Vol. XX. June, 1797.

When,

T t



When, pleas'd, thy eye thy matchless works review'd,  
And Goodness, placid, speaks that all was good!

Nor only does in heaven thy goodness shine ;  
Delighted nature feels its warmth divine ;  
The vital sun's illuminating beam,  
The silver crescent, and the starry gleam,  
As day and night alternate they command,  
Proclaim that truth to every distant land.

See smiling nature, with thy treasures fair,  
Confess thy bounty and paternal care ;  
Renew'd by thee, the faithful seasons rise,  
And earth with plenty all her sons supplies.  
The generous lion and the brinded boar,  
As nightly thro' the forest walks they roar,  
From thee, Almighty Maker, seek their prey,  
Nor from thy hand unlured go away :  
To thee for meat the callow ravens cry,  
Supported by thy all-preserving eye :  
From thee the feather'd natives of the plain,  
Or those who range the field, or plough the main,  
Receive with constant course the appointed food,  
And taste the cup of universal good ;  
Thy hand thou open'st, million'd myriads live ;  
Thou frown'st, they faint ; thou smil'st, and they revive !

On virtue's acre, as on rapine's stores,  
See Heaven impartial deal the fruitful showers !  
' Life's common blessings all her children share !'  
Tread the same earth, and breathe a general air !  
Without distinction boundless blessings fall,  
And Goodness, like the sun, enlightens all !

Oh man, degenerate man ! offend no more !  
Go, learn of brutes thy Maker to adore !  
Shall these, thro' every tribe, his bounty own,  
Of all his works ungrateful thou alone !  
Deaf when the tuneful voice of Mercy cries,  
And blind when sov'reign Goodness charms the eyes !  
Mark how the wretch his awful name blasphemes,  
His pity spares—his clemency reclaims !  
Observe his patience with the guilty strive,  
And bid the criminal repent and live ;  
Recal the fugitive with gentle eye,  
Beseech the obstinate, he would not die !  
Amazing tenderness—amazing most,  
The soul on whom such mercy should be lost !

But would'st thou view the rays of goodness join  
In one strong point of radiance all divine,  
Behold, celestial muse ! yon eastern light ;  
To Bethlem's plain, adoring, bend thy sight !

Hear

Hear the glad message to the shepherds given,  
 ' Good will on earth to man, and peace in heaven.'  
 Attend the swains, pursue the starry road,  
 And hail to earth the SAVIOUR and the GOD !

Redemption ! Oh thou beauteous mystic plan !  
 Thou salutary source of life to man !  
 What tongue can speak thy comprehensive grace ?  
 What thought thy depths unfathomable trace ?  
 When lost in sin our ruin'd nature lay,  
 When awful justice claim'd her righteous pay !  
 See the mild Saviour bend his pitying eye,  
 And stop the lightning just prepar'd to fly !  
 (O strange effect of unexampled love !)  
 View him descend the heavenly throne above ;  
 Patient, the ills of mortal life endure,  
 Calm, tho' revil'd, and innocent, tho' poor !  
 Uncertain his abode, and coarse his food,  
 His life one fair continu'd scene of good ;  
 For us sustain the wrath to man decreed,  
 The victim of eternal justice bleed !  
 Look ! to the cross, the LORD of LIFE is tied !  
 They pierce his hands, and wound his sacred side !  
 See, God expires ! our forfeit to atone,  
 While nature trembles at his parting groan !

Advance, thou hopeless mortal, steel'd in guilt,  
 Behold, and if thou can'st, forbear to melt !  
 Shall JESUS die, thy freedom to regain,  
 And wilt thou drag the voluntary chain ?  
 Wilt thou refuse thy kind assent to give,  
 When dying he looks down to bid thee live !  
 Perverse, wilt thou reject the proffer'd good,  
 Bought with his life, and streaming in his blood !  
 Whose virtue can thy deepest crimes efface,  
 Re-heal thy nature, and confirm thy peace !  
 Can all the errors of thy life atone,  
 And raise thee from a rebel to a son !

O blest REDEEMER, from thy sacred throne,  
 Where saints and angels sing thy triumphs won !  
 (Where from the grave thou rais'd thy glorious head,  
 Chain'd to thy car the powers infernal led,)  
 From that exalted height of bliss supreme,  
 Look down on those who bear thy sacred name ;  
 Restore their ways, inspire them by thy grace,  
 Thy laws to follow, and thy steps to trace ;  
 Thy bright example to thy doctrine join,  
 And by their morals prove their faith divine !

Nor only to thy church confine thy ray,  
 O'er the glad world thy healing light display ;

Fair

Fair Sun of Righteousness! in beauty rise,  
 And clear the mists that cloud the mental skies!  
 To Judah's remnant, now a scatter'd train,  
 O great Messiah! shew thy promis'd reign;  
 O'er earth as wide thy saving warmth diffuse,  
 As spreads the ambient air, or falling dews,  
 And haste the time when, vanquish'd by thy power,  
 Death shall expire, and sin defile no more!

HYMN BEFORE PREACHING.

**G**UARDIAN of my hoary hairs,  
 Let me still dispense thy grace;  
 (Meanest of thy messengers,  
 Ready to conclude my race.)  
 Still thy promis'd presence prove,  
 Still proclaim thy pardoning love.

Touch my lips with hallowing fire,  
 Utterance let thy Spirit give;  
 Fill my heart with pure desire,  
 That a dying world may live,  
 Witnesses of Sins forgiven,  
 Sons of God, and heirs of heaven.

Open now the Gospel Door,  
 Now the Gospel Truths reveal;  
 Clothe thy Word with sacred power,  
 Saving, irresistible:  
 Power that life divine imparts,  
 Breaks and heals intender'd hearts.

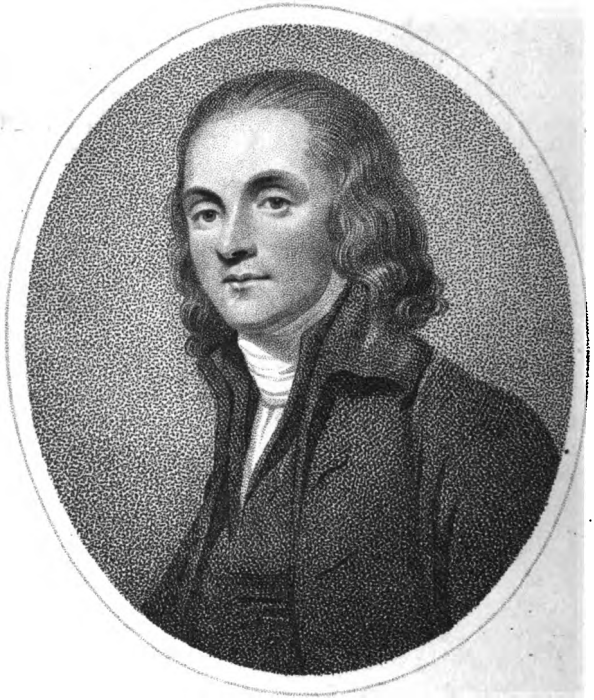
Faith, which sweetly works by love,  
 Let it now by hearing come;  
 That begotten from above  
 Souls may languish after home;  
 Spotless in thine Image rise,  
 Grasp, thro' death, the immortal prize.

Crown of my rejoicing, LORD,  
 Might I these my children meet;  
 Sav'd by the ingrafted Word,  
 Singing round thy glorious feat:  
 Children of my faith and prayer,  
 Let me die to meet them there!

Instrument of saving them,  
 Jesus, claim me for thine own;  
 That I may, in bliss supreme,  
 Cast my crown before thy Throne:  
 Face to face my SAVIOUR SEE,  
 GAZE thro' all Eternity!



ARMINIAN MAGAZINE.



*Ridley sculp.*

MR. JOHN GAULTER.

*Aged 32 -  
"Preacher of the Gospel."*

## Arminian Magazine,

For JULY, 1797.

Memoirs of WILLIAM MYLES, Preacher of the GOSPEL.

[ Concluded from page 265. ]

BEING appointed at the Manchester Conference to labour in Dublin, with Mr. Moore, I arrived in that city in August, 1787. We had no travelling; the society consisted of persons truly devoted to God; and I had to preach generally twice every day: These were great advantages for improvement, which I determined to embrace; and I can truly say, it was the most comfortable year I ever spent since I commenced a travelling preacher.

On Sunday morning, at nine o'clock, March 29, 1788, Mr. Wesley landed in Dublin, for the last time. He had been 29 hours on the sea, during which time he was exceedingly ill, and unable to go thro' the labours of the day: He therefore requested me to read prayers for him at ten o'clock; after which he preached: But having the Lord's Supper to administer to about five hundred persons, he desired me to assist him, by giving the cup to the people. We had a very solemn meeting; the Lord owned his ordinance; and we departed giving glory to God. The week following, a long paragraph appeared in the Evening Post, setting forth, that—*the Church was in danger!* Calling upon the Archbishop, and the dignified clergy, to use their authority, and step forward, for a Mr. William Myles, a layman, had assisted Mr. Wesley in administering the Lord's Supper;—the greatest innovation that had occurred for the last fifty years! This brought on a controversy thro' the medium of the News Paper, which continued for three months. My name was bandied about to some purpose. However, I never interfered, or wrote one line in the debate; but endeavoured in patience to possess my soul. At the expiration of three months, the subscribers to the Paper, as I was informed, desired the Printer to put no more of the *Methodist nonsense* into his paper. The Printer had the good sense to listen to the requisition of his customers, which happily terminated this exquisitely silly controversy.

On the 28th of June, I embarked with Mr. Wesley for Park-Gate. We had a pleasant passage; Mr. Wesley preached, and

Vol. XX. July, 1797.

we

we sung hymns most of the way. On the 30th we arrived at Chester. Having a vacant day, I employed it in reflection. I had now been 16 years in the Methodist connection, 12 of which I had laboured as a preacher. During which time I met with many trials, from the bad accommodations in some places, from being exposed to all weathers, from the ignorance of some, and bad temper of others. But I never complained, nor made my sufferings the subject of my conversation. The consideration that I was an unprofitable servant, stopped my mouth, and gave me to see every thing I met with was better than I deserved. But what have I learned during this time? Why, some knowledge of myself; some little acquaintance with God, my Maker, Redeemer, and Sanctifier;—some light into the Scriptures; and some knowledge of the Providence of God. I have also gained some acquaintance with many of the people of God, and some knowledge of the world; for all which I desire to be unfeignedly thankful. But what am I the better for all this knowledge? To my shame, I must confess, but very little: For at times, anger, dejection, and slavish fear gain the dominion over me; and cause me to mourn in secret. But what good have I done? Thro' the mercy of God, I have been preserved from outward, presumptuous sins; I have endeavoured to be punctual to my appointments, never disappointing a congregation; I trust, likewise, that some souls have been brought to God by my ministry, and some members added to every circuit where I have laboured. I am very sensible, were I more holy, I should be more useful. At present, my soul is humbled and athirst for the salvation of God. I believe, whatever he permits to come upon me, will be for my good; and I trust I shall be resigned to his Will.

Being appointed for Liverpool circuit, I came to it with a mind devoted to God, and a determination faithfully to preach his Gospel. Here I met with one of the severest afflictions that I ever was exercised with. I never felt my dependance upon God as I did at that time. I saw, I could enjoy nothing without him;—that I was a compound of ignorance, weakness, and folly;—and that my light, strength, and purity, were not my own, but came immediately from himself. I was humbled under the mighty hand of God, reflected on my conduct during my marriage state, and conscious that I deserved this severe trial. May I learn obedience by what I have suffered! In the midst of my afflictions I had the satisfaction of seeing the work of Religion prosper; multitudes attended the preaching; upwards of one hundred were added to the society that winter; and I spent the remainder of the year in peace. I continued a second year in Liverpool, and the work prospered; a second chapel was built, and both of them were well filled on Sabbath evenings.

On the 2d of March, 1790, the Lord was pleased to remove Mr. Wesley. The news afflicted me greatly. I loved him as a father, and highly esteemed him on account of his public and private virtues. At the Manchester Conference I was appointed for Stockport circuit, where my labours were blessed with success. One fortnight I travelled in the circuit, and the other fortnight I walked about 48 miles round the town, and preached every evening.

The Trustees of Manchester Infirmary requesting the ministers of all the places of worship in the town, and for 20 miles round, to preach a Sermon for the benefit of that Charity, they readily and cheerfully complied with the request. I preached six sermons on the occasion, and collected near one hundred pounds. There were near six thousand pounds collected by this means for that important charity, in the different places of worship. I found great pleasure in exhorting the people to do good unto all men, and to imitate our heavenly Father, who maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust. I was led also to remark the benign tendency of the Gospel, that it was eminently calculated to promote the temporal happiness of mankind, as well as to guide them in the way to everlasting felicity.

Being stationed a second year in Stockport circuit, I found it a time of great exercise, occasioned by the general commotion of all ranks of people with regard to national affairs. I endeavoured to promote peace, exhorting them to moderation, and shewing them from the Scriptures, that it was our duty to honour the King, to submit to governors, not only for wrath, but for conscience sake; and reminding them that our kingdom was not of this world. Through the blessing of God, my soul was kept in peace, I was preserved from sin, and enjoyed the testimony of a good conscience.

In August, 1793, I was appointed for Rochdale circuit. At first I found reluctance to go there, but soon submitted to my brethren, and had a very comfortable and happy year with my Lancashire friends. The belief of a particular Providence, has always been a comfort to my mind, and increases my confidence in the Wisdom and Goodness of God in the midst of every occurrence. When I meet with things pleasing and agreeable, I praise him; if disagreeable, I consider they are permitted by him, and intended for my good. I have often found, that those things which at first have given me most pain, in the end have turned out to my advantage. I had the pleasure of seeing the work revive and prosper; was much humbled, and my zeal quickened for the glory of God, and the good of souls.

In 1794, I went to Wakefield, where I found the societies in peace, and increasing in brotherly love. It was a time of re-



refreshing from the presence of the Lord. Here I had leisure for examining more minutely into my religious principles. When I first set out as an itinerant preacher, I took a good deal upon trust, as most young persons do, placing an implicit confidence in the wisdom and integrity of Mr. Wesley: but now having had many opportunities of conversing with persons of different persuasions, and hearing all the preachers in the Church, and out of it, that I could; and likewise having read a great variety of books on polemical divinity, and marking the effects of their doctrines upon the lives of mankind, and the effects of the doctrines which the Methodists preach, I am cured of a fond attachment to human creeds and forms, and have obtained more liberal and enlarged views of the religious world; I can think, and let think, and when there is a convenient opportunity can join in social worship with all who call upon God thro' Jesus Christ our Lord. But I am more confirmed in the doctrine of the universal depravity of the Human Race, believing that man is prone to evil, and averse to good.

2. My views of the redeeming Love of God are enlarged; I believe that he is good unto all men, that his tender mercies are over all his works, and that Christ, by the grace of God, tasted death for every man.

3. My views of regeneration are, I trust, agreeable to the analogy of faith, I believe that God, by his gracious Spirit, enlightens, enlivens, purifies, strengthens, and comforts, all that truly look unto him; that it is his will we should be saved from all sin in this life, and enabled to serve him without tormenting fear, in holiness and righteousness, all our days. This I endeavour to press upon the people, as their duty, privilege, and interest, exhorting them to expect a present blessing, and to grow in grace, till they come to the knowledge of the measure of the stature of a perfect man in Christ.

4. The controversy between the Calvinists and Methodists I have carefully examined, and am fully persuaded that the doctrine of general redemption is more agreeable to the Attributes of God, more consonant to the Scriptures, and better calculated to promote peace upon earth and goodwill to man.

5. The controversy between the orthodox and their opponents, respecting the Divinity of the Son of God, I have considered, with much prayer, as my own mind has been often exercised upon that subject; the result is, that I am fully established in the scriptural doctrine of Christ's Divinity; I believe that in him dwells all the fullness of the Godhead bodily; that he is God over all, blessed for evermore: and that experimental religion stands or falls with this important doctrine.

6. The doctrine respecting the Millennium; whether Christ's reign will be personal or spiritual; the eternity of Hell's torments; the Beatific Vision; together with the interpretation of the Prophecies connected with these opinions, I have studied, and have found my ideas enlarged, but not any ways changed from the

the popular belief respecting these points. And although I think more closely, and, I trust, more scripturally, upon the evangelical doctrines contained in the Apostle's Creed, I have not seen cause to vary from them, but consider them as a form of sound words, which I desire to hold fast, in my life and preaching.

Wakefield, July 16, 1796.

WILLIAM MYLES.

AN ORIGINAL SERMON OF MR. WESLEY'S, ON  
ISAIAH I. 21.

[ *Concluded from page 269.* ]

**T**O these miserable corrupters of the Gospel of Christ, and the poison they have spread abroad, is chiefly owing,

II. Secondly, That general corruption in Practice as well as in doctrine. There is hardly to be found (O tell it not in Gath, publish it not in the streets of Askelon) either the form of Godliness or the power! So is the faithful city become a harlot.

1. With grief of heart I speak it, and not with joy, that scarce is the form of godliness seen among us. We are all indeed called to be Saints, and the very name of Christians, means no less. But who has so much as the appearance? Take any one you meet: Take a second, a third, a fourth, or the twentieth. Not one of them has even the appearance of a saint, any more than of an angel. Observe his look, his air, his gesture! Does it breathe nothing but God? Does it bespeak a temple of the Holy Ghost! Observe his conversation; not an hour only, but day by day. Can you gather from any outward sign, That God dwelleth in his heart? That this is an everlasting spirit who is going to God? Would you imagine that the blood of Christ was shed for that soul, and had purchased everlasting salvation for it, and that the Spirit of God was now waiting till that salvation should be wrought out with fear and trembling?

2. Should it be said, Why what signifies the Form of Godliness? We readily answer, Nothing, if it be alone. But the absence of the Form signifies much. It infallibly proves the absence of the Power. For though the Form may be without the Power, yet the Power cannot be without the Form. Outward Religion may be where inward is not; But if there is none without, there can be none within.

3. But it may be said, We have Public Prayers both morning and evening in all our Colleges. It is true, and it were to be wished that all the members thereof, more especially the elder, those of note and character, would, by constantly attending them,  
threw

shew how sensible they are of that invaluable privilege. But have all who attend them the Form of Godliness? Before those solemn addresses to God begin, does the behaviour of all who are present, shew, That they know before whom they stand? What impression appears to be left on their minds when those holy Offices are ended? And even during their continuance; can it be reasonably inferred from the tenor of their outward behaviour, that their hearts are earnestly fixed on Him who standeth in the midst of them? I much fear, were a Heathen, who understood not our tongue, to come into one of these our assemblies, he would suspect nothing less, than that we were pouring our hearts before the Majesty of Heaven and Earth. What then shall we say, if indeed God is not mocked; but what a man soweth that also shall he reap?

4. On Sundays, however, say some, it cannot be denied that we have the Form of Godliness, having sermons preached both morning and afternoon, over and above the morning and evening service. But do we keep the rest of the Sabbath day holy? Is there no needless visiting upon it? No trifling? No impertinence of conversation? Do neither you yourself do any unnecessary work upon it, nor suffer others over whom you have any power, to break the Laws of God and man herein? If you do, even in this you have nothing whereof to boast. But herein also you are guilty before God.

5. But if we have the Form of Godliness on one day in a week, is there not on other days what is quite contrary thereto? Are not the best of our conversing hours spent in foolish talking and jesting, which are not convenient? Nay, perhaps, in wanton talking too, such as modest ears could not bear? Are there not many among us found to eat and drink with the drunken? And if so, what marvel is it that our profaneness should also go up into the heavens, and our oaths and curses into the ears of the Lord of Sabbath?

6. And even as to the hours assigned for study, are they generally spent to any better purpose? Not if they are employed in reading (as is too common) plays, novels, or idle tales, which naturally tend to increase our inbred corruption, and heat the furnace of our unholy desires seven times hotter than it was before! How little preferable is the laborious idleness of those who spend day after day in gaming or diversions, vilely casting away that time, the value of which they cannot know, till they are past through it into Eternity!

7. Know ye not then so much as this, you that are called moral men, that all idleness is immorality? That there is no grosser dishonesty than sloth? That every voluntary blockhead is a knave? He defrauds his benefactors, his parents, and the world, and robs both God and his own soul. Yet how many of these

there are among us? How many lazy drones, as it only, *Fruges consumere nati*? Born to eat up the produce of the soil. How many whose ignorance is not owing to incapacity, but to mere laziness? How few, (let it not seem immodest that even such an one as I should touch on that tender point,) of the vast number who have it in their power, are truly learned men? Not to speak of the other Eastern tongues, who is there that can be said to understand Hebrew? Might I not say, or even Greek? A little of Homer or Xenophon we may still remember; but how few can readily read or understand so much as a page of Clements Alexandrinus, Chrysostom, or Ephrem Syrus? And as to Philosophy, (not to mention Mathematics, or the abstruse branches of it,) how few do we find who have laid the very foundation, who are masters even of Logic? Who thoroughly understand so much as the rules of syllogizing! The very doctrine of the Moods and Figures! O what is so scarce as learning, save religion?

8. And indeed learning will be seldom found without religion, for temporal views, as experience shews, will very rarely suffice, to carry any one through the labour required to be a thorough scholar. Can it then be dissembled, that there is too often a defect in those to whom the care of youth is intrusted? Is that solemn direction sufficiently considered, (*Statut. p. 7.*) "*Let the Tutor diligently instruct those scholars committed to his care in strict morality, and especially in the first principles of Religion, and in the articles of Doctrine.*"

And do they to whom this important charge is given, labour diligently to lay this good foundation? To fix true principles of religion, in the minds of the youth intrusted with them, by their Lectures? To recommend the practice thereof by the powerful and pleasing influence of their example? To enforce this by frequent private advice, earnestly and strongly inculcated. To observe the progress, and carefully enquire into the behaviour of every one of them? In a word, to watch over their souls as they that must give account?

9. Suffer me, since I have begun to speak upon this head, to go a little farther. Is there sufficient care taken that they should know and keep the Statutes which we are all engaged to observe? How then is it that they are so notoriously broken every day? To instance only in a few:

It is appointed, as to divine offices and preaching, "That ALL shall publicly attend:—Graduates and scholars shall attend punctually, and continue till all be finished, with due reverence from the beginning to the end. P. 181.

It is appointed, "That scholars of every rank, shall abstain from all kinds of play where money is contended for; such as  
Cards,

Cards, Dice, and Bowls, nor shall they be present at public games of this nature." P. 157.

It is appointed, "That all (the sons of noblemen excepted) shall accustom themselves to black or dark coloured cloathing; and that they shall keep at the utmost distance from pomp and extravagance." P. 157.

It is appointed, "That scholars of every rank shall abstain from Alehouses, Inns, Taverns, and from every place within the city where wine, or any other kind of liquor is ordinarily sold." P. 164.

10. It will be objected, perhaps, "That these are but little things." Nay, but Perjury is not a little thing: Nor consequently the wilful breach of any rule, which we have solemnly sworn to observe. Surely those who speak thus have forgotten those words, *Thou shalt pledge thy faith to observe all the statutes of this University. So help thee God, and the holy inspired Gospels of Christ!*" P. 229.

11. But is this Oath sufficiently considered by those who take it? Or any of those prescribed by public authority? Is not this solemn act of religion, the calling GOD to record on our souls, commonly treated as a slight thing? In particular by those who swear by the living God, "*That neither intreaties nor reward; neither hatred nor friendship; neither hope nor fear, induce them to give a testimony to any unworthy person.*" P. 88. And by those who swear, "*I know this person to be meet and fit in morals and knowledge for that high degree to which he is presented?*" P. 114.

12. Yet one thing more. We have all testified before God, "That all and every the Articles of our Church, as also the book of Common-Prayer, and the Ordaining of Bishops, Priests, and Deacons, are agreeable to the Word of God." And in so doing we have likewise testified, "That both the first and the second book of Homilies, doth contain godly and wholesome doctrine." But upon what evidence have many of us declared this? Have we not affirmed the thing we know not? If so, however true they may happen to be, we are found false witness before God. Have the greater part of us ever used any means to know whether these things were so or not? Have we ever, for one hour, seriously considered the Articles to which we have subscribed? If not, how shamefully do we elude the design of the very Compilers who compiled them, *To remove difference of opinion, and to establish unanimity in the true Religion?*

Have we half of us read over the Book of Common-Prayer and of ordaining Bishops, Priests, and Deacons? If not, what is it we have so solemnly confirmed? In plain terms, we cannot tell. And as to the two Books of Homilies, it is well if a tenth  
part

part of those who have subscribed to them, I will not say, had considered them before they did this, but if they have even read them over to this day! Alas, my brethren! How shall we reconcile these things even to common honesty, to plain heathen morality? So far are those who do them, nay, and perhaps defend them too, from having even the Form of Christian Godliness!

13. But waving all these things, where is the Power? Who are the living witnesses of this? Who among us, (let God witness with our hearts) experimentally knows the force of inward Holiness? Who feels in himself the workings of the Spirit of Christ drawing up his mind to high and heavenly things? Who can witness,—“The thoughts of my heart GOD hath cleansed by the inspiration of his Holy Spirit?” Who knoweth that “Peace of GOD which passeth all understanding?” Who is he that “rejoiceth with joy unspeakable and full of glory?” Whose “affections are set on things above, not on things of the earth?” Whose “life is hid with Christ in GOD?” Who can say, “I am crucified with Christ; yet I live, yet not I, but Christ liveth in me; and the life that I now live in the body, I live by the faith of the SON of GOD, who loved me, and gave himself for me?” In whose heart is the “Love of GOD shed abroad, by the Holy Ghost which is given unto him?”

14. Is not almost the very notion of this Religion lost? Is there not a gross overflowing ignorance of it? Nay, is it not utterly despised? Is it not wholly set at nought and trodden under foot? Were any one to witness these things before GOD, would he not be accounted a madman, an enthusiast? Am not I unto you a Barbarian, who speak thus? My brethren, my heart bleeds for you. O that you would at length take knowledge, and understand that these are the words of truth and soberness! O that you knew, at least, in this your day, the things that make for your peace!

15. I have been a messenger of heavy tidings this day. But the Love of Christ constraineth me: And to me it was the less grievous, because for you it was safe. I desire not to accuse the children of my people. Therefore, neither do I speak thus in the ears of them that sit on the wall: But to you I endeavour to speak the truth in love, as a faithful minister of Jesus Christ. And I can now call you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of GOD.

16. May the God of all Grace, who is long-suffering, of tender mercy, and repenteth him of the evil, fix these things in your hearts, and water the seed he hath sown with the dew of Heaven. May he correct whatsoever he seeth amiss in us, May he supply  
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whatsoever is wanting. May he perfect that which is according to his will; and so establish, strengthen, and settle us, that this place may again be a faithful City to her LORD, yea, the praise of the whole earth!

June 24, 1741.

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A SERIOUS ADDRESS

To the PREACHERS of the GOSPEL of CHRIST,

[Continued from page 273.]

III. **L**ET your conversation be grave, manly, and venerable; Remember your station in the Church, that you sink not into levity and vain trifling, that you indulge not any ridiculous humours or childish follies, below the dignity of your character: Keep up the honour of your office among men, by a remarkable sanctity of manners, by a decent and manly deportment. Remember that our station does not permit any of us to set up for a buffoon; nor will it be any glory to us to excel in farce and comedy. Let others obtain the honour of being good jesters, and of having it in their power to spread a laugh round the company when they please: But let it be our ambition to act on the stage of life as men who are devoted to the service of the God of Heaven, to the real benefit of mankind on earth, and to their eternal interests.

Yet there is no need that your behaviour should have any thing stiff or haughty, any thing fullen or gloomy in it: There is an art of pleasing in conversation, that will maintain the honour of a superior office, without a morose silence, without an affected stiffness, and without a haughty superiority.

Let a cheerful freedom, a generous friendship, and an innocent pleasure generally appear on your countenance; and let your speech be ever kind and affectionate. Do not put on any forbidding airs, nor let the humblest soul be afraid to speak to you. Let your whole carriage be civil and affable; let your address to men be open and free, such as may allure persons to be open and free with you in the important concerns of their souls. Seek, as far as possible, to obtain all your pious designs by soft and gentle methods of persuasion.

When you are called to the displeasing and painful work of *Reproof*, this may be done effectually upon some occasions without speaking a word. When vicious, or uncleanly, or unbecoming speeches arise in public conversation, a sudden silence with an assumed gravity, will often be a sensible and sufficient reproof. Or where words of admonition may not be proper because of the company,

company, sometimes a sudden departure may be the best way to acquaint them with your disapprobation.

But there are cases wherein such a tacit rebuke is not sufficient to answer your character and your office. Sometimes it is necessary for a minister to bear a public and express witness against immorality, or against vile and impious discourse. Yet in general it must be said, if a reproof can be given in secret, it is best, and most likely to prevail upon the offender, because it less irritates his passions, nor awakens his pride to vindicate himself, and to despise all reproof.

Whensoever Providence calls you to this work, make it appear to the transgressor that you do it with regret and pain: Let him see that you are not giving vent to your own wrath, but seeking his interest and welfare; and that were it not for the honour of God, and for his good, you would gladly excuse yourself from the ungrateful task; and that it is a work in which your spirit takes no delight. If the case and circumstances require some speeches that are awful and severe, let it appear still that your love and pity are the prevailing passions, and that even your anger has something divine and holy in it, as being raised and pointed against the sin, rather than against the sinner.

Study to make the whole of your carriage and discourse amongst men so engaging, as may invite even strangers to love you, and allure them to love religion for your sake.

IV. In order to attain the same end, let your conversation be attended with much self-denial and meekness: Avoid the character of a humourist, and be not fond of little things, nor peevish for the want of them. Suppress rising passion early. If you are providentially led into argument and dispute, whether on themes of belief or practice, be very watchful lest you run into fierce contention, into angry and noisy debate. Guard against every word that favours of malice, or of bitterness: Watch against the first stirrings of wrath or resentment: Bear with patience the contradiction of others, and forbear to return "railing for railing." A minister "must be gentle, and not apt to strive, but meekly instructing gainfayers."

He should never be ready either to give or take offence, but he should teach his people to neglect and bury resentment, to be deaf to reproaches, and to forgive injuries, by his own example, even as God has forgiven all of us. Let us imitate his divine pattern who forgives our infinite offences for the sake of Jesus Christ. "A Bishop must not be a brawler nor a striker," but such as the Apostle was, "gentle among the people, even as a nurse cherisheth her children; and being affectionately desirous of their welfare," we should be willing "to impart not only the Gospel of
X x 2
God

God to them," but any thing that is dear to us, for the salvation of their souls.

Never suffer any differences to arise between you and any of the people who are committed to your care, or attend on your ministrations: This will endanger the success of your best labours among them, and for this reason, though you visit families with freedom, yet avoid all unnecessary enquiries into their domestic affairs by a prying curiosity; the pleasure of such secrets will never pay for the danger that attends them, and your own business is sufficient for you.

Avoid entering into any of the little private and personal quarrels that may arise among them, unless Providence give you an evident call to become a peace-maker: But even in this blessed work there is some danger of disobliging one side or the other; for though both sides are often to blame, yet each supposes himself so much in the right, that your softest and most candid intimation of their being culpable even in little things, will sometimes awaken the jealousy of one or both parties against you, this will tend to abate their esteem of you, and give a coldness to their attention on your sacred services. We had need be "wise as serpents in this case, and harmless as doves."

V. Let your conversation be as fruitful and edifying as your station and opportunities will allow. Wheresoever you come, endeavour that the world may be the better for you. If it be the duty of every Christian, much more is it the indispensable duty of a minister of Christ, to "take heed that no corrupt communication proceed out of his mouth, but that which is good for edification, that it may minister grace to the hearers," Eph. iv. 29.

In your private visits to the members of your flock, or to the houses of those who attend on your ministry, depart not without putting in some word for God and religion, for Christ and his Gospel: Take occasion from common occurrences that arise, to introduce some discourse of things sacred. Let it be done with prudence and holy skill, that the company may be led into it e'er they are aware. The ingenious Mr. Norris's little Discourse of *Religious Conversation*, and Mr. Matthew Henry's Sermon of *Friendly Visits*, have many excellent and valuable hints in them.

It is to be confessed, that the best of Ministers and Christians sometimes fall into such company, that it is hardly possible to speak a word for God and the Gospel among them. Try then, whether you cannot introduce a word of human virtue, of goodness, meekness, humility, or temperance. There is a time of keeping silence, and restraining our lips as with a bridle, even from every thing that is piously good, while some sort of wicked men stand before us. The best men are sometimes dumb with
silence,

silence, and dare not speak of God or religion, lest they should "cast their pearls before swine, and give their holy things to dogs," and lest they should provoke the unclean, or the envious animals to foam out their impurities, or "to turn again and rend them." But I doubt this caution has been carried much further by our own cowardice and carnality of spirit, than David ever practised it in the 39th Psalm, or than Jesus Christ meant it in the 7th of Matthew. Let us take heed then, that we abuse not this prudent caution to a manifest neglect of our duty; and to withhold our lips from the things of God, where Providence gives us a fair opportunity to speak of them.

Take occasion to speak a kind and religious word to the children of the household; put them in mind of avoiding some childish folly, or of practising some duty that belongs to their age. Let your memory be well furnished with the words of Scripture suited to the several ages of mankind, as well as to the various occasions of life, that out of the abundance of the heart your mouth may speak to the advantage of all that hear you, and particularly to improve the younger part of mankind, who are the hope of the next generation. Make the lambs of the flock love you, and hear your voice with delight, that they may grow up under your instruction, to fill up the room of their fathers when they are called away to heaven: Nor let servants be neglected, where Providence may afford you an opportunity to speak a word to their souls.

Learn what are the spiritual circumstances of the families whom you visit, and address them with a word in season, where you can have proper opportunity. converse personally with them about their eternal concerns. Let the ease and gentleness of your addresses to them, in a natural and familiar way, take off all that shy and bashful tincture from their minds, that is ready to prevent their uttering a word about the concerns of their souls. Inquire tenderly into their state with regard to God; draw sinners by words of compassion to repent of their crimes, to return to God, and to trust in Jesus the Saviour. Teach Christians sincerely to love and to practise duty, and to endure with honour the trials of life. Teach them to be sick and die as becomes the disciples of Christ. Treasure up your own experiences of divine things, not only as matters of delightful review in your own retirements, and for the encouragement of your own hopes, but as lessons to be taught your people upon all proper occasions. "Whether you are afflicted, or whether you are comforted, let it be for their consolation and salvation," 2 Cor. i. 6.

A Minister, whose business and known employment it is to speak of the things of God, should never be ashamed to impart divine knowledge, or to exhort to holiness with his lips, and to preach the word of the Gospel of Grace, whether the world calls it

it *in season or out of season*, 2 Tim. iv. 1. He that has the happy talent of *Parlour Preaching*, has sometimes done more for Christ and souls in the space of a few minutes; than by the labour of many days, in the usual course of preaching in the pulpit. Our character should be all of a piece; and we should help forward the success of our public ministrations by our private addresses to the hearts of men, where Providence favours us with just occasions.

In order to promote this work of particular watchfulness over the flock of Christ, where he has made you a shepherd and overseer, it is useful to keep a catalogue of their names; and now and then review them with a pastoral eye and affection. This will awaken and incline you to lift up proper petitions for each of them, so far as you are acquainted with their circumstances in body or mind. This will excite you to give thanks to God on account of those who walk as becomes the Gospel, and who have either begun, or proceeded and increased in the christian life and temper by your ministry: You will observe the names of the negligent and backsliding Christians, to mourn over them and admonish them: You will be put in mind how to dispose of your time in christian visits, and learn the better to fulfil your whole ministry among them.

We shall enlarge no farther in the enumeration of our duties, which would easily swell into a volume, if they were set before our eyes in their full extent: But in general, we say, these are the methods whereby we must "take heed to ourselves, if we would fulfil the ministry that we have received of Christ." To supply what is omitted, read frequently, and with holy attention, the Epistles of Paul to Timothy and Titus, which will furnish you richly with directions for your work.

[*To be concluded in the next.*]

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## L E T T E R VII.

FROM THE BISHOP OF LANDAFF TO THOMAS PAINE.

[ *Continued from page 285.* ]

"THE New Testament, they tell us, is founded upon the prophecies of the Old; if so, it must follow the fate of it's foundation."—Thus you open your attack upon the New Testament; and I agree with you, that the New Testament must follow the fate of the Old; and that fate is to remain unimpaired by such efforts as you have made against it. The New Testament, however, is not founded solely on the prophecies of the Old. If a heathen from Athens or Rome, who had never heard of the prophecies

prophecies of the Old Testament, had been an eye-witness of the miracles of Jesus, he would have made the same conclusion that the Jew Nicodemus did—"Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him."—Our Saviour tells the Jews,—"Had ye believed Moses, ye would have believed me; for he wrote of me:"—and he bids them search the Scriptures, for they testified of him:—But, notwithstanding this appeal to the prophecies of the Old Testament, Jesus said to the Jews; "Though ye believe not me, believe the works."—Believe me for the very works' sake."—"If I had not done among them the works which none other man did, they had not had sin."—These are sufficient proofs that the truth of Christ's mission was not even to the Jews, much less to the Gentiles, founded solely on the truth of the prophecies of the Old Testament. So that if you could prove some of these prophecies to have been misapplied, and not completed in the person of Jesus, the truth of the Christian religion would not thereby be overturned.—That Jesus of Nazareth was the person, in whom all the prophecies, direct and typical, in the Old Testament, respecting the Messiah, were fulfilled, is a proposition founded on those prophecies, and to be proved by comparing them with the history of his life. That Jesus was *a* prophet sent from God, is one proposition—that Jesus was *the* prophet, the Messiah, is another: and though he certainly was both *a* prophet and *the* prophet, yet the foundations of the proof of these propositions are separate and distinct.

The "mere existence of such a woman as Mary, and of such a man as Joseph, and Jesus, is," you say, "a matter of indifference, about which there is no ground either to believe or to disbelieve."—Belief is different from knowledge, with which you here seem to confound it. We know that the whole is greater than its part—and we know that all the angles in the same segment of a circle are equal to each other—we have intuition and demonstration as grounds of this knowledge; but is there no ground for belief of past or future existence? Is there no ground for believing that the sun will exist to-morrow, and that your father existed before you? You condescend, however to think it probable, that there were such persons as Mary, Joseph, and Jesus; and, without troubling yourself about their existence or non-existence, assuming, as it were, for the sake of argument, but without positively granting, their existence, you proceed to inform us, "that it is the fable of Jesus Christ, as told in the New Testament, and the wild and visionary doctrine raised thereon," against which you contend. You will not repute it a fable, that there was such a man as Jesus Christ; that he lived in Judea near eighteen hundred years ago; that he went about doing good, and preaching, not only in the villages of Galilee, but in the city of Jerusalem; that he had several followers who constantly attended him; that he was put to death by Pontius Pilate; that his disciples were numerous a few years after his death, not only in Judea, but in Rome the capital of the world, and in every province of the Roman empire; that a particular day has been observed in a religious manner by all his followers, in commemoration of a real or supposed resurrection; and that the constant celebration of baptism, and of the Lord's supper, may be traced back from the present time to him,

as the author of those institutions. These things constitute, I suppose, no part of your fable; and if these things be facts, they will, when maturely considered, draw after them so many other things related in the New Testament concerning Jesus, that there will be left for your fable but very scanty materials, which will require great fertility of invention before you will dress them up in any form which will not disgust even a superficial observer.

The miraculous conception you esteem a fable, and in your mind it is an obscene fable.—Impure indeed must that man's imagination be, who can discover any obscenity in the angel's declaration to Mary:—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that Holy Thing which shall be born of thee shall be called the Son of God."—I wonder you do not find obscenity in Genesis, where it is said, "The Spirit of God moved upon the face of the waters," and brought order out of confusion, a world out of a chaos, by his fostering influence. As to the christian faith being built upon the heathen mythology, there is no ground whatever for the assertion; there would have been some for saying, that much of the heathen mythology was built upon the events recorded in the Old Testament.

You come now to a demonstration, or, which amounts to the same thing, to a proposition which cannot, you say, be controverted:—first, "That the *agreement* of all the parts of a story does not prove that story to be true, because the parts may agree and the whole may be false;—secondly, that the *disagreement* of the parts of a story proves that the *whole cannot be true*. The agreement does not prove truth, but the disagreement proves falsehood positively." Great use, I perceive, is to be made of this proposition. You will pardon my unskilfulness in dialectics, if I presume to controvert the truth of this abstract proposition, as applied to any purpose in life. The agreement of the parts of a story implies that the story has been told by, at least, two persons (the life of Dr. Johnson, for instance, by Sir John Hawkins and Mr. Boswel). Now I think it scarcely possible for even two persons, and the difficulty is increased if there are more than two, to write the history of the life of any one of their acquaintance, without there being a considerable difference between them, with respect to the number and order of the incidents of his life. Some things will be omitted by one, and mentioned by the other; some things will be briefly touched by one, and the same things will be circumstantially detailed by the other; the same things, which are mentioned in the same way by them both, may not be mentioned as having happened exactly at the same point of time, with other possible and probable differences. But these real or apparent difficulties, in minute circumstances, will not invalidate their testimony as to the material transactions of his life, much less will they render the whole of it a fable. If several independent witnesses, of fair character, should agree in all the parts of a story, (in testifying, for instance, that a murder or a robbery was committed at a particular time, in a particular place, and by a certain individual,) every court of justice in the world would admit the fact, notwithstanding

notwithstanding the abstract possibility of the whole being false:— again, if several honest men should agree in saying, that they saw the king of France beheaded, though they should disagree as to the figure of the guillotine, or the size of his executioner, as to the king's hands being bound or loose, as to his being composed or agitated in ascending the scaffold, yet every court of justice in the world would think, that such difference, respecting the circumstances of the fact, did not invalidate the evidence respecting the fact itself. When you speak of the whole of a story, you cannot mean every particular circumstance connected with the story, but not essential to it; you must mean the pith and marrow of the story; for it would be impossible to establish the truth of any fact, (of admirals Byng or Keppel, for example, having neglected or not neglected their duty,) if a disagreement in the evidence of witnesses, in minute points, should be considered as annihilating the weight of their evidence in points of importance. In a word, the relation of a fact differs essentially from the demonstration of a theorem. If one step is left out, one link in the chain of ideas constituting a demonstration is omitted, the conclusion will be destroyed; but a fact may be established, notwithstanding a disagreement of the witnesses in certain trifling particulars of their evidence respecting it.

You apply your incontrovertible proposition to the genealogies of Christ given by Matthew and Luke—there is a disagreement between them; therefore, you say, “If Matthew speak truth, Luke speaks falsehood; and if Luke speak truth, Matthew speaks falsehood; and hence there is no authority for believing either; and if they cannot be believed even in the very first thing they say and set out to prove, they are not entitled to be believed in any thing they say afterwards.” I cannot admit either your premises or your conclusion—not your conclusion; because two authors, who differ in tracing back the pedigree of an individual for above a thousand years, cannot, on that account, be esteemed incompetent to bear testimony to the transactions of his life, unless an intention to falsify could be proved against them. If two Welsh historians should at this time write the life of any remarkable man of their country, who had been dead twenty or thirty years, and should through different branches of their genealogical tree, carry up the pedigree to *Cadwallo*, would they, on account of that difference, be discredited in every thing they said? Might it not be believed that they gave the pedigree as they had found it recorded in different instruments, but without the least intention to write a falsehood?—I cannot admit your premises; because Matthew speaks truth, and Luke speaks truth, though they do not speak the same truth; Matthew giving the genealogy of Joseph the reputed father of Jesus, and Luke giving the genealogy of Mary the real mother of Jesus. If you will not admit this, other explanations of the difficulty might be given; but I hold it sufficient to say, that the authors had no design to deceive the reader, that they took their accounts from the public registers, which were carefully kept, and that had they been fabricators of these genealogies, they would have been exposed at the time to instant detection; and the certainty of that detection would have prevented them from making the attempt to impose a false genealogy on the Jewish nation.

But that you may effectually overthrow the credit of these genealogies, you make the following calculation:—“From the birth of David to the birth of Christ is upwards of 1080 years; and as there were but 27 full generations, to find the average of each person mentioned in St. Matthew's list at the time his first son was born, it is only necessary to divide 1080 by 27, which gives 40 years for each person. As the life-time of man was then but of the same extent it is now, it is an absurdity to suppose, that 27 generations should all be old bachelors, before they married. So far from this genealogy being a solemn truth, it is not even a reasonable lie.”—This argument assumes the appearance of arithmetical accuracy, and the conclusion is in a style which even its truth would not excuse:—yet the argument is good for nothing, and the conclusion is not true. You have read the Bible with some attention; and you are extremely liberal in imputing to it lies and absurdities; read it over again, especially the books of the Chronicles, and you will there find, that, in the genealogical list of St. Matthew, three generations are omitted between Joram and Ozias; Joram was the father of Azariah, Azariah of Joash, Joash of Amaziah, and Amaziah of Ozias.—I enquire not, in this place, whence this omission proceeded; whether it is to be attributed to an error in the genealogical tables from whence Matthew took his account, or to a corruption of the text of the evangelist; still it is an omission. Now if you will add these three generations to the 27 you mention, and divide 1080 by 30, you will find the average age when these jews had each of them their first son born was 36. They married sooner than they ought to have done, according to Aristotle, who fixes thirty-seven as the most proper age, when a man should marry. Nor was it necessary that they should have been old bachelors, though each of them had not a son to succeed him till he was thirty-six; they might have been married at twenty, without having a son till they were forty. You assume in your argument that the first born son succeeded the father in the list—this is not true. Solomon succeeded David; yet David had at least six sons, who were grown to manhood before Solomon was born; and Rehoboam had at least three sons before he had Abia (Abijah) who succeeded him.—It is needless to cite more instances to this purpose; but from these, and other circumstances which might be insisted upon, I can see no ground for believing, that the genealogy of Jesus Christ, mentioned by St. Matthew, is not a solemn truth.

You insist much upon some things being mentioned by one evangelist, which are not mentioned by all or by any of the others; and you take this to be a reason why we should consider the gospels, not as the works of Matthew, Mark, Luke, and John, but as the productions of some *unconnected* individuals, each of whom made his own legend. I do not admit the truth of this supposition; but I may be allowed to use it as an argument against yourself—it removes every possible suspicion of fraud and imposture, and confirms the gospel history in the strongest manner. Four *unconnected* individuals have each written memoirs of the life of Jesus; from whatever source they derived their materials, it is evident that they agree in a great many particulars of the last importance; such as the purity of his manners; the sanctity of his doctrines; the multitude and publicity of his miracles; the persecuting spirit

spirit of his enemies; the manner of his death; and the certainty of his resurrection; and whilst they agree in these great points, their disagreement in points of little consequence, is rather a confirmation of the truth, than an indication of the falsehood, of their several accounts. — Had they agreed in nothing, their testimony ought to have been rejected as a legendary tale; had they agreed in every thing, it might have been suspected that, instead of unconnected individuals, they were a set of impostors. The manner, in which the evangelists have recorded the particulars of the life of Jesus, is wholly conformable to what we experience in other biographers, and claims our highest assent to it's truth, notwithstanding the force of your incontrovertible proposition.

As an instance of contradiction between the evangelists, you tell us, that Matthew says, the angel announcing the immaculate conception appeared unto Joseph; but Luke says, he appeared unto Mary. — The angel, sir, appeared to them both; to Mary, when he informed her that she should, by the power of God, conceive a son; to Joseph, some months afterwards, when Mary's pregnancy was visible; in the interim she had paid a visit of three months to her cousin Elizabeth. It might have been expected, that, from the accuracy with which you have read your Bible, you could not have confounded these obviously-distinct appearances; but men, even of candour, are liable to mistakes. Who, you ask, would now believe a girl, who should say she was gotten with child by a ghost? — Who, but yourself, would ever have asked a question so abominably indecent and profane? I cannot argue with you on this subject. You will never persuade the world, that the Holy Spirit of God has any resemblance to the stage ghosts in Hamlet or Macbeth, from which you seem to have derived your idea of it.

The story of the massacre of the young children by the order of Herod, is mentioned only by Matthew; and therefore you think it is a lie. We must give up all history if we refuse to admit facts recorded by only one historian. Matthew addressed his gospel to the jews, and put them in mind of a circumstance, of which they must have had a melancholy remembrance; but gentile converts were less interested in that event. The evangelists were not writing the life of Herod, but of Jesus; it is no wonder that they omitted, above half a century after the death of Herod, an instance of his cruelty, which was not essentially connected with their subject. The massacre, however, was probably known even at Rome; and it was certainly correspondent to the character of Herod. John, you say, at the time of the massacre, "was under two years of age, and yet he escaped; so that the story circumstantially belies itself." — John was six months older than Jesus; and you cannot prove that he was not beyond the age to which the order of Herod extended; it probably reached no farther than to those who had completed their first year, without including those who had entered upon their second: but without insisting upon this, still I contend that you cannot prove John to have been under two years of age at the time of the massacre; and I could give many probable reasons to the contrary. Nor is it certain that John was, at that time, in that part of the country to which the edict of Herod extended. But there would be no end of answering, at length, all your little objections.



No two of the evangelists, you observe, agree in reciting, *exactly in the same words*, the written inscription which was put over Christ when he was crucified. — I admit that there is an unessential verbal difference; and are you certain that there was not a verbal difference in the inscriptions themselves? — One was written in Hebrew, another in Greek, another in Latin; and, though they had all the same meaning, yet it is probable, that if two men had translated the Hebrew and the Latin into Greek, there would have been a verbal difference between their translations. You have rendered yourself famous by writing a book called — *The Rights of Man*: — had you been guillotined by Robespierre, with this title, written in French, English, and German, and affixed to the guillotine — Thomas Paine, of America, author of *The Rights of Man* — and had four persons, some of whom had seen the execution, and the rest had heard of it from eye-witnesses, written short accounts of your life twenty years or more after your death, and one had said the inscription was — This is Thomas Paine, the author of *The Rights of Man* — another, The author of *The Rights of Man* — a third, This is the author of *The Rights of Man* — and a fourth, Thomas Paine, of America, the author of *The Rights of Man* — would any man of common sense have doubted, on account of this disagreement, the veracity of the authors in writing your life? — “The only one,” you tell us, “of the men called apostles, who appears to have been near the spot where Jesus was crucified, was Peter.” — This your assertion is not true — we do not know that Peter was present at the crucifixion; but we do know that John, the disciple whom Jesus loved, was present; for Jesus spoke to him from the cross. — You go on, “But why should we believe Peter, convicted by their own account of perjury, in swearing that he knew not Jesus?” I will tell you why — because Peter sincerely repented of the wickedness into which he had been betrayed, through fear for his life, and suffered martyrdom in attestation of the truth of the christian religion.

But the evangelists disagree, you say, not only as to the superscription on the cross, but as to the time of the crucifixion, “Mark saying it was at the third hour (nine in the morning), and John at the sixth hour (twelve, as you suppose, at noon).” Various solutions have been given of this difficulty, none of which satisfied Doctor Middleton, much less can it be expected that any of them should satisfy you; but there is a solution not noticed by him, in which many judicious men have acquiesced — That John, writing his gospel in Asia, used the Roman method of computing time; which was the same as our own; so that by the sixth hour, when Jesus was *condemned*, we are to understand six o'clock in the morning; the intermediate time from six to nine, when he was crucified, being employed in preparing for the crucifixion. But if this difficulty should be still esteemed insuperable, it does not follow that it will always remain so; and if it should, the main point, the crucifixion of Jesus, will not be affected thereby.

I cannot, in this place, omit remarking some circumstances attending the crucifixion, which are so natural, that we might have wondered if they had not occurred. Of all the disciples of Jesus, John was beloved by him with a peculiar degree of affection; and, as kindness produces kindness, there can be little doubt that the regard was reciprocal.

Now

Now whom should we expect to be the attendants of Jesus in his last suffering? Whom but John, the friend of his heart? — Whom but his mother, whose soul was now pierced through by the sword of sorrow, which *Simeon* had foretold? — Whom but those, who had been attached to him through life; who, having been healed by him of their infirmities, were impelled by gratitude to minister to him of their substance, to be attentive to all his wants? — These were the persons whom we should have expected to attend his execution; and these were there. To whom would an expiring son, of the best affections, recommend a poor, and, probably, a widowed mother, but to his warmest friend? — And this did Jesus. — Unmindful of the extremity of his own torture, and anxious to alleviate the burden of her sorrows, and to protect her old age from future want and misery, he said to his beloved disciple — “Behold thy mother! and from that hour that disciple took her to his own home.” I own to you, that such instances as these, of the conformity of events to our probable expectation, are to me genuine marks of the simplicity and truth of the gospels; and far outweigh a thousand little objections, arising from our ignorance of manners, times, and circumstances, or from our incapacity to comprehend the means used by the Supreme Being in the moral government of his creatures.

St. Matthew mentions several miracles which attended our Saviour's crucifixion — the darkness which overspread the land — the rending of the veil of the temple — an earthquake which rent the rocks — and the resurrection of many saints, and their going into the holy city. — “Such,” you say, “is the account which this dashing writer of the book of Matthew gives, but in which he is not supported by the writers of the other books.” This is not accurately expressed; Matthew is supported by Mark and Luke, with respect to two of the miracles — the darkness — and the rending of the veil: — and their omission of the other does not prove, that they were either ignorant of them, or disbelieved them. I think it idle to pretend to say positively what influenced them to mention only two miracles; they probably thought them sufficient to convince any person, as they convinced the centurion that Jesus “was a righteous man” — “the Son of God.” And these two miracles were better calculated to produce general conviction, amongst the persons for whose benefit Mark and Luke wrote their gospels, than either the earthquake or the resurrection of the saints. The earthquake was, probably, confined to a particular spot, and might, by an objecter, have been called a natural phenomenon; and those to whom the saints appeared might, at the time of writing the gospels of Mark and Luke, have been dead: but the darkness must have been generally known and remembered; and the veil of the temple might still be preserved at the time these authors wrote — As to John not mentioning any of these miracles — it is well known that his gospel was written as a kind of supplement to the other gospels; he has therefore omitted many things which the other three evangelists has related, and he has added several which they had not mentioned; in particular, he has added a circumstance of great importance; he tells us that he saw one of the soldiers pierce the side of Jesus with a spear, and that blood and water flowed through the wound; and lest any one should doubt of the fact,

fact, from it's not being mentioned by the other evangelists, he asserts it with peculiar earnestness — "And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe." — John saw blood and water flowing from the wound; the blood is easily accounted for; but whence came the water? The anatomists tell us — that it came from the *pericardium*: — so consistent is evangelical testimony with the most curious researches into natural science! — You amuse yourself with the account of what the scripture calls *many* saints, and you call an *army* of saints, and are angry with Matthew for not having told you a great many things about them. — It is very possible that Matthew might have known the fact of their resurrection, without knowing every thing about them; but if he had gratified your curiosity in every particular, I am of opinion that you would not have believed a word of what he had told you. I have no curiosity on the subject; it is enough for me to know that "Christ was the first fruits of them that slept, and that all that are in the graves shall hear his voice and shall come forth," as those holy men did, who heard the voice of the Son of God at his resurrection, and passed from death to life. If I durst indulge myself in being wise above what is written, I might be able to answer many of your inquiries relative to these saints: but I dare not touch the ark of the Lord, I dare not support the authority of scripture by the boldness of conjecture. Whatever difficulty there may be in accounting for the silence of the other evangelists, and of St. Paul also, on this subject, yet there is a greater difficulty in supposing that Matthew did not give a true narration of what had happened at the crucifixion. If there had been no supernatural darkness, no earthquake, no rending of the veil of the temple, no graves opened, no resurrection of holy men, no appearance of them unto many — if none of these things had been true, or rather if any one of them had been false, what motive could Matthew, writing to the jews, have had for trumping up such wonderful stories? He wrote, as every man does, with an intention to be believed; and yet every jew he met would have stared him in the face, and told him that he was a liar and an impostor. What author, who twenty years hence should address to the French nation an history of Louis XVI, would venture to affirm, that when he was beheaded there was darkness for three hours over all France? that there was an earthquake? that rocks were split? graves opened? and dead men brought to life, who appeared to many persons in Paris? — It is quite impossible to suppose, that any one would dare to publish such obvious lies; and I think it equally impossible to suppose, that Matthew would have dared to publish his account of what happened at the death of Jesus, had not that account been generally known to be true.

[ *To be continued in our next.* ]

An Account of the Experience and happy Death of ANN DUCK,  
of the parish of West Sheoffard, in the County of Berks.

T O T H E E D I T O R .

Dear Sir,

AS the Subject of the following Account was greatly esteemed in the neighbourhood where she lived, for her exemplary conduct in that department of life wherein Providence had placed her, and as her latter end was happy, it is hoped that it will not only prove a blessing to those to whom she was personally known, but likewise to many others who may read it. Every happy Death is an additional argument in favour of the Divinity of the Christian Religion, and as the infidelity of the age requires all the opposition that piety and zeal, under the direction of wisdom, can raise against it, we flatter ourselves that facts like the following will not be unacceptable to the genuine followers of the blessed Redeemer. I have known the Parties for some time and cannot doubt the truth of the Facts.

R. REECE.

ANN DUCK was awakened and joined the Society at Sheoffard in the year 1790; from which time she was remarkable for diligently attending on every means of Grace, especially the class-meeting, so that her mind was divinely enlightened, and she saw the depravity of her nature and the absolute necessity of an intire renewal of her Heart. This discovery produced that godly sorrow, which worketh Repentance unto Salvation not to be repented of. While hearing the Word of Life, she was frequently much affected, and shed many tears. Sometimes the promises were applied, and her soul had a view of the Blessing, when she rejoiced in hope of soon possessing it: At these times she would say, "It is good for me to draw nigh unto GOD; my spiritual strength is renewed;" yet did she not enter into Liberty. Had she at these seasons been shewn the way of simple Faith, and encouraged to venture fully on the Mercy of GOD in Christ Jesus, so free for the weary and heavy-laden sinner, her soul would doubtless have been satisfied with his goodness, but for want of this she soon sunk into a state of discouragement again, and thus she continued for more than three years. During this time she was often afflicted with sickness, which for the season had its good effect in exciting her to greater earnestness about her salvation, but like the above-mentioned visits of condescending Love, the advantages she gained were soon lost in perplexing doubts and tormenting fear. These are dispositions which deprive the soul of its energy, and reduce it to a state of torpor; while hope animates its powers, adds strength to its resolutions, and vigour to its endeavours. However plausible the reasons, which an awakened soul has for tormenting itself by *indulging* these doubts, they do it an essential injury, as they indispose it, for receiving the Good which the Father of Mercies is waiting to bestow.

The rod was now laid upon her more heavily than ever, and as the affliction was thought by all her friends to be unto Death; little hope of her recovery remained. On the 23d of December, I saw her, and enquired, how the case stood between GOD and her Soul? She answered, "I am afraid the Lord will not have mercy upon me!" And by many other expressions gave me to understand that she thought herself too unworthy to receive any favour at the Lord's hand. Her mind appeared to me to be afflicted much more than her body. I encouraged her to hope, and assured her, that the sighings of the contrite spirit came up before GOD, and the cries of the broken-heart he would not reject. She listened with eager attention, and desired me to pray; which I did, and then left her. As she was much esteemed by the society, there were many fervent prayers that day offered up for her. All appeared to be concerned for her happiness, as none expected her recovery. The Lord was intreated: His hand was stretched out and brought salvation. Her soul was filled with rapturous delight. She knew that her sins were forgiven for his Name's sake, and praised him who had turned her midnight into day. In the evening I visited her again, and was pleasingly astonished to see the great change that had taken place. Her intercourse with GOD had altered her very countenance, which now was softened into a placid smile, expressive of the inward heaven she felt. Her language was all praise, all meekness, and all Love: longing to die, but willing to live. Her brother-in-law had once known the Truth, but had departed from the holy commandment delivered unto him, and was now far from GOD and righteousness. This had been a great affliction to her, and as he was now come to see her, she could not let so fair an opportunity of delivering her soul slip unimproved, and therefore addressed him in the best manner her extreme weakness would permit. Though her voice could scarcely be heard by those who stood around her, yet her affectionate address reached his heart, and brought floods of tears from his eyes; and I hope the impressions made at that time will not soon be lost. Indeed, GOD was peculiarly present while she exhorted us all to renounce the world, and give ourselves entirely to Christ; concluding with, "What can the world do for me now! What, could ten thousand worlds do for me if I had them!" And then exerting her strength, she exclaimed in a rapture of joy,

"My JESUS to know and feel his blood flow,

"'Tis life everlasting, 'tis heaven below!"

During the night she desired those who sat up with her to find the hymn, and she sung the greatest part of it with much delight. On Wednesday I went to see her again, and found her somewhat better. She asked me, What day it was? I told her it was Christmas-day. She said, "What! the LORD's birth-day! And hearing me say, that the Lord's Supper was to be administered, her eyes

eyes sparkled with joy, and she exclaimed, "O that I could go to that blessed feast, to eat of that bread and drink of that cup!" She then paused, and seemed to cast her eye into Eternity, and said, "but I shall soon sit down at his Table, to eat and drink in his Kingdom.

"If all the world my Saviour knew,

"Then all the world would love him too."

She now recovered a little every day, and appeared to have a growing confidence in the Lord. One day I stepped in to see her, and found a young woman standing by her weeping bitterly: She said to her, "O Sally, Sally, don't cry; go to Christ, go to Christ. I am happy; willing to live or die. He will save you, for

"There's no one doth know, What he can bestow,

"What life, peace, and comfort: Go after him go."

From this time the Lord was very gracious to her, and she found her strength increasing daily till she was perfectly recovered, without suffering any spiritual loss: Her whole conduct evidencing the reality of her change, and that she was raised up to shew forth the praises of him who had called her to glory and virtue: — [Thus far Brother Mitchel.]

In Nov. 1796, she was persuaded by a friend to come up to London, which she did rather reluctantly, saying, "I know not what I am come for; but be what it will, I am content that the will of the Lord should be done in me and by me." When her friend told her of the advantages she would enjoy in the Summer, by hearing the different Ministers, she said, "God only knows; but it appears to me that I shall not see much of London." On the 22nd of November, she was taken very ill, which proved to be an attack of the fever and sore throat. As she had never had the small-pox I was apprehensive this was the beginning of that disease, and did not care to tell her, which she soon perceived, and desired I would tell her my thoughts, which I then did, and she exclaimed, "Glory be to God, I am quite resigned to live or die, as he thinks proper." In this state she lay three or four days. A friend from Newbery calling upon her, and enquiring into the state of her mind, she answered, "I find all peace within, though I have great bodily pain." She then intreated him in a very earnest manner, to improve health while he enjoyed it, and make sure work for Eternity; adding, "Had I the work to do now, I should be woefully of, for God knows I scarcely find strength to pray for patience; but I trust I shall hold out to the end." And indeed she was a pattern of patience, for I never heard one expression fall from her lips in all her sore pain, which indicated the least dissatisfaction with the dispensations of Providence, but a constant sinking into the divine Will,

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saying, "It is the Lord, let him do what is good in his sight." However this sickness was not unto death, for she was raised up again for a few weeks, to magnify the Name of the LORD, which she did in her whole conversation. But the respite was short, for on the 13th of December, she sickened again, and in a few days the Small-Pox appeared, at which she rejoiced. In a very short time thro' the violence of the fever, she became delirious; nevertheless her conversation at those times was always about good things. Sometimes she fancied herself to be in the House of GOD, and sometimes at her class-meeting. When raised up one day, she said, "I think we are going to have a prayer-meeting; God bless them, I shall hear them." When sensible, and asked how she was, she always replied, "Happy and resigned."

On the 17th, the Enemy was permitted to thrust fore at her, and her Confidence was a little shaken. This added to her pain, which was now extreme, and she was covered from head to foot with what are called the Purples. She often cried, "O my Lord, why dost thou hide thy face from me? Surely thou hast not forgotten to be gracious! Shew me in mercy wherein I have offended thee. Was it in coming to London. I did not take this step rashly: I made it matter of much prayer. Thou knowest I would rather die than grieve thy Holy Spirit. Suffer me not to live another day to offend my God." She evidenced a holy jealousy over herself, and a tenderness of Conscience peculiar to an upright and pious mind. On the 18th brother Highland visited her, and his conversation and prayer were greatly blessed to her, insomuch that the snare of the enemy was broken, and her soul enjoyed the light of God's countenance. On the 19th, a friend asking how she was? she replied, "Glory be to God,

" He feeds his flock, he calls their Names,

" His Bosom bears the tender lambs."

To another friend she said, "Prepare to meet me at the right hand of God: You are now in health, but you know not how soon affliction may come; and you see to what it will soon reduce us." In the evening she called for Mr. C. myself, and daughter, and most affectionately exhorted us to seek the one thing needful, that we might be prepared to meet her at the Bar of God; adding, "I think I should be grieved to miss any of you there, if happy spirits can grieve." May I never forget the words that fell from her lips. On the 20th we thought her near Death. Perceiving by my voice that I was unwell, she said, "My dear Friend I shall quite kill you, I fear, may God think upon and reward you. You seem to be as fit for bed as I am." I told her, I wished she was as well as I was; she answered, "I should be thankful, if it were the Will of God: but my dear Friend, I wish you were as well as me; that would be better still."

One of her Brothers coming to town to see her, she rejoiced ; but next day she endeavoured to persuade him to return, and acquaint her friends with her happiness, and to request their prayers that her faith might not fail at the last. Her brother being afflicted to see her in such a state, she said, " My dear brother, cannot you give me up to the Lord ? I can trust him without fear ; why cannot you ? " Next day the appearances were a little more favourable, and one said in her hearing, " It is possible that she may get through the affliction ; " she answered, " I shall be thankful, if it is the Will of my Heavenly Father, on my friends account ; but as to myself, I am perfectly resigned. " Mr. C. soon after read a chapter in the "*Life of Christ*," which treated on the Resurrection of Lazarus ; she said, " It is good to hear the name of Jesus : And he is unchangeable. He has the same power now, that he had then. He has raised my soul from a death of sin ; and can restore this body to health, if he pleases. " She then prayed for us with great earnestness, that we might turn to the Lord with full purpose of heart, and that when we were brought to a state like that in which she lay, we might be enabled to bear a good testimony for the Lord, and depart in the Faith.

A Relation of mine, whom she knew did not adorn the Gospel, was very much upon her mind, and she could not be easy till he was sent for : When he came, she addressed him with all earnestness, and besought him, for Christ's sake, to lay aside his besetting sin and return to the Lord. She had formerly oftentimes intreated him to attend his class-meeting constantly, and now she renewed her importunities on that head with greater warmth than ever. Conscious how much she herself was indebted to the means, for the grace which now supported and enabled her to triumph over the fear of Death, she could not bear that any should make light of them. Were our lax professors to take Sickness and Death into the account, they would not suffer trifles to deprive them of the great advantages to be derived from meeting together with their brethren in the fear of GOD ; nor should we so often hear them attempt to excuse their negligence by frivolous pleas. She likewise enforced upon him the necessity of setting up Family Worship in his House, if ever he hoped for the Blessing of God upon himself and Family ; concluding, that when a Man lives in the neglect of this plain duty, it is no wonder that his soul does not prosper, and that he is frequently overcome of evil. What made her the more importunate with him, was an awful dream that she had, in which she beheld him dying miserably. On the 23d, in the morning, she faintly asked for him again, but when he came she was unable to speak so as to be understood. All that day she was perfectly sensible, and when asked if she was happy ? answered with earnestness, " Yes. " Another time when asked,



“Is Jesus precious?” she reached out her arms in token of triumph, but could not speak. Her Brother being much distressed, desired me to join in prayer with him, which we did, and when we arose from our knees we perceived she was dying. Thus fell asleep ANN DUCK, a young woman who had uniformly adorned the Gospel by her pious and steady conduct from her first acquaintance with its Power. Those who knew her, will, we trust, long remember her example, as well as the many faithful reproofs and loving admonitions she has given them. And then, if followers of her faith and patience, they shall with her inherit the Promises.

A. C. \*\*\*.

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The Life of PHILIP MELANCTHON.

CHAP. I. *The Birth, Education, and early Proficiency of Melancthon. He eminently distinguishes himself as a public Tutor at seventeen.*

PHILIP MELANCTHON, one of the principal instruments employed by Providence, in the work of the Reformation, was a native of Germany. He was born at Bretten, a small town in the Palatinate of the Rhine, in the year of our Lord, 1497; and though naturally of a weak constitution, was nevertheless supported during a course of no less than sixty-three years, the greater part of which was spent in labour and sorrow. And, notwithstanding the most formidable opposition of the enemies of the Reformation, he had the felicity to behold the great work finally accomplished, and at length, established on that basis on which it has continued to the present day.

It is much to be regretted that the history of this Reformer is not more generally known, since we may perhaps venture to affirm, that a life more interesting to the Christian world, cannot easily be found amongst the class of eminent men that have appeared in later ages. The limits assigned us will not admit of our attempting more than a brief delineation of his life; the reader will however be presented with a sufficient number of such striking circumstances as characterize the man, and which will enable him to form some tolerable acquaintance with the amiable and excellent Melancthon. At the same time as his life comprises the whole period of the Reformation, in which he was, indeed, called to act a very principal part, it will naturally furnish us with an opportunity of tracing the footsteps of that adorable Providence, by which that important event was accomplished — an event so pregnant with blessings of a sacred and a civil nature, and so extensively beneficial to mankind.

The father of Melancthon was an engineer in the army of the Elector Palatine. He was a man of probity and ingenuity, and as he was much addicted to silence, was probably a man of reflection. His military engagements prevented him from paying a proper

proper attention to the education of his son, Providence however, inclined the maternal grand-father of Melancthon to patronize his early youth, and accordingly he generously took this important charge upon himself. Thus, whenever God intends to make men instruments of good to others, he never is at a loss for means to qualify them for the work. A due consideration of his gracious attention to such circumstances, should lead mankind to ascribe all the glory to him.

It is surely not necessary to trace the path of illustrious men through the first rudiments of learning. No great character was ever formed without diligence, and some degree of culture. Great men are constrained to think, reflect, and apply, like other mortals; and though the attainment of various and transcendent knowledge, is commonly much easier to men of superior talents than to others, yet they must be content gradually to advance from elementary to more perfect science, or they could never hope to attain to the summit of excellence. This doubtless was the case with Melancthon.

He informs us, that when he was learning the Latin language, (and he must then have been a mere child,) "his master obliged him frequently to exemplify the various rules of Analysis and Construction through twenty or thirty lines of Virgil. This he was constrained to do in the minutest manner, as he would not suffer him to pass over a single letter." "Whenever I made any mistakes, continues Melancthon, he would sometimes give me a few strokes; yet with a proper degree of moderation. In this way he made me an accurate grammarian. He was certainly a very excellent man, he loved me as his own son, and I indeed, loved him as a father, and I hope that we shall meet again in eternal life. I repeat it, I loved him most sincerely; notwithstanding he used some severity towards me. Which, however, properly speaking, was not severity; but rather a kind of paternal chastisement, admonishing me of the importance of diligence and application." He learned Greek of the Civilian George Simlerus, who, we are informed, was an excellent classical scholar.

His proficiency must have been rapid, for we find him at twelve years of age a student in the University of Heidelberg. The academical course of lectures in such seminaries, was not at that time very profound, nor calculated either to mature the judgment or enlarge the mind. Our young Philip soon discovered its imperfection, and therefore could not rest satisfied with it. He had recourse to some expedients to supply its defects. He diligently applied himself, during the leisure afforded him from attending on the public lectures, to the reading of the noble writers of Greece and Rome, some of which he selected for this purpose. He first began with their poets, adding as he judged it most advantageous, some of their historians, and afterwards their mythologists.

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The air of Heidelberg not agreeing with his constitution, and meeting with some repulse, in going through the business of the university, on account of his youth, he removed to Tubingen, in the Dutchy of Wirtemberg. Here he studied the Civil Law, attended lectures in Medicine, read the Greek physician Galen, and having at length made a considerable proficiency in the liberal arts and sciences, the languages, and philosophy, we find him admitted in 1513, to a Master's degree.

In this university, having now attained to his seventeenth year, he began to give lectures, as a public tutor, on Virgil and Terence, the latter of which occasioned him some labour. So low was the state of literature, at this period, that the text of that poet had been actually printed in the manner of a prose-writer, and of course the versification had been wholly destroyed. Melancthon first pointed out to the students the diversified Iambic measure, employed by Terence, and then proceeded with great labour and perseverance to restore the whole text to its metrical arrangement. He afterwards delivered lectures on select parts of Cicero, and also on the six first books of the historian Livy.

We must not however suppose that while the powers of his intellect were thus expanding, and his mind was incessantly engaged in the ardent pursuit of useful knowledge, that his soul was wholly unconcerned about eternal things, which is, alas! too often the case with eminent scholars. Human learning, without the sacred influence of divine grace, is a dangerous thing, like a wandering star it misleads the souls of men; and it ought ever to be made subservient to the advancement of religion in the world. It appears, however, that the mind of the studious Melancthon had early been visited with the dew of heaven, and we are assured that it was his constant practice, when a boy, to carry a Bible about with him, which he read with the utmost eagerness *wherever* he came. This practice alone seems to indicate the attractive influence of the divine Spirit, and must have tended greatly to increase his acquaintance with the things of God, and to have prepared his mind for the reception of those important doctrines which Providence was about to revive in the world. He informs us also that before he left the university of Tubingen, he was often exceedingly shocked at the gross and abominable manner, in which a professor of divinity there, was accustomed to represent the absurd doctrine of transubstantiation to the students, and often expressed his astonishment at the egregious folly and stupidity of the man. In these and some other circumstances, which, shortly after occurred, we have the pleasure to perceive the early dawn of brighter days.

CHAP. II. *He is providentially brought to Wirtemberg. General Preface of his future eminence. Acquaintance with Luther. Enters into all the Views of that Great Reformer.*

It soon appeared to be the design of Providence that Melancthon should move in an higher sphere, accordingly we find that in 1518,
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he received an honourable invitation from Frederic, Elector of Saxony, to undertake the office of Greek Professor, in the university of Wittenburg. He was rather induced to accept of this, in consequence of the advice of some of his friends, and at the same time he was under particular obligations to the learned Reuchlin who had strongly recommended him to the Elector.

Persons of discernment had, by this time, begun to entertain considerable expectations of Melancthon, and there seems to have been a kind of general presage of his future eminence. Luther who had attended his inaugural oration, was astonished at the ability with which he entered upon his professorship, and writing shortly after to his friend Langus, thus expresses himself, "Melancthon with respect to his age, is a boy, and a stripling, but if you consider the depth of his learning, and his almost universal knowledge of all writers, he must be considered as one of ourselves." Œcolampadius, at that time a professor at Wittenburg, and afterwards an eminent divine of the Reformation, writes thus to Erasmus in the spring of 1517: "I hear frequently from Philip Melancthon. In all his letters he perpetually makes mention of you, and continually intreats me to recommend him to your acquaintance. He is certainly worthy of the affection of the great Erasmus, and will doubtless, himself, in time, become another Erasmus. And who, if any of our nation can, may even surpass Erasmus, in eloquence, genius, learning, and the amiable virtues of his life." Erasmus in reply to this gentleman says, "I think very highly of Melancthon, and indeed, entertain the greatest expectations concerning that young man. May our Lord grant that he may long survive us." The reader will be pleased to find that some acquaintance must have commenced between these two illustrious men, not long after, for we find Erasmus writing thus to Melancthon himself in May 1519, "Do not suppose, dear Sir, that I am so inconstant a friend, as that for every trifle, I should cease to be a friend; or that I am so little accustomed to censure or animadversion, as to be much affected by the judgment of this or the other person: and certainly, I do not object to the position, that the judgment of learned men should be free and impartial, provided that it be just and well founded. — But I hope you will assure yourself that I very sincerely love Melancthon, and that I cherish his very promising genius, with no common affection." He then adds in the close of the letter, "Farewell, most learned Melancthon, exert all your powers that you may not only equal but even surpass the high expectations, which all Germany has entertained of your genius and piety. Take care also to moderate your laborious studies, for I hear that your constitution is by no means healthy or vigorous."

There is one observation which, before I proceed, I cannot forbear to make, to which I believe every pious reader will subscribe, I mean, that there are some circumstances in the life of man,
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which appear to us, to be contingent and fortuitous, which are nevertheless immediately connected with the great designs of Providence. Melancthon's unexpected introduction to Wirtemberg was manifestly of this kind. Luther had just begun his opposition to the church of Rome, in this very place. Melancthon in this important juncture was therefore seasonably brought to his assistance; for which he became eminently qualified, as much by the meekness of his wisdom, as the greatness of his talents. He soon entered into all the views of that great Reformer, was animated by the same ardent zeal for the truth, and willingly shared with him in all the dangers and sorrows to which the revival of pure religion unavoidably exposed them. After the death of Luther indeed nearly the whole burden of the Reformation, rested upon him, for six and twenty years.

We are now entering on a period of time, the most remarkable, on various accounts, that had taken place in the Christian world for upwards of a thousand years: but before we proceed to the consideration of it, it will be proper to take some notice of the state of things previous to the Reformation.

[*To be continued.*]

THE CONVERSION OF A DEIST.

[*Concluded from page 296.*]

I Set out for Manchester with the horrors of a guilty conscience for my companion; my anguish frequently forced floods of tears from mine eyes. O that I had but made my complaint unto God, then I should have found relief! When I got to Manchester I wandered up and down until it was almost dark, and then went into a public house, where I met a few friends whom I knew, I attempted to drown my anguish in liquor, but I could not drink. That night I got a place to work at; and once more fell asleep in the arms of sin. I became more composed, and at length reconciled to my fate (as I termed it). One night as I was wandering in the streets like a sheep having no shepherd, I heard the sound of devotional music: turning round to see from whence the heavenly harmony proceeded, I found it came from the Methodist Chapel in Oldham street. I stopped, and listened, and for a time stood speechless, on the spot. At length my overburdened heart could no longer bear its weight, and I burst into tears. "O" I exclaimed, "how happy are these poor misguided enthusiasts to what I am; even the very falsehoods their Minister endeavours to persuade them to believe, afford them more solid satisfaction than all the truths of a natural religion put together afford me. I'll go in and hear them." I went into the chapel, when Mr. Mather, (for that

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was the Minister's name as I learned afterwards) had taken his text and was enlarging on the benefits of religion, and the insufficiency of all earthly pleasures to give peace to a wounded soul. The sermon affected me, and I felt I had a soul, whether I would acknowledge it or not: but to describe it's anguish, I want words; and I verily believe I should have roared aloud from its disquietude, had it not been for shame. A young woman who sat behind me seemed as troubled as myself, but I observed she prayed very earnestly, and went out quite composed; but I prayed none and so went away more miserable than ever. I made the resolution to go there no more, for I thought I should go mad and be for ever miserable.

I did not stay long at Manchester, but returned home, and was welcomed by my friends the deists. I now began my old course of life, only with this resolution, not to get intoxicated any more which I kept pretty well. I devoted my leisure time to writing odes, songs, pieces of satire, burlesque, &c. Thus I proceeded until I saw Mr. Wakefield's Answer to *The Age of Reason*. Mr. Wakefield's abusive language, with the weakness of his arguments, rather increased, than lessened my prejudices. But what tended most to confirm me in Deism, was the reading of the Second Part of the *Age of Reason*, together with another infidel book that was put into my hands at the same time, and was a scurrilous attempt to degrade the character of the Psalmist David, entitled, "The History of the Man after God's own heart." The next Answer to the *Age of Reason* which I saw was written by Mr. Thomas Taylor: It was regarded as the most decisive answer that had appeared in our part of the country. It was recommended to my perusal by a Methodist, who, I believe, was sorry to see me in so much darkness about the things of God. At his request, I endeavoured to give it a candid perusal, but at the conclusion, felt myself much dissatisfied. Yet one of my friends laying some stress upon Mr. Taylor's Answer, I wrote a few remarks in the margin, which being looked upon as pertinent, I was desired to put them together, with a few others I made in the reading, when he was by. The which I did, and began with Mr. Taylor's first page, I proceeded to defend Mr. Paine as well as I could, which in my way, I found no very difficult task. Being further requested to make a regular book of my remarks fit for publication, I set about it, and endeavoured to point out those passages (of the *Age of Reason*), where Mr. Taylor had, as I supposed, mistaken the true sense and meaning of Deism, for vice, immorality, profaneness, &c. and also to shew what true deism is, and what it is not, together with a few of my own reasons for rejecting Christianity, &c. When I had got about half through Mr. Taylor's Answer, my Defence extended almost to the size of his pamphlet. I began upon a very large scale, being determined to make it a finished piece.

Sunday was the chief time for my studies, and on the Sabbath evenings my companions came to hear what I had done, and encouraged me to proceed by their repeated plaudits. All this while my conscience never accused me for what I was doing, which clearly proves the truth of Bishop Watson's remark, in his *Apolo-
gy for the Bible*, (viz.) "That in obeying the dictates of con-
science we shall not upon all occasions act right." I am sure I did not feel the least compunction for what I did, but quite the contrary. The news of my writing, soon spread thro' the little village where I lived, and several came to hear my productions, which were for the most part admired by them. But removing into another part of the village, nearer to the house of the person who had lent me Mr. Taylor's Answer, I frequently spent my evenings with him in warm debates upon deism. In these, I came off victorious for some time, having, as I imagined, the better side of the question; till one night he told me, "a Christian has the privilege of knowing for himself whether the Doctrine be of God or not — that he has the witness in himself." This he spoke with such simplicity, and which was confirmed by his house-keeper a serious person, that it really grieved me to think they would utter such solemn falsehoods upon so awful an occasion: for I thought, they were deceived, and that it was only the frenzy of blind enthusiasm. However, I attended the meetings held at their house, and was for the most part easy in my mind while there, notwithstanding I entertained such prejudices against them. I was desired by the persons who frequented these meetings, to consider my situation, how dangerous it was to be in a state of uncertainty about such important matters. Yet their advices for the most part were of no avail, and I proceeded in my work of infidelity, until one night, as we had been discoursing upon the Love of God to man, and of the comfortable influences of the Holy Spirit, that I resolved to seek this comfort, if there were such a thing to be had. This I longed to find, yet never durst ask for it, lest I should be presumptuous. However I suspended writing on deism, until I should be sure of being right, and upon a firm foundation.

One day, as I was meditating upon the holy consolations which I heard of, although I did not believe there were such blessings to be known on this side the grave, yet I exclaimed aloud, as if I had it written before me, —

I have a full and firm desire
To taste this streaming Love divine;
If there be such a quickening fire,
Eternal GOD! O! make it mine.

This gave me some hope, yet I stifled it by fancying it to be only the effect of my poetical genius; — a mere rapture arising from the warmth of my desires, which were only chimerical, and that by indulging them I was acting contrary to my Reason. So I gave up all thoughts of ever enjoying any such happiness, and ac-
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quainted the Methodists with it; but they told me I must pray and sing; "pray! (said I) I will not: but if you will lend me a pen and ink, I will shew you in what manner I should sing." What was the cause of my saying this, I know not; it was not from any good motive, as I only spoke it by way of derision.

However they reached me a pen and ink, and I wrote the following lines:

I groan and faint beneath the weight
Of mine infirmity;
Come quickly, come, and guide me straight
My God, to Heaven and Thee!

I feel impress'd upon my heart
This never-failing truth,
That I must sink, if thou depart;
O save my helpless youth!

My stubborn mind is prone to ill,
O whither shall I flee?
Shall I submit to thy great Will
And yield my all to Thee.

Yes; into thine almighty hands
My spirit I resign,*
Take, and by thy wise commands,
Proclaim me ever thine.

"If I am right, thy grace impart —
"Still in the right to stay;
"If I am wrong, O teach my heart
"To find that better way."

Nor let my soul, this ray of thine,
Hang lingering in suspence,
To-morrow's sun may not be mine
Death may have swept me hence!

Then, O my soul, if this be true
That JESUS bled for thee!
And thou the gracious call refus'd,
What will become of me?

How shall I stand before his face
Whom here I crucify'd?

Or answer for that injur'd grace
Who for my wanderings died?

I can no more, — my gracious GOD,
Keen sorrows choak my voice;
Then deal with me as seemeth good,
In thine all-seeing eyes.

* Previous to this, I was convinced that I had an immortal, immaterial Soul, from the anguish I had felt in it; which Matter is not capable of.

These lines, for the most part, I wrote under a sense of what I felt, especially the last verse; for I was filled with anguish. I read them the hymn, and retired immediately. I did not think much of it that night, but on the morrow I could not overcome the impression which my own Hymn had left upon my mind. I had it as fresh in my memory as if I had learned it from a printed copy: my mind was again put into a state of fluctuation; endeavouring to overcome it, but could not: and now I was *forced* to pray, which I did with all my might, earnestly imploring the Father of Mercies that he would instruct me in the right way: that if I was now right, I might be kept so; but if I was not, I begged he would convince me of it. And now, for the first time, I believed that the Lord was a God hearing and answering prayer, and was firmly persuaded that the time was fast approaching when I should no longer be in a state of uncertainty about religion. I acquainted some of my companions, that I now knew a method to prove either the truth or fallacy of deism, which was, to make use of the means laid down in Scripture, namely, "if any man lack wisdom, let him ask it of God." "Ask, and it shall be given." And that he has promised to give liberally to all, and upbraid none. If the scriptures do not answer the proposed end, I shall then know of a truth that they are what I have conceived them to be: and if they prove as good as their word, I shall then not only reap the fruits of a firm belief in the gospel, but also have it in my power to convince them of it. For they had told me prior to this, that if I found it so, they would believe *me*.

However I set out with a full determination not to rest satisfied, until I should know one way or other. My companions laughed at me, called me a Methodist, and said, I went on in a fair way to be a Christian; which was looked upon by them in a very odious light. This I did not regard. My prayers were attended with consolation, and I took more pleasure in them, than in any thing I had ever done in my life; which encouraged me to proceed in spite of all opposition: until at length it pleased the Lord, in some measure, to open my blind eyes to see my error, which from the comfort I derived therefrom, convinced me of the truth of the Gospel. O sir! prayer, mighty prayer, cannot be too much recommended; if it does not produce a "change in the Creator," I am certain it will produce one in the Creature!

But to return: without hesitation I committed my manuscript, which was to have answered Mr. Taylor, to the flames. O the pleasure I enjoyed from this last act, which my companions called a rash one; but which I knew to be the contrary. My companions now almost all left me, and several idle tales, of no foundation, were raised to my prejudice; but the Lord knows my heart, and to him I can now make my appeal, and, with my blessed dying Redeemer, I can say, "Father, forgive them, for they know not what they do."

My

My next business was to search the Scriptures impartially, not as I had done before, but for eternal life. And being sensible that

“ Two are better far than one,
“ For counsel or for fight.”

I knew that I must attach myself to those Christians whose life, doctrines, and conversation, were most agreeable to the holy Scriptures. I therefore entered into the Methodist Society, and met in class almost at the next door where I lived, one being just raised; as if the Lord had made every thing ready for my reception amongst his people. Yet still I was in the dark state of nature; — I had not my robes washed white in the blood of the Lamb; — I was not born again, and could lay no claim to a place in the kingdom of heaven. I saw my brethren at our meeting, filled with the love of God, and triumphing in their Saviour. But for myself, I was dead in trespasses and sins,

“ A stranger to that Blood which bought
“ My pardon on the Tree.”

In this state I continued several weeks, until one day as I sat by the bed-side of a sick man with whom I lived, he turned his dying eyes toward me, and looking very earnestly at me for some time, I thought he saw something in me which I could not discern myself; when suddenly the arrows of conviction stuck fast in my soul, and I saw myself in the gall of bitterness, and under the dreadful curse of a just law. Of all the pains I had ever felt, these were the most acute. O the excruciating tortures of my condemned soul! There appeared but one step betwixt me, and eternal destruction; all my past transgressions now stared me in the face, and I immediately retired into the other room, where I wept aloud, and as well as I could, I prayed, but my adamant heart seemed harder than ever, although a little softened by the tears I had shed. I wandered up and down the house, seeking rest but could find none. Upon opening the Bible I cast my eyes upon the following words, which afforded me great encouragement, “Ye know the Truth and the Truth shall make you free.” I then went to a class-meeting, firmly believing that the Lord would meet me there. When the Leader had done speaking to the people, he desired I would tell them what the Lord had done for my soul. This was a task at that time which I found some difficulty to perform; but I told them as well as I could, how I had gone on that day: we then went to prayer, and in a few minutes the Lord, in tender mercy, set my burdened guilty soul, at perfect liberty. I was brought out of darkness and raised up into marvellous light! Out of bondage into blessed liberty: My soul was filled with redeeming love, and with peace, that passeth all understanding. This was on the 18th of June, 1796. Dear Sir, you will excuse me describing the transports of my soul at this instant; words cannot do this, nor could all the powers of eloquence ever give the least idea of it. If you
can

can tell the joys in Heaven at the conversion of a sinner, if you know what it is to taste the good word of God, and to feel the powers of the World to come, then Sir, you may form an idea of the happiness I then felt.

Excuse me giving an account of my various comforts, trials, and temptations since the above period: It would be too tedious for the limits of a Letter. And believe me, Dear Sir, your affectionate Brother in Christ Jesus,

J. N.

Sept. 15th, 1796.

ON LOOKING AT THE THINGS THAT ARE NOT SEEN.

1. **H**E that looks at the Things that are not seen, is a person who is endowed with a blessed and holy second sight, by which he is distinguished from other men: He sees, not mournful objects only, such as coffins and corpses; but such objects as are most chearing and delightful. The eyes of his understanding are enlightened by the Holy Spirit, to know the things that the natural man perceiveth not; the riches of the glory of his inheritance in the saints. Though the good and the bad things of this vain world are always pressing on his senses, he is not chiefly influenced by them, as though they were the principal things. For the things above, and the things that are eternal, he judges to be no less real for their being invisible, and distant. He firmly believes, frequently thinks of, highly esteems, ardently desires, earnestly expects, and diligently labours after the enjoyment of them. He bestows the cream of his thoughts in meditating upon them; and talks about them, not by constraint, when he is not able to avoid the discourse, but naturally, and with a ready mind.

Some have thought him incapable of paying a sufficient attention to the necessary affairs of this world; as tho' one could not be fervent in spirit, without being slothful in business. But this is a vile slander. For, moderate industry is not a diversion from serious religion, but a singular help unto it; and the spiritual man who holds the plough, or handles the axe, is even in these common actions, more holy than the carnal man in his most solemn devotions.

2. He esteems a man much more because he is gracious, than because he is rich; and can never be induced to think, that proud sinners are happy, tho' they be elevated to the very summit of fortune. He would much rather choose to see his children tinctured with the principles of true religion, than put in a condition to make a figure in the world. If he is in adversity, he derives not his comfort from earthly enjoyments, but eternal things; these are the hills to which he lifts his eyes, and from whence cometh his aid. If he is in prosperity, his earthly blessings are not the chief source of his joy and happiness; but in this he rejoices, that his name is written in heaven.

3. As

3. As he who ascends a high mountain, and from its top surveys the plains below, will think large fields, but inconsiderable spots of land; so he who is set on the high places of Eternity, and converses much with everlasting things, will regard in a very diminutive light, the most important businessses of this transitory life. His mind acquires a sublime turn, and an elevated way of thinking, not to be easily taken with slight and trifling vanities.

4. By this blessed temper of mind, he is habitually disposed to perform spiritual duties; the frown is struck from the brow of death; his mind is strongly fortified against afflictions of every sort; and the edge of all temptations is most effectually blunted. Having obtained a view of that ineffably glorious prize of the high calling of GOD, he cannot possibly think any pains too great to reach it. For this he can instantly serve GOD day and night. For this he can both labour and suffer reproach; take joyfully the spoiling of his goods; and sometimes even resign his breath in cruel flames. In vain does the present world spread her blandishments, and arm her face with frowns, to shake his steady purpose, who looks not at the things that are seen. What though the advantages of religion are, in great measure, future; yet this wise and enlightened soul is at no loss which he should prefer. For an eternal advantage, that will certainly come, is far to be preferred to a present one, that is of a short duration. O faith, it is thine to realize and render present the things that are invisible to the corporeal eye; whether by reason of the nature of the things themselves, or by reason of their distance from us in time and place. By thee inspired, we can choose the sharpest afflictions, before the most poignant pleasures; and esteem the most grievous reproaches, greater riches than the peculiar treasure of most wealthy kings."

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L E T T E R S.

From Mr. WESLEY, to Mrs. MAITLAND.

Dear Madam,

May 12, 1763.

**B**OTH in the former and in the farther Thoughts on CHRISTIAN PERFECTION, I have said all I have to say on that subject. Nevertheless, as you seem to desire I should, I will add a few words more.

As to the word PERFECTION, it is scriptural. Therefore neither you nor I can in conscience object to it, unless we would send the Holy Ghost to school, and teach Him to speak, who made the tongue.

By Christian Perfection I mean (as I have said again and again), The so loving God and our neighbour, as to "Rejoice evermore, pray without ceasing, and in every thing give thanks." He that experiences this, is scripturally perfect. And if you do not, yet you may experience it; you surely will, if you follow hard after it, for the Scripture cannot be broken.

What

What then does their arguing reprove, who object against Christian Perfection? Absolute or infallible Perfection, I never contended for. Sinless Perfection, I do not contend for, seeing it is not scriptural. A perfection such as enables a person to fulfil the whole law, and so needs not the merits of Christ, I acknowledge no such perfection, I do now, and always did protest against it.

But is there no sin in those who are perfect in Love? I believe not; but be that as it may, they feel none, no temper contrary to pure love, while they rejoice, pray, and give thanks continually. And whether sin is suspended, or extinguished, I will not dispute, it is enough that they feel nothing but love. This you allow we should daily press after. And this is all I contend for. O may the Lord give you to taste of it to-day.

I am, dear Madam, your very affectionate servant,

JOHN WESLEY.

FROM MR. FLETCHER, TO MR. T. RANKIN.

My dear Brother,

Madeley, June 25, 1781.

I Thank you for your kind remembrance of, and letter to me. I found myself of *one heart* with you, both as a preacher and a believer, before I left Bristol; and I am glad you find freedom to speak to me, as your friend in Christ. By what you mention of your experience, I am confirmed in the thought, that it is often harder to keep in the way of faith, and in the tight, than to get into it. (2) That Speculation and reasoning hinder us from getting into that way, and lead us out of it when we are in it. (3) The only business of those who come to God, as a Redeemer or Sanctifier, must be to feel the want of Redemption and Sanctifying Power from on high, and to come for it by simple, cordial, working faith. Easily the heart gets into a false rest, before our last enemy is overcome. Hence, a relapsing into an imperceptible degree of indolence and carnal security. Hence, a dreaming, that we are rich and increased in goods. That is one of the causes of the declension, you perceive among the Methodists. Another is, the *outward rest* they have, which is consistent with the selfish views of hypocrites, and with the *unbending of the bow of faith*, in those who are sincere. Another yet may be, the judging of the greatness of the Work by the numbers; which, I fear, misleads Mr. \*\*\*\* himself. And so long as he firmly believes Methodism flourishes and increases, it will be almost in vain to offer, or administer remedies to remove declension. However, be the consequence what it will, those who see the evil, should honestly bear their testimony against it, first in their own soul; next by their life, and godly by their plain and constant reproofs and exhortations. The work of justification seems stopt, because the glory and need of the pardon  
of

of sins, to be *received* and *enjoyed now by faith*, is not pressed enough upon *sinners*; and the need of *retaining it*, upon *believers*. The work of Sanctification is stopped, if I am not mistaken, by the same reason, and by holding out the being *delivered from Sin* as the mark; instead of being *rooted in CHRIST*, and *filled with the fulness of GOD*. The Dispensation of the Spirit is confounded with that of the Son; and the former not being held forth clearly enough, *believers in Jesus Christ* suppose they have the *gift of the Holy Spirit*; hence the increase of *carnal* believers: See Acts viii. 16. and Acts i. ii. hence so few spiritual men. I offered my thoughts upon that subject to Mr. \*\*\*\*\*; they were not received; but if I am not *mistaken*, I am with the four Evangelists, and the *first Martyrs*. Let us pray, hope, love, believe for ourselves, and call, as you say, for the display of the Lord's Arm. My love to your dear Fellow Labourer Mr. Pawson. Pray for your affectionate Brother,

JOHN FLETCHER.

From the Rev. Dr. CONYERS, to Mr. WESLEY.

Rev. Sir.

I Received your obliging Letter yesterday, and sincerely thank you for your affectionate prayers to GOD for me. I am not altogether a stranger to the difficulties and discouragements which attend the faithful discharge of the duties of the Ministry:—GOD has very graciously delivered me, and I trust will deliver me to the end. Opposition and trouble from wicked and gainsaying men, cannot but be the portion of every faithful dispenser of the glorious blessings of the Gospel of Christ: I thank GOD, I have long since learned to admire his Wisdom and Goodness in such dispensations as these; and of consequence, earnestly to pray for an entire resignation to his best and blessed Will. In a very little time, Sir, the storm will be blown over, and then an amends will be made for all, far beyond what our most enflamed imaginations are able now to conceive. I hope I always, in all my labours, had an eye to GOD's Glory, and the good of my poor fellow-creatures; though I saw not so clearly as I do now, the inestimable treasure that was committed to me; neither was I so well acquainted with the glad tidings I was sent with to a sinful world. As to time and means, Sir, 'tis no matter, GOD had mercy on me; the blessing is sufficient for me; that so it is. However, this I assure you, Sir, that the work was all his own: and glory to his blessed Name, he has been pleased, I believe, to make you a noble instrument of promoting his Glory; and great, I doubt not, will be your reward in Heaven. May he guide you by his unerring Wisdom, in all your endeavours to promote it; still may he enable you to spread thro' all your Societies, the true and uncorrupted

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Spirit

spirit of the Gospel of the blessed Jesus: May they all, like their great Master, be meek and lowly, humble, inoffensive; laying aside all warm disputations, which gender strife; all railings, bitterness, and false accusations. O Sir, these rank weeds grow very fast, even in religious hearts. We have a cunning enemy to contend with; and sometimes when we think we are pulling his kingdom down he is *secretly* employing us to build it up. Let us watch and be sober. Let us in no wise depend upon ourselves, upon our own foresight or wisdom, or goodness, or any thing we have, or are: but by a steady faith in Christ, let us look to our Father in Heaven, and I make no doubt but we shall be preserved from all his wiles: The fruits of GOD's blessed Spirit will grow apace in a heart thus guarded by watchfulness and prayer; Humility and love, peace and joy, will be its constant visitants; it will be preserved from the power of sin, from the author of sin, from the consequences of sin, and will be carried on, under the protection of an ALMIGHTY ARM, step by step, thro' all difficulties and dangers, into the possession of an eternal life. I am, dear Sir,

Your affectionate Friend and Fellow Servant,

Hemslay, July 9, 1759.

RICHARD CONYERS.

From Mr. JOHN HAIME to Mr. WESLEY.

Rev. and dear Sir,

Whitchurch, June 1, 1778.

**T**HIS comes to you from a worthless worm: But I can delay no longer: I am like bottles filled with new wine. O what a blessing it is, to see GOD in every thing, and every where, and to be deeply sensible that there is not a thought in my heart, or a word of my tongue, but is known to that GOD whom I fear and love! My heart now burns with desire to love him more and serve him better. I think that I am in some measure sensible, that I am not worthy of the least favour that comes from his merciful and loving hand. But blessed be his holy Name, he delights in mercy.

I can now say by blessed experience, that I am weak as helpless infancy, and my flesh trembles when I view the greatness and glory of GOD. Yet I can say with the deepest humility, to men and devils, "Behold, GOD is my Salvation!" I can say upon good ground, that I have nothing to hope, and nothing to fear, but my blessed LORD! Hold out faith and patience, a little longer, and the Crown shall be my own for ever.

I have been looking over all your Letters which I have received since the year 1742. I have often read them with great pleasure; but never with so much as now. The Lord made them such a blessing to me as I cannot express. They fired my soul in such a manner, that if I had had the wings of a dove I would soon have been with you, if you had been in the utmost parts of the world.

Love

Love constrains me to acknowledge how greatly I am indebted to you under God. To think how you bore with me, and supported me by your kind Letters, which were a salve for every sore, when I was in the deepest distress: And at the same time the devil was tempting me with predestination; but by the blessing of GOD upon your letters, that mountain was removed out of the way. Glory be to his holy Name, that his tender mercy is over all his works. I bless and praise the Lord for General Redemption, and that I ever heard that blessed Doctrine preached: This truth shall surely stand, when Heaven and Earth shall pass away.

Dear Sir, I cannot express what I feel in my heart, the love which I find there for you burns like fire: I find indeed that my love to all mankind increases: But your love to my soul and your great kindness to me, melts my heart into the deepest gratitude. The Lord increase it more and more. I rest in full assurance of an interest in your prayers, and conclude with my love and duty to you. The Lord bless and strengthen you, and bring you back to us in peace. Amen.

JOHN HAIME.

From the Rev. Mr. NEWTON, to Mr. WESLEY.

JESU ET OMNIA.

Reverend and dear Sir,

**Y**OUR enclosed letter from Bolton, which came to my care, has furnished me with an excuse for writing sooner than I intended. Your vessel was followed with many a wishful look, and I believe, with many a secret prayer that you might have been sent back to have stayed yet a little longer amongst us: And I must own, that when I saw the wind change about an hour after you left us, I was myself willing to hope that your work here was not quite finished: But the next morning put a cheque to my fond short-sighted desires. It was indeed a short opportunity, but while it lasted, it was sweet and profitable to me, and I trust to many. Yet it is with grief I observe, that the Word of the Lord is a burthen to this place in general Eating, drinking, building, planting, buying, selling, — these divide or engross the greater part, and they have no leisure to attend to the *one thing needful*. My heart forebodes something: — I know not what. It did before my late conversations with you, but more since. I fear for the nation; and I fear particularly for this Liverpool, which tho' but of mushroom growth, is, for its size, the most noted place in England for commerce, riches, and increase; and proportionably (I believe) for luxury, pride; and security. But, blessed be GOD, I neither sorrow or fear as those who have no hope. Every thing is under the direction of Him



to whom I have committed my all; and when the Pilot of the Ship, is master of the storm, those who can trust his care, may dismiss their own. This is my present sentiment; what impression a time of trouble, if it should actually come, would make on me, I dare not say, but I live on that promise, "*As thy day is, so shall thy strength be.*" Let the power of faith, and the spirit of prayer, be given suitable to the occasion, and then let difficulties and straits be ever so great or pressing, tho' we are shut up on all sides we may say,

Nec tellus nostræ, nec patet unda fugæ  
Restat iter cœli, cœlo tentabimus iter.

This is indeed a path which the vulture's piercing eye hath not seen, and where the lion's whelps cannot pursue: equally secure from the attempts of force and fraud: — But I consider to whom I am writing and forbear. Yet I am sure you will not rebuke me so severely as Hannibal did the philosopher who presumed to declaim on war in his presence.

The Lord has provided us a sweet retreat in the country, whither we propose soon to remove in the Summer season: at present all is bloom and harmony there, and we promise ourselves much of that deep heart-felt satisfaction, which arises from a grateful sense of the Divine Goodness in the common comforts of life: — if it please the Lord to lengthen out the public tranquility this year also, we cannot be more happily situated in externals; but I am thinking of Jonah, chap. iv. ver. 3, — 8; when the gourd is most flourishing, the next hour may bring the destroying worm, the scorching sun, and the searching wind, all at once; I would willingly prepare myself, not only to part with the things I am apt to over-rate, but to part with them (perhaps) just at the time when they seem most necessary.

I hope what I said to Mr. Ockley will not prevent me of a letter from you *propua manu*. If I had engaged you in a point of controversy, you would judge it your duty to reply something at large, to set me to rights (this I gather from your having said, you wrote one of your longest letters to Mr. Whitefield); it is my happiness to love disputing as little as yourself, but I need every help in practical and experimental Religion. I hope I still retain some traces, both of your preaching and converse; but your letters would have the advantage of being always at hand. I am sensible in some measure of the value of your time, and my own small importance, therefore shall not expect line for line, or letter for letter; if you give me leave to write when I will, and let me hear from you when you can, the terms of our correspondence are settled.

I should be glad to be favoured with an account of any farther remarkable intelligence you may receive from the young person  
at

at London; I am something sceptical in such cases, yet not so much as to slight the warning. Whatever has a tendency to stir me up to watchfulness and prayer, is so far good to me. And as if when an invasion is expected, any person who should cry out, "The enemy! the enemy is coming!" would draw the attention (at least) of those who heard him; so it is with me. I have so fixed an apprehension of the judgments of God being just ready to break forth upon us, that I am ready (perhaps too ready) to believe every thing that seems to forebode them. Our Lord reproves the Pharisees, that they did not understand the signs of the times; the prophecies had limited the appearance of Messiah, by the words of Jacob, and the Weeks of Daniel, so precisely, that it seems strange those who had these writings continually in their hands and their mouths, could possibly mistake them; yet so it was, and so it may be now. The Scripture Prophecies I believe, can only be understood in their accomplishment, or by a Revelation from on high: — and perhaps, succeeding ages may wonder as much at our blindness, as we do now at that of the Jews. If your friend Mr. \*\*\* is permitted to publish the ground of his very extraordinary discoveries, it is possible he may command our assent; — till then, or till some farther scene appears, I must suspend my judgment: yet I am far from rejecting him. For before the great and awful events we expect shall take place, I do believe the Lord will reveal to some or others of his servants, what he is about to do.

Mrs. N. sends her cordial respects; we beg a place in your prayers, that we may be enabled to stand in the evil day, and having done all to stand. For our parts, we cease not to make mention of you daily, entreating the Lord to multiply your gifts, graces, and usefulness, to maintain you against all his enemies, to make your last days your best days, that thousands may yet be added as seals to your ministry, to the increase of your joy and crown at the day of his appearing. *sic optat uovetque*: your's in the Lord,

J. NEWTON.

Liverpool, April 3d, 1758.

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From Mrs. P. to Mrs. R.

My dear Sister,

March 20, 1797.

YOU have often heard me speak of the Methodists, in preference to all other people in the world, on account of their Doctrine and Discipline being calculated to raise the soul to higher degrees of grace, than those of any other profession with whom I am acquainted. These were my sentiments twenty years ago: they are the same now; only with this difference; — I was then full of expectation of seeing and hearing, that great numbers of the children of God would be witnesses, thro' faith, that the blood of Jesus cleansed them from the remains of sin; and that they

they were rising into all the heights of holiness. A sight of the privileges belonging to us, contrasted with a view of the non-improvement of them, which is but too manifest in many religious persons, frequently sinks me into deep sorrow and holy mourning, and at times I fear that not a few are in a state of spiritual slumber, and do not perceive it. Various are the causes that deprive us of that holy ardour, which influenced us at our first setting out; one in particular often strikes me, namely, the not considering, that the same degree of earnestness is required of us, in order to attain entire sanctification, that we experienced when seeking the pardon of our sins.

I remember, when Mr. William Hunter was with us a few days at Edinburgh, observing, That he had been particularly struck in reading his Bible that morning, to find, in one part, we were called "To give all diligence to be found of Christ in peace, without spot and blameless:" In another place, "to give all diligence, — to add to our faith courage, and to courage knowledge, and to knowledge temperance; and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity:" — Also in the Hebrews, To "shew the same diligence to the full assurance of hope unto the end." That good man was much affected with the sight which he had of our danger of coming short of the attainments in the divine life which belonged to us. Were there no higher degrees of grace to be received, nor any enemies to conquer, we might be at ease in Sion, after receiving the pardon of our sins, and imagine we were only called to maintain this liberty, without looking for the fulfilment of any other promise: But it is said, "Unto us are given exceeding great and precious promises, that by these we might be partakers of the divine nature." And the Apostle speaks of those worthies, "Who by faith obtained promises." And we find in the scriptures a great variety of passages to the same purpose. Neglecting to follow hard after the prize of our high calling, lays the foundation for many mistakes, which imperceptibly steal upon us.

When we are fully determined to run the race that is set before us, looking unto Jesus, then we go forward, with incredible swiftness, in comparison of those who have no prize in view; the light of faith discovers the hindrances in the way, and Omnipotence gives us strength to lay aside every weight and besetting sin.]

It is not difficult to discover those who are striving to enter in at the strait gate; they are persons of *one business*; all that they have to go through, they regard as part of the race ground which they are to pass. The smallest thing is therefore of importance to them, and requires to be done to the glory of God. I fear, that not a few of those who once set forward with great earnestness

ness in religion, are now at ease in Zion, if the tree may be known by its fruit. And those who faithfully run the heavenly race, will be as a light to all around them; a fire which will continually burn, and kindle pure desires in the hearts of many: and as salt seasons the meat it comes near, so their holy conversation will administer grace to those whom Providence throws in their way.

Whoever engages in running a race, in order to obtain the prize, must cast off every inoumbance: The same is required of all who seek the Lord. Every right eye must be immediately plucked out, and every right hand cut off. But if we are only leisurely walking in the narrow path, we shall not be incommoded with a variety of things, nor will our consciences accuse us for the gratification of them; because our distance from God, permits not the light of his Spirit to shine clearly upon our souls, so that conscience ceases, in a great measure, to be a reprover of sin. Hence arises that mixture of human and heavenly wisdom, so discernable in many professors, and which a truly enlightened mind cannot receive as the clear determination of God, upon several parts of Christian Experience. May the time speedily come when the Lord shall turn-upon us all a pure language. If our faith is not hourly in exercise, the powerful principle whereby we should be actuated is unstrung, and our thoughts, desires and affections, in a great measure, spread abroad; and altho' they may not always become a prey to sin, yet nevertheless, they will cleave to things less excellent than those we are called to follow; like the Corinthians, we shall be more anxious to acquire gifts, than to seek after that Charity, the properties of which are so strikingly described by the Apostle; and it is painful to observe the various deceptions which religious persons are under, when they are not wholly devoted to God. You will ask, What are those things which may so take up our attention as to loosen our hold of the Promises? I answer, our lawful calling will not be of that number, if we continually pray, "that we may so pass thro' things temporal, as not to lose those which are eternal." Neither need any providential circumstance prevent our going forward. All family concerns, crosses, trials, afflictions, which befall us, will work together for good, so long as we love God and walk uprightly. There are however a variety of things which when given way to, will of course hinder our walking closely with God. Could we insure length of days, then we might suppose there would be time for great improvement in many branches of useful science: we might acquire a large share of knowledge in the affairs relating to our nation and government, and abundance of other particulars, which we are capable of understanding; and if we could cultivate the knowledge of these matters without any loss to our souls, it might be well:

a wrestling, agonizing spirit, like Jacob, which constrains us to say, "I will not let thee go, unless thou blest me."

The advantages obtained by all the knowledge we may acquire, would be but a poor compensation for the stopping short of any promise that would unite us closer to our living head. Experience demonstrates, that when we have devoted our time to any pursuit that is not absolutely necessary, let the subject or concern be what it may, we do not find the same sweet intercourse with God, nor an equal degree of fervency of spirit to persevere in the narrow way.

The Lord is jealous of his glory, and will not admit of our leaving him, to seek after, what St. Paul esteemed "dung and dross," in comparison of the excellency of the knowledge of a Saviour. It is true Wisdom which God would have us value above every thing that the world can give. His love will endue us with power to bring forth the fruits of the Spirit to perfection.

The path pointed out for you by Providence to walk in, is plain. Do not perplex it by entering into any thing that might encumber, or take up your attention from rising into an establishment in grace. Your call, if rightly improved, will lead you to much spiritual profit. In this respect you have reason to say, "*Why, Lord, am I thus favoured?*" That this blessed end may be answered, is the prayer and wish of your affectionate Sister,

From Mr. WESLEY to Mr. HART.

Dear Sir,

July 11, 1763.

ABUNDANCE of business has prevented my writing so soon as I desired and intended, nor have I time now to write so largely as I could wish, and as your openness and frankness would otherwise constrain me to do. But I cannot delay any longer to write a little, lest I should seem to slight your correspondence.

What you before observed is of great importance, viz. "If it be the professed aim of the Gospel to convince us that JESUS is the CHRIST: If I, a sinner, am convinced of the reality of this fact, am not I who believe, authorized to expect life, not through any condition, or any act inward or outward performed by me, but singly through the Name which Jesus assumed, which stands for his whole character or merit?"

Here is the Hinge on which Mr. Sandiman's whole System turns. This is the strength of his cause, and you have proposed it with all the strength and clearness which he himself could devise.

Yet

Yet suffer me to offer to your consideration a few queries concerning it.

Is every one who is convinced of the reality of this fact, "*Jesus is the Christ,*" a Gospel Believer? Is not the devil convinced of the reality of this fact? Is then the devil a Gospel Believer?

I was convinced of the reality of this fact when I was twelve years old, when I was without God in the world. Was I then a Gospel Believer? Was I then a child of God? Was I then in a state of Salvation?

Again, you say, "I who believe am authorized to expect Life, not through any Condition or Act inward or outward performed by me."

"*I who believe.*" But cannot you as well expect it without believing? If not, what is believing but a Condition? For it is something sine quanon. And what else do you, or I, or any one living mean by a Condition? And is not believing an inward act? What is it else? But you say, "*Not performed by me.*" By whom then? GOD gives me the power to believe. But does he believe for me? He works Faith in me. But still is it not I that believe? And if so, is not believing an inward act performed by me?

Is not then this Hypothesis (to wave all other difficulties) contradictory to itself?

I have just set down a few hints as they occurred. Wishing you an increase of every Blessing, I am, dear Sir, your very affectionate Brother,

JOHN WESLEY.

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P O E T R Y.

THE JOURNEY OF LIFE.

WHILE thro' the Vale of Life we haste,  
Encumber'd with this house of clay,  
How oft the bitter cup we taste,  
How oft our comforts fade away!

In this wild variegated scene,  
The pain upon the pleasure grows,  
The weeds arise the flowers between,  
The thorn attends the blooming rose.

Man wandering thro' the gay parterres,  
Grasps eager each alluring sweet,  
Bounds thro' its mazes unawares,  
Nor sees the snake beneath his feet.

The thorny sweet his haste corrects,  
 The speckled danger stops his way,  
 He halts a moment and reflects  
 Upon a path so falsely gay.

And what in this amazing scene  
 Then strikes the philosophic eye?  
 Here Spring appears in sprightly green,  
 There Autumn lays his honours by.

Here the gay scenes of giddy youth,  
 The Moralist's attention claim,  
 There grey Experience teaches Truth,  
 And Emulation gasps for fame.

While Sorrow in ten thousand forms,  
 Along each winding path appears,  
 The brightest day she clouds with storms,  
 And drowns the fairest face in tears.

Here, — in the dreadful garb of War,  
 She makes whole nations feel her sway,  
 While in more silent anguish there,  
 The Widow weeps her Life away.

Here Poverty's hard griping hand,  
 On her ill-fated votaries seize,  
 While near the Sons of Pleasure stand,  
 A prey to pain and dire disease.

Ambition climbing danger's steep,  
 Falls headlong from the vast ascent,  
 While Avarice hugs his golden heap,  
 And mourns such treasure idly spent.

And foremost of the motley crew,  
 That act on this extended stage,  
 Vice rears her Stygian head to view,  
 And thousands in her cause engage.

While Virtue from the crowd retir'd,  
 At intervals is only seen,  
 Oft unattended, unadmir'd,  
 Or by a simple slender train.

While these, and thousands more unite,  
 The mighty Drama to perform,  
 Some stand spectators of the sight,  
 Fearless of sunshine or of storm.

There Folly sits with idle hands,  
 Unmeaning smile, and vacant look,

While

While near Reflection silent stands,  
And notes the scenes in Wisdom's book.

Come, then, thou Friend of erring Man,  
Blest Wisdom, lend thy page to me,  
That I on thine important plan,  
May judge of all the scenes I see.

Not with the senseless Stoick's pride,  
Would I mankind at once despise,  
But following my celestial Guide,  
Learn by their Folly to be wise.

Though here unfriendly storms arise,  
To intercept the traveller's way,  
Though dismal clouds obscure the skies  
And gleaming meteors round him play.

Yet hark! for Wisdom's awful voice  
Is heard amidst the dreadful gloom;  
She bids us seek for solid joys,  
In an eternal World to come.

One only Path by Wisdom trod,  
O'er all the wilderness is found,  
This brings the spirit home to God,  
With victory and honour crown'd.

What though the entrance dark appears,  
And briars and thorns impede the way,  
Yet keen Repentance bitter tears,  
Shall lead to joys of endless day.

The gloomy entrance quickly past,  
The light of faith the prospect cheers, —  
To calm conviction's furious blast,  
The bleeding Sacrifice appears!

JESUS, the weary wanderer's rest,  
As strong to save, — himself reveals, —  
Applying to each wounded breast,  
The Balm that every sorrow heals.

There — as a Guardian, Guide, and Friend,  
He stands to lead the travellers on,  
From every danger to defend,  
And fill with joy and peace unknown.

Thus guided, — as with chearful feet,  
Along this happy Path ye go,  
New glories shall your spirits greet,  
New joys your ravish'd souls o'erflow.

Still



Still brighter shall the prospect shine,  
 Till the celestial gates ye gain,  
 Then open on the scene divine,  
 With JESUS on his Throne to reign!  
 Thus shall this solitary waste,  
 Lead to immortal joys on high;  
 Then haste, ye Pilgrims, onward haste,  
 To join the Armies of the Sky.  
 On those celestial plains of light,  
 When your freed spirits walk secure,  
 No cloud can dim your piercing sight,  
 No shade your glorious joys obscure.  
 Learn then, through life's uneven vale,  
 With careful steps to urge your way,  
 When dangers rise, and foes assail,  
 With steadfast patience watch and pray  
 So when your sun at eve declines,  
 And life's gay scenes in shadows lie,  
 When this terrestrial house resigns  
 Its quest to seek a place on high;  
 The Mansions of eternal Light,  
 The weary traveller shall receive,  
 To' enjoy the beatific Sight,  
 And in JEHOVAH's Presence live.

March 25, 1797.

A. B.

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 WRITTEN IN SICKNESS.

FREELY I to GOD resign
 Whatever is accounted mine;
 Seeking only to be blest
 In his love's eternal rest.
 Oh the bliss of pains that tend
 Right toward so sweet an end!
 Emerging from the darksome tomb
 See the King of Horror come!
 Horror's King — but not to me,
 Whom the Saviour hath set free.

[MRS. COWPER.

~~~~~  
 P R A Y E R.

**T**O paths of bliss incline their straying feet,  
 With heavenly wisdom make their souls replete:  
 Give them, O God! that source of sacred joy,  
 That which the changeful world can ne'er destroy:  
 Enlist them with thy shining saints above,  
 And bless them here with the Redeemer's love

[ IBID.



ARMINIAN MAGAZINE.



MR. SAMUEL BARDSLEY.

*Aged 51 -  
Preacher of the Gospel.*

T H E  
Arminian Magazine,  
For AUGUST, 1797.

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THE EXPERIENCE OF MR. PIPE.

TO THE EDITOR OF THE METHODIST MAGAZINE.

SIR,

I Must acknowledge that it was with great reluctance I attempted this sketch of my past Life, and believe it never would have seen the light, had I not thought it my duty to comply with the request of Conference. There are few incidents attending it (as I suppose) which are not to be found in the common experience of professing Christians. Whatever therefore is interesting therein, is principally so to myself; but should any who are sincere of heart be edified thereby, I shall rejoice and give GOD the glory.  
Yours affectionately,

JOHN SANDERS PIPE.

I was born at Dudley in the county of Worcester, July 12, 1767. My parents professed themselves members of the established Church, but I have not been informed of their having any acquaintance with vital religion during the time they lived together. They were unfortunate in their marriage and unsuccessful in business. I do not pretend to develop the causes. The embarrassed state of his affairs caused my Father to quit the place, and I know little more concerning him, excepting, that he never returned to his family again. My mother was left with the care of three children: but Providence provided for us. We fell into the hands of relations, and it was my lot to meet with tender and affectionate regard in my Mother's Sisters. It is now many years since my mother was released from this vale of tears, by a lingering consumption. During the time of her illness, my sister frequently read and prayed with her, and I have good reason to believe, that she experienced that change of heart without which none can enter Heaven, and is now among the spirits of the just made perfect. Her last words were those of the dying Redeemer, "Into thy hands I commend my spirit," and soon after departed. To return to myself: The care and kindness of my Aunts, in some sense, supplied the loss of parents: I was early instructed in reading, and according to their knowledge, in the fear of the LORD. I went regularly to Church, and contracted a fondness for it, when quite a child. It was the same with regard to School: and I never remember absenting myself

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from it excepting one day, the restlessness and anxiety this occasioned, proved a powerful antidote against a second attempt. I learned prayers, and several of Dr. WATT's hymns for children; these, with the instructions I received, began to have a good influence upon my conduct, and were, I believe, a means of checking many of the irregularities of my fallen nature. Cursing, Swearing, and Lying, I abhorred: for which I feel great thankfulness to Almighty GOD,

I experienced many deliverances in my younger years. When about two years old I was visited with a violent complaint, and was given over by a skilful person who attended me, and it seemed impossible for me to recover: Another person providentially visited me, and was the means in the hand of GOD of bringing me back from the gates of Death. Another time, yea twice, I was in danger of suffocation; once either between two beds, or one doubled upon me; and the other time by loosing a large vessel of water upon myself, which proving too strong for me, threw me on my back, and kept me there: I was nearly dead before any one discovered me. Once I was snatched from the brink of a very deep well, into which it is thought had I not then been discovered, I should most assuredly have fallen. To mention the care of Divine Providence in one instance more: I had wandered some distance from home and was carelessly walking on the high way, when I saw a horse full gallop making towards the place where I was: thinking myself unsafe, I endeavoured to cross the road, but before I could effect my purpose, the horse came up, ran over me, and knocked me to the ground with great force: yet I do not recollect that I received any injury excepting what the fright itself occasioned. Indeed the first years of my life seemed full of dangers, and I hope the indulgence shewn me by Heaven, will never thro' ingratitude be abused.

I continued with my kind relations till between seven and eight years of age; during which time it does not appear to have been necessary for me to receive but very little correction: tho' I must acknowledge, upon a survey of my actions, that I committed several things of a sinful nature, for which I desire to humble myself before GOD.

At Old-Swinford, a few miles from my native place; there is a School, which was built and endowed some time in the last century, by Thomas Foley, Esq; a person, who as far as I can learn, was possessed of a very great degree of the fear of GOD. The original design of which seems to have been to educate and bring up in a religious manner, the children of those persons, who, through misfortunes in life, were incapacitated to instruct and provide for them in a comfortable manner. It is pleasantly situated on a rising ground, and capable of receiving threescore Scholars

Scholars (which is the full number) without any inconvenience. These are provided with all things necessary, till they are fourteen years of age, when the persons concerned, or the children's relations, provide masters for them; and when they are bound apprentice a premium is always given. It is vested in the hands of Feoffees, who are Gentlemen of rank and fortune. The persons who have the care of the children, are, a tutor, steward, house-keeper, nurse, a servant-man and two servant maids. Prayers are read twice in the day, morning and evening. None are suffered to behave irreverently; in the absence of the tutor one of the senior scholars is appointed to inspect their behaviour, and make his report of offenders. The Good arising from this institution has been very great: and shews the world the excellency of that Religion, which inspires Men with such great designs. What a contrast does this Gentleman form, with many in our day, whose study it is to run into the most unbounded extravagance, and long before the shadows of the evening come upon them, ruin both themselves, and their families; or with those whose illiberality of sentiment, would banish instruction from the minds of all but the rich and great? Or at least, would narrowly contract the boundaries of all useful knowledge, under the idea of their becoming better servants, subjects, &c. when the matter plainly is, they think to preserve their dominion over them with less trouble. What an account must such as these have one day to give unto GOD?

Through the interest of friends, I was admitted into this seminary before I was eight years of age, and I must acknowledge, that though the restraints of grace were upon me before I went there; yet the bias of my mind towards Religion was not properly fixed, till I had left my relations for some time. It was two or three years before my mind was reconciled to my new situation, owing to a few unpleasant circumstances, which through the mercy of GOD, first taught me to form my thoughts in prayer. Not being comfortable in my mind, I began to turn myself towards him, and at that early period of life, sought happiness from the Author of my existence. I soon began to experience the influence of the Divine Spirit in its softening power; and frequently secreted myself from my companions, to weep and pray before my GOD. A glimmering light sprung up amidst much folly and darkness. I was led by insensible degrees to desire divine knowledge. I learned the difference which heaven makes between the precious and the vile, both here and hereafter. I found a great desire to enjoy the approbation of GOD, and to possess with the redeemed of the Lord, the happiness of heaven for ever. I read the Scriptures with attention, frequently when my school-fellows were engaged in their youthful sports and pastimes: I learned many of the Psalms, committing them to memory; with many prayers and meditations, from a book called

the Country Parishioner, in use among us. I endeavoured to follow its directions, particularly where it recommended, making the Works of GOD, the subjects of our meditation; and turning the common occurrences of life, into prayer or praise. When I first opened my eyes in a morning, I thanked GOD who had again permitted me to see the light; and prayed that darkness might be chased from my mind, and that I might walk in his fear all the day long: While dressing, that I might be cloathed with the unfading robes of righteousness: And when I washed, "Wash me thoroughly from my wickedness, and cleanse me from my sin:" And when I viewed the fields, &c. "How manifold are thy works, O Lord! in wisdom thou hast made them all; the earth is full of thy riches, &c." I found much pleasure in these exercises, which though they were frequently interrupted, especially when things became more agreeable to me; yet they begat in me so much reverence for the Deity, as to prove in many instances, a powerful means of nipping in the bud the fruits of my fallen nature, and to deter me from vicious courses. Several things had a direct tendency to fan this flame, which divine mercy was kindling in my soul. We used at all opportunities to attend the service of the Church. And the Sabbath was spent in reading the Scriptures, learning of Collects, &c. About the same time one of my companions was under the same impressions with myself. He observed my growing seriousness, and took occasion to open his mind to me on the subject. Afterward we frequently met and prayed together. We walked together as friends, and encouraged each other to walk in the fear of God. At last we agreed to make others of the scholars acquainted with our proceedings, not being willing to enjoy so much good alone. We therefore began to speak first to one, and then to another; their hearts were touched, and many of them readily complied and associated with us. We read good books, sung and prayed together, and for each other. Reproof was given when there appeared a necessity for it. We watched over each other with tenderness; and encouraged ourselves to guard our hearts, lips, and lives, that we might do nothing displeasing to Almighty GOD. We had very little acquaintance with religious people, so that I may indeed say, this was the Lord's doing: And here I cannot but remark, that these simple buddings of piety (for they deserve no better title, seeing we knew nothing of evangelical holiness) were despised by some, and were a ground for persecution: so true it is, that the fallen nature is opposed to God, and all that appertains to his kingdom. It must be observed, that notwithstanding the preceding account, I did many things contrary to the Will of GOD; things which afterwards caused me much sorrow and weeping. In some instances I remember acting with vile duplicity, and once thro' fear called God to witness to a falsehood, with such wishes, enough in my judgment to have awakened and called

called forth his tremendous vengeance, if his mercy, his tender mercy, did not preſide over all his works. I conceived a great fondneſs for novels, and the more vain, unnatural, and extravagant the circumſtances were, the more I admired them. This tended to fill my mind, too full of native vanity before, with additional froth and trifles. I wanted ſome pious and judicious friend to take me by the hand, and point out the road to Heaven, and not finding this, I remained in much darkneſs, and the clouds hung heavy upon me. Were I to expreſs myſelf according to my preſent views, I ſhould ſay, that I was a ſtrange mixture of light and ſhade, and I know not what beſide. I was vain enough to think myſelf very good, and worthy of divine regards, merely by reaſon of my attachment to duty, and becauſe I was not quite ſo bad as ſome about me. And yet I was not, with all my fancied goodneſs, delivered from the fears of Death and Judgment. I have obſerved, that ſeveral who have publiſhed their experience, have made mention of remarkable dreams, I thought it might not be amiſs to relate one which I had when about twelve or thirteen years of age. There were ſeaſons when I met with ſevere conflicts of mind, and thoſe who are acquainted with the operations of divine grace upon the heart, will own, I think, that they were not leſſened by the circumſtances of my dream. I thought I was going with one of my intimate companions, into the country. We walked together till we came to an extenſive plain, thro' the middle of which flowed a deep rapid river, which wound itſelf with many an irregular turn as far as the proſpect extended. When we arrived at the brink of this ſtream we parted; he took the left hand, and I went off to the right. The ground on both ſides was full of dreadful precipices. I loſt ſight of my companion, and continued rambling from place to place, till at length I came to a very deep pit, which was hedged round and a bank thrown up, to prevent paſſengers from falling into it. I was ſo incautious as to get within this circular incloſure; but could find no place on which to ſtand; the withered graſs, and looſe ſoil, giving way, whenever they were touched. I had no way to preſerve myſelf from falling headlong into the threatening deſtruction, but by taking hold of the ſtakes which ſupported the hedge. Theſe appeared to have been driven in a conſiderable time, and were ſo decayed, as to be incapable of ſupporting me long in that ſituation. It ſeemed utterly impoſſible to eſcape. I was thus ſuſpended over the pit's mouth, when the ſtake in one of my hands ſuddenly ſnapt in two; and that in my other hand held no longer than while I could take hold of another ſtake; and ſo on, till I could reach no more. I then fell backward into the pit. In the act of falling, to increaſe the horrors of my mind, ſatan in an hideous ſhape, aſcended from the bottom, and furioſly taking me in his arms, immediately deſcended with inexpressible ſwiftness. I thought

he



he was hurrying me away to the burning Lake for my numerous transgressions: Eternal destruction seemed to await me. The most bitter anguish filled my spirit. I seemed to have permission to draw my breath once more. God was all my hope, and that my last breath was spent in crying out, "O Lord, I beseech thee, deliver my Soul!" When to my unspeakable satisfaction I awoke. This made a lasting impression upon my mind, and several other things which for brevity's sake are omitted.

Some months after this, at one of our vacations, I had an opportunity of hearing Mr. Rodda preach in the Market-place at Dudley, which I think was the first Methodist sermon I heard. A great concourse of people were assembled on the occasion. I thought it strange, and wished to know what he said, but remember only that he talked about the humility and love of Jesus Christ. It is not unlikely but I should have gathered something more, had I not had the misfortune to slip down from some shambles, towards the top of which I was clambering for the better convenience of seeing and hearing. In the fall, one of the tenter hooks received my weight, and it was some time before I was cured of the wound. I do not recollect hearing any thing more of Methodism, excepting the absurd reports which foolish and wicked men delight to propagate, and such as are like themselves love to swallow, till I left school. I was then between fourteen and fifteen years of age, (being kept a little longer than some others;) and from that time till I was about twenty two, I lived in the family of Mr. H. in Dudley. They shewed me great kindness and I considered it a gracious providence which cast my lot with them. A measure of the fear of God still continued with me, tho' I too often hurt myself by giving way to trifling. I said my prayers morning and evening, and at other times, making use of a selection of excellent forms, from several eminent divines of the Church of England. I frequently sung hymns, &c. but to shew from what a mixed source they flowed, I acknowledge that I also sung foolish and unprofitable songs. I loved mirth and jesting, the consequence of which, was a dissipation of thought, and a less inclination to devotion; so that at last, if my mind was not free to it, I declined it, under the notion that it was will-worship and unacceptable to GOD, when the truth was, it suited best my slothfulness. Neither were my passions restrained, as they ought to have been, in several instances. I went to church regularly on the Lord's-day, and sometimes to the Methodist Chapel; but too often from other motives than those of piety. When I heard several of the preachers, a thick veil was upon my heart and I could not understand them. Yet thro' the solicitations of a young Man in the family, I frequently attended the preaching.

[ *To be continued.* ]

## An original SERMON of Mr. WESLEY's.

The following Discourse, we hope, will be acceptable to our Readers: it was preached at Savannah in America, in Feb. 20, 1736. Mr. Wesley, at that time, was but imperfectly acquainted with the Gospel of Christ; we have therefore taken the liberty to add a few sentences, in order to render it more agreeable to the Doctrine which he taught, when it pleased GOD to illuminate his mind with a clear and full discovery of pardoning mercy, thro' faith in our blessed REDEEMER. To distinguish these Additions from the original Text, they are inserted in the *Italic Character*, and inclosed in *Brackets*.

## I C O R. xiii. 3.

“ Though I bestow all my goods to feed the Poor, and give  
 “ my body to be burned, and have not Love, it profiteth me  
 “ nothing.”

**T**HERE is great reason to fear, that it will hereafter be said of most of you who are here present, That this scripture, as well as all those you have heard before, profited you nothing. Some perhaps are not serious enough to attend to it; some who do attend will not believe it; some who do believe it, will yet think it a hard saying, and so forget it as soon as they can: And of those few who receive it gladly for a time, some having no root of humility, or self-denial, when persecution ariseth because of the word, will, rather than suffer for it, fall away. Nay, even of those who attend to it, who believe, remember, yea, and receive it so deeply into their hearts, that it both takes root there, endures the heat of temptation, and begins to bring forth fruit, yet will not *all* bring forth fruit unto perfection. The cares, or pleasures of the world, and the desire of other things, (perhaps not felt till then) will grow up with the word and choke it.

Nor am I that speak the word of GOD, any more secure from these dangers, than you that hear it. I too have to bewail an “ evil heart of unbelief.” And whenever God shall suffer persecution to arise; yea, were it only the slight one of Reproach, I may be the first that is offended. Or if I be enabled to sustain this, yet should he let loose the cares of the world upon me, or should he cease to guard me against those pleasures that do not lead to him, and the desire of other things, I should surely be overwhelmed, and having preached to others, be myself a cast-away.

Why then do I speak this word at all? Why? Because a dispensation of the Gospel is committed unto me: And though what I shall do to-morrow, I know not, to-day I will preach  
 the

the Gospel. And with regard to you, my commission runs thus, "Son of man, I do send thee to them, and thou shalt say unto them, Thus saith the LORD GOD; — whether they will hear, or whether they will forbear."

Thus saith the Lord God, "If thou wilt enter into Life, keep the Commandments." [*In order to this, "Believe in the Lord Jesus Christ and thou shalt be saved."*] "Forfake not the assembling of yourselves together as the manner of some is:" "In secret, likewise, pray to thy Father who seeth in secret, and pour out thy heart before him." "Make my word a lantern to thy feet, and a light unto thy paths." "Keep it in thy heart, and in thy mouth, when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." "Turn unto me, with Fasting," as well as prayer: And in obedience to thy dying Redeemer, by eating that bread, and drinking that cup, "shew ye forth the Lord's death till he come." By the power thou shalt through these means receive from on high, do all the things which are enjoined in the Law; and avoid all those things which are forbidden therein, knowing, "that if ye offend in one point, ye are guilty of all." To do good also, and to distribute, forget not;" "Yea, while you have time, do all the good you can unto all men. Then "deny thyself, take up thy cross daily;" and if called thereto, "resist unto blood." And when each of you can say, "All this have I done:" Then let him say to himself farther, (words at which not only such as Felix alone, but the holiest soul upon earth might tremble,) "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing."

It concerns us all, therefore, in the highest degree, to know, First, The full sense of these words, "Though I bestow all my goods to feed the poor, and though I give my body to be burned."

Secondly. The true meaning of the word LOVE, and Thirdly. In what sense it can be said, "That without Love all this profiteth us nothing."

I. As to the First. It must be observed, that the word used by St. Paul, properly signifies, *To divide into small pieces, and then to distribute what has been so divided*: And consequently it implies, not only divesting ourselves at once of all the worldly goods we enjoy, either from a fit of distaste to the world, or a sudden start of devotion, but an act of choice, and that choice coolly and steadily executed. It may imply too, that this be done not out of vanity, but in part from a right principle; namely, from a design to perform the command of God, and a desire to obtain his Kingdom. It must be farther observed, that the word *give*, signifies, actually to deliver a thing according to agreement,

agreement, and accordingly it implies, like the word preceding, not a hasty inconsiderate action, but one performed with open eyes and a determined heart, pursuant to a resolution before taken. The full sense of the words therefore is this, which, he that hath ears to hear, let him ear; Though I should give all the substance of my house to feed the poor, though I should do so upon mature choice and deliberation; though I should spend my life in dealing it out to them with my own hands, yea, and that from a principle of obedience; though I should suffer from the same view, not only reproach and shame, not only bonds and imprisonment, and all this by my own continued act and deed, not accepting deliverance; but moreover, death itself; yea, death inflicted in a manner the most terrible to nature: yet all this, if I have not Love, [“*the Love of God, shed abroad in my heart by the Holy Ghost given unto me,*”] it profiteth me nothing.

Secondly. Let us inquire what this Love is? What is the true meaning of the word? We may consider it, either as to its properties, or effects. And that we may be under no possibility of mistake, we will not at all regard the judgment of men, but go to our Lord himself for an account of the Nature of Love; and for the Effects of it, to his inspired Apostle.

The Love which our Lord requires in all his followers is, The Love of GOD and man; of GOD, for his own, and of man, for GOD's sake. Now, what is it to love God, but to delight in him, to rejoice in his Will, to desire continually to please him, to seek and find our happiness in him, and to thirst day and night for a fuller enjoyment of him? [But if we allow with the Apostle, that by nature, we are “*carnal, sold under sin:*” And that “*the carnal mind is enmity against God;*” then we shall see at once, how impossible it is for any one to delight in God, till that enmity is taken away: and that nothing under heaven can do this, but the Love of God shed abroad in our hearts, by the operation of the Holy Spirit. This consideration leads us directly to the Lord Jesus Christ, that by a living Faith in him, we may partake of a divine Nature, that being thereby renewed in the spirit of our mind, we may love God from a sense of his love to us. Besides, how can we love God till we are experimentally acquainted with him? Are we not all strangers and enemies to him by wicked works? Are not our minds, till renewed by divine grace, entirely alienated from him? Has not our Lord himself said, “*This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent?*” And is it not the design of the Gospel being preached, that we should know God reconciled to us through the Son of his Love; that being made sensible of the greatness of his mercy extended towards us thro' Christ Jesus, in the pardon of our sins,

*sin, our hearts may overflow with gratitude to so gracious a God? and then shall we both know and delight in him. We never can delight to please God, till we are saved from the guilt and dominion of sin; this, and this only, will render Wisdom's ways, to be ways of pleasantness to us, and all her paths, paths of peace.]*

As to the measure of this Love, our Master hath clearly told us, "Thou shalt love the LORD thy GOD with all thy heart." Not that we are to love, or delight in none but him. For he hath commanded us not only to love our neighbour, that is, all men, as ourselves; to desire and pursue their happiness as sincerely and steadily as our own: But also to love many of his creatures, in the strictest sense; to delight in them, to enjoy them: Only in such a manner and measure as we know and feel, not to indispose, but to prepare us for the enjoyment of him. [*As divine grace communicated, brings the mind into a proper state both towards God and Man; it follows, that he who enjoys this heavenly treasure, will put all created good into its proper place; into that place in which God himself would have it to stand: For as by the light of truth, we see that every creature of God is good, and nothing to be despised; so we see likewise, the different degrees of good which each of these possess, and love them accordingly. Order is brought out of confusion by the power of divine Grace, when man is restored to the favour and image of his Maker, he then loves every creature according to the will of God. The man can innocently love, and delight in the partner of his life, his children, his friends and his neighbours; yea, and eat his bread with gladness of heart; being conscious that he receives all from God, so he enjoys God in all, and gives him the glory for all.]*

Thus then we are called to love God with all our heart; [*and to love the Creatures as they come from, and lead us to him, who is the fountain of all goodness.*]

The effects, or properties of this Love, the apostle describes in the chapter before us. And all these being infallible marks, whereby any man may judge of himself, whether he hath this Love or hath it not, they deserve our deepest consideration.

"Love suffereth long," or is long suffering. If thou lovest thy neighbour for God's sake, thou wilt bear long with his infirmities. If he wants wisdom, thou wilt pity, and not despise him. If he be in error, thou wilt mildly endeavour to recover him, without any sharpness or reproach. If he is overtaken in a fault, thou wilt labour to restore him in the spirit of meekness; and if haply that cannot be done soon, thou wilt have patience with him; if God peradventure may bring him at length to the knowledge and love of the truth. In all provocations, either from the weakness or malice of men, thou wilt shew thyself a pattern of gentleness and meekness; and be they ever so often re-

peated,

peated, will not be overcome of evil, but overcome evil with good. Let no man deceive you with vain words: He who is not thus long suffering, hath not Love.

Again: Love is kind. Whosoever feels the Love of God and man shed abroad in his heart, feels an ardent and uninterrupted thirst after the happiness of all his fellow-creatures. His soul melts away with the very fervent desire, which he hath continually, to promote it. And out of the abundance of the heart, his mouth speaketh. In his tongue is the law of kindness. The same is impressed upon all his actions. The flame within is continually working itself a way, and spreading abroad more and more, in every instance of good-will to all with whom he hath to do. So that whether he thinks or speaks, or whatever he does, it all points to the same end. The advancing, by every possible way, the happiness of all his fellow-creatures. Deceive not therefore your own souls: He who is not thus kind, hath not Love.

Farther: "Love envieth not." This indeed is implied, when it is said, "Love is kind." For kindness and envy are inconsistent: They can no more abide together than light and darkness. If we earnestly desire ALL happiness to ALL, we cannot be grieved at the happiness of any. The fulfilling of our desire will be sweet to our soul; so far shall we be from being pained at it. If we are always doing what good we can to our neighbour, and wishing we could do more, it is impossible that we should repine at any good he receives; indeed, it will be the very joy of our heart. However, then, we may flatter ourselves, or one another, he that envieth, hath not Love.

It follows, "Love vaunteth not itself;" or rather, is not rash, or hasty, in judging; for this is indeed the true meaning of the word. As many as love their neighbour, for God's sake, will not easily receive an ill opinion of any to whom they wish all good, spiritual as well as temporal. They cannot condemn him even in their hearts without evidence: Nor upon slight evidence neither. Nor indeed upon any, without first, if it be possible, having him and his accuser face to face; or at the least, acquainting him with the accusation, and letting him speak for himself. Every one of you feels, that he cannot but act thus, with regard to one whom he tenderly loves. Why then he who does not act thus, hath not Love.

I only mention one thing more of the effects or properties of this Love. "Love is not puffed up." You cannot wrong one you love. Therefore if you love God with all your heart, you cannot so wrong him, as to rob him of his glory, by taking to yourself what is due to him only. You will own that all you are, and all you have, is his. That without him you can do nothing. That he is your light and your life, your strength and your all;

and that you are nothing, yea, less than nothing before him. And if you love your neighbour as yourself, you will not be able to prefer yourself before him. Nay, you will not be able to despise any one, any more than to hate him. As the wax melteth before the fire, so doth pride melt away before Love. All haughtiness, whether of heart, speech, or behaviour, vanishes away where Love prevails. It bringeth down the high looks of him who boasted in his strength, and maketh him as a little child; diffident of himself, willing to hear, glad to learn, easily convinced, easily persuaded. And whosoever is otherwise minded, let him give up all vain hope: He is puffed up, and so hath not Love.

Thirdly. It remains to enquire, in what sense it can be said, "That though I bestow all my goods to feed the poor; yea, though I give my body to be burned, and have not Love, it profiteth me nothing."

The chief sense of the words is, doubtless, this: that whatsoever we do, and whatsoever we suffer, if we are not renewed in the spirit of our mind, by the Love of God shed abroad in our hearts, by the Holy Ghost given unto us, we cannot enter into Life eternal. [*We are not made meet for the inheritance among the saints in light: All the rest profiteth not unto Salvation, it cannot make us fit subjects for, much less procure us a place in heaven.*] None can enter there, unless in virtue of the Covenant which God hath given unto man in the Son of his Love. [*And the condition of that Covenant, God hath assured us over and over, in the strongest terms, is no other than, "Believe in the Lord Jesus Christ and thou shall be saved," with that Faith which worketh by Love, and therefore purifieth the heart. Indeed all that we can do or suffer, will be of no real service to us, any farther than it becomes a means of promoting this one thing, the renewing of our soul in the image of God, in righteousness and holiness.*]

But because general truths are less apt to affect us, let us consider one or two particulars, with regard to which all we can do or suffer, if we have not Love, profiteth us nothing. And first; all without this profiteth not, so as to make life happy; nor secondly, so as to make death comfortable.

And First. Without Love, nothing can so profit us, as to make our lives happy. By happiness, I mean, not a slight, trifling pleasure, that perhaps begins and ends in the same hour: But such a state of well-being, as contents the soul, and gives it a steady, lasting satisfaction. [*And how can that man be happy who knows not God? Who standing upon the brink of eternity, does not enjoy a sense of his favour? Who knows not but his spirit may take it's everlasting flight the next moment, and has not the peace of God in his conscience, or the love of God in his heart?*] But that nothing

nothing without Love can profit us, as to our present happiness, will appear from this single consideration: You cannot want it in any one single instance without pain, and the more you depart from it, the pain is the greater. Are you wanting in long-suffering? Then so far as you fall short of this, you fall short of happiness. The more the opposite tempers, Anger, Fretfulness, Revenge, prevail, the more unhappy you are. You know it; you feel it: Nor can the storm be allayed, or peace ever return to your soul, unless Meekness, Gentleness, Patience, or, in one word, Love take possession of it. Does any man find in himself Ill-will, Malice, Envy, or any other temper opposite to Kindness? Then is misery there: And the stronger the temper, the more miserable he is. If the slothful man may be said to eat his own flesh, much more the malicious, or envious. His soul is the very Type of Hell, full of torment as well as wickedness. He hath already the worm that never dieth, and he is hastening to the fire that never can be quenched. Only as yet the great gulph is not fixt between him and heaven. As yet there is a Spirit ready to help his infirmities; who is still willing, if he stretcheth out his hands to heaven and bewail his ignorance and misery, to purify his heart from vile affections, and to renew it in the Love of God, and so lead him by present, up to eternal happiness.

Secondly. Without Love, nothing can make Death comfortable. By comfortable, I do not mean stupid, or senseless. I would not say, he died comfortably, who died of an apoplexy, or by the shot of a cannon; any more than he who having his conscience seared, died as unconcerned as the beasts that perish. Neither do I believe that you would envy any one the comfort of dying raving mad. But by a comfortable death, I mean, a calm passage out of life, full of even, rational peace and joy. And such a death, all the acting, and all the suffering in the world, cannot give, without Love. [*The peace of God in the conscience, arising from a clear manifestation of the Love of God in Christ Jesus to the Soul; a full assurance of our adoption into the family of God, and of our right and title to eternal Glory, can alone enable any one to look death in the face with comfort.*]

To make this still more evident, I cannot appeal to your own experience; but I may to what we have seen, and to the experience of others. And two I have myself seen going out of this life in what I call a comfortable manner; though not with equal comfort. One had evidently more comfort than the other, because he had more Love.

I attended the first, during a great part of his last trial, as well as when he yielded up his soul to God. He cried out, "God doth chasten me with strong pain, but I thank him for All; I bless him for All; I love him for All!" When asked,



asked, not long before his release, "Are the consolations of God small with you?" He replied aloud, "No, no, no!" Calling all that were near him by their names, he said, "Think of heaven, talk of heaven: All the time is lost when we are not thinking of heaven." Now this was the voice of Love. And so far as that prevailed, all was comfort, and peace, and joy. But as his Love was not perfect, so neither was his comfort. He had intervals of fretfulness, and therein of misery. Giving by both an incontestable proof, that Love can sweeten both life and death. So when that is either absent from, or obscured in the soul, there is no peace or comfort there.

It was in this place, I saw the other good soldier of Jesus Christ grappling with his last enemy — Death. And it was indeed a spectacle worthy to be seen, of God, and Angels, and Men. Some of his last breath was spent in a Psalm of Praise, to him who was then giving him the victory; in assurance whereof he began the triumph, even in the heat of the battle. When he was asked, "Hast thou the Love of God in thy heart?" He lifted up his eyes and hands, and answered, "Yes, yes," with all the strength he had left. To one who enquired if he was afraid of the devil, whom he had just mentioned as making his last attack upon him, he replied, "No, no: My loving Saviour hath conquered every enemy: He is with me; I fear no thing." Soon after he said, "The way to my loving Saviour is sharp, but it is short." Nor was it long before he fell into a sort of slumber, wherein his Soul sweetly returned to God that gave it.

Here, we may observe, was no mixture of any passion or temper contrary to Love: Therefore, there was no misery; perfect Love casting out whatever might have occasioned torment. [*The clear views this gracious man was favoured with, of his interest in Christ, and of his title to heaven, raised him above all distressing fear, so that with the apostle, he might have said, Thanks be to God who giveth me the victory, through our Lord Jesus Christ.*] And whosoever thou art, that hath the like measure of Love, thy last end shall be like his.

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### A SERIOUS ADDRESS

TO THE PREACHERS OF THE GOSPEL OF CHRIST.

[ *Concluded from page 244.* ]

*A solemn enforcement of these Exhortations on the Conscience.*

**T**HE things which we have spoken hitherto have been a display of the best methods we can think of for the execution of the sacred office of the ministry: And so far as they are conformable

formable to the word of God, we may venture to say, these are your duties. It remains now to enquire in what manner shall we enforce them on our own consciences, and on yours? What solemn obtestations shall we use to press these momentous concerns on all our hearts?

First, We exhort and charge you, by the Love of GOD the FATHER manifested in his SON JESUS CHRIST for the recovery of lost mankind to the favour and image of GOD, that you preach this gospel with faithfulness, and be instant in the sacred work. It is the effect of this divine love that we publish to sinners; it is the merciful and sacred Covenant of Redemption that we are sent to proclaim to a lost world: This is the Gospel which is put into our hands: God grant we may speak as becomes creatures entrusted with messages of such a heavenly original, with affairs of such divine solemnity.

Secondly, We exhort and charge you to fulfil your ministry, by the invaluable treasure of this Gospel which is put into your hands, by that word of life which is committed to your ministration. Let us speak with such a serious zeal as becomes the oracles of God and the embassies of his mercy, with such compassion to dying souls as is manifested in this Gospel of Love, with such inward fervour and holy solicitude for the success of our labours, that if it were possible, not the soul of one sinner within the reach of our preaching, might miss of this pardoning mercy and eternal joy. Oh let us not dare to trifle with God or men: Let us not be cold and lifeless in pronouncing the words of everlasting life, nor lazy and indolent in carrying these errands of divine love to a lost and perishing world.

Thirdly, We charge and beseech you, by the mercies of the living GOD, which we hope both you and we have tasted, by the grace of our Lord Jesus Christ, which we hope we have felt and received, that you and we proclaim these mercies with a sacred zeal, and that in the name of GOD and of our LORD JESUS, we offer them to a miserable world with holy importunity.

If ever we have known this wondrous compassion of God to ourselves, if ever we have "*tasted that the Lord is gracious,*" let us remember the relish we have had of this infinite compassion and condescending grace, when we were perishing under the power and guilt of sin; and with an imitation of that divine Pity, let us intreat sinners to be saved. Let us remember all the alluring charms, the heavenly sweetness of forgiving, sanctifying, and saving Grace; and do our utmost to set them all before sinners in the most inviting light, that we may win sinful men to accept of the same salvation.

Fourthly,

Fourthly, We exhort and charge you, by the glorious Name of our blessed JESUS, whose servants we are, whose name we bear, whose authority gives us commission, and who hath chosen us to be the ministers of his grace, the messengers of his dying love to the sons of men: we charge and beseech you to take care of the honour of his Name in your ministrations, for we are sent forth to display before the eyes of the world the "*unsearchable riches of Christ.*" We are intrusted to spread abroad the honours of his Name; O let us labour and strive that our zeal bear some proportion to the dignity of our trust, and let us take heed that we do nothing unworthy of our great and glorious master in heaven, who dwells at the right-hand of GOD; nothing unworthy of that holy and illustrious Name, in which we are sent forth to preach this Gospel, and to enlarge his Kingdom. He has set us up as "*Lights upon a hill,*" in this sinful world, this benighted part of his dominions; let us burn and shine to his honour. He has assumed and placed us as *Stars in his right-hand,* let us shine and burn gloriously, that we may give light to a midnight world. O that we may point out to them the *Morning-star,* that we may bring them under the beams of the "*Rising Sun of Righteousness,*" and guide them in the way to the hills of paradise and everlasting joy!

Fifthly, We beseech and charge you, by the inestimable value of the Blood of Christ, which purchased this salvation, that you display this illustrious and costly purchase to sinful perishing creatures; this precious blood, which is sufficient to redeem a world from death, and which is the price of all our infinite and everlasting blessings, demands that we publish and offer them in his Name, with holy zeal and solicitude, to sinful men. Oh may our hearts and our lips join to proclaim this Redemption, this Salvation, these everlasting blessings, with such a devout and sacred passion as becomes the divine price that was paid for them. Let us not be found triflers with the Blood of Christ, nor let us bring cold hearts and dead affections, when we come to set before sinners the rich and inestimable stream of precious blood that flowed from the heart of the Son of GOD. Let perishing creatures know that it cost the Prince of Glory such a dreadful price as this to redeem them from eternal misery; and at the same time, let our own spirits feel the powerful workings of gratitude to the divine friend that bled and died for us, and let our language make it appear that we feel what we speak.

Sixthly, We intreat you with all tenderness, and with holy solemnity and fear, by the invaluable worth of perishing souls, that you fulfil all your ministry with a concern of heart equal to so important a case. How can you dare to speak with lifeless lips, with cold language, or a careless air, when you are sent to recover immortal souls from the brink of everlasting death? Oh

let

let it never be said, that such or such a soul was lost for ever thro' your coldness, thro' your sinful sloth in publishing the offers of recovering grace. How tremendous and painful will such a thought be to your hearts! How dreadful the anguish of it to the awakened conscience of a drowsy preacher!

Seventhly, We charge you solemnly, by the dignity of that office with which you have been invested, that you do nothing unbecoming this honourable character. Does Jesus the divine Shepherd appoint us *Under-Shepherds* of his flock? are we constituted *stewards* in his house, to dispense the mysteries of his grace, and the good things of his gospel? Are we the *messengers* of our risen Lord to a dying world? Are we the *ministers* of our exalted Saviour in his kingdom here below? Are we *stars in his right hand*, the earthly *angels* of his churches? Oh let us take heed that we do nothing to disgrace the titles of dignity and honour which he has put upon us in his word: let us remember that every dignity brings an equal duty with it; and by fulfilling the various and difficult duties of our holy station, let us make it appear that our office was not conferred upon us in vain.

It behoves us well to remember that a blemish upon the name of a minister, arising from his own criminal conduct, brings a foul and lasting scandal upon the office itself, and upon the gospel of our glorified Lord, in whose name we act: And he will not fail to resent it.

Eighthly, We exhort and charge you therefore, that you never suffer yourself to forget or disregard your holy and powerful engagements; that you be awake at all times to fulfil your work, and that you never indulge low and trifling thoughts of what has formerly appeared to you, and what this day appears to you of such awful importance. Oh let us ever remember and lay to heart the serious and important transactions of that day wherein we gave up ourselves to Christ, in the sacred service of his church. Let us often review the vows of these remarkable seasons of our life, and renew and confirm them before the Lord.

Ninthly, We charge you, by the decaying interest of religion, in the nation, and the withering state of Christianity at this day, that you do not increase this general and lamentable decay, this growing and dreadful apostacy, by your slothful and careless management of the trust which is committed to you. It is a divine interest indeed, but declining; it is a heavenly cause, but it is sinking and dying. Oh let us stir up our hearts, and all that is within us, and strive mightily in prayer and in preaching to revive the work of GOD, and beg earnestly that GOD, by a fresh and abundant effusion of his own spirit, would revive his work among us. "Revive thy own work, O Lord, in the midst of these years" of sin and degeneracy, nor let us labour in vain!

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“Where is thy zeal, O Lord, and thy strength, the sounding of thy bowels and thy mercies? Are they restrained?” O let us rouse our souls with all holy fervour to fulfil our ministry, for it will be a dreadful reproach upon us, and a burden too heavy for us to bear, if we let the cause of Christ and godliness die under our hands for want of a lively zeal, and pious fervour and faithfulness in our ministrations.

Tenthly, We entreat, we exhort and charge you, by the solemn and awful circumstances of a dying-bed, and the thoughts of conscience in that important hour, when we shall enter into the world of spirits, that you take heed to the ministry which you have received: surely that hour is hastening upon us, when our heads will lie on a dying pillow. When a few more mornings and evenings have visited our windows, the shadows of a long night will begin to spread themselves over us: In that gloomy hour conscience will review the behaviour of the days that are past, will take account of the conduct of our whole lives, and will particularly examine our labours and cares in our sacred office. Oh may we ever dread the thoughts of making bitter work for repentance in that hour, and of treasuring up terrors for a death-bed, by a careless and useless ministry.

Eleventhly, We exhort and charge you, by our gathering together before the throne of our Lord Jesus Christ, and the solemn account you must there give of the ministry with which he hath entrusted you, that you prepare, by your present zeal and labour, to render that most awful scene peaceful to your soul, and the issue of it joyful and happy. Let us look forward to that illustrious and tremendous appearance, when our Lord shall come with ten thousands of his holy angels, to enquire into the conduct of men, and particularly of the ministers of his kingdom here on earth. Let us remember that we shall be examined in the light of the flames of that day, *What we have done with his Gospel which he gave us to preach? What we have done with his Promises of rich salvation which he sent us to offer in his Name? What is become of the souls committed to our care?* Oh that we may give up our account with joy, and not with grief, to the Judge of the living and the dead, in that glorious, that dreadful, and decisive hour.

Twelfthly, We charge and warn you, by all the terrors written in this divine book, and by all the indignation and vengeance of GOD, which we are sent to display, before a sinful world, by all the torments and agonies of hell, which we are commissioned to denounce against impenitent sinners, in order to persuade men to turn to GOD and receive and obey the Gospel, that you take heed to your ministry that you fulfil it. This vengeance and these terrors will fall upon your soul, and that with intolerable weight, with double and immortal anguish, if you have

have trifled with these terrible solemnities, and made no use of these awful scenes to awaken men to lay hold on the offered grace of the gospel. "Knowing therefore the terrors of the Lord, let us persuade men; for we must all stand before the judgment seat of Christ, to receive according to our works," 2 Cor. v. 10, 11.

In the last place, We intreat, we exhort and charge you, by all the joys of paradise, and the blessings of an eternal heaven, which are our hope and support under all our labours, and which in the Name of Christ we offer to sinful perishing men, and invite them to partake thereof: Can we speak of such joys and glories with a sleepy heart and indolent language? Can we invite sinners who are running headlong into hell, to return and partake of these felicities, and not be excited to the warmest forms of Address, and the most lively and engaging methods of persuasion? What scenes of brightness and delight can animate the lips and language of an Orator, if the glories and the joys of the Christian heaven and our immortal hopes cannot do it? We charge and intreat you therefore, by the shining recompences which are promised to faithful ministers, that you keep this glory ever in view, and awaken your dying zeal in your sacred work. O let us look up continually to this immortal crown. Let us shake off our sluggishness, and rouse all our active powers at the prospect of this felicity. Let us labour and strive with all our might, that we may become possessors of this bright reward.

Before we conclude this exhortation, let us try to enforce it still with more power, by considering in whose presence are these solemnities transacted, and these charges given.

We exhort and charge you, in the presence of the holy and elect angels, who are continually waiting in their ministry on the saints in the church, and viewing with delight the ministrations of the Gospel of Christ, their Lord and ours, as it is managed by the hands of men. They see, they hear, and they will bear record against you; a dreadful record of broken vows and faithless promises, if you are found careless and unfaithful. We trust your heart is right with GOD, and that you will be found faithful in that day, and that men and angels will be witnesses of your zeal and your labours in the sacred work.

We charge you then, finally, in the presence of GOD, the great GOD, the All-knowing and Almighty, the universal Governor and Judge, and our Lord JESUS CHRIST, to whom *he hath committed all judgment*, who hath *eyes as a flame of fire* to see through our hearts and souls; we charge you, and ourselves, under the all-seeing eye of the great GOD and of his SON JESUS our Lord, that with holy care and diligence, both we and you, fulfil the work of our ministry with which Christ hath intrusted us, that we may approve ourselves to him in zeal, and faithful-

ness, and love; in zeal for his honour and his gospel; in faithfulness to our sacred commission, and in love and pity to the souls of men.

If sinners will continue obstinate and impenitent, after all our pious cares, labours and prayers, their blood will not lie at our door; *our work is left with the Lord, and our judgment and reward with our God*, Isa. xlix. 4. But if it be possible, we should with the utmost earnestness and compassion seize the souls of sinners who are on the very borders of hell, we should *pluck them like brands out of the fire*, and save them from burning, Jude 23.

O may the Spirit of the blessed GOD favour us with his divine aids, that we may bring home many wanderers to the fold of CHRIST, the great shepherd, that we may rescue many souls from death, who may be "*our joy, and crown, and glory, in the day of the Lord Jesus!*" May this be your happiness, may this be ours! May this be the happiness of every one of us who minister in holy things, thro' the abounding grace of Christ, and the influences of his Spirit: And may it be the happiness of all who in different places attend our constant holy ministrations, to stand and appear with us before the judgment-seat of Christ with mutual delight and joy: and may each of us who preach and hear, receive our proper portion of the everlasting recompence and glory, which shall be assigned to those who are faithful, by JESUS our Saviour and our Judge, *to whom be dominion and praise for ever and ever.* AMEN.

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L E T T E R VIII.

FROM THE BISHOP OF LANDAFF TO THOMAS PAINE.

[Continued from page 334.]

THE "tale of the resurrection," you say, "follows that of the crucifixion." — You have accustomed me so much to this kind of language, that when I find you speaking of a tale, I have no doubt of meeting with a truth. From the apparent disagreement in the accounts, which the evangelists have given of some circumstances respecting the resurrection, you remark — "If the writers of these books had gone into any court of justice to prove an *alibi*, (for it is of the nature of an *alibi* that is here attempted to be proved, namely, the absence of a dead body by supernatural means,) and had given their evidence in the same contradictory manner, as it is here given; they would have been in danger of having their ears cropt for perjury, and would have justly deserved it" — "hard words, or hanging," it seems, if you

you had been their judge. Now I maintain that it is the brevity with which the account of the resurrection is given by all the evangelists, which has occasioned the seeming confusion; and that this confusion would have been cleared up at once, if the witnesses of the resurrection had been examined before any judicature. As we cannot have this *viva voce* examination of all the witnesses, let us call up and question the evangelists as witnesses to a supernatural alibi. — Did you find the sepulchre of Jesus empty? One of us actually saw it empty, and the rest heard from eye-witnesses, that it was empty. — Did you, or any of the followers of Jesus, take away the dead body from the sepulchre? All answer, No. — Did the soldiers, or the jews, take away the body? No. — How are you certain of that? Because we saw the body when it was dead, and we saw it afterwards when it was alive. — How do you know that what you saw was the body of Jesus? We had been long and intimately acquainted with Jesus, and knew his person perfectly. — Were you not affrighted, and mistook a spirit for a body? No: the body had flesh and bones; we are sure that it was the very body which hung upon the cross, for we saw the wound in the side, and the print of the nails in the hands and feet.—And all this you are ready to swear? We are; and we are ready to die also, sooner than we will deny any part of it. — This is the testimony which all the evangelists would give, in whatever court of justice they were examined; and this, I apprehend, would sufficiently establish the alibi of the dead body from the sepulchre by supernatural means.

But as the resurrection of Jesus is a point which you attack with all your force, I will examine minutely the principal of your objections; I do not think them deserving of this notice, but they shall have it. The book of Matthew, you say, “states that when Christ was put in the sepulchre, the jews applied to Pilate for a watch or a guard to be placed over the sepulchre, to prevent the body being stolen by the disciples.” — I admit this account, but it is not the whole of the account: you have omitted the reason for the request which the chief priests made to Pilate — “Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.” — It is material to remark this: for at the very time that Jesus predicted his resurrection, he predicted also his crucifixion, and all that he should suffer from the malice of those very men who now applied to Pilate for a guard. — “He shewed to his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.” (Matt. xvi. 21.) These men knew full well that the first part of this prediction had been accurately fulfilled through their malignity; and, instead of repenting of what they had

had

had done, they were so infatuated as to suppose, that by a guard of soldiers they could prevent the completion of the second. — The other books, you observe, “say nothing about this application, nor about the sealing of the stone, nor the guard, nor the watch, and according to these accounts they were not.” — This, sir, I deny. The other books do not say that there were none of these things; how often must I repeat, that omissions are not contradictions, nor silence concerning a fact a denial of it?

You go on — “The book of Matthew continues it's account, that at the end of the sabbath; as it began to *dawn*, towards the first day of the week, came *Mary Magdalene* and the other *Mary* to see the sepulchre. Mark says it was sun-rising, and John says it was dark. Luke says it was *Mary Magdalene*, and *Joanna*, and *Mary the mother of James*, and *other women*, that came to the sepulchre; and John says that *Mary Magdalene* came alone. So well do they agree about their first evidence! they all appear, however, to have known most about *Mary Magdalene*; she was a woman of a large acquaintance, and it was not an ill conjecture that she might be upon the stroll.” — This is a long paragraph; I will answer it distinctly: — first, there is no disagreement of evidence with respect to the time when the women went to the sepulchre: all the evangelists agree as to the day on which they went; and, as to the time of the day, it was early in the morning; what court of justice in the world would set aside this evidence, as insufficient to substantiate the fact of the women's having gone to the sepulchre, because the witnesses differed as to the degree of twilight which lighted them on their way? Secondly, there is no disagreement of evidence with respect to the persons who went to the sepulchre. John states that *Mary Magdalene* went to the sepulchre; but he does not state, *as you make him state*, that *Mary Magdalene* went alone; she might, for any thing you have proved, or can prove to the contrary, have been accompanied by all the women mentioned by Luke: — is it an unusual thing to distinguish by name a principal person going on a visit, or an embassy, without mentioning his subordinate attendants? Thirdly, in opposition to your insinuation that *Mary Magdalene* was a common woman, I wish it to be considered, whether there is any scriptural authority for that imputation; and whether there be or not, I must contend, that a repentant and reformed woman ought not to be esteemed an improper witness of a fact. The conjecture, which you adopt concerning her, is nothing less than an illiberal, indecent, unfounded calumny not excusable in the mouth of a libertine, and intolerable in your's.

The book of Matthew, you observe, goes on to say — “And behold, there was an earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the

the door, and *sat upon it*: — but the other books say nothing about any earthquake," — what then? does their silence prove that there was none? — "nor about the angel rolling back the stone and sitting upon it;" — what then? does their silence prove that the stone was not rolled back by an angel, and that he did not sit upon it? — and according to their accounts there was no angel sitting there." This conclusion I must deny; their accounts do not say there was no angel sitting there, at the time that Matthew says he sat upon the stone. They do not deny the fact, they simply omit the mention of it; and they all take notice that the women, when they arrived at the sepulchre, found the stone rolled away: hence it is evident that the stone was rolled away *before* the women arrived at the sepulchre: and the other evangelists, giving an account of what happened to the women *when* they reached the sepulchre, have merely omitted giving an account of a transaction previous to their arrival. Where is the contradiction? What space of time intervened between the rolling away the stone, and the arrival of the women at the sepulchre, is nowhere mentioned; but it certainly was long enough for the angel to have changed his position; from sitting on the outside he might have entered into the sepulchre; and another angel might have made his appearance; or, from the first, there might have been two, one on the outside rolling away the stone, and the other within. Luke, you tell us, "says there were two, and they were both standing; and John says there were two, and both sitting." — It is impossible, I grant, even for an angel to be sitting and standing at the same instant of time; but Luke and John do not speak of the same instant, nor of the same appearance — Luke speaks of the appearance to all the women; and John of the appearance to Mary Magdalene alone, who carried weeping at the sepulchre after Peter and John had left it. But I forbear making any more minute remarks on still minuter objections, all of which are grounded on this mistake — that the angels were seen at one particular time, in one particular place, and by the same individuals.

As to your inference, from Matthew's using the expression *unto this day*, "that the book must have been manufactured after a lapse of some generations at least," it cannot be admitted against the positive testimony of all antiquity. That the story about stealing away the body was a bungling story, I readily admit; but the chief priests are answerable for it; it is not worthy either your notice, or mine, except as it is a strong instance to you, to me, and to every body, how far prejudice may mislead the understanding.

You come to that part of the evidence in those books that respects, you say, "the pretended appearances of Christ after his pretended resurrection; the writer of the book of Matthew relates, that the angel that was sitting on the stone at the mouth of the

the sepulchre, said to the two Marys, (chap. xxviii. 7.) "Behold, Christ is gone before you into Galilee, there shall you see him." The gospel, fir, was preached to poor and illiterate men; and it is the duty of priests to preach it to them in all it's purity; to guard them against the errors of mistaken, or the designs of wicked men. You then, who can read your Bible, turn to this passage, and you will find that the angel did not say, "Behold, Christ *is gone* before you into Galilee," — but, "Behold, *he goeth* before you into Galilee." I know not what Bible you made use of in this quotation, none that I have seen render the original word by — he is gone: — it might be properly rendered, *he will go*; and it is literally rendered, *he is going*. This phrase does not imply an immediate setting out for Galilee: when a man has fixed upon a long journey to London or Bath, it is common enough to say, he is going to London or Bath, though the time of his going may be at some distance. Even your dashing Matthew could not be guilty of such a blunder as to make the angel say *he is gone*; for he tells us immediately afterwards, that, as the women were departing from the sepulchre to tell his disciples what the angels had said to them, Jesus himself met them. Now how Jesus could be *gone* into Galilee, and yet meet the women at Jerusalem, I leave you to explain, for the blunder is not chargeable upon Matthew. I excuse your introducing the expression — "then the eleven disciples went away into Galilee," for the quotation is rightly made; but had you turned to the Greek Testament, you would not have found in this place any word answering to *then*; the passage is better translated — *and the eleven*. Christ had said to his disciples, (Matt. xxvi. 32.) "After I am risen again, I will go before you into Galilee:" — and the angel put the women in mind of the very expression and prediction — *He is risen, as he said; and behold, he goeth before you into Galilee*. Matthew, intent upon the appearance in Galilee, of which there were, probably, at the time he wrote, many living witnesses in Judea, omits the mention of many appearances taken notice of by John, and, by this omission, seems to connect the day of the resurrection of Jesus, with that of the departure of the disciples for Galilee. You seem to think this a great difficulty, and incapable of solution; for you say — "It is not possible, unless we admit these disciples the right of wilful lying, that the writers of these books could be any of the eleven persons called disciples; for if, according to Matthew, the eleven went into Galilee to meet Jesus in a mountain, by his own appointment, on the same day that he is said to have risen, Luke and John must have been two of that eleven; yet the writer of Luke says expressly, and John implies as much, that the meeting was that same day in a house at Jerusalem: and on the other hand, if, according to Luke and John, the *eleven*

were

were assembled in a house at Jerusalem, Matthew must have been one of that eleven; yet Matthew says, the meeting was in a mountain in Galilee; and consequently the evidence given in those books destroy each other." When I was a young man in the university, I was pretty much accustomed to drawing of consequences; but my *Alma Mater* did not suffer me to draw consequences after your manner; she taught me --- that a false position must end in an absurd conclusion. I have shewn your position --- that the eleven went into Galilee on the day of the resurrection --- to be false, and hence your consequence --- that the evidence given in those two books destroys each other --- is not to be admitted. You ought, moreover, to have considered, that the feast of unleavened bread, which immediately followed the day on which the passover was eaten, lasted seven days; and that strict observers of the law did not think themselves at liberty to leave Jerusalem, till that feast was ended; and this is a collateral proof that the disciples did not go to Galilee on the day of the resurrection.

You certainly have read the New Testament, but not, I think with great attention, or you would have known what the apostles were. In this place you reckon *Luke* as one of the eleven, and in other places you speak of him as an eye-witness of the things he relates; you ought to have known that Luke was no apostle; and he tells you himself, in the preface to his gospel, that he wrote from the testimony of others. If this mistake proceeds from your ignorance, you are not a fit person to write comments on the Bible; if from design, (which I am unwilling to suspect,) you are still less fit; in either case it may suggest to your readers the propriety of suspecting the truth and accuracy of your assertions, however daring and intemperate. — "Of the numerous priests or parsons of the present day, bishops and all, the sum total of whose learning," according to you, "is a bab, and hic, hæc, hoc, there is not one amongst them," you say, "who can write poetry like Homer, or science like Euclid." — If I should admit this, (though there are many of them, I doubt not, who understand these authors better than you do,) yet I cannot admit that there is one amongst them, bishops and all, so ignorant as to rank Luke the evangelist among the apostles of Christ. I will not press this point: any man may fall into a mistake, and the consciousness of this fallibility should create in all men a little modesty, a little diffidence, a little caution, before they presume to call the most illustrious characters of antiquity liars, fools, and knaves.

[*To be continued.*]

ANECDOTE of a JERSEY SOLDIER.

TO THE EDITOR.

I Know no reason why a Believer in the truth of Divine Revelation, should scruple to avow his persuasion, that the GOD whom he worships, interests himself in the concerns of his servants, however mean they appear in the eyes of the world; and that his interposition is often seen, and ought to be acknowledged, in occurrences simple and unimportant in themselves, but as they involve the happiness of those who have made him their trust, are of sufficient consequence, to engage his care. They see in the sacred Books an Elijah fed by ravens, and the restlessness of an Ahasuerus in the night season, eventually the salvation of the Jews, when the proud Haman was already triumphing in prospect of their ruin. They hear their Divine Master declare, that a sparrow cannot fall without the knowledge of our Heavenly Father; and that the hairs of our head are all numbered; whence they, with the highest reason infer, that he does render small things subservient to his wise and benevolent designs as they relate to the happiness of his children. GOD ought to be acknowledged in the smallest things, or we shall soon forget him in greater things. And though the sceptic may sneer, and the man of worldly wisdom think it is verging towards enthusiasm, this is no sufficient cause for the Christian's sacrificing a sense of duty, and acting contrary to the conviction of his own mind. The following Fact, I think, is a remarkable instance of the Providential Care of GOD over his children, and ought to be recorded for the encouragement of others.

CANDIDUS.

In the Year 1795, one of the old invalid Soldiers, stationed in a Fort in the Island of Jersey, near the Town of St. Aubin's, came to hear the English Preaching in that town: He was deeply awakened and began to seek the favour of GOD with all his heart in the diligent use of all the means of Grace. The obvious change in his conduct was quickly observed by the serjeant of the company to which he belonged, who soon found out the cause of it, and like the legitimate offspring of the malignant spirit, began to oppose him. When *rage* and *ribaldry* failed, the serjeant found means, under one pretext or another, to confine the soldier in the fort, whenever there was preaching or a prayer-meeting in the village; till the poor old man was much grieved, and he began to suffer spiritual loss. But he knew no way to escape from the affliction; however he took the most effectual: He devoted himself to prayer, and besought the Lord to undertake for him, — not without hope that “Eternal Providence exceeding thought, where none appeared, would make herself a way.”— About this time the wife of the officer who had the command of the fort, was afflicted with a dangerous illness, and could take
very

very little nourishment. But having conceived a desire for a certain fish, which at a *particular season* is caught around the Island, she was incessantly asking for it. At that time there were none to be procured at any price, which was a great affliction to the family. The old man hearing of it, suddenly thought, if he should be fortunate enough to take the fish, that he might present it to his officer, it would be a favourable opportunity for him to make known his case; and ask his permission to attend the Preaching again.

He retired, and fell upon his knees, beseeching the Lord to direct and prosper his design. He then went upon the rocks, and threw his line into the water, from whence, in a few minutes he drew the very fish he wanted, which weighed three pounds. A very uncommon circumstance this, at that season of the year. With a heart filled with gratitude to GOD for having heard his prayer, he carried the fish to his officer, who joyfully accepted the present. This emboldened the good man to present his petition, which the humane officer listened to with great cheerfulness, and immediately wrote him an order, by which he obtained Liberty of the Serjeant to leave the fort and attend the preaching, and meet his class, at every opportunity. When he related this circumstance, the first time he met with his christian friends, it was a general Blessing to them, and they joyfully praised GOD together. The poor old man has since been made happy in the Love of GOD, and walked steadily before those that are without. May he never ungratefully forget so peculiar a manifestation of the care of Divine Providence.

LIFE OF PHILIP MELANCTHON.

[*Continued from page 344.*]

CHAP. III. *Melancholy state of the Christian world, during the dark and middle Ages. General View of things previous to the Reformation: Circumstances, which contributed in the course of Providence, to forward that Event.*

THE History, of what are generally termed the dark and middle ages, can never be considered without regret and horror by any wise or good man, as it presents us with a melancholy view of the Christian World, debased by every corruption of which human nature is capable. It is true, indeed, that some celestial lights had, in different ages, occasionally risen in the hemisphere; but their rays were either too feeble to expel the general gloom, or they were soon cruelly extinguished by the kingdom of darkness. Things continued in this unhappy state, with little variation, till the time of the Reformation, when

GOD commanded the glorious light of the Gospel once more to shine upon the world, in its purity and splendor.

At this period, the corruptions of the church of Rome had been advancing for more than a thousand years, and had arisen at length to an enormous height. The pure Religion of the Gospel had been totally eclipsed by those clouds of ignorance, error, superstition, and wickedness, that had ascended from the bottomless pit. All the nations of Europe had successively groaned under the tyranny of the great Antichrist. The sovereign pontiffs arrogated to themselves a power little inferior to Omnipotence itself. They assumed a dominion over the faith and consciences of men. They denounced woes and anathemas on all who presumed to differ from them, or attempted to introduce a better state of things. They pretended to have power over the angels of heaven, and the demons of hell, and they were often known to pronounce sentence on the everlasting state of mankind. Their own lives, in the mean time, were stained with the blackest crimes, many of which are recorded by their own historians. The same principles and practices generally prevailed throughout the Papal Hierarchy, and the same spirit, and abominations likewise, extended their baneful influence over all the religious orders, almost without exception.

The poor deluded people were taught to believe, that they should merit heaven by reciting their pater-nosters, attending masses, practising austerities, going on pilgrimages, worshipping saints and relics, and a thousand other superstitious practices; while faith in the SON of GOD, and the purity required by the gospel, were wholly disregarded. Mankind, (too careless under the most solemn restraints,) in so degenerate a state of things, were encouraged to sin with greediness and impunity. And accordingly, we find the annals of those unhappy times, filled with little more than a detail of such follies and vices, such impurities and crimes, as are a disgrace to human nature.

The faithful witnesses had, in different ages, borne repeated testimony against these prevailing corruptions. Some were found, whose names are written in the book of life, who never received the mark of the beast, and whose souls were never polluted by worshipping his image. The SON of GOD had promised that the gates of hell should never finally prevail against his church. This promise was solemnly verified during the oppression of the dark and middle ages. Accordingly we find, that from the first appearance of the *man of sin*, many were raised up of GOD to oppose his corrupt and wicked designs. His usurpations were universally contemned in the East. In Africa they were beheld with horror and detestation. And even in Italy, they were rejected with firmness and perseverance, by the churches of Milan, who continued for several ages to maintain some of the leading doctrines

doctrines of the Gospel. The Faithful also who dwelt in the vallies of Piedmont, early withstood the power of Antichrist.* They contended earnestly for the faith once delivered to the saints, and remonstrated, with holy indignation, against the prevailing apostacy.

From those vallies, the nursery of the Christian church in the worst of times, the Waldenses and Albigenses derived those principles of heavenly light and comfort, which gave birth to so many thousands of faithful martyrs who nobly shed their blood in the defence and confirmation of the gospel. Indeed the grievous sufferings endured by this part of the church militant, from age to age, tended not a little to the furtherance of the Redeemer's kingdom. The persecution in particular instituted against the Albigenses, by the inhuman barbarity of Innocent III, in 1198, which was followed by a bloody crusade, after destroying myriads of this afflicted people, constrained multitudes of the survivors to take refuge in other countries. † Many of them found an asylum for their lives and doctrine, in Provence, and the Alps of the French territory. While others were directed by Providence to foreign lands, to Germany, Poland, Livonia, and Britain. In all these countries they and their posterity were often exposed to fresh persecutions for their love of the truth, and their detestation of those antichristian principles which were so destructive of the gospel of Christ.

* **PIEDMONT** takes its name from its situation at the foot of the mountains, or Alps, which separate France from Italy. The Alps consist of lofty chains of mountains with narrow vallies between them, a large portion of which is occupied by the Cantons of Switzerland. In the vallies of Lucerne, Peyrouse, and St. Martin, which have always belonged to Piedmont, the descendants of the ancient Waldenses continue to this day. Their first and proper name seems to have been *Vallenses*. "They are so called (says Bethune one of their oldest writers) because their abode was in the valley of tears." Their name was afterwards changed to Waldenses. This was derived from Peter Waldo, who about 1160, was made instrumental of a great revival of religion in those parts. He was an eminent citizen of Lyons in France, who forsook all and followed Christ: and having first preached the gospel with uncommon success, he afterwards procured a translation of it for the good of others.

† The Albigenses derived their name from *Alby*, an ancient town in the South of France, lately the capital of the Albigeois in Languedoc, where great numbers of them resided. According to a computation, in Mr. Mede, taken from one of their own historians, not less than about a Million of them were slaughtered by the Roman Catholics, in France alone. His own words are "Quorum tanta strages fuit, ut per Galliam solam, si P. Perionius, in ejus belli historia, recte calculum inierit, occisa sunt ad decies centena hominum millia."

V. MEDI COM. APOC.
of

In 1377. Wickliffe began to revive, in England, many of the great doctrines of the gospel, and to teach them to the people. At the same time with great intrepidity he demonstrated the folly and wickedness of most of the doctrines held by the church of Rome. John Hus and Jerome of Prague followed his example, not long after, in Bohemia. For which they were both condemned to suffer death by a decree of the Council of Constance.

These, and other faithful witnesses, continued from age to age, prophesying in sackcloth, as they are strikingly represented in the book of the Revelation, being exposed to reproaches, afflictions, and persecutions, for the word of GOD, and the testimony of Jesus. Inspired from above with that faith which overcomes the world, they nobly strove to stem the torrent of corruption; and their labours and sufferings, doubtless, contributed not a little to enable future reformers to triumph over the powers of darkness. But like the poor disciples, they were hard toiling through waves and storms to make the shore; which however, they were by no means able to effect, till Jesus, in the fourth watch of the night, himself came suddenly to their relief. They were taught by the experience of ages some important lessons, which true disciples should never forget; — that the most faithful souls are commonly chosen in the furnace of affliction; — that conformity to the crucified JESUS, is necessary for the preservation of his church and people; — that the times of suffering and deliverance are all reserved in the hands of God, and that therefore, his servants should patiently hope, and quietly wait for his salvation.

Providence, however, was manifestly preparing the way for the deliverance of the church militant. Several events, of a favourable kind, had already taken place in the world; amongst which we must particularly notice the dawn of a more civilized state of society in Europe. The nations were now emerging from that barbarity which had been introduced by the Goths and Vandals, and other hostile nations, employed by a righteous GOD to scourge a fallen and degenerate church. The noble art of printing, which had been discovered about half a century previous to the Reformation, together with that of making paper in the eleventh century, contributed not a little to the rapid progress, and wide diffusion, of the doctrines of the Reformation. By this means the Reformers were enabled, in a short space of time, to publish books in various languages, and to circulate them throughout different nations. The revival of learning, which had taken place, after the capture of Constantinople by the Turks, when many learned men were driven into the western parts of Europe, where they introduced the study of the Greek and Hebrew languages, was likewise very favourable to the Reformation.

formation. By this event, the Providence of GOD enabled the Reformers to furnish themselves with such an acquaintance with the original Scriptures, as qualified them for the important work of translating them into different languages for the edification of the people, while at the same time, they were enabled more effectually to defend the doctrines of the Reformation, against the sophistry employed by the church of Rome. The writings of Erasmus also, so justly celebrated for his wit and learning, had no small influence in disposing the minds of men to think favourably of the Reformation. He happily employed all the powers of his superior genius, with much true politeness, in exposing the follies, superstitions, and vices of the church of Rome, while at the same time, his writings insensibly led mankind to think for themselves, and to consider the sacred Scriptures as the only standard of all religious truth.

Whoever reflects on the preceding circumstances, will perceive, how the goodness of GOD interests itself in the affairs of men, and how the great designs of Providence are often made subservient to the good of his church and people. We shall soon find the clouds dispersing fast, and once more view the glorious light of heaven shining upon our world. But, before we proceed, it may be proper to pause a little, and look up to the great Shepherd and Bishop of souls, with gratitude and reverence, for the preservation vouchsafed to his little flock, during so long and dreadful a night of sorrow, persecution, and temptation.

[*To be continued.*]

The Experience and Sufferings of Mrs. AGNES BEAUMONT. *
Written by herself.

SINCE I was first awakened, the Lord has been pleased to exercise me with many great trials; but blessed be his gracious Name, he hath caused all to work together for my advantage, and given me occasion to say, "It is good for me that I have been afflicted." O! how great has the kindness of the Lord been to me in afflictive dispensations! he never left me without his teachings and comfortable presence when in the midst of them! I have often observed the more trouble I have had, either from within or without, the more I have found of GOD's presence, who helped me to keep close to him by frequent fervent prayer: And O! how sweet is his presence to a poor soul, when surrounded with sorrows on every side!

For my part, I can say with David, "I have found trouble and sorrow! GOD only knows the fore temptations which I have waded through, some outward, but more inward. O the fiery darts which have been shot from hell against me! But,

* She was born at Edworth, a village about seven miles from Hitchen, in Hertfordshire.

on the other hand, none knows, but GOD, that sweet communion and consolation which he hath graciously offered me in those hours of trouble. I have experienced such comfort and enlargement of heart, such fervent desires after Christ and his grace, as hath often made me thank GOD for trouble, because I found it drove me nearer to himself, and the throne of his grace. The Lord has made such seasons praying, heart-searching, and soul humbling times.

But there is one thing more especially, in which I have great cause to admire the goodness of GOD, namely, that before a trial came, I usually had strong consolation from above, insomuch that I have expected some trouble would ensue; and it hath often proved according to my thoughts. One scripture after another would run in my mind for several days together, suggesting something that I was shortly to meet with, which has drove me into a secret corner, to cry to the Lord to be with me; and, O how has he in such seasons, as it were, taken me into the mount! My soul has been so raised and comforted, as if for a while out of the body. Many times in a day has he sent me into his banqueting-house, and his banner over me was love; under which indulgence, being kept in an humble frame, I never was denied the presence of my Lord, when waiting at the throne of his grace; which rendered those seasons so delightful, that I longed for their return. It cannot be expressed what sweetness there is in his presence, and in one promise applied by his Spirit to the soul. It turns weeping into rejoicing, as, blessed be GOD, I have experienced in that great and fiery trial of my father's death, which I am now to relate.

About a quarter of a year before the Lord was pleased to remove my father, I had great and frequent enjoyments of GOD, and he was pleased to pour out the spirit of grace and supplication upon me, in a very wonderful manner, both day and night. Sometimes, ere I have rose from my knees, I have been as if in heaven, and as if my heart would break with joy and consolation, which hath caused floods of tears, with admiration at the love of Christ to such a great sinner as myself! I have frequently wept for joy; at which times some who saw me would say, "Why do you grieve so, Agnes? are you minded to kill yourself with sorrow?" When, indeed, mine were tears of joy and not of grief, flowing from a sense of the love of Christ to my soul. Before this trial commenced, many scriptures occurred to my mind, which intimated that I had some difficulty to meet with, at which I thought my heart would sink; but presently I had one promise or another to bear me up. Wherever I went, these words followed me, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." "When thou passest through the waters I will be with thee, and through
the

the rivers they shall not overflow thee," &c. with many others of the same nature.

I had also many dreams, some of which I believe were from God †. In some of them I have had fears of losing my life, or narrowly escaping with it: in others, that men ran after me to murder me. And in some others I have thought myself tried before a judge and jury, and barely came off with my life. One of the dreams was very remarkable, which I told to a friend, who reminded me of it after my father's death. I thought there grew an old apple-tree in my father's yard full of fruit, and one night, about midnight, there came a sudden storm of wind and blew down this tree. At the sight thereof I was sorely troubled, and running to it, as it lay on the ground, endeavoured to lift it up, that it might grow again in its former place; but though I lifted with all my might, I could not so much as stir it; therefore leaving it I ran to my brother and called his men; but when they came, they could not replant it; and it sorely grieved me to think this tree should be blown down while others were left standing.

Soon after, there was a meeting at Gamlingay*; about a week before which I was much in prayer, especially for two things; the one, that the Lord would incline the heart of my father to let me go, which he sometimes refused; and in those days, it was like death to me to be kept from such a meeting. I have found by experience, that fervent prayer was the most successful method of obtaining my father's consent; for when I have not thus prayed, I have found it very difficult to prevail. The other request was, that the Lord would go with me, and that I might enjoy his presence there, as in times past, and that I might have such a sight of a bleeding, dying Saviour, as might melt my heart, and enlarge it in love to his Name.

The Lord was pleased to grant me my requests. Upon asking my father, indeed, he seemed unwilling at first, but upon pleading with him, and telling him that I would do all my work in the morning before I went out, and return home at night; I gained his consent. Friday being come, I prepared every thing ready to set out. My father enquired who carried me? I told him I thought Mr. Wilson of Hitchen; to which he said nothing †. I went to my brother's and waited, expecting to meet

† "For God speaketh once, yea twice, in a dream, in a vision of the night, when deep sleep falleth upon men, Job xxxiii. 14, 15.

* Gamlingay, a place where some pious people lived, who were members of Mr. Bunyan's church of Bedford.

† This Mr. Wilson was the first pastor of the Baptist-church at Hitchen, suffered imprisonment for the sake of the gospel, and was grandfather to the late Rev. Mr. Samuel Wilson of London.

Mr. Wilson. At last, quite unexpected, came Mr. Bunyan. The sight of him caused a mixture both of joy and grief. I was glad to see him, but was afraid he would not be willing to take me up behind him, and how to ask him I knew not. At length I desired my brother to do it, which he did. But Mr. Bunyan answered, with some degree of roughness, "No; I will not carry her." These words were cutting indeed; and made me weep bitterly. My brother perceiving my trouble, said, If you do not carry her you will break her heart; but he made the same reply*, adding, "Your father will be grievously angry if I should." I will venture that, said I. And thus, with much entreaty, he was prevailed on.

Soon after we set out, my father came to my brother's, and asked his men who his daughter rode behind? They said, Mr. Bunyan. Upon hearing this his anger was greatly enflamed; he ran down the close, thinking to overtake me and pull me off the horse, but we were gone out of his reach. In coming to Gainsbury, we were met by a clergyman who knew us both; he looked very hard at us as we rode along, and soon after, raised a vile scandal upon us, though, blessed be God, it was false.

The meeting began not long after we got thither; and the Lord made it a sweet season to my soul; I found such a return to prayer, that I was scarce able to bear up under it; and had such a sight of the Saviour, as broke my heart in pieces. O! how I then longed to be with Christ! How willingly would I have died in the place, and gone immediately to glory! A sense of my sins, and of his dying love, made me love him, and long to be with him.

The meeting being ended, I began to think how I should get home, for Mr. Bunyan was not to go by Edworth, and having promised to return that night, I was filled with many fears lest I should break my word. I enquired of several persons if they went my way; but no one could assist me except a young woman who lived near a mile wide of my father's house. As the road was very dirty and deep, I was afraid to venture behind her; but at last I did, and she set me down about a quarter of a mile from home, from whence I hastened through the dirt, hoping to be there before my father was in bed; but, on coming to the door, I found it locked, and seeing no light, my heart began to sink, for I perceived what I was like to meet with. However

* A certain person in the neighbourhood, one Mr. F. an attorney, who is often referred to afterwards in this relation, had slandered Mr. Bunyan, and set her father against him, endeavouring to make his vile calumnies pass for truth.

|| This clergyman usually preached at Edworth, the place where he dwelt.

I called to my father, who answered, "Who is there?" To which I said, "It is I, father, come home wet and dirty, pray let me in." He replied, "Where you have been all day you may go at night;" and with many such sayings he discovered great anger, because of my riding behind Mr. Bunyan, declaring that I should never come within his doors any more, unless I would promise never to go after that man again. I stood at the chamber window pleading to be let in. I begged, I cried, but all in vain, for instead of yielding to my importunity, he bid me be gone from the window, or else he would rise and put me out of the yard. I then stood silent awhile, and that thought pierced my mind, how if I should come at last when the door is shut, and CHRIST should say unto me "Depart!"

At length, seeing my father refused to let me in, it was put into my heart to spend that night in prayer. I could indeed have gone to my brother's who lived about a quarter of a mile off, and where I might have proper accommodations. No, thought I, into the barn I will go, and cry to heaven, that Jesus Christ would not shut me out at the last day, and that I may have some fresh discoveries of his love to my soul. I did so, and though naturally of a timorous temper, and many frightful things presented themselves to my mind, yet one scripture after another gave me encouragement. Such as, "Pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." "Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not." And with many such good words was I comforted. Being thus in the barn, and a very dark night, I was again assaulted by Satan; but having received strength from the Lord and his word, I returned to the throne of grace; and indeed it was a blessed night to my soul; it was surely a night of prayer, yea, and of praise too, for the Lord was pleased to keep all fears from my heart. It froze very hard, but I felt no cold, although the dirt was frozen on my shoes in the morning.

Whilst thus delightfully engaged, that scripture came with power on my mind, "Beloved, think it not strange concerning the fiery trial which is to try you." This word, Beloved, made such melody in my heart as is not to be expressed; but the rest of those words occasioned some dread; yet still that first word, Beloved, sounded louder than all the rest, and was much in my mind the whole night afterward. I saw that I was to meet with both bitter and sweet, when I directed my cries to the Lord, to stand by and strengthen me: Nevertheless, I began once to be a little dejected, being grieved to think that I should lose my father's love; but this led me to the Lord, to beg that I might not lose his love too, and that word was immediately given me, "The Father himself loveth you." O blessed be God, thought I, then it is enough: do with me what seemeth thee good!

When the morning appeared, I peeped through the cracks of the barn, to watch my father's opening the door. Presently he came out and locked it after him, which I thought looked very dark, apprehending from hence, he was resolved I should not go in. He soon came into the barn, and seeing me in my riding-dress, made a stand, when I thus addressed him: "A good morning to you, father, I have had a cold night's lodging here, but GOD has been good to me, else I should have had a worse." He said it was no matter. I prayed him to let me go in, saying, "I hope, father, you are not angry with me," and kept following him about the yard as he went to fodder the cows; notwithstanding this he would not regard me, but the more I entreated him, the more his anger rose against me, declaring that I should never enter his house again, unless I would promise not to go into the meeting as long as he lived. I replied, "Father, my soul is of too much worth to do this: Can you in my stead answer for me at the great day? if so, I will obey you in this demand, as I do in other things;" yet I could not prevail.

At last, some of my brother's men came into the yard, and, seeing my case, at their return, reported, that their old master had shut Agnes out of doors. Upon hearing this my brother was greatly concerned, and came to my father, and endeavoured to prevail with him to be reconciled; but he grew more angry with him than with me, and at last would not hear him; on which my brother said, "Go home with me, sister, you will catch your death with cold." But I refused, still hoping to be more successful in a farther application; I therefore continued following my father in the yard, crying and hanging about him, and saying, "Pray let me go in, &c." I have since wondered how I durst be thus bold, my father being of a hasty temper, infomuch that his anger has often made me glad to get out of his sight, though, when his passion was over, few exceeded him in good nature.

At length I began to be faint and cold, it being a very sharp morning. I was also grieved for being the occasion of keeping my father in the cold so long; for he kept walking about the yard, and declared that he would not go into the house while I was there. I therefore went to my brother's, and obtained some refreshments and warmth: then I retired and poured out my soul before GOD, who was pleased to continue to me the spirit of grace and of supplication, and forsook me not in this day of great trouble.

About noon I asked my sister, to go with me to my father's, which she readily did, and finding him in the house and the door locked, we went to the window. My sister said, "Now, father, I hope your anger is over, and you will let my sister in," intreating him to be reconciled, while I burst out with many tears

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to see him so angry. I do not think fit to mention all he said, but among other things he protested, that he would not give me one penny so long as he lived, nor when he died, but that he would sooner leave his substance to a stranger than to me. These expressions were cutting, and made my heart sink; thought I, what will become of me? To go to service and work hard is a new thing to me, who am very young: What shall I do? Yet still I thought I had a good God to go to, and that was then a very seasonable word, "When my father and my mother forsake me, then the Lord will take me up."

Perceiving my sister's pleadings were vain, I desired my father to give me my Bible, if he would not please to let me in; which he also refused, saying, "That he was resolved I should not have a penny nor a penny's-worth as long as he lived." On this I went home with my sister, bitterly weeping, and withdrew into her chamber, where the Lord gave hopes of a better inheritance. Now I was willing to go to service, and to be stript of all for Christ! I saw that I had a better portion than that of silver or gold, and was enabled to believe I should never want.

My inclination was to go to my father once more; and since he was so very angry both with my brother and sister, I concluded to go alone. Upon coming to the door I found it partly open, and the key being on the outside, and my father within, I pushed the door gently, and was about to enter, which he perceiving, ran hastily to shut it, and had I not instantly withdrew, one of my legs had been between the door and the threshold. I would not be so uncivil to my father as to lock him into his own house; however, having this opportunity I took the key, intending when he was gone out to venture in and lie at his mercy. After a while he came and looked behind the house, and seeing me standing in a narrow passage by a pond, laid hold on me saying, "Hussy! give me the key quickly, or else I will throw you into the pond." I immediately resigned it with silence and sadness.

It appeared in vain to contend; I therefore went down the closes to a wood side, with sighs and groans, and a heart full of sorrow, when this scripture came again into my mind, "Call upon me and I will answer thee, and shew thee great and mighty things which thou knowest not." The night was dark, but I kept on to the wood, where I poured out my soul to God with many tears. And that word also greatly comforted me. "The eyes of the Lord are upon the righteous, and his ears are open to their cry." I believed his ears were open to a poor disconsolate creature, such as myself, and that his heart was towards me.

I stayed in this place so long as gave great concern to my brother and sister, who had sent one of their men to know whether

whether my father had let me in; and understanding he had not, they went about seeking me, but could not find me. At length, having spread my case before the Lord, I returned to my brother's, fully determined not to yield to my father's request, if I begged my bread about the streets. I was so strongly fixed in the resolution, that I thought nothing could move me; yet, alas! like Peter, I was a poor weak creature.

[To be concluded in the next.]

From Mr. GEORGE CLARK, to Mr. P.

London, March 10, 1772.

My dear Brother,

I Believe you will be glad to hear, that the Lord is carrying on his work in my soul, with the same power as when I wrote last, and that I have lost nothing which he had wrought; but through his unbounded mercy, I find an increase of love and zeal, a closer union with JESUS my Lord, and am more than ever devoted to his blessed will. I rejoice in hope that he will wholly subdue my will, so that I shall not feel a wish that any thing within, or without me, should be any otherwise than as he orders it to be. I daily strive to make some advances in this grave of resignation; yet, at some seasons, I feel myself not well pleased with what the Lord permits; sometimes with respect to outward things; but more frequently respecting the state of my own mind. I dare not say, that I am more ready to receive than he is to give; but I feel the want of patience, when I consider how slowly I advance in the divine life, in faith, love, meekness, gentleness, humility, and resignation to the will of my God.

O how much is to be done in the soul, even after we have the witness, that we are cleansed from all unrighteousness of flesh and spirit, before we are perfect, and entire, wanting nothing! But, I bless the Lord, that I am set free from all unbelief, and that I feel no corrupt strivings of the flesh, against the influence of the Holy Spirit. So that if I offend, it must be in open day, as Jesus, the Light of Life, ever goes before me: but the pattern is too bright for me to look upon, with that steadiness I could wish. I would imitate, but I know not well how to do it, yet will follow after, bearing the cross of my own infirmities, for such I often feel ignorance to be; and also, the want of a proper habit of mind to seek the honour of God in all that I do: But in the knowledge of these things, I cannot tell you how precious Christ is to me, and how my soul cleaves to, and rejoices in him; never finding myself elated, under any discoveries of his love to me, or when I am enabled to be faithful to his grace, or profitable to others; but swiftly flying to Jesus under a sense of my own insufficiency for any good word or work, being sensible that separated from him I can do nothing well. This truth is so fixed in

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my mind, that I never set about any good work without prayer ; nor ever end one, without examination whether I sought to please myself, or whether my soul worshipped and gave the praise to the Giver of all good : For I never was more sensible than I am at present, that all within me is exposed to his view, nor ever more desirous of pleasing him in all things : And I do not know that there is any thing which I fear so much, as seeking to please myself : As I feel my own weakness, I fear a surprize, either from self or Satan.

O that my soul was wholly lost in God, and that I could always say upon good ground, " To me to live is Christ." For this my mind is deeply engaged ; and I shall never be fully satisfied till I am so devoted to him, that my whole soul may be filled with the fulness of God. I praise his sacred name, that he thus engages me to himself, and that he so clearly discovers his love to me. For here I rest, like a ship at anchor. I shall obtain, because he who hath called me is faithful and true. O yes ; I now feel a full assurance that he will do it : And why not soon ; yea, very soon ? seeing he hath the command of my heart ; for I am his, and his alone. I aim at no life, but that of devotedness to him. He knoweth that there is none in heaven or in earth that I desire besides him : Yea, my heart exults in this liberty. I love Jesus ; I know that I love him ; and even now seek to glorify him with all the renewed powers of my soul ; yet I cannot help desiring to do it more perfectly. O help me by your prayers ; it is but of few that I ask this great favour : But you know what it is to love, and to have free access to the throne of Grace.

I cannot but tell you, that my soul is delighted with the order of God in the work of creation, especially with regard to man, as I fully believe the complete rectitude of his nature : But I also adore the Lord, for leaving his will free, by which he hath so wonderfully displayed his love and power ; his love, in so speedily restoring man to his favour, by him who hath made a full atonement for our sins ; and his power, in renewing our souls in righteousness and holiness, in which we were created. And does not the heart of my brother rejoice in this, as well as in the high honour conferred upon you, in revealing his Son in you, and in giving you a commission to preach his Gospel, with the demonstration of his Spirit, so that sinners feel the truth of the word, repent and turn to God ? But what manner of life should your's be ? How holy, just, and unblameable should your behaviour be, both towards God and man ? Your soul should be pure as a glass in which he might reflect his image ; and your life a transcript of his holy law. This has been, and I trust still is, the principal pursuit of your soul. You cannot seek to please yourself, as you know that in the fullest sense of the word, " You are not your own," but solemnly dedicated to his service, who hath washed you from your sins in his own blood. Therefore you must seek to live

live in a proper disposition of soul to please him in all things. I hope, that it is now no pain to you to feel the truth of his word, "Without me, ye can do nothing?" So that if you should feel (even when you are called to publish his word) that you are very ignorant, and very helpless; yet from that experience which you have had, you are able to say, "I will glory in my infirmities; so that the power of Christ may rest upon me." To be established in this disposition, is a great conquest over nature, and rightly disposes the soul to go to Christ for continual assistance, and to seek the glory of God in all things.

A sense of my own indigence and incapacity to do any thing, without Christ being made the wisdom of God and the power of God to me, has been a peculiar blessing: for now, when I am called (in my little way) to act for him, by looking to Jesus and receiving spiritual virtue from him, I am delivered from all that pain of mind I used to feel, in a sense of my ignorance and insufficiency, for speaking in the name of the Lord. Here also I enjoy true liberty of mind; I live in the Spirit, and endeavour to improve every dispensation, not fearing any discovery that may be made of my imperfections, either to myself or to others: for in this sense also, I cast all my care upon him who careth for me.

In the last letter I received from you, you say, that I think too highly of you; perhaps in this, you may think I speak too highly of myself. Yet, I believe, I write in the deepest simplicity of mind, as I do not know that I seek any thing but mutual edification; for I would not that you, any more than myself, should come short of any knowledge or enjoyment of God, that we are capable of attaining in this life. Let us then, by constant prayer, and active faith, follow after love, and that degree of it which "seeketh not her own, is not provoked, but beareth, suffereth, believeth, hopeth, and endureth all things." So shall we be imitators of the meek and lowly Jesus, pass quietly the remainder of our days in the answer of a good conscience towards God and men, and be fitted for the glorious and eternal Rest which the Lord hath provided for them that love him.

I am, your affectionate Brother,

GEORGE CLARK.

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From Mr. JOHN NELSON, to Mr. WESLEY.

Newcastle, July 16, 1746.

Dear Father in the Lord,

**T**HIS comes with my duty to you, and to let you know how I find all in these parts. God is greatly reviving his work both in town and in the country, as far as I can find. There has been more justified within these five weeks, than for several months

months past: To God be all the glory: For I see more clearly than ever, that the good that is done upon earth, he doth it himself, and he will not give his honour to another.

I have lately been at Brother Brown's at Newlands. There were a great many hearers, and we were blessed with peace; so that I believe it will be well to visit that place, as the people seem willing to hear: But Sunderland should not be neglected, as the sacred fire is already kindled there. Several have found redemption in the blood of Christ; and many more cannot rest day or night; but are crying out, "Jesus, thou son of David, have mercy on me." I see the necessity of using great plainness of speech; for till a man see that he is a condemned sinner, he will not forsake all and follow the despised JESUS. All our preaching seemed to be as the words of one having a pleasant voice to this people, till a month ago. On the Lord's-day I went and preached to them on these words, "Prepare to meet thy God." The Lord enabled me to speak such sharp words, so that my own mind was greatly affected, and many that heard me started, as if the earth was about to open her mouth under them, and let them drop down into hell. Since then, many have been sensible of their sin and misery, and others have been delivered from the spirit of bondage, and have received the Spirit of adoption. Sister Murry has been greatly blest to them. She visited them twice, and there were two set at liberty the first time she went, and five the second.

My best prayers attend you. I am your unworthy son, to serve in the Gospel of Christ,

JOHN NELSON.

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From ***** to Mr. WESLEY.

Feb. 23, 1788.

IT seems very long since I received a Letter from my most honoured and beloved friend. But I believe the time would have appeared much longer, but that there is no day passes without my feeling unspeakable union with your spirit before the throne of Grace. For it is become quite as natural for me to pray for you as for my own soul. I feel you as near, and as dear.

Notwithstanding my long silence, I need not say how high a gratification it is, to receive a letter from you. If love merits your confidence, I have a peculiar claim upon you: But on any other account I do not say that I have any right to expect it. My father, I never think of you but my heart overflows with filial regard. I am sure that it was divine love which first united, and still unites my soul to you.

VOL. XX. August, 1797.

You

You have asked me some important questions which I hope I can answer, and for which I sincerely thank you. I am a good deal employed in the service of my blessed God, which is perfect liberty to my soul. O to love him more, and to serve him more faithfully! But my best services are such, that I am ashamed to look up for his acceptance of them: yet, to my astonishment, he accepts; yea, he rewards, far, far above any thing I could either ask or think, so that I am left without power to praise him, but often sink under the weight of divine mercy. He is GOD! And GOD only knows the Love of GOD!

I meet three classes and two bands, so that with visiting the sick, attending to relative and other duties, I have not one hour that I can call my own, except that which I steal at night, or in the morning.

But you ask, "Does nothing interrupt or lessen my communion with God?" I well remember when I could experimentally say, "Prone to wander, Lord I feel it! prone to leave the GOD I love:" But I dare not, I cannot say so now, without lying to the Holy Ghost; for I am upheld by the divine power: His light enlightens my soul; his love hath crucified me to the world. Nothing hinders my communion with him. Sleeping and waking, I feel the communications of his Love, and my soul continually breathes, "My life, my portion thou! Thou all-sufficient art." But I am not at all times equally penetrated with a sense of his glorious Presence. This, in a great measure, I make no doubt, is owing to my unfaithfulness to the leadings of his Holy Spirit. But various and inexplicable are the operations of his Spirit on my heart. At times, mine eyes become as fountains of tears, and I feel desirous to pour out my life before him. At other times, I have such clear views of the love which has pursued me from my infancy, delivered me from various dangers, snares and deaths, and in a thousand different ways called for my worthless heart; such awful, yet joyful apprehensions of the love, power, and presence, of the Great THREE ONE, as fills my soul with struggles for immortality, with infinite desire to love, worship, and obey him, with the strength of those redeemed, and released Spirits, who continually behold him with open face. Blessed thought! This mortal shall put on immortality, and I shall join these worshippers! Glory to him, whose light makes the darkness manifest, so that I have a continual view of my ignorance, impotency, poverty, and shame: But at times, these views are inexpressibly deep and enlarged: I feel as if there were not such another creature in the universe as myself; so little; so vile! But while I lay low before him, I sink into self-abasement, and am often constrained to cry, "Hide me earth: the sinner hide!" I am filled with prostrate love, with joy unspeakable. A thousandth part of his love to me, I cannot find words to explain; but my spirit rests in joyful hope. Satan frequently strives to hurt me in the night season, but I am saved by faith in the power of JESUS. I am

often

often much blest in dreams ; and frequently awake talking to him as a man with his friend. O I cannot tell what I felt some time ago in a dream. I thought my brother came into the room where I was. I knew it to be his spirit, and I knew him to be happy ; yet I was filled with awe, and was much distressed because I saw that he instantly perceived it, and stood at some distance from me ; though I did not meet his eyes, lest he should see it. However by looking at him it quite wore off, and I rose from my seat, and walked up to him, He then stretched out his hand, and I took hold of it. We conversed some time, and I asked him several questions, which I cannot recollect. But what he said filled my soul with adoration. We then, in the same instant, began that Chorus out of the Messiah and sang it through, " Hallelujah ! for the LORD GOD Omnipotent reigneth. Hallelujah. The kingdoms of the world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever. Hallelujah ! " Such strength and power to praise the Lord I never felt before. I believe it was something like that which I shall feel in Eternity. My soul thirsts for conformity to him. Help me by your prayers. I cannot tell you how full my heart is of strong desire, of ardent prayer for your happiness. I long to hear from you. I am your's, &c. ***

From the Hon. and Rev. Mr. SHIRLEY, to Mr. WESLEY.

Reverend and dear Sir,

Nov. 1, 1760.

THE bad state of Health of your dear Brother gives me sensible concern ; his unparalleled tenderness and affection to me, under the late heavy misfortunes of our family, demand the utmost of my gratitude and love. Let him pardon me, that my prayers are frequent to the Throne of God, that he will restore him to his bodily health, and continue him yet a little longer a blessing to his Church and people.

I hope my time at **** was not passed unprofitably. I had many serious conversations with Lady ****, who afforded me a more favourable attention than I could ever have expected. There is a certain nobleness of heart, and a love of truth so deeply ingrafted in her, that surely she must come right at last. She was pleased to allow what I said to be highly reasonable, and I trust that when her poor heart feels the wretched want of those comforts which the realizing of these Truths can only give, she will recollect the Remedy which GOD enabled me to point out to her, and that a due application of it will be made to the healing of her wounded spirit, through the precious Balsam of the atoning Blood.

3 I 2

I preached

I preached three times at Moyra, and find the people there ready enough to acknowledge the truth, but very backward in embracing it. On my return home I preached at Mr. Piers's church at Killeshee near Longford, and (as I am told) a young woman received Grace under the Word. In short, I find my excursions are more blest, than my labours in my own parish: This is a great grief to me: I am nevertheless not discouraged, but wait God's time, in humble expectation that he will visit this people, and give me to see of the travail of my soul and be satisfied.

In the mean time, dear Sir, let me intreat you neither to forbear warning nor reproof, if you hear any thing of me you deem blameable: And be persuaded, that your ingenuous frankness on such occasions, will be ever acknowledged as the best proof of your love and esteem for me.

Above all things, I request your earnest wrestlings with God in my behalf, that I may not be found an unprofitable servant in the day of the Lord; but that I may rejoice with you and the saints of God in glory, both I and the children whom the Lord God shall give me.

May the ever Blessed and Eternal GOD prosper you and the work of your hands.

Your very affectionate Brother in the Lord Jesus,
WALTER SHIRLEY.

Pray let me hear what state of health poor Mr. Charles Wesley is in. Tell him of my love, and my constant prayers for him, as indeed for you both.

If Brother Jaco is with you, I beg you will make him my most affectionate respects. I have not answered his letter, not knowing for a certainty where he is.



From the Rev. Mr. COLLEY, to Mr. WESLEY.

London, Sept. 28, 1762.

Reverend and dear Sir,

THOUGH it is through much tribulation we must enter the Kingdom, yet what happiness redounds to us in the midst of our sufferings, when we reflect that they will shortly end, and pain shall be no more! What then have we to do here, but to strengthen one another's hands, that we all may be good soldiers of Jesus Christ? We are as *the filth and off-scouring of the world*, but what of that, if we appear so to man, we do not to God, who sees the heart. This is our glory,—our crown of rejoicing, that whilst we are despised of men, we are approved of Him, who sees things as they are, and not according to appearance.

But

But my dear Sir, I travail in pain for you, till Christ be wholly formed in you. I do love you, and cannot forget to pray for you. Shall I be teacher awhile? Shall I endeavour to point you out the way? Nay, shall I rather bring to remembrance your own doctrine? Your late observation upon a passage in Ephesians I know is the truth; and cannot you, I say, cannot you, put it into practice? Try, Sir, *enim quid tentare nocebit?* * This is the Scripture, "in whom (πιστώσασθε,) believing, or after ye believed, (being indefinite) ye were sealed." Now, you plainly see, Faith must go before the reception of the promise, (I do not mean, a believing of the report, or that it will be, but that it is done). This is confirmed by our Lord's words (Mark ii. 23.) "*Whosoever shall say, &c. &c. shall not doubt in his heart, (the doubt spoils all) but believe that the things which he saith (τίνας fiunt) are come to pass, he shall have whatsoever he saith.*" In the next verse, "*When you pray, (πιστάτε ἐτι λαμβάνετε) believe you do receive, (καὶ ἔσται ὑμῖν) and ye shall have it.*" St. John, in his 1st Epist. v. 15, strengthens this assertion, by saying, "*If we know that he heareth us, whatsoever we ask, we KNOW we HAVE the petitions we desired of him.*"

Now herein lies the difficulty: When we are determined to cast ourselves upon the Truth of the Promise of GOD, Satan, in order to prevent our being blessed, draws our eye from God, to see how things are *within*. Immediately Faith fails, and we really are no better than we were: But in order to succeed, we must not hearken at all to his injections, but keep our soul up to the light; for according to the old saying, *Nequeo simul sorbere & flare*— "I cannot look upward and downward at once."

Notwithstanding this is an important truth, it is looked upon as the greatest absurdity. Hell seems mightily to oppose it, as being that artillery whereby we shall most of all weaken, yea, subdue the powers of darkness. We shall be so habituated to it, by and bye, that it will be as natural to believe whilst we pray, that GOD hears and answers, as it has been heretofore to disbelieve.

Now certainly it is hard for a season, and flesh and blood do not care to be put so much out of the way; but rather say, "*Let us build a tabernacle here.*" It is far easier to say, I will wait the Lord's time: Or, I believe God *will* fill me with all his Fulness; than ἀγωνίζεσθαι εισέλθειν, agonize to enter farther into the Grace wherein we stand:—Or, *now* to receive a part of that Fulness. To put Faith into practice, nothing is plainer, than that we must have some particular point to aim at; and this of necessity must overturn the general notion of a gradual work. Do not take me wrong, Sir; I mean, the notion which the generality of the people hold, of sliding with an insensible ascent into perfect holiness. Gradual, or step by step, signifies, that I have got something to set my foot upon firmly, and can plainly see I have ascended a step higher. My next aim must be at the next step, and so on (gradi-

* For what danger can there be in making the trial?

bus) step by step, till I have got to the top of Jacob's ladder. This sort of progression, I think, either is, or might be made obvious to every capacity, and then would cease the contentions about *gradual* and *instantaneous*.

As to the outward state of the church, I have reason to believe in general it is well. We may be assured, whenever the Lord works mightily, Satan, and his nature in the heart of man, will be offended. It is true, here are some irregularities, (when are there not?)—unavoidable ones: But as they creep in, so will they creep out. Zion, however, prospers;—both lengthens her cords, and strengthens her stakes. Blessings descend in abundance. May the Lord grant you a part in them, and that you may return to us again in the fulness of the blessing of the Gospel of Christ, is the unfeigned prayer of, Reverend Sir,

Your's in the best of bonds,

BENJAMIN COLLEY.

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From Mrs. P. to Mr. S.

My dear Friend,

London, April, 19, 1797.

I Often think with pleasure upon the time that I was first acquainted with you, and have reason to be thankful for the instructions I received under your ministry; and also, for the benefit I obtained in conversing with you upon the deep things of God. I frequently call to mind, how clearly you set forth the way of Faith, and enforced an immediate looking to Jesus for a present salvation. You constantly encouraged us to come to Christ just as we were, not imagining that we could not believe; because every awakened sinner, you informed us, is called to believe, and that we should rather pray for wisdom to use the power of believing, which GOD by his Grace had endued us with, in order that we might lay hold upon a crucified Saviour for pardon of sin; seeing, that all the fitness which he required, was, to feel our need of him.

At that time I had but little knowledge of the devices of Satan, but a very strong propensity to depend upon my own faithfulness, which kept me back for two years from receiving a clear manifestation of the love of GOD. Since then, my adversary has laboured to hinder me from continuing to believe, and to prevent me from being established in the truth: But the Lord has stood by me, and enabled me so to fight the good fight of faith, that through his abundant mercy, my path is made much more pleasant.

As I did not rightly distinguish the voice of the enemy, from the voice of Truth, I was often brought into deep distress. And it was a long time after I had received both a sense of pardon, and

and a deliverance from the remains of sin, that I fully learned the way of coming directly to Jesus, when interrupted by various temptations.

A sense of my wants, weaknesses, and various infirmities, instead of driving me to the Throne of Grace, with earnest expectation of help from the Lord, frequently sunk me under great discouragement, and into all the darkness of unbelief. Many times these things were set before me in such a light, that I have thought (for a time) that the waste places of my soul would never be repaired, that I should never find deliverance from the many infirmities which I laboured under. I could indeed appeal to the Searcher of Hearts, that it was the earnest desire of my soul to be delivered: but in labouring to have this accomplished, such a painful sense of my unfaithfulness, accompanied with the reflection that I had often pleaded with the Lord on the same account without success, that to my own apprehension, I was frequently deprived of all my spiritual strength. About seven years ago, I retired to my room one day, deeply distressed with a sense of the little progress I had made in the divine life, when the Lord mercifully condescended to shew me in the clearest manner, that it was the enemy who thus distressed, and prevented me from coming with an holy boldness to the Throne of Grace: And I saw, in such a manner as words cannot express, how very differently my mind was affected by discoveries made by the Spirit of God, of my unfaithfulness, from those accusations and reproofs which came from the enemy. The former inclined me to poverty of spirit, and earnest prayer; and the latter, to great discouragement and unbelief. By the former I was led to a lively hope of obtaining a compleat deliverance from all my inward enemies: Yet alas! such was my weakness, that too often, when I had in the former part of the day, this expectation, before night my mind was again darkened by reasoning with the enemy. But the more I meditated upon this subject, the greater degree of divine light was communicated, so that I was ready to say with David, "I rejoice at thy word, as one that hath found great spoil."

Feeling myself girded with fresh strength, I determined for the future to stand my ground, by steadily looking to Jesus: And this, in some degree, I have been enabled to do ever since, laying aside all those evil reasonings which induced me to behold myself in the gloomy mirror of unbelief. Yet being accustomed for so long a season to have my state set before me in an unfavourable light, encouraging promises kept out of my view, and my spirit so damped, as to lose part of that vigour which was necessary to enable me to embrace them, I sometimes sunk under the power of temptation. But the Lord again appeared in my behalf, and gradually raised me to a fuller confidence in him, considered as the All-sufficient God.

I have great cause to be thankful for the degree of power imparted to me with this divine light, and for the lively hope I feel of a farther increase of it. Before this, I could not perceive that I got forward on my journey towards Mount Zion. I saw indeed that there were much to be attained, and was earnestly endeavouring to lay hold upon the blessings, but was always beat back by having my spiritual condition represented in such a light, as clipped the wings of my faith.

If the subtilities of Satan, in obstructing our views of the Redeemer's love were properly known, the way into the Holy of Holies, would be made manifest, and we should find free access to the throne of grace, so as to obtain every promised blessing: And I cannot help thinking, that if this light was but more fully enjoyed by the upright followers of Christ, that not only pardon, and entire sanctification, but every degree of grace promised in the gospel, would be much sooner obtained: The tendency there is in the mind to a sort of refined self-righteousness would be discovered, and we should be delivered from those heavy burthens, which so oppress and weigh us down, that we cannot get forward.

I am convinced, by reason and experience, that our growth in grace greatly depends upon our being able so to know the voice of our enemy, as that we may turn away from him, and so to hearken to the voice of Christ, who always speaks comfortably to those who are sincere of heart, that we may be living witnesses of the truth of all his promises. A proper knowledge of the devices of Satan, will prove a considerable help to our faith, against which all his batteries are constantly levelled. And I am persuaded, that the discouragement which sincere persons labour under, arises from the want of this knowledge.

However deeply our minds may be affected when under the awakening power of the Spirit of God, (if not under the influence of Satan at the same time,) we shall be both supported, and comforted, while we fly for refuge to the hope which is set before us: And when, by the same Spirit, we are made sensible of the remains of the carnal mind, we shall also be enabled so to resist the enemy, as to come with holy boldness to the blood of sprinkling, and find, through faith, we are cleansed from all filthiness both of flesh and spirit.

When tempted to discouragement and unbelief, we should immediately turn away from all unprofitable and vain reasonings, ever remembering that the Lord calls us to come up higher, to drink deeper into his Spirit: and that therefore, it must be the voice of an enemy who seeks to cast us down. An infinitely wise and gracious God, can only design to communicate good to us; and every part of his word will agree with that declaration, "Open thy mouth wide, and I will fill it."

Every

Eve fell by reasoning with the serpent, who kept out of her sight that part of the word of GOD by which she might have been preserved. By her fall we should take warning, as well knowing, that Satan is too crafty for us, and therefore we must not reason with him. He can quote Scripture, and serve his own purpose by so doing: But he never applies it properly; and he will always conceal that part of it which would discover to us his dark designs.

We know well, that by nature, we are guilty sinners; that we are unholy, and have come short of the glory of GOD: that we must experience all the riches of divine grace, in order to be made meet for heaven; that while we are pursuing this, we too often grieve the Holy Spirit, and backslide from GOD. When these things are represented to the mind, we shall certainly be discouraged, if we have not proper views of the mercy and love of GOD in CHRIST JESUS.

I am most affectionately yours, &c.

F. P.

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P O E T R Y.

The RECTITUDE of the SUPREME BEING.

HENCE distant far, ye sons of earth profane,
 The loose, ambitious, covetous, or vain:
 Ye worms of pow'r! ye minion'd slaves of state,
 The wanton vulgar, and the sordid great!
 But come, ye purer souls, from dross refin'd,
 The blameless heart and uncorrupted mind!
 Let your chaste hands the holy altars raise,
 Fresh incense bring, and light the glowing blaze;
 Your grateful voices aid the Muse to sing
 The spotless Justice of the' ALMIGHTY KING!

As only RECTITUDE divine he knows,
 As truth and sanctity his thoughts compose;
 So these the dictates which the' ETERNAL MIND
 To reasonable beings has assign'd;
 These has his care on every mind impress,
 The conscious seals the hand of Heaven attest!
 When man, perverse, for wrong forsakes the right,
 He still attentive keeps the fault in sight;
 Demands that strict atonement should be made,
 And claims the forfeit on the offender's head!

But Doubt demands — "Why man dispos'd this way?
 "Why left the dangerous choice to go astray?
 "If Heaven that made him did the fault perceive,
 "Thence follows, heaven is more to blame than he."

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No—

No — had to good the heart alone inclin'd,
 What toil, what prize had virtue been assign'd?
 From obstacles her noblest triumphs flow,
 Her spirits languish when she finds no foe!
 Man might perhaps have so been happy still,
 Happy, without the privilege of will,
 And just, because his hands were tied from ill!
 O wondrous scheme, to mend the Almighty's plan,
 By sinking all the dignity of man!

Yet turn thy eyes, vain sceptic, own thy pride,
 And view thy happiness and choice allied;
 See virtue from herself her bliss derive,
 A bliss, beyond the pow'r of thrones to give;
 See vice, of empire and of wealth possess'd,
 Pine at the heart, and feel herself unblest'd.
 And say, were yet no farther marks assign'd,
 Is man ungrateful? or is Heav'n unkind?

“ Yes, all the woes from Heav'n permissive fall,
 “ The wretch adopts — the wretch improves them all.”
 From his wild lust, or his oppressive deed,
 Rapes, battles, murders, sacrilege proceed;
 His wild ambition thins the peopled earth,
 Or from his avarice famine takes her birth;
 Had nature given the hero wings to fly,
 His pride would lead him to attempt the sky!
 To angels make the pigmy's folly known,
 And draw ev'n pity from the eternal throne.

Yet while on earth triumphant vice prevails,
 Celestial justice balances her scales;
 With eye unbiass'd all the scene surveys,
 With hand impartial every crime she weighs;
 Oft close pursuing at his trembling heels,
 The man of blood her awful presence feels;
 Oft from her arm, amidst the blaze of state,
 The regal tyrant, with success elate,
 Is forc'd to leap the precipice of fate!
 Or if the villain pass unpunish'd here,
 'Tis but to make the future stroke severe;
 For soon or late eternal Justice pays
 Mankind the just desert of all their ways.

'Tis in that awful all-disclosing day,
 When high Omniscience shall her books display;
 When Justice shall present her strict account,
 While Conscience shall attest the due amount;
 That all who feel, condemn'd, the dreadful rod,
 Shall own that righteous are the ways of God!

Oh then, while penitence can fate disarm,
 While lingering Justice yet withholds its arm ;
 While heav'nly patience grants the precious time,
 Let the lost sinner think him of his crime ;
 Immediate, to the seat of mercy fly,
 Nor wait to-morrow—lest to-night he die !

But tremble, all ye sons of blackest birth,
 Ye giants, that deform the face of earth ;
 Tremble, ye sons of aggravated guilt,
 And, ere too late, let sorrow learn to melt ;
 Remorseless Murder ! drop thy hand severe,
 And bathe thy bloody weapon with a tear ;
 Go, Lust impure ! converse with friendly light,
 Forsake the mansions of defiling night ;
 Quit, dark Hypocrisy, thy thin disguise,
 Nor think to cheat the notice of the skies !
 Unsocial Avarice, thy grasp forego,
 And bid the useful treasure learn to flow !
 Restore, Injustice, the defrauded gain !
 Oppression, bend to ease the captive's chain,
 Ere awful Justice strikes the fatal blow,
 And drive you to the realms of night below !

But Doubt resumes—" If Justice has decreed
 " The punishment proportion'd to the deed ;
 " Eternal misery seems too severe,
 " Too dread a weight for wretched man to bear !
 " Too harsh ! — that endless torments should repay
 " The crimes of life — the errors of a day ! "

In vain our reason would presumptuous pry ;
 Heaven's counsels are beyond conception high :
 In vain would thought his measur'd Justice scan
 His ways how different from the ways of man !
 Too deep for thee his secrets are to know,
 Enquire not, but more wisely shun the woe ;
 Warn'd by his threatnings to his laws attend,
 And learn to make Omnipotence thy friend !

Our weaker laws, to gain the purpos'd ends,
 Oft pass the bounds the law-giver intends ;
 Oft partial pow'r, to serve its own design,
 Warps from the text, exceeding reason's line ;
 Strikes bias'd at the person, not the deed,
 And sees the guiltless unprotected bleed !

But GOD alone, with unimpassion'd sight,
 Surveys the nice barrier of wrong and right ;
 And while subservient, as his will ordains,
 Obedient nature yields the present means ;

While

While neither force nor passions guide his views,
 Ev'n Evil works the purpose he pursues!
 That bitter spring, the source of human pain!
 Heal'd by his touch, does mineral health contain;
 And dark affliction, at his potent rod,
 Withdraws its cloud, and brightens into good.

Thus human justice (far as man can go)
 For private safety strikes the dubious blow;
 But RECTITUDE divine, with nobler soul,
 Consults each individual in the whole!
 Directs the issues of each moral strife,
 And sees creation struggle into life!

And you, ye happier souls! who in his ways
 Observant walk, and sing his daily praise;
 Ye righteous few! whose calm unruffled breasts
 No fears can darken, and no guilt infests,
 To whom his gracious promises extend,
 In whom they centre, and in whom shall end,
 Which (blest'd on that foundation sure who build)
 Shall with eternal Justice be fulfill'd:
 Ye sons of life, to whose glad hope is given
 The bright reversion of approaching heav'n,
 With grateful hearts his glorious praise recite,
 Whose love from darkness call'd you out to light;
 So let your piety reflective shine,
 As men may thence confess his Truth divine!
 And when this mortal veil, as soon it must,
 Shall drop, returning to its native dust;
 The work of life with approbation done,
 Receive from GOD your bright immortal Crown!

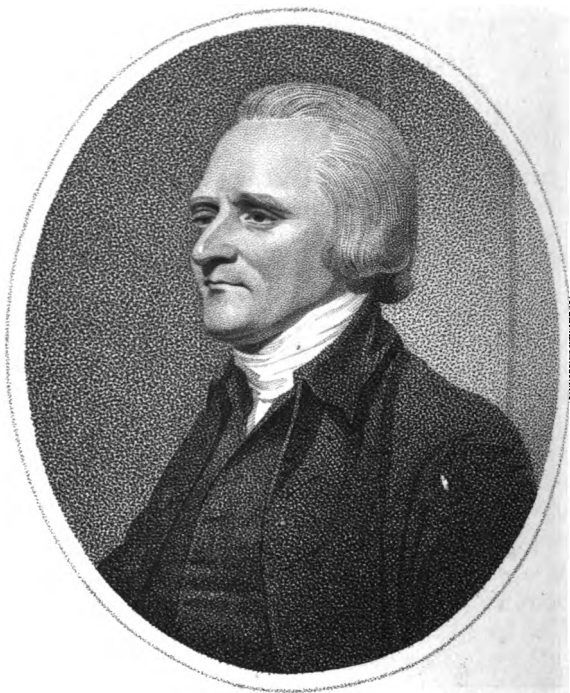
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*WRITTEN SOON AFTER A HEAVY LOSS.*

MY gracious GOD doth still provide,  
 His name be blest'd and glorify'd!  
 Although in trackless paths I stray,  
 Mourning my solitary way,  
 Refreshing streams of mercy flow,  
 To cheer the heart surcharg'd with woe.  
 "By waters still and pastures green,"  
 Far from the world's embitter'd scene,  
 Oh let me sweet retirement prove,  
 And "blest, and praise redeeming love."





ARMINIAN MAGAZINE.



*Ridley sculp.*

MR. BENJ<sup>N</sup> RHODES.

*Aged 53 -  
Preacher of the Gospel.*

THE

# Arminian Magazine,

For SEPTEMBER, 1797.

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THE EXPERIENCE OF MR. PIPE.

[*Continued from page, 370.*]

ONE thing which prevented me from understanding and benefiting by the ministry of the Methodists, was the false representations of their designs and proceedings. The erroneous views I had of divine things, caused my mind to be ill prepared enough for their doctrines, without their being as a *body*, bespattered by unjust calumnies. Salvation by faith in Jesus Christ, I did not understand. It appeared to me, that Religion consisted in attending public worship, saying prayers, and avoiding gross immoralities. But the Methodists seemed too strict; and I was ready to say, What harm can there be in this pleasurable amusement, or in the other. I thought diversions, &c. quite compatible with religion; especially as Mr. H. and I used to spend many hours together at cards, I imagined there could be nothing wrong in an innocent game at these. Not considering, that whatever tends to divert the soul from God, and prevents us from seeking our happiness in him, is to man a real evil.

It was principally in the winter evenings that I went to the Methodist Chapel. In the Summer, when the days were long, it filled me with shame and confusion to be seen among them. It was some time before I could persuade myself, that people ought to attach such a degree of sanctity to a meeting-house, as to a church; and once acted accordingly: I laughed at something that was going forward, for which the preacher reprov'd me, saying, "that there would be no laughing for rebellious sinners in the day of Judgment," and solemnly warn'd me to turn to GOD. I endeavoured afterwards to justify myself: however, from that time, I behaved after a different manner.

The Bishop of Worcester coming into these parts, I received confirmation, (as it is called,) from his hands. Some time before the ordinance was administered, I put myself under a strict examination; and where my actions appeared contrary to the Will of GOD, I acknowledged my transgressions, and sought forgiveness. It appeared to me a very solemn thing to take upon myself my baptismal vow. My past life had not been spent as it ought

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to

to have been, and determining to be more careful for the future, dedicated myself to GOD, according to the best of my knowledge. I felt a degree of satisfaction in what I had done, and for a season kept my promise: But it was not long before it was broken. I knew not where my strength lay, and grew less circumspect, till my resolutions by little and little failed me, I fell into sin again. Thro' the mercy GOD, I was prevented from rushing into outward sin and profaneness; yet in many things I greatly offended. The Spirit of GOD was grieved by my sinful conduct, and I brought great distress and sorrow upon myself. I was making resolutions one hour, and breaking them the next. I continued in this state for several weeks. The struggle between nature and grace was so violent as can scarcely be conceived. At length, tenderness of conscience began to forsake me, and the strivings of the Divine Spirit became less sensible. Then I began to awake from my lethargy. It appeared, as tho' GOD was giving me over to a reprobate mind. The thought of his taking his Holy Spirit from me, was dreadful. I trembled for fear he should snatch me away in the midst of my sins. If ever Death deserved the name of *King of Terrors* to me, it was now. The numerous evils I had committed appeared full in my view, and had the hand which wrote against the plaister of the wall, in the view of the affrighted Babylonian monarch, appeared to me, writing down my crimes, and sealing my Doom, I know not that my soul could have been filled with more awful apprehensions of the divine vengeance. I saw and felt the pollutions of my fallen nature, and wished to escape from the guilt which oppressed me. The tempestuous sea, whose waters cast up mire and dirt, was a true representation of my troubled mind.

Several things about this time concurred to deepen my convictions. There happened a most tremendous storm of thunder and lightning. The awful flashes followed each other with such quick succession, and the rolling thunder burst forth in such dismal peals, as filled me with consternation and dismay. I thought, that night, Justice would demand my apprehension, and bring me to the Bar! After every flash, I feared the next, darting upon me, would dislodge my soul. I lay weeping, trembling, condemning my follies, promising and resolving, if GOD would spare me a little longer, that my spared life should be devoted to his service. Having frequently to ride, several times I was thrown, one or two of the horses being very spirited; however I received very little injury. These deliverances caused me to acknowledge the divine compassion, and raised thankfulness in my heart: while they taught me the necessity of being prepared for a future state. Another circumstance which led to confirm me in the choice of a religious life, was the death of Mrs. H — .

Having

Having lived among the *Friends*, she possessed a little more of divine knowledge than the rest of us. She had complained of bodily weakness for some time; used to weep, be thoughtful, and frequently retired, (I believe,) for prayer. One day whilst walking across the parlour, she fell down. We thought in a fit. My uncle, Dr. Sanders, was immediately sent for. He came; --- took her by the hand; --- pronounced her dead! What did I then feel? How empty did this world seem! How unsatisfactory all! Religion how valuable!" I determined, more and more, so to live, that when my end came it might be in peace. Not long after, my uncle himself was seized with a fit of apoplexy, and tho' several of the faculty attended him, he expired in a few hours. Such is this fluctuating state!

Another thing which increased my seriousness was from reading a book intitled, "God's judgments on impenitent sinners:" The account of the Honourable Mr. F. --- had a very great affect upon me. In his youth he feared God: but going to London, he fell into the company of atheistical persons, imbibed their sentiments, and forsook his GOD. When he lay upon a sick-bed, he fell into incurable despair. His dying expressions infused a melancholy gloom into my mind, and distressed me exceedingly. It was then I began to feel the fiery darts of the devil. I was dreadfully tempted to suicide and this temptation was of long continuance. My ignorance of satan's devices afforded him great advantage over me. I durst not open my mind to any one, and keeping it to myself, gave additional strength to the temptation. I wondered how such thoughts should arise within me: and reasoned with myself about it: I was young, --- had many kind friends, --- my situation comfortable, --- prospects tolerably fair, &c. But neither this, nor any method I tried, gave me much relief.

As I attended the preaching constantly, I thought my distress in a great measure was increased by it, and therefore resolved not to hear the Methodists; accordingly I desisted from going, and went to the church only. This determination was soon over-ruled: the knowledge I had gained was not so superficial, but that I could now distinguish the difference between evangelical preaching, and mere descriptions of moral virtue. Oh what an inestimable blessing it is to have the Gospel preached in its purity! I began to attend their ministry again; and felt a growing affection to both preachers and people. My prejudices were removed, and it gave me pain to hear any thing said against them as a body: and where things were laid to the charge of individuals, I hoped the best, knowing how great enmity there were in the hearts of many against true religion. Mr. Blair and Mr. Wright were then in the circuit, and their preaching was blest to me: particularly the

latter, by the encouraging accounts he gave in almost every sermon of the conversion of some person or another, and how it was brought about. This gave me to hope that I should one day experience the same Mercy.

My soul panted after GOD, as the thirsty hart for the cooling streams. Aforetime my attendance on the ordinances had been principally when the evenings were dark, for reasons already mentioned; now I went at every opportunity. The bare prospect of being prevented from going, made me uneasy. There were prayer-meetings kept in different parts of the town, which I also frequented; these again administered help to me. The people assembled seemed to possess the very happiness I was in pursuit of. And while their fervent prayers, accompanied with their hearty Amens, bettered my heart, they also informed my understanding.

I wrestled earnestly with the Lord in private, imploring the aid of his blessed Spirit, that my convictions for sin might terminate in a thorough conversion of my Soul to himself. I acknowledged my transgressions before him with deep contrition of heart. I was ashamed of my sin and folly; and with floods of tears made confession of my vile ingratitude. The way of Salvation by Jesus Christ, the only foundation of a sinner's hope and happiness, opened itself to my view, and I anxiously waited for the discoveries of his Love. My heart was so polluted, that nothing but the blood of Christ, who thro' the eternal Spirit, offered himself without spot to God, could cleanse it. All my pretended goodness appeared as the early dew exhaled by the sun; it vanished. I had not acted from Gospel principles, and it was of no value before him who tries the heart. This caused me to groan the sinner's plea, "God be merciful to me!"

I went many times in a day to the throne of Grace, and often continued upon my knees till late in the night, when my heart has been overwhelmed, crying to the Lord. This was the state of my mind, when it pleased GOD in the course of his providence, to send Mr. Cooper among us. Under the first sermon he preached at Dudley, all my bonds were snapt asunder. I thought he spake as I never heard man speak before. All he delivered came with an indescribable sweetness to my soul. I was brought out of the horrible pit, and miry clay; my feet were placed on a rock; and a new song of praise and thanksgiving was put into my mouth. I was filled with gladness and gratitude. Love to my precious Redeemer, and to my fellow-creatures, took possession of my soul. I rejoiced with joy unspeakable and full of Glory. With eyes streaming with grateful tears, I acknowledged the divine hand, that had snatched me from the burning, and wrought out for me this great deliverance.

This

This was accompanied with an earnest desire of the Salvation of mankind. I beheld them lying in multiplied ruin, and pitied their miserable situation. Such were my feelings, and so expanded was my softened, liberated heart, that had it been possible for me to have brought them all to Jesus that very hour, I should have done it. This great confidence and joy were not of long continuance; principally owing, as I apprehend, to my want of better information respecting religious experience. I felt that a very great change had taken place in me, and I remained in a state of peace, excepting when I questioned the genuineness of the work. I was tempted to think, that it was not justification, or the forgiveness of sins, which I had received; and the thought of making a mistake here made me afraid. However I did not become less circumspect, because my sorrow was removed; but continued in prayer and supplication, reading and meditating on the Scriptures upon my knees, that I might be directed; and sometimes have been so blest with the Spirit of Adoption, that I could say little else but --- "Father --- *my Father!* My Lord, and my GOD!" And yet there were seasons when I could not declare this, without suspecting myself guilty of uttering a falsehood.

I was greatly refreshed and strengthened by reading Mr. Fletcher's Address to Seekers of Salvation: and other Books, which treated of experience. I had found a strong reluctance to speak of my state to others; but at length began to discourse with some degree of freedom, with those, who seemed fully persuaded that GOD for Christ's sake had forgiven them. By comparing their experience with my own, I found them nearly to correspond. I had a humbling view of my natural depravity; --- an unfeigned sorrow for my actual transgressions; --- no trust in my own doings; --- a sole trust in the Lord Jesus for Salvation; --- and a constant desire to walk in his ordinances and commandments blameless. In general, I had victory over sin: If at any time my conscience, which was exceeding tender, was wounded, I could not rest till the Lord comforted me again. The company of carnal and irreligious persons was carefully avoided: and novels, cards, &c. which aforesaid had engaged my affections, were discarded, and the things eternal were pursued. I loved the Word; and them that published it. The Children of GOD, as the most excellent of the earth, were my delight, and their company and conversation always agreeable. My face was set towards Zion; and the world, with its smiles, frowns, wealth, pleasures, and reputation, was neglected, as always appearing emptier upon examination, as the former gave more satisfaction. I could say at all times, "Thou, who knowest all things, knowest that I would love thee!" Frequently my peace flowed as a river,

river, and my joy was very great. My faith grew stronger and stronger, till I fully ventured my soul upon the Truth and Mercy of GOD: finding him to be "the LORD, merciful and gracious, pardoning iniquity, transgression, and sin. And it became almost, if not altogether, as difficult to say, --- that I was *not* accepted in Christ, as for some time before to say, I was.

[*To be concluded in the next.*]

An original SERMON of Mr. WESLEY's.

It gives us satisfaction that we are able to present our Readers with another original SERMON of Mr. WESLEY'S. This was preached at Epworth, Jan. 11, 1726, at the Funeral of John Griffith, a hopeful young man, son of one of his parishioners.

2 SAMUEL, xii. 23.

"Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him; but he shall not return to me."

THE Resolution of a wise and good man, just recovering the use of his reason and virtue, after the bitterness of soul he had tasted, from the hourly expectation of the death of a beloved son, is comprized in these few, but strong words. He had fasted and wept, and lay all night upon the earth, and refused not only comfort, but even needful sustenance, whilst the child was still alive, in hopes that GOD would be gracious, as well in that, as in other instances, and reverse the just sentence he had pronounced: When it was put in execution, in the death of the child, he arose and changed his apparel, having first paid his devotions to his Great Master, acknowledging, no doubt, the mildness of his severity, and owning with gratitude and humility, the obligation laid upon him in that he was not consumed, as well as chastened by his heavy hand; he then came into his house and behaved with his usual composure and cheerfulness. The reason of this strange alteration in his proceedings, as it appeared to those who were ignorant of the principles upon which he acted, he here explains, with great brevity, but in the most beautiful language, strength of thought, and energy of expression; "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

To what end, (saith the resigned mourner,) should I fast, now the child is dead? Why should I add grief to grief, which being a volunteer, increases the affliction I already sustain? Would it not be equally useless to him and me? Have my tears or complaints the power to refix his soul in her decayed and forsaken mansion? Or indeed, would he wish to change, though the power were in his hands, the happy regions of which he is now possessed, for this land of care, pain, and misery? O vain thought!

thought! Never can he, never will he return to me: Be it my comfort, my constant comfort, when my sorrows bear hard upon me, that I shall shortly, very shortly, go to him! That I shall soon awake from this tedious dream. Life which will soon be at an end; and then, even with these eyes, shall I gaze upon him: Then shall I behold him again, and behold him with that perfect Love, that sincere and elevated affection, to which even the heart of a parent is here a stranger! When the LORD GOD shall wipe away all tears from my eyes; and the least part of my happiness shall be, that the sorrow of absence shall flee away!

The unprofitable and bad consequences, the sinful nature of profuse sorrowing for the dead, is easily deduced from the former part of this reflection: In the latter, we have the strongest motives to enforce our striving against it; a remedy exactly suited to the disease: A consideration, which duly applied, will not fail, either to prevent this sorrow, or rescue us from this real misfortune.

Grief, in general, is the parent of so much evil, and the occasion of so little good to mankind, that it may be justly wondered how it found a place in our nature. It was indeed of man's own, not of God's creation, who may permit, but never was the author of evil. The same hour gave birth to grief and sin, as the same moment will deliver us from both. For neither did exist before human nature was corrupted; nor will it continue when that is restored to its ancient perfection.

Indeed in this present state of things, that wise Being, who knows well how to extract good out of evil, has shewn us one way of making this universal frailty, highly conducive both to our virtue and happiness. Even grief, if it leads us to repentance, and proceeds from a serious sense of our faults, is not to be repented of, since those, who thus sow in tears, shall reap in joy. If we confine it to this particular occasion, it does not impair, but greatly assists our imperfect reason: Pain, either of body or mind, acting quicker than reflection, and infixing more deeply in the memory any circumstance it attends.

From the very nature of grief, which is an uneasiness in the mind, on the apprehension of some present evil, it appears, that its arising in us, on any other occasion, than that of sin, is entirely owing to our want of judgment. Are any of those accidents, in the language of men termed misfortunes, such as reproach, poverty, loss of life, or even of friends, real evils? So far from it, that if we dare believe our Creator, they are often positive blessings. They all work together for our good. And our Lord accordingly commands us, even when the severest loss, that of our reputation, befall us, if it is in a good cause, as it must be our own fault if it be not, "To rejoice, and be exceeding glad." But

But what fully proves the utter absurdity of almost all our grief, except that for our own failings, is, that the occasion of it is always past, before it begins. To recall what has already been, is utterly impossible, and beyond the reach of Omnipotence itself. Let those who are fond of misery, if any such there be, indulge their minds in this fruitless inquietude. They who desire happiness will have a care how they cherish such a passion, as is neither desirable in itself, nor serves to any good purpose, present or future.

If any species of this unprofitable passion be more particularly useless than the rest, it is that which we feel when we sorrow for the dead. We destroy the health of our body, and impair the strength of our minds, and take no price for those invaluable blessings: We give up our present, without any prospect of future advantage, without any probability of either recalling them hither, or profiting them where they are.

As it is an indifferent proof of our wisdom, it is still a worse of our affection for the dead. It is the property of envy not of love, to repine at another's happiness; to weep, because all tears are wiped from their eyes! Shall it disturb us, who call ourselves his friends, That a weary wanderer has at length come to his wished for home? Nay; weep we rather for ourselves, who still want that happiness, even to whom that rest appeareth yet in prospect.

Gracious is our GOD and merciful, who knowing what is in man, that *passion* when it has conquered reason, always takes the appearance of 'it; lest we should be misled by this appearance, adds the sanction of his unerring commands, to the natural dictates of our own understanding. The judgment, perhaps, might be so clouded by passion, as to think it reasonable to be profuse in our sorrow at parting from a beloved object: But revelation tells us, that all occurrences of life must be borne with patience and moderation, (otherwise we lay a greater weight on our own souls, than external accidents can do, without our concurrence;) with humility, because from the offended Justice of GOD we might well have expected he would have inflicted much worse; and with resignation, because we know, whatsoever happens is for our good; and although it were not, we are not able to contend with, and should not therefore provoke him that is stronger than we.

Against this fault, which is inconsistent with those virtues, and therefore tacitly forbidden in the precepts that enjoin them, St. Paul warns us in express words, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope. For if we believe

lieve that Jesus died, and rose again, even also them who sleep in Jesus will GOD bring with him: — Wherefore comfort one another with these words," 1 Thef. iv. 13, 18. And these indeed are the only words which can give lasting comfort, to a spirit, whom such an occasion hath wounded. Why should I be so unreasonable, so unkind, as to desire the return of a soul, now in happiness, to me, to this habitation of sin and misery; since I know that the time will come, yea, is now at hand, when in spite of the great gulph fixt between us, I shall shake off these chains and go to him?

What he was, I am both unable to paint in suitable colours, and unwilling to attempt it. Although the chief, at least, the most common argument, for those laboured encomiums on the dead, which for many years have so much prevailed among us, is, that there can be no suspicion of flattery: Yet we all know, that the Pulpit, on those occasions, has been so frequently prostituted to those servile ends, that it is now no longer capable of serving them. Men take it for granted, that what is there said, are words of course: That the business of the speaker is to describe the beauty, not the likeness of the picture: and so it be only well drawn, he cares not who it resembles. In a word, that his business is to shew his own wit, not the generosity of his friend, by giving him all the virtues he can think on.

This indeed is an end that is visibly served in those ill-timed commendations; of what other use they are, it is hard to say. It is of no service to the dead, to celebrate his actions: since he has the applause of GOD, and his holy angels, and his own conscience. And it is of very little use to the living. Since he who desires a pattern, may find enough proposed as such in the sacred Writings. What, must one be raised from the dead to instruct him, whilst Moses, the Prophets, and the blessed JESUS, are still presented to his view in those everlasting Tables? Certain it is, that he who will not imitate these, would not be converted, though one literally rose from the dead.

Let it suffice to have paid my last duty to him, (whether he is now hovering over these lower regions, or retired already to the Mansions of eternal glory,) by saying, in a few plain words, such as were his own, and such as were always agreeable to him, That he was to his Parents, an affectionate, dutiful Son; to his Acquaintance, an ingenuous, cheerful, good-natured Companion; and to me, a well-tryed, sincere Friend.

At such a loss, if considered without the alleviating circumstances, who can blame him that drops a tear? The tender meltings of an heart dissolved with fondness, when it reflects on the

several agreeable moments, which have now taken their flight, never to return, gives an authority to some degree of sorrow. Nor will human frailty permit an ordinary acquaintance to take his last leave of them without it. Who then can conceive, much less describe, the strong emotion, the secret workings of soul, which a Parent feels on such an occasion! None surely, but those who are parents themselves: Unless those few who have experienced the power of friendship, than which, human nature on this side of the grave, knows no closer, no softer, no stronger tie!

At the tearing asunder of these sacred bands, well may we allow without blame, some parting pangs; but the difficulty is, to put as speedy a period to them, as Religion and Reason command us. What can give us sufficient ease, after that rupture, which has left such an aching void in our breast? What indeed, but the reflection already mentioned, which can never be inculcated too often; That we are hastening to him ourselves: That, --- pass but a few years, perhaps hours, which will soon be over, and not only this, but all other desires will be satisfied. When we shall exchange the gaudy shadow of pleasure we have enjoyed, for sincere, substantial, untransitory happiness.

With this consideration well imprinted in our mind, it is far better, as Solomon observes, to go to the house of mourning, than to the house of feasting. The one unbraces the soul, disarms our resolution, and lays us open to an attack. The other, cautions us to recollect our reason, and stand upon our guard, and infuses that noble steadiness, and seriousness of temper, which it is not in the power of an ordinary stroke to discompose. Such objects naturally induce us to lay it to heart, that the next summons may be our own! and that since death is the end of all men, without exception, it is high time for the living to lay it to heart.

If we are at any time in danger of being overcome, by dwelling too long on the gloomy side of this prospect, to the giving us pain, the making us unfit for the duties and offices of life, impairing our faculties of body or mind, which proceedings, (as has been already shewn,) is both absurd, unprofitable, and sinful: Let us immediately recur to the bright side of it, and reflect, with gratitude as well as humility, That our time passeth away like a shadow; and that when we awake from this momentary dream, we shall then have a clearer view of that latter day, in which our Redeemer shall stand upon the earth: When this corruptible shall put on incorruption, and this mortal shall be clothed with immortality: And when we shall sing, with the united choirs of Men and Angels, "O Death, where is thy sting? O Grave, where is thy victory?"

LETTER

L E T T E R VIII.

FROM the, BISHOP of LANDAFF to THOMAS PAINE.

[*Concluded from page 389.*]

YOU want to know why Jesus did not shew himself to all the people after his resurrection. --- This is one of Spinoza's objections: and it may sound well enough in the mouth of a jew, wishing to excuse the infidelity of his countrymen: but it is not judiciously adopted by deists of other nations. GOD gives us the means of health, but he does not force us to the use of them; he gives us the powers of the mind, but he does not compel us to the cultivation of them: he gave the jews opportunities of seeing the miracles of Jesus, but he did not oblige them to believe them. They who persevered in their incredulity after the resurrection of Lazarus, would have persevered also after the resurrection of Jesus. Lazarus had been buried four days, Jesus but three: the body of Lazarus had begun to undergo corruption, the body of Jesus saw no corruption; why should you expect, that they would have believed in Jesus on his own resurrection, when they had not believed in him on the resurrection of Lazarus? When the pharisees were told of the resurrection of Lazarus, they, together with the chief priests, gathered a council, and said --- "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: --- then from that day forth they took counsel together to put him to death." The great men at Jerusalem, you see, admitted that Jesus had raised Lazarus from the dead; yet the belief of that miracle did not generate conviction that Jesus was the Christ; it only exasperated their malice, and accelerated their purpose of destroying him. Had Jesus shewn himself after his resurrection, the chief priests would probably have gathered another council, have opened it with, What do we? and ended it with a determination to put him to death. As to us, the evidence of the resurrection of Jesus, which we have in the New Testament, is far more convincing, than if it had been related that he shewed himself to every man in Jerusalem; for then we should have had a suspicion, that the whole story had been fabricated by the jews.

You think Paul an improper witness of the resurrection, I think him one of the fittest that could have been chosen; and for this reason --- his testimony is the testimony of a former enemy. He had, in his own miraculous conversion, sufficient ground for changing his opinion as to a matter of fact; for believing that to have been a fact, which he had formerly, through extreme pre-

judice, considered as a fable. For the truth of the resurrection of Jesus he appeals to above two hundred and fifty living witnesses; and before whom does he make this appeal? --- Before his enemies, who were able and willing to blast his character, if he had advanced an untruth. --- You know, undoubtedly, that Paul had resided at Corinth near two years; that, during a part of that time, he had testified to the jews, that Jesus was the Christ; that, finding the bulk of that nation obstinate in their unbelief, he had turned to the gentiles, and had converted many to the faith in Christ; that he left Corinth, and went to preach the gospel in other parts; that, about three years after he had quitted Corinth, he wrote a letter to the converts which he had made in that place, and who after his departure had been split into different factions, and had adopted different teachers in opposition to Paul. From this account we may be certain, that Paul's letter, and every circumstance in it, would be minutely examined. The city of Corinth was full of jews; these men were, in general, Paul's bitter enemies; yet, in the face of them all, he asserts, "that Jesus Christ was buried; that he rose again the third day; that he was seen of Cephas, then of the twelve; that he was afterwards seen of above five hundred brethren at once, of whom the greater part were then alive. An appeal to above 250 living witnesses, is a pretty strong proof of a fact; but it becomes irresistible, when the appeal is submitted to the judgment of enemies. St. Paul, you must allow, was a man of ability; but he would have been an idiot, had he put it in the power of his enemies to prove, from his own letter, that he was a lying rascal. They neither proved, nor attempted to prove, any such thing; and therefore we may safely conclude, that the testimony of Paul to the resurrection of Jesus was true: and it is a testimony, in my opinion, of the greatest weight.

You come, you say, to the last scene, the ascension; upon which, in your opinion, "the reality of the future mission of the disciples was to rest for proof." --- I do not agree with you in this. The reality of the future mission of the apostles might have been proved, though Jesus Christ had not visibly ascended into heaven. Miracles are the proper proofs of a divine mission; and when Jesus gave the apostles a commission to preach the gospel, he commanded them to stay at Jerusalem, till they "were endued with power from on high." Matthew has omitted the mention of the ascension; and John, you say, has not said a syllable about it. I think otherwise. John has not given an express account of the ascension, but has certainly said something about it; for he informs us, that Jesus said to Mary --- "Touch me not; for I am not yet *ascended* to my father; but go to my brethren, and say unto them, I *ascend* unto my father and

and your father, and to my GOD and your GOD." This is surely saying something about the ascension; and if the fact of the ascension be not related by John or Matthew, it may reasonably be supposed, that the omission was made, on account of the notoriety of the fact. That the fact was generally known, may be justly collected from the reference which Peter makes to it in the hearing of all the jews, a very few days after it had happened --- "This Jesus hath GOD raised up, whereof we all are witnesses. Therefore being *by the right hand of God exalted.*" --- Paul bears testimony also to the ascension, when he says, that Jesus was *received up into glory.* As to the difference you contend for, between the account of the ascension, as given by Mark and Luke, it does not exist; except in this, that Mark omits the particulars of Jesus going with his apostles to Bethany, and blessing them there, which are mentioned by Luke. But omissions, I must often put you in mind, are not contradictions.

You have now, you say, "gone through the examination of the four books ascribed to Matthew, Mark, Luke, and John; and when it is considered that the whole space of time, from the crucifixion to what is called the ascension, is but a few days, apparently not more than three or four, and that all the circumstances are reported to have happened near the same spot, Jerusalem, it is, I believe, impossible to find, in any story upon record, so many, and such glaring absurdities, contradictions, and falsehoods, as are in those books." — What am I to say to this? Am I to say that, in writing this paragraph, you have forfeited your character as an honest man? Or, admitting your honesty, am I to say that you are grossly ignorant of the subject? Let the reader judge. — John says, that Jesus appeared to his disciples at Jerusalem on the day of his resurrection, and that Thomas was not then with them. — The same John says, that after *eight days* he appeared to them again, when Thomas was with them. — Now sir, how *apparently three or four days* can be consistent with *really eight days*, I leave you to make out. But this is not the whole of John's testimony, either with respect to *place* or *time* — for he says — After these things (after the two appearances to the disciples at Jerusalem on the first and on the eighth day after the resurrection) Jesus shewed himself again to his disciples at the sea of *Tiberias*. The sea of Tiberias, I presume you know, was in Galilee; and Galilee, you may know, was sixty or seventy miles from Jerusalem; it must have taken the disciples some time, after the eighth day, to travel from Jerusalem into Galilee. What, in your own insulting language to the priests, what have you to answer, as to the *same spot. Jerusalem*, as to your *apparently three or four days*? — But this is not all. Luke, in the beginning of the Acts, refers to his gospel, and says

says - - "Christ shewed himself alive after his passion, by many infallible proofs, being seen of the apostles forty days, and speaking of the things pertaining to the kingdom of GOD:" — instead of *four*, you perceive there were *forty* days between the crucifixion and the ascension.

I need not, I trust, after this, trouble myself about the falsehoods and contradictions which you impute to the evangelists; your readers cannot but be upon their guard, as to the credit due to your assertions, however bold and improper. You will suffer me to remark, that the evangelists were plain men; who, convinced of the truth of their narration, and conscious of their own integrity, have related what they knew with admirable simplicity. They seem to have said to the jews of their time, and to say to the jews and unbelievers of all times—We have told you the truth; and if you will not believe us, we have nothing more to say.—Had they been impostors, they would have written with more caution and art, have obviated every cavil, and avoided every appearance of contradiction. This they have not done; and this I consider as a proof of their honesty and veracity.

John the baptist had given his testimony to the truth of our Saviour's mission in the most unequivocal terms: he afterwards sent two of his disciples to Jesus, to ask him whether he was really the expected Messiah or not. Matthew relates *both* these circumstances: had the writer of the book of Matthew been an impostor, would he have invalidated John's testimony, by bringing forward his real or apparent doubt? Impossible! Matthew, having proved the resurrection of Jesus, tells us, that the eleven disciples went away into Galilee into a mountain where Jesus had appointed them, and "when they saw him, they worshipped him: but some doubted."—Would an impostor, in the very last place where he mentions the resurrection, and in the conclusion of his book, have suggested such a cavil to unbelievers, as to say—some doubted? Impossible! The evangelist has left us to collect the reason why some doubted:—the disciples saw Jesus, at a distance, on the mountain; and some of them fell down and worshipped him; whilst others doubted whether the person they saw was really Jesus; their doubt, however, could not have lasted long, for in the very next verse we are told, that Jesus came and spake unto them.

Great and laudable pains have been taken by many learned men, to harmonize the several accounts given us by the evangelists of the resurrection. It does not seem to me to be a matter of any great consequence to christianity, whether the accounts can, in every minute particular, be harmonized or not; since there is no such discordance in them, as to render the fact
of

of the resurrection doubtful to any impartial mind. If any man, in a court of justice, should give positive evidence of a fact; and three others should afterwards be examined, and all of them should confirm the evidence of the first as to the fact, but should apparently differ from him and from each other, by being more or less particular in their accounts of the circumstances attending the fact; ought we to doubt of the fact, because we could not harmonize the evidence respecting the circumstances relating to it? The omission of any one circumstance (such as that of Mary Magdalene having gone twice to the sepulchre; or that of the angel having, after he had rolled away the stone from the sepulchre, entered into the sepulchre) may render an harmony impossible, without having recourse to supposition to supply defect. You deists laugh at all such attempts, and call them priestcraft. I think it better then, in arguing with you, to admit that there may be (not granting, however, that there is) an irreconcilable difference between the evangelists in some of their accounts respecting the life of Jesus, or his resurrection.—Be it so; what then? Does this difference, admitting it to be real, destroy the credibility of the gospel history in any of it's essential points? Certainly, in my opinion, not. As I look upon this to be a general answer to most of your deistical objections, I profess my sincerity, in saying that I consider it as a true and sufficient answer; and I leave it to your consideration. I have, purposely, in the whole of this discussion, been silent as to the inspiration of the evangelists; well knowing that you would have rejected, with scorn, any thing I could have said on that point: but, in disputing with a deist, I do most solemnly contend, that the christian religion is true, and worthy of all acceptance, whether the evangelists were inspired or not.

Unbelievers, in general, wish to conceal their sentiments; they have a decent respect for public opinion; are cautious of affronting the religion of their country; fearful of undermining the foundations of civil society. Some few have been more daring, but less judicious; and have, without disguise, professed their unbelief. But you are the first who ever swore that he was an infidel, concluding your deistical creed with—So help me God! I pray that God may help you; that he may, through the influence of his holy spirit, bring you to a right mind: convert you to the religion of his Son, whom out of his abundant love to mankind, he sent into the world, that all who believe in him should not perish, but have everlasting life.

You swear, that you think the christian religion is not true. I give full credit to your oath: it is an oath in confirmation—of what?—of an opinion.—It proves the sincerity of your declaration

claration of your opinion; but the opinion, notwithstanding the oath, may be either true or false. Permit me to produce to you an oath not confirming an opinion, but a fact; it is the oath of St. Paul, when he swears to the Galatians, that, in what he told them of his miraculous conversion, he did not tell a lie: "Now the things which I write unto you, behold, before God, I lie not."—Do but give that credit to Paul which I give to you, do but consider the difference between an opinion and a fact, and I shall not despair of your becoming a christian.

Deism, you say, consists in a belief of one God, and an imitation of his moral character, or the practice of what is called virtue; and in this (as far as religion is concerned) you rest all your hopes.—There is nothing in deism but what is in christianity, but there is much in christianity which is not in deism. The christian has no doubt concerning a future state; every deist, from Plato to Thomas Paine, is on this subject overwhelmed with doubts insuperable by human reason. The christian has no misgivings as to the pardon of penitent sinners, through the intercession of a mediator; the deist is harrassed with apprehension lest the moral justice of God should demand, with inexorable rigour, punishment for transgression. The christian has no doubt concerning the lawfulness and the efficacy of prayer; the deist is disturbed on this point by abstract considerations concerning the goodness of God, which wants not to be intreated; concerning his foresight, which has no need of our information; concerning his immutability, which cannot be changed through our supplication. The christian admits the providence of God, and the liberty of human actions; the deist is involved in great difficulties, when he undertakes the proof of either. The christian has assurance that the Spirit of God will help his infirmities; the deist does not deny the possibility that God may have access to the human mind, but he has no ground to believe the fact of his either enlightening the understanding, influencing the will, or purifying the heart.

LIFE OF PHILIP MELANCTHON.

[Continued from page 395.]

CHAP IV. *The Providence of GOD watches over the Affairs of the Church. Strange notions respecting the Reformation. Some Account of Luther. Licentiousness of Pope Leo X. He has Recourse to the Sale of Indulgences. Tetzel vends them in Saxony. Luther opposes Tetzel — Publishes Ninety five Theses, and begins the Reformation. The Servants of God poorly rewarded for their Labours. Remarkable Dream of the Elector of*

of Saxony. State of Luther's Mind. Eccles and Prierias write against him. His Opinions spread rapidly through Germany. Cited before Cardinal Cajetan. His noble Firmness on that Occasion. His Letter to Melancthon. Luther's Judgment of Melancthon.

THOUGH the Providence of GOD ordinarily proceeds in a silent and imperceptible manner, accomplishing its great designs with infinite dignity, simplicity, and ease; (for what can be hard to Almighty Power directed by unerring Wisdom?) yet the arm of GOD is so conspicuously displayed, on some important occasions, that the most profane and inconsiderate, are constrained to acknowledge the great SOVEREIGN of the Universe, and the certainty of a divine interposition. The faithful, indeed, are well assured from the testimony of Scripture, confirmed by the history of mankind in all ages, that the Divine Dominion extends itself to all human affairs; and that nations, kingdoms, provinces, cities, and individuals, are under the more immediate inspection of the all-seeing Eye of GOD.

The consideration, more especially, of that Paternal Providence, which watches over the Christian Church, with a kind of tender solicitude, guiding its progress, counteracting the schemes of its enemies, directing its ministers and members, extricating them from perplexities, embarrassments, and dangers, cannot fail to afford much consolation and support to the righteous; — a grateful sense of which should constrain them, in this infidel age, to do every thing in their power to assert that

“Eternal Providence,

“And justify the ways of GOD to men.”

Reflections like these will naturally occur to every pious mind, on a review of that period of history which is under our present consideration. The Work of GOD, indeed, broke out so unexpectedly at the Reformation, and pursued its way in so rapid and triumphant a manner, that it utterly confounded the men of the world: Strangers to its true cause, and its real design, with an insatiation that must excite our compassion, they absurdly ascribed it to a certain malignant influence of the stars, — “inspiring men with a spirit of giddiness, and a love of innovation.” From a little acquaintance however, with the history of the Church of Christ, in different ages, every candid enquirer will be convinced, that it has been no unusual thing, for the Wisdom of GOD to make choice of what are deemed the foolish things of the world, to confound the wise, and the weak things of the world, to confound the mighty, that no flesh might glory in his sight, but that he that glorieth might glory in the LORD.

MARTIN LUTHER, a native of Eisleben in Saxony, was the instrument chosen of **GOD**, at length, to begin the work of the Reformation. This extraordinary man appears to have been early under the direction of an invisible hand. Many circumstances of a very uncommon nature will doubtless occur to the recollection of those who are acquainted with the history of that Reformer. His first religious impressions were occasioned by the awful and unexpected death of an intimate friend and fellow student in the University of Erford, and by a providential deliverance vouchsafed to him, when in a tremendous storm he was struck to the ground by lightning, without receiving any hurt. Filled with an awful conviction of the power of **GOD**, and the dangers and temptations to which his present situation exposed him, he determined instantly to leave the university, to renounce the world, and to devote his life to **GOD**. With this view he entered his name amongst the Augustinian Monks, who happened at that time to have a Monastery in the very same place. The distress of his mind increased, in this solitude. He sought rest to his soul, in prayer and meditation, and he could not seek in vain. One day he unexpectedly met with a neglected copy of the Bible, in the library of his monastery, which opened the sources of consolation to him, and immediately led him to the fountain head of truth. Here also he found some of the discourses of the Bohemian Martyr, **JOHN HUSS**, and felt no small indignation at those men, and their wicked principles, by which that great and good man was condemned to the flames. And here it was, that the light of faith first visited his mind; for it was in this place that he became acquainted with the doctrine of Justification by Faith, and the knowledge of Salvation by the Remission of sins.

What an adorable Providence, that the light of faith should spring up in the darkness of a Romish Monastery! And that the Truth of **GOD** should be thus effectually preserved, notwithstanding all the malice and subtlety of men and of devils! From this monastery he was providentially removed to the University of Wittemberg, in consequence of a recommendation from the Vicar-general of his Order, to the Elector of Saxony. In this University he first taught Philosophy, and in the course of a few years became professor of a sublimer science, that of Divinity, and at length a Teacher of the Gospel of the Son of **GOD**.

Luther appears to have possessed every qualification necessary for the arduous and difficult work to which he was called. His understanding, naturally strong and comprehensive, was furnished with all the learning of his times. His mind was forcible and vehement in all its operations, attracted by great objects, and roused by opposition and danger, and certainly few men ever possess equal courage and intrepidity. He was eminently dead

to

to the world, and all its allurements. He had a supreme veneration for the scriptures, and refused to admit any authority, that stood in competition with it. He had a deep conviction of the horrid corruptions of the church of Rome, and having felt the awful Majesty of divine Truth, he expected that all other men should bow before it, and instantly submit to its dominion. The bolder energies of Luther's mind, formed a striking contrast with the milder and more amiable, but not less persevering spirit of Melancthon. By this means however they were admirably adapted to assist each other. Such was the man who was ordained of GOD to strike the first decisive blow, which in the course of a few years led to a final separation of more than half of the nations of Europe, from the tyranny and usurpations of the Church of Rome.

Leo X. succeeded Julius II. in the papal Throne, A. D. 1513. He was immediately descended from that celebrated Florentine, Cosmo de Medicis, a man born for the good of mankind, and whose tomb was justly inscribed with those memorable lines,

“ The Father of his People.
And the Deliverer of his Country.”

Notwithstanding the shining qualities which historians have ascribed to the Roman Pontiff, and he was certainly munificent to men of genius, yet nevertheless, he was, at the same time, guilty of the most scandalous voluptuousness and dissipation, prodigality, ambition, and impiety.

The looser comedies of Aristophanes and Machiavel were acted in the presence of the Pope and his Cardinals, notwithstanding the lewdness of those passages which must have shocked any person that had the least sense of decency or modesty. And he is well known to have been as infidel in his principles as he was licentious in his practice; for this is the man who profanely said to one of his secretaries, Cardinal Bembo, “ How profitable hath this Fable of Jesus been to us, and to our Predecessors!”

The ambition of the church of Rome and its worldly projects, had repeatedly exhausted its revenues; this, added to the prodigality of the present Pontiff, tended not a little to embarrass his Holiness. Leo therefore had recourse to the iniquitous practice of the sale of indulgences, in order to recruit his finances, and to assist him in carrying on the expensive structure of St. Peter's church at Rome, a work begun by his predecessor. Julius II. first projected the design of erecting an edifice which should rival in magnificence the most celebrated temples in the world.

The Roman chancery, with an effrontery which was strikingly characteristick of the mystic harlot, that mother of abominations, had published a book, stating the precise sums that were to be exacted for the pardon of each particular sin. In this blasphemous catalogue, may be seen, the price at which the vows of chastity might be violated with impunity; the price of murder and assassination: of perjury and sorcery, and of such crimes as cannot even be mentioned.

Albert, archbishop of Magdeburg, was empowered by the Pope to promulgate indulgences in Germany. This prelate commissioned Tetzel, a Dominican friar, a man of flagitious morals and shameless impudence, to retail them through the Electorate of Saxony. This unhappy man dwelt much upon the merit of those indulgences, and pressed the people to avail themselves of the advantages to be derived from them. He assured them, so great was their efficacy, that whoever purchased them, should obtain a certain release from the pains of purgatory, not only for their own souls, but likewise for the souls of others. They might, said he, so abundant was their merit, not only obtain pardon for the sins that they had already committed, but also for those that they might commit in future.*

At the same time, various specimens of extraordinary relics were exposed to the populace: Such for instance as a plume from Michael the Archangel; some coals on which the venerable Ignatius was burnt, and others of a like nature.

Luther beheld these things with indignation, and bewailed their unhappy influence upon the minds of the people, who were at once ensnared by a blind credulity and a dangerous licentiousness. When they came to him for confession, they were constrained to listen to a doctrine widely different, from that of Tetzel, he thundered in their ears, "*Except ye repent, ye shall all likewise perish!*"

Tetzel understanding that Luther opposed him, was so exasperated, that he began publicly to preach against him, and denounced vengeance on all that should dare to oppose the authority of the Pope.

* It is scarce possible to conceive, in a Protestant country, to what horrid lengths this iniquitous traffick has been carried. Records have been found, from whence it appears, that a reversionary indulgence was granted for the cardinal of Lorraine, and twelve persons of his retinue, by which each of them had the choice of any three sins they chused to commit: Le Laboureur, a very exact writer, says, that the dutchess of Bourbon and Auvergne, sister to Charles VIII. had a right to claim absolution for herself, and for ten persons of her retinue, for all the sins they should commit, during their lives, upon forty-seven holidays in the year, exclusive of Sundays."

The

The mind of Luther was too much awed by the majesty of divine Truth, and too much concerned for the souls of men, to regard so trifling a repulse. He proceeded therefore immediately to attack the strong holds of Satan. With this view, he drew up and published ninety-five Theses against Indulgences, and affixed them to the great church at Wittemberg, Oct. 31, 1517, challenging any man to oppose them, either by writing or disputation. The first of these was, "Our Lord and Master Jesus Christ commanding repentance, requires that the whole life of believers should be a perpetual state of penitence, without intermission."

At the same time, he wrote with becoming zeal to the Archbishop of Cologne, and vehemently remonstrated against the dangerous opinions and wicked practices of those preachers of Indulgences. "The Lord Jesus is my witness, said he, that from a consciousness of my own littleness and baseness, I have long delayed what I am now emboldened to perform." He proceeds, "There are Indulgences carried about, as by your most illustrious authority; the unhappy purchasers of which believe, that they are sure of salvation; that hereby every crime of every kind is forgiven; and that whoever has such an Indulgence, is instantly free from all punishment and guilt. O blessed God! are the souls committed to your charge thus trained up to destruction! Is not then the heavy account increasing daily, which you are to give for every one of them! Therefore I could be no longer silent. I intreat your Highness, therefore, to receive those faithful offices, of him who is most humbly devoted to you; seeing I also am a part of your flock. Most reverend Father, the Lord Jesus preserve you for ever."

To this faithful and excellent letter the Archbishop made no reply. In a fortnight's time, however, the Theses spread with astonishing rapidity throughout all Germany; and were every where read with the utmost eagerness and attention. All men stood astonished at the boldness of the man who dared singly to oppose the enormous power and dangerous resentment of the church of Rome; it was natural to foresee, that a fate not unlike that of Jerome of Prague, would certainly await him.

Providence however raised him up a very powerful protector, in Frederick, Elector of Saxony, surnamed the Wise. This great prince, with true magnanimity, rejected the imperial crown, which was offered him on the death of Maximilian: And whatever might have influenced his conduct, at this time, towards the Reformer, he was doubtless at length actuated by a sincere conviction of the necessity of a Reformation, and the truth of those doctrines which were taught by Luther.

Other

Other princes indeed afterwards followed his example. I am well aware however of an objection that will be made by the enemies of the Reformation against their conduct in many instances: And I fear that some of them have been too justly charged with sinister views and self-interested designs. Let whatever was ignoble or corrupt, meet with its deserved censure and condemnation. But on the other hand let it be remembered, that the princes of Germany had too much reason to complain of the intrigues that were often carried on amongst their subjects by the corrupt influence of the church of Rome; they had also too much reason to be dissatisfied with the enormous sums of money that were exacted for the service of the Holy See, which they knew were often applied to the most shameful purposes. It is not to be wondered at therefore, if the princes should avail themselves of the present opportunity of throwing off the papal yoke. To which may be added, that the alluring spoil of the fertile lands belonging to the abbeys, monasteries, and other rich foundations, would naturally operate as a strong temptation on men of worldly minds.

But whatever advantages others might have derived from these things, Luther and Melancthon were by no means encumbered with worldly wealth. They seem indeed to have been but poorly rewarded for the eminent services, which they rendered to mankind. Let the words of Luther suffice, as an evidence of this, amongst many others that might be adduced, when in a dangerous illness, he dictated his Will, in the following short and pathetic manner:

“ I thank thee, O my LORD GOD, that it was thy pleasure, that I should be poor and necessitous here on earth. I have neither house nor land, possessions nor money: What then can I leave to others? Thou hast given me a wife and children, I give them back to thee. Nourish, teach, and preserve them, as me thou hast hitherto done, O thou Father of the fatherless, thou GOD that judgest the cause of the widow!”

It is remarkable, that about the time in which Luther began his first attack on the church of Rome, that the Elector of Saxony had a dream, wherein “ he saw a friar writing with a pen, the length and extremity of which reached to the Papal throne, and touched the Pope’s mitre in such a manner, that it was tottering and ready to fall from his head, though the Prelates around him were anxious to support it.” This dream which is recorded on the authority of some respectable writers, was strikingly verified in the course of a few years.

But be that as it may, it is interesting to learn the state of Luther’s mind in his present critical situation, of which he gives

gives us the following account in his preface to an Edition of the *Theses*, which he published a few years afterwards. "These," says he, are the *Theses*, which I opposed at my first setting out, to the doctrine of Indulgences. I publish them now, that the success which afterwards followed, may be ascribed not to me, but to God alone. For by these, my exceeding great weakness appears, and with fearfulness I began that business. In how great distress my soul was, both that and the following year; what sinking of spirits, yea, well nigh despair, I was continually struggling with, they can by no means judge, who now set upon the Pope, with such boldness and self-sufficiency. But I who encountered the whole storm alone, was not so bold and sure of my cause. I was then ignorant of many things, which by the grace of God, now I know." From this short extract, we may perceive the severe conflicts which those who are called to the most eminent services in the church of Christ, often pass through, and it should lead us to ascribe the unparalleled boldness and magnanimity which afterwards appeared in Luther's conduct, to a divine influence, and not merely to the natural energies of his soul.

The court of Rome disdained, at first, to take any notice of the opposition of an instrument so obscure in the estimation of the world. He was however soon attacked from different quarters, particularly by Eccius, Professor of Divinity at Ingolstadt, who was esteemed a champion in the Papal cause, and by Prierias, the master of the Palace at Rome, who advanced such extravagant things respecting the Authority of the Pope and the Church, that Luther openly declared in his reply, "That if such things were really taught at Rome, it could no longer admit of doubt, but that Rome itself was the seat of Antichrist."

The opinions of Luther now spread so rapidly through Germany and Italy, that the Church of Rome began at length to take the alarm. Leo summoned him to appear before him at Rome. The University however, and the Elector of Saxony, interceded in his behalf, and obtained a grant from his Holiness that his cause should be tried in Germany. He was accordingly cited to appear before Cardinal Cajetan at Augsburg. Luther arrived at this place, August 8, 1518, and having obtained the Emperor's Safe Conduct, he presented himself before his Eminence. The Cardinal, in a haughty manner, required him to make a recantation of his errors, and to abstain, in future, from the publication of new and dangerous doctrines. He intimated however in private, that, if Luther was ready to recant in the point of Indulgences, the doctrine about faith was of no great consequence. Luther continued firm and inflexible, declaring

declaring that it was impossible for him to renounce opinions founded in reason, and supported by the authority of Scripture; adding, however that he was willing to refer the matter to the mediation of some universities; and at the same time he delivered a formal protest. "What do you mean, says the Cardinal? Do you rely upon the Elector's taking up arms in your behalf? When the thunder of the Pope's indignation bursts upon you, where do you think to remain?" "*In heaven, sir, or under it!*" replied the Reformer. The Cardinal forbade him to appear again in his presence. And as his friends were apprehensive that his life might be in danger, they prevailed on him privately to leave the place.

While he was detained at Augsburg, he wrote the following letter to Melancthon: "There is nothing new or strange here, only that the city is full of talk concerning me, and all men desire to see the Herostratus, who has set the Church on fire. Do you go on, and play the man in training up the youth in solid and useful knowledge. I am going, if it please the Lord, to be offered up for you and them. I had rather perish, and lose *even your Conversation for ever*, than retract any part of the truth I have taught. Italy lies in Egyptian Darkness: Darkness that may be felt. So ignorant are they of Christ, and the things of Christ. Yet these are they who are Lords of our Faith and Practice. Thus is the wrath of God fulfilled upon us, which saith, "I will give them children for princes, and women shall rule over them."

It is peculiarly pleasing to observe the soaring boldness of his faith, and the high estimation, affection, and confidence, which Luther began now to manifest towards Melancthon; who is henceforward to be considered as the companion of his cares, his counsels, and his labours. Indeed the gracious design of Providence in bringing Melancthon to Wittemberg began daily to be more and more conspicuous.* A strong confirmation of this may be seen in the following short extract from another letter in which Luther animadverts on the unhandsome treatment which Melancthon received from Eccius in 1512, when he attended the Disputation at Leipstick, with that champion of the Romish Party.

"So far am I, says Luther, from suffering any man like Eccius, to lessen Melancthon, in my estimation, or to alienate my affections from him, that I frankly declare, that in whatever instance I may be called upon to make a profession of the faith, I shall admit nothing cited from the ancients to be of greater weight with me, than the decisions of Melancthon. And I

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* See Chapter II. p. 344.

am not ashamed to confess; though a master of arts, and a professor of Philosophy and Divinity, that if I should perceive that the judgment of this Wittemberg Grammarian, as (Eccius has contemptuously styled him) were different from my own, that I should certainly relinquish it altogether. This indeed I have often done already, and continue to do it yet daily, on account of that divine Spirit, which God, of his abundant grace, has so plenteously infused into that frail earthen vessel, which appears so contemptible in the sight of such a man as Eccius."

Thus, having traced the footsteps of Divine Providence, from the times of the Apostasy to the commencement of the sixteenth century, we find ourselves at length on the verge of that sphere in which Melancthon was to move in future life. We shall now proceed to point out his exemplary course during a long series of years; in which he acted first in conjunction with Luther, during the various stages of the Reformation to the death of that Reformer. After which we shall find him sustaining the chief burthen of the work alone, till it was at length finally accomplished. We shall then take some notice of the subsequent labours of his future life. This will furnish at once a pleasing variety, while at the same time, the most important particulars respecting the work of God, will be introduced into the narrative.

[To be continued.]

Narrative of a SHIPWRECK on the Island of CAPE BRETON, in a Voyage from Quebec, 1780; by S. W. PRENTIES, Ensign of the 84th Regiment of Foot.*

ON the 17th of November, 1780, I embarked on board the St. Lawrence brigantine, then lying in the basin of Quebec, and bound to New York, being charged with dispatches from General Haldimand, commander in chief in that province, to Sir Henry Clinton. The same day, on receiving our sailing orders, we weighed anchor, and dropped down to the harbour called Patrick's Hole, in the island of Orleans, in company with a schooner bound to the same port, on board of which was an Ensign Drummond, of the 44th regiment, with duplicates of

* This remarkable Narrative was drawn up by the Author, in order to lay a representation of his case before Government, and to solicit some reparation for the losses he had sustained in his Majesty's service: After the truth of the relation had been certified by Lord Dalrymple, aide-de-camp to Sir Henry Clinton in America, at the time Mr. Prenties delivered his dispatches, Government took his case into consideration, and in a great measure made good his losses.

principal island, called the Deadman, close under our lee, the point of which it was with the greatest difficulty that we weathered. Having happily cleared the main island, we were still far from thinking ourselves secure; for being unable, on account of the heavy fall of snow, to see many yards a-head of the vessel, and being in the midst of the small islands, there appeared very little probability that we should pass clear of them all in the same manner. Not being able to distinguish any one in time to avoid it, we were obliged to leave the vessel to the direction of Providence, and fortunately, I may say almost miraculously, ran through them all without damage. The anxiety and perturbation of mind that the crew and passengers were in, while in the midst of these rocks, may be easily conceived: and now that the danger was over, it turned out to be a fortunate occurrence for us; for, by this time, the sailors being ready to sink under the accumulated distresses of cold and fatigue, and depressed by the little hopes they had of saving the vessel, had nearly determined a second time to quit the pumps, and leave the vessel to her fate, when acquiring fresh spirits from the danger we had escaped, and, as the vulgar are generally inclined to superstition, attributing what was perhaps accident alone to the immediate interposition of Providence, they agreed to continue their efforts a little longer; towards which they were likewise not a little encouraged by the wine which I distributed to them occasionally.

During the night the gale continuing, and the sea running very high, we were apprehensive of being what seamen call *pooped*, or having the stern or poop of the vessel beaten in by the waves; which happened in fact as we apprehended: for about five in the morning of the 5th, a large wave broke on the ship's quarter, which stove in our dead lights, filled the cabin, and washed the master out of his bed, where he had remained ever since the commencement of the gale. This accident was attended with worse consequences than we at first imagined; for we soon discovered, from the increase of the leaks, that the stern-post had been started by the impulse of the sea. Having nothing in the after-hold, no other resource was left but that of attempting to stop the leaks with beef, which we cut into small pieces for that purpose: but this expedient we soon found ineffectual, and the water continued to gain on us faster than ever. The sailors finding all their labours fruitless, and the leak, which was constantly increasing before, now rendered by our late misfortune entirely irreparable, abandoned themselves totally to despair, and again refused to work at the pumps any longer. They had not however long remained inactive before we contrived once more to persuade them, to make another effort to clear the vessel; when, to our
great

great surprise and consternation, we found the pumps so hard frozen that it was impossible to move them.

All endeavours now to keep the ship clear were ineffectual, so that in a very short time she filled to the water's edge. Having no longer, as we imagined, the smallest foundation for hope, we resigned ourselves to our fate, which we expected every moment to be that of going to the bottom. Notwithstanding, when the vessel was quite full, we observed she was very little deeper in the water than before; and then recollecting a circumstance, which the trouble and confusion we had been in had almost obliterated, namely, that we had a quantity of lumber on board, we immediately accounted for the phenomenon of her not sinking beyond a certain depth in the water, and began to recall hopes of saving our lives at least, if we could but prevent her from over-setting till we could make the island of St. John's, or some other island in the gulph. Having no guns on deck, and not much lumber, to render the ship top-heavy, we contrived to prevent her from over-setting, by steering directly before the wind: tho' not without some difficulty, as from the little way she made thro' the water, the waves frequently washed clear over the decks. Besides taking care to keep the vessel steady, we used every precaution to secure our boat from being washed overboard, the loss of which would in our present circumstances be a dreadful misfortune. The cabin, being raised above the level of the main deck, was tolerably clear of water, and afforded us some little shelter from the severity of the weather. Thither we retired, leaving only one man upon deck to govern the helm, who was fastened by a rope to prevent his being carried away by the waves, which at times made a free passage over us.

The gale still continued without remission, the snow falling so thick at the same time, as to prevent our seeing to the mast-head. We knew from the distance we had run, that we could not be far from land. The captain imagined from our course, during the night, and since the ship filled in the morning, that we must be near the island of St. John's, which lies between the Magdalen islands and the gut of Canso. This gave us hopes of saving our lives, in case we could run ashore on some sandy part of it, till they were dashed by the further information we had from the captain, that the north-east side of the island was nothing but a continued reef of rocks from one end to the other, and that there was but one harbour where ships could put in, which he recollected was on the opposite side of the island. In a few hours after, we observed the waves grew shorter and break higher, which is always found to be the case on approaching the shore; and likewise a number of gulls and ducks flying about, a further sign we could not be far distant from it.

We

We now concluded that we were about to run upon the rocks, which, the captain informed us, skirted the north-east of the island, and on approaching the land laboured under greater dread and apprehension, than amidst all the dangers we had before experienced, the idea of being cast upon those tremendous rocks being more terrifying than that of being buried, as our companions were, in the bosom of the ocean. The ship had still considerable way through the water, though full, and with no other sail set but a close reefed fore-top-sail, which was the only one we could display; and the canvass being new, it had hitherto stood the gale. The captain proposed bringing the ship to, to keep her off the land; which I opposed, as well as the mate, urging the probability that we should overset her in the attempt; and that moreover, should we be able to effect it, she must after all drive ashore, as in her present state it was impossible to make any way to windward. Our opinion, however, was rejected, and an attempt was made to brace about the fore yard; but it was found impracticable, the ropes and blocks being covered with ice. We were therefore obliged to let it remain as before; and the water having suddenly changed its colour, we expected the ship to strike every instant. Small as our expectations were of saving our lives, I thought it incumbent on me to take every precaution to save the dispatches I was charged with, and therefore ordered my servant to open my trunks, and collect all the letters they contained, which I put into a handkerchief, and fastened about my waist. He at the same time offered me the money he found in them, to the amount of one hundred and eighty guineas, which I desired him to dispose of as he thought proper, thinking it in the present emergency rather an incumbrance than a matter worthy of preservation. My servant, however, thought otherwise, and took care to secure the cash, which was afterwards of more service to us, than at that time I could possibly have imagined.

[*To be continued.*]

The Experience and Sufferings of Mrs. AGNES BEAUMONT.

[*Concluded from page 402.*]

THE next morning, being Sunday, I said to my brother, let us call on my father as we go, to the Meeting; but upon his telling me this would but further provoke him, we forbore. As we went along he said, "Sister, you are now brought upon the stage to act for Christ, I pray GOD help you to bear your testimony for him; I would by no means have you consent to my father's

father's terms." "No, brother, I replied, I would sooner beg my bread from door to door." While I sat at Meeting, my mind was hurried; but Service being ended, I again made the proposal to call on my father in our way home. We did so, and found him in the yard. Before we came quite to him, my brother repeated his admonition to me, though I thought I stood in no need of his counsel on this occasion. He talked very mildly to my father, pleading with him to be reconciled; but perceiving he still retained his anger, I desired my brother to go home, and I would follow him presently: On which he went, though (as he told me afterwards) with many fears lest I should comply; but I then thought, I could as soon part with my life.

My brother being gone, I said to my father, "Father, I will serve you in any thing that lies in my power; I only desire liberty to hear GOD's word on his own day; grant me this and I ask no more. You cannot answer for my sins, or stand in my stead before GOD, I must look to the salvation of my own soul." He replied, "If you will promise never to go to a Meeting as long as I live, you shall then go into the house, and I will provide for you as my own child; if not, you shall never have one farthing from me." "Father, said I, my soul is of more worth, so I dare not make you such a promise." Upon this his anger was greatly kindled, and he bid me be gone, for he was resolved what to do; "therefore promise me, said he, that you will never go to the Meeting again, and I will give you the key;" repeating these words several times, holding it out to me, and urging me to promise, and I as often refusing, till at last his wrath increased. "What do you say? if you now refuse to comply, you shall never be offered it more; and I am determined you shall never come within my doors again as long as I live." While I thus stood crying by him, he repeated the same expressions: "What do you say, hussy? will you promise or not?" Being thus urged, at last I answered, "Well, father, I will promise you I will never go to a Meeting again as long as you live, without your consent." Hereupon he gave me the key, and I went into the house.

But soon after I had entered the door, that awful Scripture was brought to my mind, "He that loveth father or mother more than me, is not worthy of me." O! thought I, what will become of me! what have I done this night! I was so filled with terror that I was going to run out of the house again, but I thought this would not alter what I had done. Now, alas! all my comforts were gone, and, in their room, nothing but grief, and renderings of conscience! In this instance I saw what all my resolutions were come to, even to nothing.

In a little time my father came in and behaved with affection; he bid me get him some supper, which I did. He also told me to come and eat with him, but it was a bitter supper to me. My brother's heart ached when he saw I did not follow him, fearing I should promise, and not coming to his house, was ready to conclude I had done so. But no tongue can express what a doleful condition I was in. I hardly durst look up to God for mercy. Now I thought I must hear the Word no more. What good would it do me if my father could give me his house full of silver and gold! Thus I went about reflecting on my condition, and sorrowing till almost spent with grief.

On Monday I withdrew into the barn, to pray and give vent to my sorrow; when, as I stood sighing, with my hands clinged to the wall, and crying out, Lord, what shall I do? these words surpris'd me, "There shall be a way to escape, that you may be able to bear it." "Lord! thought I, what way wilt thou make for my escape! Wilt thou make my father willing to let me go to thine Ordinances? If thou dost, still, what a wretch was I thus to deny Christ?" In the evening, as we were sitting by the fire, my father asked me what was the matter? I burst into tears, saying, "O father! I am distressed at the thoughts of my promise, not to go to a Meeting again without your consent." He was so moved that he wept like a child, bidding me not let that trouble me, for we should not disagree; at which I was a little comforted, and said, "Pray, father, forgive me, wherein I have been undutiful to you." He then told me with tears, how much he was troubled for me that night he shut me out of doors, insomuch that he could not sleep, adding, it was my riding behind John Bunyan that made him so angry.*

The greatest part of the next day, being Tuesday, I spent in prayer and weeping, with bitter lamentations, humbling myself before the Lord for what I had done, and begging I might be kept by his Grace and Spirit from denying him and his ways for the future. Before night he brought me out of this horrible pit, and set my feet upon a rock, enabling me to believe the forgiveness of all my sins, by sealing many precious promises home on my soul. I could now look back with comfort on the night I spent in the barn; and believed that Jesus Christ was the same

* Her father in time past had heard Mr. Bunyan preach, and had been much melted under the Word; he would pray, and frequently go to the Meeting. And when his daughter was first under spiritual concern, he had very great awakenings himself, and would say to some of the neighbours, "My daughter can scarce eat, drink, or sleep, and I have lived these three-score years, and have scarce ever thought of my soul," &c.

yesterday,

yesterday, to-day, and for ever; and that Scripture was much in my mind, Job v. 19. "He shall deliver thee in six troubles; yea, in seven, there shall no evil touch thee." Also, Deut. xxxiii. 27. "The eternal God is thy refuge, and underneath are the everlasting arms."

My father was as well as usual this day, and eat his dinner as heartily as ever I knew him: after supper he smoked a pipe, and went to bed seemingly in perfect health. But while I was by his bed-side, laying his clothes on him, these words ran thro' my mind, "The end is come." I could not think what to make of these words, they seemed so very mysterious to me.

As soon therefore as I quitted the room, I went to the throne of Grace, where my heart was wonderfully drawn forth, especially that the Lord would shew mercy to my father, and save his soul, for which I was so importunate, that I could not tell how to leave off pleading: and still that word continued on my mind, "The end is come." Another thing I intreated of the Lord was, that he would stand by me and be with me in whatever trouble I had to meet with, little thinking what was coming upon me that night and the week following.

After this I went to bed, thinking on the freedom which God had given me in prayer; but had not slept long before I heard a mournful noise, which at first I apprehended had been in the yard, but soon perceived it to be my father. I immediately arose, put on a few clothes, ran and lighted a candle; and coming to him, found him sitting upright in his bed, crying to the Lord for mercy, saying, "Lord have mercy on me, for I am a miserable sinner! Lord, Jesus, wash me in thy precious blood, &c." I stood trembling to hear him in such distress, and to see him look so pale, enquired how long he had been ill? He said, I was struck with a pain at my heart in my sleep, and shall die presently. I then kneeled down by the bed-side, and which I had never done before, prayed with him, in which he seemed to join very earnestly.

This done, I said, Father, I will go and call somebody, for I dare not stay with you alone. He replied, "You shall not go out at this time of night, do not be afraid," still crying aloud for mercy. Soon after he said, he would rise and put on his clothes himself. I ran and made a good fire, and got him something hot, hoping that it might relieve him. "O, said he, I want mercy for my soul! Lord, shew mercy to me, for I am a great sinner! If thou dost not shew me mercy, I am miserable for ever!" Father, said I, there is mercy in Jesus Christ for sinners, the Lord help you to lay hold on it! "O, replied he, I have been against
you

You for seeking after Jesus Christ, the Lord forgive me, and lay not this sin to my charge!"

I desired him to drink something warm which I had for him; but his trying to drink brought on a violent reaching, and he changed black in the face. I stood by holding his head, and he leaned upon me with all his weight. Dreadful time indeed! if I left him I was afraid he would fall into the fire; and if I stood by him he would die in my arms, and no one person near us. Then came that Scripture, Isa. xli. 10. "Fear thou not, for I am with thee; be not dismayed, I am thy God; I will help thee; yea, I will uphold thee."

By this time my father revived again, and repeated his cries as before, "Lord have mercy upon me, for I am a sinful man! Lord spare me one week more! one day more!" Piercing words to me! After he had sat awhile, he felt an uneasiness in his bowels, and called for a candle to go into the other room; I saw him stagger as he went over the threshold, soon followed him and found him on the floor, which occasioned me to scream out, Father! father! putting my hands under his arms, lifting with all my might, first by one arm, then by another, crying and striving till my strength was quite spent.

I found all my attempts to raise him in vain, and therefore, though not without fears of rogues, who I thought waited at the door, ran like some distracted creature, through deep snow, to my brother's, where I stood crying in a deplorable manner. The family being alarmed, my brother came immediately, with two of his men, and found my father risen from the ground, and laid upon the bed. My brother spoke to him, but he could not answer, except one word or two. On my return, they desired me not to go into the room, saying, he was just departing.

My brother's man soon came out, and said, he was departed. Melancholy tidings! But in the midst of my trouble I had a secret hope that he was gone to heaven; nevertheless, I sat crying bitterly, to think what a sudden and surprizing change death had made on my father, who went to bed well, and was in eternity by midnight!

Quickly after my brother called in some neighbours, among whom came Mr. F. the Attorney, my bitter enemy, who enquired if my father was dead. Somebody replied, Yes he is. He then said, "It is no more than what I looked for;" tho' no notice was taken of these words till afterwards. This was Tuesday after the Friday night that I lay in the barn, when that scripture was so frequently in my mind, "Beloved, think it not strange concerning the fiery trial which is to try you." I thought now I have met with fiery trials indeed, not knowing that I had still more to go thro'.
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The day that my father died, the clergyman who met Mr. Bunyan and me at Gamlingay town's-end, reported at Baldock fair, that we had been criminally conversant together; which vile report I heard the next day, but that scripture came with much sweetness and bore me up, "Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake."

On Thursday we had agreed to bury my father, and accordingly invited our relations and friends to the funeral. But on the Wednesday night, Mr. F. sent for my brother, and asked him, whether he thought my father died a natural death? A question which amazed my brother, who readily answered in the affirmative, "Yes, I know he died a natural death." Mr. F. replied, "but I believe he did not, and I have had my horse out of the stable twice to day to fetch a surgeon, but considered that you are an officer of the parish, therefore leave it to you: pray see and do your office." Upon my brother's asking him, how he thought my father came to his end, if he did not die a natural death? he answered, "I believe your sister has poisoned him."

My brother returned with a heavy heart, not knowing but I might lose my life; on acquainting my sister, she was likewise distressed: they then sent for a godly neighbour to pray with and counsel them, who advised them to keep it from me that night; but early in the morning my brother came and told me, to whom I immediately said, "O brother! blessed be GOD for a clear conscience." We deferred the funeral, and sending for a surgeon, told him the case, who examined me how my father was before he went to bed, and what supper he eat, &c. I told him all the particulars; and, when he surveyed the corpse, he went to Mr. F. and told him, that he wondered how he could entertain such thoughts concerning me, assuring him that there were no just grounds for his suspicion. Mr. F. replied, he verily believed it was so. The surgeon perceiving that no arguments would convince him, we must have a coroner and jury. I readily agreed to this proposal, saying, Moreover, sir, as my innocency is known to GOD, I would have it known to men; therefore pray be pleased to open my father: This he declined, saying, there was no need for it, but promised to meet the coroner and jury the next day.

Now I had new work cut out, therefore went to the Lord and prayed that he would appear in this fiery trial. I saw my life lay at stake, as well as the name of GOD struck at, but that word was sent for my support and comfort, and it was a blessed one to my soul, Isa. liv. 17, "No weapon that is formed against thee shall

shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn." We sent for the coroner the next morning. Mr. F. hearing of it, told my brother, "he would have him meet the coroner and jury, and agree it; for, continued he, it will be found petit treason, and your sister must be burnt." "No, sir, replied my brother, we are not ashamed to let them come through." Upon hearing this, I said, "I will have them come through, if it cost me all my father has left me." I did not know how far God might suffer this man and the devil to go. It also troubled me to think that in case I suffered, another, as innocent as myself, must suffer too, for Mr. F. reported that I poisoned my father, and Mr. Bunyan gave me the stuff to do it with; but the Lord knew our innocency in this affair, both in thought, word and deed.

While thus surrounded with straits and troubles, I must own that at times I had many carnal reasonings, though I knew myself clear. I thought, should God suffer my enemy to prevail to the taking away of my life, how shall I endure burning! O the thoughts of burning were very terrible, and made my very heart to ach within me! But that scripture, which I had often thought of before my father's death, came now into my mind, "When thou passest through the fire I will be with thee." I said in my heart, Lord, thou knowest my innocence, therefore if thou art pleased to suffer my enemies to take away my life, yet surely thou wilt be with me; thou hast been with me in all my trials hitherto, and I trust wilt not now leave me in the greatest of all. At last I was enabled to believe, that if I did burn at a stake, the Lord would give me his presence; and in a solemn manner, resigned myself to his disposal, either for life or death.

That forenoon in which the coroner was expected, some christian friends from Gamlingay paid me a visit, and spent some time in prayer, and pleaded earnestly with the Lord on my behalf, that he would graciously appear for me, and glorify his name in my deliverance. I then retired, and was much enlarged in begging the divine presence this day, and that I might not have so much as a dejected countenance, or be in the least daunted before them. I thought, to stand before a company of men for the murder of my own father, though I know my innocence, will make me sink, unless I have much of the Lord's presence to support me. And should I appear dejected or daunted, people will conclude that I am guilty; therefore I begged of God that he would carry me above the fear of men, devils, and death, and give me faith and courage to lift up my head before my accusers. Immediately this scripture occurred to my mind, Job xvii. 9.

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“The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger.” Then I broke out, “Lord, thou knowest my heart and my hands are clear in this matter.” This was such a suitable word, that I could hardly have had such another; and the Lord made every title of it good before the sun went down, so that I was helped to look mine enemies in the face with boldness.

Word being brought that the coroner and jury were come, I sat with some neighbours by the fire as they passed through the house into the room where my father lay. Some of the jurymen came, and taking me by the hand, with tears running down their cheeks, said, “Pray God be thy comfort, thou art as innocent as I am, I believe.” Thus one and another spake to me, which I looked upon as a wonderful mercy to find they believed me not guilty.

When the coroner had viewed the corpse, he came to warm himself by the fire where I sat, and looking stedfastly at me, he said, “Are you the daughter of the deceased?” I answered, “Yes.” He replied, “Are you the person who was in the house alone with him when he was struck with death?” “Yes, sir, I am she.” He then shook his head; at which I feared his thoughts were evil toward me.

The jury also having taken their view, they went to dine at my brother's; after which they proceeded to business, and sent for me. As I was going, my heart went out much to the Lord that he would stand by me. Then came these words, “Fear not, for thou shalt not be ashamed.” And before I came to my brother's house, my soul was wonderfully supported, even above what I could ask or think.

When I got there, my brother sent for Mr. F. who not coming soon, he sent again; at last he came. Then the coroner called the witnesses, being my brother's men, who were sworn; he asked them whether they were present when my father died? What words they heard him speak? &c. And when they had answered, he called Mr. F. and gave him his oath, “Come, said he, as you are the occasion of our meeting together, we would know about this young woman's murdering her father, and on what grounds you accuse her?” Mr. F. but in a confused manner, told the coroner of the late difference between my father and me, how I was shut out of doors, and that my father died but two nights after I was admitted. No-body knew what to make of this strange preamble; but I stood in the parlour amongst them, with my heart as full of comfort as it could hold, being got above the fear of men or devils,

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The coroner said, "This is nothing to the matter in hand; what have you to accuse this young woman with?" To which Mr. F. replied little or nothing to the purpose; and, at the same time returning cross answers, was bid to stand by. Then I was called. "Come, sweetheart, saith the coroner, tell us, where was you that night your father shut you out?" I answered, "Sir, I was in the barn all night." "And was you there alone?" "Yes, sir, I had nobody with me." He shook his head and proceeded: "Where did you go to the next morning?" "I stayed in the yard till nine or ten o'clock, intreating my Father to let me come in, but he would not."

At this he seemed concerned, and asked, "where was you the remaining part of the day? I said at my brother's, and lay there the following night. "When did your father let you come in?" "On the Lord's day evening." "Was he well when you came in?" "Yes, sir." "How long did he live afterward?" "Till Tuesday night." "Was he well that day?" "Yes, sir, as well as ever I saw him in my life, and he eat as hearty a dinner." "In what manner was he taken, and at what time?" "Near midnight, complaining of a pain at his heart. I heard him groan, and made all haste to light a candle; and when I came, I found him sitting up in his bed, and crying out of a pain in his heart; and he said, he should presently die, which frightened me much, so that I could scarce get on my clothes, when I made a fire, and my father rose and sat by it. I got him something warm, of which he drank a little, but straining to vomit, he swooned away while I held his head, and could not leave him to call in assistance, fearing, lest in my absence, he should fall into the fire."

The coroner further proceeded: "Was there nobody in the house with you?" "No, sir, I said, I had none with me but God. At length my father came a little again to himself, and went into the other room, whither I soon followed him, and found him lying upon the floor; at which sight I screamed out in a most dismal manner, yet I tried to raise him up, but in vain; till at last, being almost spent, I ran to my brother's in a frightful condition."

Having given him this relation, the coroner said, "Sweetheart, I have no more to say to you;" and then addressed himself to the jury, whose verdict being given, he turned himself to Mr. F. and said, "You, sir, who have defamed this young woman in this public manner, endeavouring to take away her good name, yea, her life also, if you could, ought to make it your business now to establish her reputation. She has met with enough in being alone with her father, when seized with death,

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you had no need to add to her affliction and sorrow, and if you were to give five hundred pounds it would not make her amends."

He then came to me, and, taking me by the hand, said, "Sweetheart, do not be daunted, GOD will take care of thy preferment, and provide thee a husband, notwithstanding the malice of this man. I confess these are hard things for one so young as thou art to meet with, but thank GOD for this deliverance, and never fear but he will take care of thee." Then, addressing myself to the coroner and jury, I said, "Sirs, if you are not all satisfied, I am free my father should be opened; as my innocence is known to GOD, I would have it known to you also, for I am not afraid of life." "No, replied the coroner, we are satisfied, there is no need of having him opened; but bless GOD that the malice of this man broke out before thy father was buried."

The room was full of people, and great observation made of my looks and behaviour. Some gentlemen who were on the jury, as I was afterwards told, said, that they should never forget with what cheerful countenance I stood before them. I know not how I looked, but this I know, my heart was as full of peace and comfort as it could hold. The jurymen were all much concerned for me, and were observed to weep when the coroner examined me. Indeed I have abundant cause to bless GOD that they were deeply convinced of my innocence, and I have heard that some of them were so affected with my case, that they would long after speak of me with tears.

When the coroner and company were gone, we sent again to our friends to invite them to the funeral, which was on Saturday night. I now thought my trials on this account were over, and that Mr. F. had vented all his malice, but was mistaken; for, seeing he could not take away my life, his next attempt was to deprive me of that substance my father had left me. Accordingly he sends for my brother-in-law from my father's grave, and informed him how things were left in the will, telling him that his wife was cut off with a shilling, but that he could put him in a way to come in for a share*.

This was a new trouble. My brother-in-law † threatened, if I would not resign part of what my father had left, he would

* Mr. F. was an attorney, and made the will about three years before her father's death, at which time he put her father forward to give her more than her sister, because of a design he then had of marrying her; but upon her going to the meetings and becoming religious, he turned to be her bitter enemy, was filled with implacable malice and hatred, and did all in his power to prejudice the mind of her father against her.

† This was not her own brother who attended the meetings; and sympathized with her under her sufferings, as before related, but her sister's husband.

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begin a suit at law. Mr. F. prompted him on, saying, "Hang her, do not let her go away with so much more than your wife." And to law we were going, to prevent which, and for the sake of peace, I satisfied my brother in-law with a handsome present.

About a month after my father was buried, another report was spread at Biggleswade, "that now Agnes Beaumont had confessed she poisoned her father, and was quite distracted." "Is it true?" said some. "Yes, it is true," said others. But I was determined, if it pleased GOD to spare me till next market-day, I would go and let them see I was not distracted, and accordingly went; and when the market was at the height, shewed myself among the people, which put a stop to their business for a time; for their eyes were upon me, while I walked through and through with this thought, "if there were a thousand more of you, I would lift up my head before you all." That day I was well in my soul, and therefore exceeding cheerful. Many people came and spake to me, saying, We now see that you are not distracted.

After this, another report was raised, in a different part of the country, That Mr. Bunyan was a widower, and gave me counsel to poison my father, that he might marry me; which plot was agreed on, they said, as we went to Gamlingay. But this report rather occasioned mirth than mourning, because Mr. Bunyan at the same time had a good wife living.

Now, thought I, surely Mr. F. has done with me: but the next summer a fire broke out in the town; how it came to pass no one could tell; but Mr. F. soon found a person on whom to charge it, for he affirmed that it was I who set the house on fire; but, as the Lord knoweth, I knew nothing of this fire till the doleful cry reached my ears. This malicious slander was not much regarded.

Thus I have related both the good and evil things I have met with in past dispensations of providence, and have reason to wish it was as well with my soul now as then. And one mercy the Lord added to all the rest, which I cannot but mention, namely, that he kept me from prejudice against Mr. F. For notwithstanding he had so greatly injured me, I was helped to cry to the Lord, and that with many tears, for mercy on his soul. I can truly say that I earnestly longed after his salvation, and begged of GOD to forgive him, whatever he had said or done to my hurt.

AGNES BEAUMONT.

N. B. Mrs. BEAUMONT survived these trials many years, and was twice married; her last husband's name was STORY, a person of considerable substance and great seriousness. She died
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at Highgate, November 28, 1720, aged 68 years. Her remains, by her order, were brought to Hitchen, where they lie interred in the Baptist burying ground, and her funeral discourse was preached by the late Mr. Needham, from 2 Cor. iv. 17. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

L E T T E R S.

From the Rev. Mr. NEWTON, to Mr. WESLEY.

Dear and Reverend Sir,

I Saw yesterday a letter from you to the late Mr. Whitefield; which came to the hands of another person of that name, who, I believe, could hardly understand or relish it. I was sorry to find you were indisposed at the time of writing it; but as we have heard nothing to the contrary, I would hope this may find you in health, and at Bristol.

With us, thro' mercy, all is well and easy, as when you left us, and every thing about us in much the same situation. The most remarkable occurrence, is the death of our good friend Mr. P. W. He was taken suddenly in the street about the beginning of June, and died after three weeks illness: The last fortnight he was quite exhausted, could not bear company, nor speak much to be understood. When he had been ill a week, he sent for me, rallied his strength and spirits, and conversed for near two hours, in a way much to my satisfaction, upon the whole, tho' he complained of a cloud upon his mind, and that he did not find those consolations which, he said, he had long thought highly desirable. But I was told, that this seemed to be removed; and he expressed a comfortable hope, and an entire resignation and willingness to be gone. I hope the death-bed proved a hot-bed to him; as I doubt not it has to many, who have ripened more in an hour near the verge of life, than in years before.

I am now informed of your arrival at Bristol, which I much rejoice in, and desire to praise the Lord for; I hope he has yet much service for you to do, and till your work is done, I know your life is secured: when it is fully accomplished, I think I can give my consent that you should be released from hence, and removed to that kingdom of love, and joy, and peace, where none of the evils of mortality can find admittance; and there, I trust in the Lord, to meet you, when my little sphere of life is also filled up. Tho' now we groan earnestly, being burthened; but when we once arrive at the haven of rest, we shall not think

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we suffered too much, or waited too long, for the accomplishment of the glorious promises, in the prospect of which we are already enabled to rejoice with unspeakable joy. If it were possible for repentance to enter into heaven, it would surely be, not so much for our actual sins in the body, (since in our deliverance from these, and their consequences, the power of divine Grace, and the rich efficacy of Redeeming Blood, is more remarkably displayed,) but rather to think of the poor, low views, we formed of our salvation while in this lower world, and the little we did for our gracious GOD, to shew our gratitude for his wonderful love. And if such a laborious life as yours may leave room for this reflection, what must be said of mine? If those who have been most faithful, and been made most useful, will then see cause to be ashamed of their best services, how striking must my dissimulation appear, who, tho' I experienced an awakening and conversion almost as singular as the apostle Paul, yet have been and still continue a meer cumberer of the ground. It is some consolation to me, to think, that tho' I am indeed one of the meanest and most insignificant of the servants of the Lord here, when once I arrive at the heavenly Jerusalem, not one among the general assembly of the redeemed, will more illustrate the riches of the divine forbearance and mercy, than myself: I shall for ever be a striking and peculiar proof, of that faithful saying, *Jesus Christ came into the world to save the chief of Sinners*. I have read that when the Doge of Genoa was constrained to make a submission to Louis the XIV. in the name of the republic, when he had been shewn all the splendour and pageantry of that Nebuchadnezzar at Versailles, he was asked, "What he thought the most extraordinary thing he had taken notice of?" He replied, "*To see myself here.*" In a far different sense I may then use his words. Surely, (except the immediate beholding the glories of God and the Lamb,) nothing will appear more wonderful in the Court of Heaven, than that such a one as I, should find admittance!

I wait your directions where to send you that paper you left with me, and hope it will not be long, for it will give me a double satisfaction to hear of your welfare, *propria manu*. Mrs. Newton concurs with me in tendering our sincerest respects, and requesting a remembrance in your prayers, and a share in your correspondence. I pray the great Lord of the harvest to manifest himself to you and for you, till the important hour when mortality shall be swallowed up in life. I am, with respect and affection, Rev. Sir, your obliged friend and servant,

Liverpool, August 29, 1758.

J. NEWTON.

Jesu et omnia.

From

From the Hon. and Rev. Mr. SHIRLEY, to Mr. WESLEY.

Reverend and very dear Brother,

May, 27, 1760.

I Bear in my mind with all thankfulness, the tender love and charitable prayers with which God was pleased to inspire your heart, and the hearts of his dear children in Ireland, towards my unhappy Brother, myself, and our afflicted family, under the late dreadful calamities inflicted on us. * May every blessing you fought for him or us, be doubled and redoubled on your own souls; and may the Lord remove far from every one of you that bitter Cup, which, it seemed good to him, that we should share in.

I have reason to bless my God daily, for the humbling lessons he has taught me, through these his awful visitations. O Sir, is there much danger now that I should pride myself upon my family!

I doubt not but that your labours in Ireland have been amply paid in their success; and give me leave to assure you, that night and day, I continually recommend you, in my fervent prayers, before the Throne of Grace.

On many, many considerations, my earnest desires draw me towards you, and yet I perceive myself detained here, very much against my will, by a trust reposed in me by my late Brother, to see his debts discharged, and other matters properly settled, that no further dishonour may be reflected on his memory. I would to God I may meet you in Connaught, and give you a poor but hearty welcome at Loughrea, but fear I cannot possibly be down till the time you have proposed for your stay there is expired. Let me intreat you, however, that you will pay a visit to my poor Flock, for whom I am sorely grieved in my absence from them; and can only be comforted in the sweet hope that you will not neglect them in your travels. You are heartily welcome to my church, if you please to make use of it; and I hope you will be truly welcome to the ears and hearts of all the people. May God continue to bless and endow you with the Riches of his unsearchable Wisdom, and permit you to us many years, for the furtherance of the Ministry of his glorious Gospel, and for the enlargement of your own everlasting Reward, eternal in the Heavens. Amen and Amen. Your most unworthy, yet ever affectionate Brother in the Lord,

WALTER SHIRLEY.

* The death of his Brother, Earl Ferrars.

ON CHRISTIAN PERFÉCTION.

From Mrs. M. CLARKE, to Mrs. ***.

My dear Friend,

July 21, 1786.

I Have thought just the same as you do, respecting the Doctrine of Christian Perfection. The manner in which some have spoken of it, disgusted me not a little; and others, who professed to experience it, have exceedingly grieved me; yet I am not tempted to disbelieve, either the power, or the willingness of GOD, to cleanse from all sin, and to bring into the soul all the mind that was in Christ. The more I disliked the false, the more I desired that the real work of GOD might be brought into my Soul.

When the Lord first revealed his pardoning love to me, I was happy beyond description. Yet at that time I wanted to approach nearer to GOD, and to dwell in his presence. I was like a king's son, who for rebellion against his Father, had been banished from his native land, but upon his sincere repentance, and acknowledgment of his fault, had received his father's pardon, and on this account was filled with joyful gratitude; but still he wanted something farther, namely, to be called to court, to have free access to the king, and to be of his council. Thus did I long for fellowship with the Father and the Son, through the Holy Spirit. To lose all my own will, that his might be fully accomplished in all things. The continual cry of my soul was, "Lord, let me know myself! Shine into my mind, and let me become acquainted with its hidden iniquity." The Lord answered me, and gave me such a sight of myself, that I was obliged to alter my request, and to pray, "O my God! stay thine hand; it is enough; take it away; I cannot bear it: I abhor and loathe myself in dust and ashes." I continued in this state about three weeks. It seemed as if all the artillery of hell was playing upon me: Pride, self-will, impatience of contradiction, alternately distressed me, till one night I was quite vanquished; I had no strength of body, nor any power to look to GOD.

That night I was engaged to sup. with company. I sat down at the table, but could no longer refrain from buriting out into tears. My friends wept with me, though they knew not the cause of my sorrow. I told them, I was not well, and begged leave to retire to my chamber. Here I vented my sorrows in floods of tears. The struggle in my mind was so great, that it seemed as if body and soul were separating. JESUS appeared the fairest among ten thousand. I saw him, by the eye of faith,
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in all his beauty; and myself, all deformity. The love I felt to him, and the hatred to myself, were too much for me to bear. I sunk down before him quite motionless; when all at once my soul was filled with divine sweetness, and the following Scriptures were applied to my soul with great power: "Ye have not chosen me, but I have chosen you, --- that you should go and bring forth fruit, and that your fruit should remain: "Whatever you shall ask the Father in my name, he will give it you." I seemed divested of every thing, but love and humility. I lay as nothing before the Lord; and he entered and took full possession of my heart. I was not in a transport of joy, but all was peace and heavenly serenity. I passed the night in solemn adoration and communion with God, who was now my all in all.

In the morning I acquainted my friends with all that had passed; and they rejoiced with me, and gave glory to God. From this time I saw myself to be one of the least of all the children of God, and walked in humility and resignation. Love was the reigning principle in my soul; and when I saw any who professed religion, fall into sin; or perceived that they were not working out their Salvation with fear and trembling, my bowels yearned over them, and I could almost have laid down my life to bring them to the LORD. I could not, like some professors, shun their company, but my heart melted in tender pity towards them more than ever. And glory be to my gracious God, he hath attended my feeble endeavours with the power of his Spirit, and hath given me to rejoice over some, as well as to mourn over others.

I have been often grieved by some that professed christian perfection, who instead of having their hearts like the blessed Redeemer's, a fountain of pity and love flowing out to all around them, they have appeared to me to be shut up in fullness, and seemed, at least, to say to others; --- Stand off, I am holier than thou! They have watched over their brethern for evil; and if they could find out a fault, have too often published it abroad. Another circumstance respecting some professors has grieved my mind; they have arrived, as they thought, at such an height of holiness, that they could not by any means come down, so as to sympathize with the sorrows of others. Family trials, distressing circumstances, or a mind oppressed with grief, were far beneath their notice. I must own, I have not so learned Christ; and if they are right, then I am wrong. I continually feel the weight of my brother's cross: Nor has divine Grace lifted me up above trials and sorrows of my own. Indeed I may say, I never knew what heavy trials were until the above mentioned change took place in my heart. The Lord has permitted every grain of my grace to be tried, as by fire. I have met with disappointments

of every kind; forsaken by those with whom I took sweet counsel, and walked in company with to the house of God; perplexed on every side, yet not in despair. For, glory be to God, I can still say, "As sorrowful, yet always rejoicing; cast down, but not destroyed." I know what it is to glory in the cross of Christ. I feel such fellowship with him in his sufferings, that I often lie at his feet, lost in wonder and gratitude, that he should account me worthy to be a partaker with him. He hath taken me upon the mount with him, and led me, step by step, through all his sufferings, even to his last dreadful agony, when he cried out, "My God, my God, why hast thou forsaken me!" There, I can say, the man of sin died on my Redeemer's cross; and the life which I now live, is by faith in him. His will is my delight. The love I feel to his children is not to be expressed. If all the comfort of my life depended upon grieving or wounding one of them, that should be given up without hesitation. I am often so swallowed up in love, that I want to grasp the whole world in my arms, and to carry them to God. You may much easier conceive, than I can express, what I feel towards those with whom I am united in Jesus, and who have been the instruments of my comfort, yea of my intire sanctification.

If the Lord should remove you by this disorder, from all your sufferings, great will be my loss; for I believe, I shall never find such another friend below the skies: but it will be your gain; therefore I submit. The Lord only knows what I feel. Yet I have a degree of hope, from some particular impressions on my mind, that the Lord will spare you a little longer. I never found my soul drawn out in earnest prayer for any thing, but the Lord hath granted it, or taken away the desire.

I can only advise you, to live in the continual exercise of faith, and to commit your friends and your all into the hands of him who hath done all things well for you. I should be glad if I could be nearer to you, but it will not be long ere we shall sit down in our Master's kingdom, and be separated no more for ever. I hope to see you soon, and I believe I shall see you in a better state of health. I have many things to impart when we meet. Till that time, my beloved friend, farewell. God bless you. I am your's, &c.

MARY CLARKE.

From Mr. GEORGE CLARK, to Mr. W. S.

My dear Brother,

London, July 28, 1770.

IT has often been upon my mind to write to you, because I have not strength to walk to your house.

Although

Although you are not now (as formerly) one of my peculiar charge, yet my soul has often been engaged for you with the Lord in prayer. I mourn for you, because your mind is alienated from our blessed Redeemer, who had manifested himself unto you, and washed away your sins in his own blood. Can you read this without a sigh, or a falling tear? I think not. I hope your heart is not so steeled against the Truth; nor can you as yet forget that you was once purged from your old sins. O that the Lord would bring to your remembrance, and give you again to feel in any measure, that sweet attracting love of God which you once enjoyed. How did your soul rejoice in God your Saviour! And how strongly were you engaged to him! What a foretaste of Glory did you then find, and with what alacrity did you run the way of his commandments! Then the Sabbath was your delight, and the ordinances of God were wells of salvation to your new-born soul. You rejoiced to be found in the great congregation; — and to assemble with your brethren, in holy fellowship, was your delightful employment. How did your happy soul rejoice to think, “I am united to Jesus; a living member of his mystical body. I know by the witness of his Spirit, that I am a child of God and an heir of heaven!”

But O! how is the gold become dim, and the fine gold changed! How is it degenerated into base metal! Is it possible that your understanding should be so darkened? Indeed, it could not, if it was only suffered to speak. But it is kept blinded: there is a mist continually before it. It is not suffered to reason, or speak for itself; else that noble faculty would not permit you to carry a lie in your right hand. And do not you do this, when you suffer yourself to think, that solid peace or happiness can be found in the enjoyment of any thing that money can procure? You have tried the experiment for many years; and let conscience speak. Are you now happy? No; you know you are not. You well know the truth of that word, “The happiness of a man’s life does not consist in the abundance of those things which he possesseth.”

But perhaps you have an asylum, a place of refuge: You have learned to say, “Once in grace, always in grace.” Nevertheless, this bed is too short for you to stretch yourself upon. You comfort yourself with that word, “Jesus having loved his own who were in the world, he loved them unto the end.” But this covering will not be sufficient for you to wrap yourself in: for the truth of this, I appeal to your own conscience: Can you die with a joyful hope of a blessed immortality, while you are reading these lines? I doubt you could not. But supposing your opinion to be true, what base ingratitude are you guilty of, thus to abuse the inestimable benefits which a kind and gracious

God.

GOD hath bestowed upon you: to sin, that grace may abound! Would you put up with such treatment from your wife, your son, or your servant? Were your wife to be unfaithful to your bed; your son to despise and set your authority at nought; or your servant to defraud you, how would you resent this? And is not Jesus as greatly dishonoured by you, and does he not take knowledge of it? It is true, the Lord hath favoured you with great prosperity, and exalted you above your brethren. But hath he not, by so doing, laid you under greater obligations than ever, to glorify his Name? Is it not GOD who hath given you power to get wealth, and ought you to turn your back upon your Benefactor? Or ought you not rather, on this very account, to walk more closely with him than ever? O how often do we see that word awfully fulfilled, "The prosperity of fools shall destroy them!" O take care lest it should be the case with you.

Sit down a few minutes and seriously think of these things. Then lift up your heart unto the Lord, pray for divine light, and suffer it to enter into your soul. Consider the days that are past; let conscience speak, and hearken to its faithful reproofs. Then look into the present state of your soul, and consider whether your ways are pleasing to GOD. Consider the foundation of your opinion, and try whether it will bear you up under all the doubts and fears with which your mind is likely to be exercised. If you can look into the Book of Life, and know assuredly that your name is written there, and that it never shall be blotted out, notwithstanding you live and die as you now are; then it must follow, that you may, without holiness, not only see the Lord, but also live with him in glory for ever. But if this cannot be, then there is as great a necessity for you to repent, and do your first works, as there was for the Church of Ephesus to do it. But perhaps you will seriously think of these things, and carefully weigh the advantages, and disadvantages attending them. Suffer me then to endeavour to assist you. As to the advantages, they are so many and great, that they are not to be told, yet we may speak of a few of them. You shall be restored to the favour of GOD, and be blest with a sense of his love towards you in Christ Jesus; this will be attended with that peace which passeth all understanding. You shall again enjoy sweet communion with GOD, which is the very life of Religion, and the natural consequence will be, love to the holy Jesus, and union with him: Power over the world, wicked spirits, and your own evil heart. And the Holy Spirit will then guide you into all Truth, and comfort and support you under every distressing trial.

In return for these, and a thousand times more, what do you lose in this world? Perhaps the favour and friendship of those
 who

who are living without GOD in the world. But would you not have the love and esteem of those whom David calls, "the excellent ones of the earth?" Would it not be well for you to think of those awful words, "He who denieth me before men, him will I deny before my Father and before his holy angels? Perhaps you could not gain quite so much money, and therefore must give up the thought of aggrandizing your family. But look around you, and consider, who among all the monied men that you are acquainted with are happy? Or which of their children, who have had the largest portion of money left them, are really the better for it? Surely you have not forgot, that you are only a Steward of all that you now possess! Will not the great Judge of mankind say in that day, "Forasmuch as ye did it not unto one of these my brethren, ye did it not unto me?" O what will that man be profited who shall gain the whole world and lose his own soul! But lay riches, honour, and all the pleasures of sense, in the balance, with those great and high privileges before mentioned, and they will be found lighter than vanity, and that because of the vexation which will unavoidably attend them, whether you will or no.

You are no stranger to these things, for you have tasted the good word of GOD, and felt the powers of the world to come. The love of GOD was shed abroad in your heart. JESUS was once your life, your LORD, and your All; and the world was then under your feet. O happy man, when this was your experience! But O how deeply fallen! How are you changed! Your affections were fixed upon the things above, your whole soul was continually aspiring after heaven; but do not earthly and sensual desires now possess your soul? And are you not content to unite with the beasts of the people, without any lively hope of a better lot in the world to come? O that the LORD may awaken you to a deep sense of the truth of these things, then there would be ground of hope concerning you. GOD hath not sworn in his wrath, that you shall not enter into his rest. But this is not because your opinion is true, but because of that precious Blood which speaketh better things than the blood of Abel; and the intercession of Him who bore our sins in his own body upon the tree. He now beholds you with infinite compassion. O that you would earnestly pray, that he would speak to your heart. He would not speak terror to you, but with loving kindness melt your frozen breast, and again take possession of your soul, and fill it with the riches of his mercy and grace; and by so doing, enable you to bind yourself unto him for ever.

O be persuaded, to stop and consider: It may be that death is very near; and whenever he presents himself, you will certainly

wish that the time past had been better spent. Now make proper use of those helps which the Lord hath put in your power, in order that you may be restored; and He, whose tender mercy knows no bounds, will cast a compassionate eye upon you, and heal your backslidings and love you freely. That he may, is the sincere and constant prayer of the friend of your soul,

GEORGE CLARK.

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Letter from Mr. D. BOWELL, one of the Missionaries to the Southern Islands, to Mr. Banks of Colchester: dated on board the Duff, Capt. Wilson, at Rio Janeiro, on the Coast of Brazil, South America, Nov. 16, 1796.

Dear Brother in the LORD,

I Now take up my pen to gratify the wish you expressed in the kind Letters you wrote to me before I bid adieu to my native Land. May the Lord in mercy, pour out upon me the influences of his Spirit, and while I am musing, may the fire burn! I suppose you are ready to ask, Has your voyage been prosperous hitherto? Or like the Prophet to say, Is it well with thee? Is it well with thy Brethren? Is it well with thy Captain, and all on board? Glory be to GOD in the Highest, I can answer, "*It is well.*" Had I the tongue of a seraph I should not be able to declare the goodness of our GOD, which he has exercised towards us ever since we left England.

My dear friend, if the innumerable blessings that we have been favoured with, such as propitious gales, fine weather, protection from outward enemies, health of body, &c. &c. are to be considered as answers to prayer, and as earnest of future blessings when we arrive at our destined places, then we may go on with humble confidence, that our weak efforts to make known among the Gentiles the unsearchable riches of Christ, will certainly meet with the desired success: And you, and all united with you in the bonds of the Gospel, may rejoice in the prospect that the conquests of JESUS will soon spread through several of the Islands in the South-Sea.

That our passage to this place has been quick, will appear by the following epitome of it. Sept. 23, our glorious CAPTAIN commanded a propitious gale to blow, and we set sail from St. Helen's about four o'clock in the morning. 25th. I bid my last farewell to my native land. Sept. 30, in 44 deg. 50 min. N. Lat. we left the convoy. It was with the greatest pleasure that we spread all the canvases we could to a delightful gale that wafted us nearly 200 miles in 24 hours.

October

October 5, when that glorious luminary the sun had enlightened our hemisphere, our eyes (for the first time since we left the Land's-end of England) were regaled with the sight of land which proved to be the Island of Madeira, which we passed about the middle of the day. October 15, we made the Cape de Verd Islands. We anchored in Port Praga Harbour on the 16th, at 2 o'clock p. m. Here we took in water, and the greatest part of the Missionaries went ashore. Next evening, we set sail with a fine Wind. October 18. Our fears were rather alarmed by discovering that we were pursued by a vessel of superior force to our own. Just after dark she came up with us and spoke to us. She proved however to be one of those ships employed in that abominable traffic the Slave-trade: [the Jack Park, of Liverpool, bound for Africa.] She mounted 20 guns, had all her decks cleared for action, and lights in her ports, at the time she hailed us. Realize to yourself, my dear Brother, what my sensations were at this juncture, not knowing but she was an enemy. Oh, what did I feel at the idea of being taken prisoner and carried where, perhaps, I should not have an opportunity of doing any thing to testify my gratitude to Him who loved me and gave himself for me! But on the other hand, I felt sweet composure of mind at the thought that I had given myself up into my Redeemer's hands. I had devoted myself to his service, and therefore he had a right to do with me as seemed him good. But our Divine Master appeared for our deliverance, and gave us to know that we were not forgotten by him.

October 29, we crossed the Equinoctial Line in 29 deg. 40 min. W. Long. with a fine wind, which was a mercy we did not expect, and which is very seldom experienced by any when they pass the Equator. Nov. 11. We made Rio, and for the first time beheld the great Continent of South America. 12. We anchored in the Harbour of Rio Janeiro. The inhabitants of this place, who re Portuguese, are very suspicious: A boat, with soldiers lies along-side of us to watch us, and we cannot go ashore without one of them at our heels. We are forced to act with caution respecting the worship of GOD: but one of the Portuguese officers came down between decks last sabbath, to observe our manner, and appeared highly gratified with his visit. He shook hands very cordially with Brother Lewis, who preached: In the evening he attended again. A week, we hope, will terminate our stay at this place. We have had but few calms to impede our progress, and not one gale of wind or storm to drive us out of our course. The time, from our departure from England to our arrival at this place, is just seven weeks and one day. Our divine Benefactor has supplied all our temporal wants

abundantly, and has blessed our food, so that it has not been prejudicial to our health. Instances of sickness have been much fewer than could have been expected among so many people on board such a vessel: Only one person on board at this time seems indisposed, and she is not confined to her bed.

Oh my dear friend, I feel myself utterly incapable to declare what GOD has wrought for us in a way of mercy and love, since we embarked in this arduous enterprize! In those latitudes where we expected to be ready to faint with heat under the scorching rays of a vertical sun, our glorious Leader has appeared for us, and refreshing breezes have cooled the air, or the rays of the Sun have been intercepted by intervening clouds. When we have met to worship our GOD on the Sabbath, we have been enabled to do it without distraction; and upon solemnizing the Lord's Supper, we have had no occasion to touch either a sail or a rope. But I must desist from what I am not able to accomplish, I mean, to declare what GOD has done for us. When I look forward to the arduous work before me, I feel my weakness and insufficiency. There is a difficult language to attain; an acquaintance with their manners and customs to be acquired, without learning their sins: To labour after purity of heart, while a flood of temptations without and corruptions within encompass me round about. In short, there are difficulties to be encountered, the nature and extent of which I cannot conceive. But there is nothing too hard for the GOD of Missionaries to accomplish. May I have but a comfortable assurance that I am interested in his love, and I trust I shall welcome every danger and difficulty I may meet with.

Dear Brother, the affection you express in your kind letters, gives me every reason to conclude that you, and the rest of your fellow disciples with whom you are connected, will not forget to remember me at the throne of grace. Praying breath was never spent in vain; therefore continue to pray for me without ceasing; and when you are at the throne of grace do not forget to mingle praise with your petitions. All that I can do for you by way of requital, will be to remember you in my unworthy addresses to the Throne of Grace. Believe me, I will never forget you when I am there. Could you see into my heart, you would know, much better than I can express, the love I bear to you, your dear pastors, and all the church. Tell them, I have found sweet moments, rich in blessings, when I have been crying to GOD for them, when the place of my retirement was the fore-top or the main-top. Farewell, my dear Brother: May you and yours be blessed with all the blessings of the New Covenant! Give my Christian love to all friends. May grace, mercy, and peace, be multiplied. Once more I bid you farewell, till we meet

meet where we shall no more have occasion to make use of the expression:—Till then, that you may enjoy every blessing that it is possible to form a wish for, is the prayer of,

Dear Sir, your affectionate Brother in the Lord,

D. BOWELL.

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From Mrs. P. to Mrs. R.

My dear Sister,

June 28, 1797.

I Will now endeavour to perform my word, and give you my thoughts upon the danger of religious persons conforming to the world: The Apostle says, "*Be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.*" This Scripture seems not only to forbid our following the maxims, customs, and fashions of the world, but includes all the evil that is in it. Our whole conduct therefore should manifest a disapprobation, of whatever partakes of the spirit and temper of the world. You know, whatever has a tendency to quench the divine Spirit, or turn the mind from following on to know the LORD, ought to be given up. If we have followed the gaities of the world, surely, when we turn to GOD, we shall be penetrated with sorrow on account of the part we have acted, and this will induce us to forsake all that we before delighted in, such as company, dress, and amusements of all kinds. We shall no longer have any pleasure in adorning our persons, because it promoted our natural pride and vanity. When this conviction is yielded to, the true light will shine upon us more clearly, and we shall rejoice to sacrifice whatever has a tendency to lessen the humble, broken, contrite spirit, which leads to JESUS, who only can reveal the pardoning love of GOD to our souls.

I cannot help thinking, that the work of Grace is now less deep in the hearts of many persons, than it was some years ago; and one reason is, that many things are retained, which the Lord requires to be given up. Conformity to the world is one of those things. I know some who are sincere, plead for the innocency of it, and say, "that it is the heart which GOD looks at; that to lay too great a stress upon outward self-denial, is legal, and beginning at the wrong end; that we should not be singular;" adding many other arguments to the same purpose. I will allow, that if we go to an extreme in plainness, it merits nothing from GOD, in point of our justification: Nevertheless, we ought to lay aside all superfluity of dress; for this is a part of those fruits which we are commanded to bring forth, as meet for Repentance.

When

When the Lord began a work of grace in my soul, I was wholly in the world, and given up its follies; the falseness of outward conformity to it, was so clear to me, that before I felt any deep convictions of my fallen state, and the want of a Saviour, I put a way all that adorning, on which I had spent so much time, and had so greatly delighted in. What was remarkable, I had far more pleasure in doing this, than in wearing the things I parted with. At that time I was not among the Methodists, but entirely followed the teachings of the Spirit of GOD; and I am fully persuaded, what I then did (tho' many years ago) was under his guidance, which had I resisted, my heart would not have been prepared for the further work of grace I have since experienced.

The nature of divine grace is to bring the soul into deep poverty of spirit, and a holy mourning for sin which includes the forsaking of it. Many persons are more sensible of some sins than of others. One of this description may say, "I was never shewn the evil of indulging myself in dress; and consequently was I to part with it, before conviction takes place in my conscience, I should most likely resume it again, as others have done." But it may be answered, Will any return to the vanities of the world, unless they have in some degree backslid from GOD? That some are more convinced of this evil than others, is true; and I believe many more would discover its bad effects, were they not to look at professors, and follow their example, rather than listen to the teaching of the Spirit of GOD.

Many who were once truly awakened, are now deprived of a considerable portion of their spiritual strength, by giving place to this vanity: whereas, if they had retained the Grace of GOD, they would have been enabled to part with every idol, and to embrace Jesus Christ as a complete Saviour from all sin. But by resisting the divine light, they have wounded and disabled their own conscience, which now refuses to perform its proper office faithfully. If you ask them, "Do you withhold any thing from GOD that prevents your entering into liberty?" They will probably answer, that they are willing to give us all: but in this they deceive themselves, because they do not see sin in its true colours.

The gratification of any one evil desire, small as it may appear, leads to the indulging of others; hence that poverty of spirit which precedes pardon, is so weakened in many seekers, that when Christ is offered to them, their hearts are not prepared to receive Him. This is one reason why we meet with so many half-awakened professors. And when believers are un-
faithful

faithful to the Grace of GOD, they cannot hold fast their confidence, nor uniformly bring forth the fruits of righteousness. Whatever obstructs the growth of humility, unfits the soul either to retain the grace already received, or to gain any increase: It should however always be remembered by us, that we can bring no humility, or self-denial, before GOD, as an atonement for the least sin, or to purchase the smallest degree of the divine favour. Nevertheless his grace cannot take root in an unbroken spirit; whatever therefore tends to pride and vanity, must be renounced and mortified, if we intend to have our hearts established in Grace.

The Scripture declares, "*all things must become new.*" But how surprising it is to see persons, who are endeavouring to seek the pardon of their sins, and others who profess to enjoy that blessing, and yet at the same time they are devoted to the fashions, and customs of the world. Certainly where the love of Christ dwells in the heart, or even a sincere desire to love him, it will dissolve our attachment to all these foolish things. When Christ becomes our wisdom, the world, and all it contains, will be placed in the proper point of view. Our Lord calls us to be lights in a benighted land; but this cannot be, so long as we are afraid lest the singularity of our appearance should give offence. It is certainly required of us at all times, to shew our disapprobation of sinful customs and maxims. As those who are of the world, squander away the blessings of Providence, we are exhorted to make friends of the mammon of unrighteousness: If they are ashamed of Christ, we are required so much the more to confess him, and to follow his example, in every thing that is of an humbling nature.

It is much to be lamented, that many christian parents who themselves have laid aside all superfluity of dress, yet they allow their children to enter into the spirit of it; there is little if any difference, to be perceived between them, and those who have no religious parents to direct them. Such conduct cannot be that "*of training up a child in the way it should go.*" Many fatal consequences often follow this mode of bringing up children. To mention only one: allowing them to set off their persons, is frequently a means of attracting outward professors, to whom they become united, and their minds by that intercourse are so vitiated and ensnared, as to prevent the Grace of GOD from having any saving effect upon them. Their parents excuse themselves by saying, that until their children have a work of grace upon their souls, it will avail little to oblige them to obedience, because it would only give them a disgust to religion, and drive them farther from it. By the same rule
they

they may affirm, that it is needless to instruct their children in the way of salvation, and press them to seek and find it, until the LORD compels them by irresistible influences to become real christians. This way of reasoning is exceedingly dangerous, and leads many to utter destruction. A great number of instances might be produced which demonstrate the advantage that young people obtain by an early acquaintance with the truths of the gospel. Two relations of mine were of that number. Their understanding was far enlightened, that they were sensible of their fallen state by nature, and that they could only be restored by the merits of a Saviour, but they went no farther, for a season; till in the time of sickness they found the want of the power of divine grace; and from that time they never ceased crying to the Lord for mercy, till he revealed to them his pardoning love.

How lovely it is to see persons in affluent circumstances living in the spirit of humility, and preferring the approbation of God, rather than follow any outward shew in the world, regarding themselves as stewards, not proprietors of their Lord's money? As it is said of JESUS, that he assumed no outward form or comeliness; so they aim at none: Nevertheless, their light will shine to all around them, and will break out on the right hand and on the left! But when professors, whom Providence has raised to a state of wealth, suffer themselves to be ensnared by the devil, through the deceitfulness of riches, and launch out into a variety of ways which tend to increase pride and lessen the life of GOD in their souls, the cause of GOD greatly suffers on their account; and their conduct never fails to raise a bad report upon the good land.

If bounds are not set to our desires of appearing like the world, we cannot tell how far we may be tempted to partake of its spirit, especially if we have wherewith to gratify those wishes which lead that way. I remember a pious friend, who had been much devoted to GOD, and had seen it right to put off all that was superfluous in her apparel, taking it up again: Upon expostulating with her on the occasion, she frankly owned, that by degrees she was led to resume one thing after another, that she had before laid aside; a little trimming, she thought, required an addition of something else to make her appear suitable: that being done, another thing seemed necessary to suit the others; and so on. She acknowledged, that if I had not spoken to her, she did not know where she might have stopped. The LORD blessed the word of reproof: she returned to her former simplicity: he healed her backslidings: and I trust at present that she is steady in the good way.

After all I have said upon the subject, it will avail us little if we do not continue looking unto JESUS. From him we must
desire

desire strength to deny ourselves, and take up our cross, and follow our Master. While we live in the exercise of faith, every evil which we sacrifice, will add to the strength and increase of faith. Faith cannot be kept alive without parting from all that would draw our attention from the things of Grace and Glory; and then we shall be enabled to say,

For what to thee, O Lord, we give,
 A hundred-fold we here obtain;
 And soon with thee shall all receive;
 And loss shall be eternal gain.

May you and I, be determined to walk in the most excellent way. If others bend the Scriptures to their own carnal desires, let us not do the same: But may we continually cry, "Lord, what wouldst thou have me to do?" ever distrusting those inclinations which lead to the indulgence of what is contrary to an entire devotedness to God, and will not allow us, daily and hourly to say,

Take my body, spirit, soul,
 Only thou possess the whole!

Example has great influence upon others. Should we forget the wise observation of the son of Sirach, "He that contemneth small things, shall fall by little and little," and indulge ourselves in trifling vanities, and thereby induce others first to imitate us, and then proceed to greater lengths, till they are turned aside from the good way, what painful remorse, and anguish of spirit, will be our portion? The religion of Jesus, so far as it prevails, is perfect freedom; whatever is given up on its account, leads to greater liberty, as those experience who have made the trial: But a divided heart enjoys neither the world, nor God; and can have no idea of the sweet intercourse and holy communion which those experience which follow the Lord fully.

I am yours very affectionately. F. P.

P O E T R Y.

REASON insufficient without FAITH.

SAY, when temptation's clouds arise,
 And intercept the solar ray,
 Can Reason's partial light suffice,
 To point the way?

Or should the gathering storm assail,
 Might not her powers the trial stand?
 Or would they in the combat fail?
 Their basis sand!

When various winding paths appear,
 And agitate the wav'ring soul;
 Can she direct which course to steer,
 To gain the goal.

If rob'd in light Apollyon tries,
 To cause the mind distress or woe;
 Say, can she, thro' the thin disguise,
 Discern the foe?

His arts can Reason's powers subvert,
 With specious varnish mask the snare;
 Then flight, must save the trembling heart,
 With fervent prayer,

Within the soul, renew'd by Grace,
 As secondary light she shines;
 Those glorious truths she cannot trace,
 To Faith resigns.

Yet when from earth her powers aspire,
 Not feeble is the aid she lends;
 A spark of Heaven's ethereal fire,
 Which upward tends,

Too weak in fierce temptation's hour,
 To Faith she yields her former claim,
 Who bids the heart with wrestling power,
 Behold the LAMB!

We see! we hail! the incarnate GOD,
 And trusting his sufficient grace,
 Press on to gain the blest abode,
 And view his face.

Strong in our JESU's powerful Name,
 We'll strive to' obtain the bright reward;
 Tho' Satan rage, our birth-place claim,
 Grace is our guard.

Then, wherefore fear, ye Christian band?
 Our LORD his followers will defend,
 We more than Conquerors shall stand,
 For GOD's our FRIEND!

May 23, 1797.

A. R. C.
 The

THE GLORY OF GOD.

BUT oh, advent'rous Muse, restrain thy flight,
 Dare not the blaze of uncreated Light!
 Before whose glorious throne with dread surprize
 The' adoring seraph veils his dazzled eyes!
 Whose pure effulgence, radiant to excess,
 No colours can describe, or words express!
 All the fair beauties, all the lucid stores,
 Which o'er thy works thy hand resplendent pours,
 Feeble, thy brighter glories to display,
 Pale as the moon before the solar ray!

See on his throne the gaudy Persian plac'd,
 In all the pomp of the luxuriant east!
 While mingling gems a borrow'd day unfold,
 And the rich purple waves emboss'd with gold;
 Yet mark this scene of painted grandeur yield
 To the fair lily that adorns the field!
 Obscur'd, behold that fainter lily lies
 By the rich bird's inimitable dyes;
 Yet these survey confounded and outdone
 By the superior lustre of the sun;
 That sun himself withdraws his lessen'd beam
 From THEE, the glorious AUTHOR of his frame!

Transcendent POWER! sole arbiter of fate!
 How great thy Glory! and thy bliss how great!
 To view from thy exalted throne above,
 (Eternal source of light, and life, and love!)
 Unnumber'd creatures draw their smiling birth,
 To bless the heavens, or beautify the earth;
 While systems roll, obedient to thy view,
 And worlds rejoice—which Newton never knew.

Then raise the song, the general anthem raise,
 And swell the concert of eternal praise!
 Assist, ye orbs, that form this boundless whole,
 Which in the womb of space unnumber'd roll;
 Ye planets who compose our lesser scheme,
 And bend, concertive, round the solar frame;
 Thou eye of nature! whose extensive ray
 With endless charms adorns the face of day;
 Consenting raise the' harmonious joyful sound,
 And bear his praises thro' the vast profound:
 His praise, ye winds that fan the cheerful air,
 Swift as they pass along your pinions bear!
 His praise let ocean thro' her realms display,
 Far as her circling billows can convey!

His

His praise ye misty vapours wide diffuse,
 In rains descending, or in milder dews ;
 His praises whisper, ye majestic trees,
 As your tops rustle to the gentle breeze !
 His praise around, ye flowery tribes, exhale,
 Far as your sweets embalm the spicy gale !
 His praise, ye dimpled streams, to earth reveal,
 As pleas'd ye murmur thro' the flow'ry vale !
 His praise, ye feather'd choirs distinguish'd sing,
 As to your notes the vocal forests ring !
 His praise proclaim, ye monsters of the deep,
 Who in the vast abyfs your revels keep !
 Or ye fair natives of our earthly scene,
 Who range the wilds, or haunt the pasture green !
 Nor thou, vain lord of earth, with careless ear
 The universal hymn of worship hear !
 But ardent in the sacred chorus join,
 Thy soul transported with the task divine !
 While by his works the' ALMIGHTY is confess'd,
 Supremely glorious, and supremely blest'd !

Great LORD of Life ! from whom this humble frame
 Derives the power to sing thy holy name,
 Forgive the lowly Muse, whose artless lay
 Has dar'd thy sacred Attributes survey !
 Delighted oft thro' nature's beauteous field
 Has she ador'd thy Wisdom bright reveal'd ;
 Oft have her wishes aim'd the secret song,
 But awful reverence still withheld her tongue.
 Yet as thy bounty lent the reas'ning beam,
 As feels my conscious breast thy vital flame,
 So, blest Creator, let thy servant pay
 His mite of gratitude this feeble way ;
 Thy Goodness own, thy Providence adore,
 And yield thee only—what was thine before,

Acts xvi. 31. Believe on the LORD JESUS CHRIST, and thou
 shalt be saved.

AUTHOR of our sure salvation,
 Author of our faith thou art :
 Call me out of condemnation
 Sprinkle with thy blood my heart :
 Give the faith that moves the mountain,
 Pardon'd & sav'd—by faith alone,
 Lead me thro' that open Fountain
 To thine everlasting Throne.

T H E

Arminian Magazine,

For OCTOBER, 1797.

THE EXPERIENCE OF MR. PIPE.

[*Concluded from page, 422.*]

IT may seem somewhat strange, that during the time of my distress, I should have convictions of being called to minister in holy things; yet so it was. After I had tasted that the LORD is gracious, these convictions increased. When I heard and read of the abundant labours and success of those blessed men of GOD, Messrs. Wesley and Whitefield, no employment in the world seemed to me so important, as that of preaching the Gospel. But I saw and felt my own utter insufficiency for such an undertaking; yet at the same time I believed, if the Lord in his providence designed me for it, he would prepare and qualify me for the work. I had indeed no conception how such a thing could be brought to pass; but I referred all to GOD in prayer, beseeching him to strengthen and illuminate my mind, and indue me with grace always to follow him and do his pleasure; on this ground, I said, Here I am; send me.

I met with very little persecution when turning to the LORD, to what many have been exposed; some indeed thought me singular; but none offered any personal abuse, or prevented me from attending the means of grace. It is true, I lost my companions, but found others more desirable. By leaving the broken cisterns of foolish pleasure, I found the never-failing living Water from above; and instead of continuing with "runagates in a state of scarceness," the LORD became my Shepherd; he led me into the pastures of his grace,—anointed me with the oil of gladness,—and made my cup to overflow. I felt the truth of those words in one of our hymns,

" Earth then a scale to Heaven shall be,
Sense shall point out the road,
The creatures all shall lead to thee,
And all we taste be GOD."

I received every thing as from him, and paying a strict regard to the rules of temperance, found an exquisite satisfaction in every enjoyment.

Vol. XX. Oct. 1797.

My

My kind friends among whom I had obtained the knowledge of falvation by the remiffion of fins, perceiving the change which I had experienced, requested me to caft in my lot among them. I had a great inclination fo to do; but was asked again and again, before my refolutions were fufficiently ftrong to fulfil my intention. At length every objection was filenced. My affection for them, and earneft defire to fee the fpread of vital religion, overcame all. I went to one of the Leaders and begged him to fet my name down, for I was determined to embark in the fame fhip and fail along with them. He fmiled at the manner in which I expreffed myfelf, and knowing what GOD had done for me, immediately wrote my name. And bleffed be GOD, I never repented of giving them my hand and heart; and to this day, with the utmoft fatisfaction, the language of my heart is, "This people fhall be my people; and their GOD, my GOD."

Sometimes I had difputes with profefors of different fentiments; but none feemed to come fo near the truth as the Methodifts. The firft I remember to have met was a Predeftinarian; but all his arguments could not induce me to adopt his fcheme: It appeared fo abfurd, unnatural, and ufelefs; for if I was not elected, my embracing thefe doctriues could never be a means of my election; and if I was elected, my receiving of a contrary doctriue could not bring about my reprobation. The difference between the Calvinifts, and thofe who embrace the doctriue of univerfal reftoration, appears to be this, the firft believe that GOD *elects* on this fide the grave a certain number, and reprobates innumerable myriads: and the latter; that whom GOD does not elect *here*, he elects *hereafter*.

From the time I became a member of the Society, my mind was more than ever detached from the world. A fear of giving offence either to Preachers or people, caufed me to be doubly watchful; and at the fame time I found myfelf more deeply interefted in the caufe of Heaven. I continued confcioufly to attend all the ordinances of Grace; but did not make any attempt to pray in public till fome months after this. I believed it to be my duty, and fhould have done it fooner, had I not been kept back by an almoft unconquerable timidity: The firft time I attempted was at a prayer-meeting where there was a deficiency of perfons to pray, or at leaft that chofe to do it; and the LORD bleffed my foul in an uncommon manner; I believe all who were prefent found themfelves greatly quickened and refrefhed. I was fo confcious of divine approbation at this feafon, that I was refolved, by the Grace of GOD, to help in the work when there fhould be occafion for it. The LORD bleffed us much
in .

in our prayer-meetings, and we had the satisfaction of seeing several turned from the error of their ways.

I met in Band with two young men who feared the LORD greatly, and it proved a most precious ordinance to us indeed. In meeting together we repeatedly experienced, "The overwhelming power of saving grace, and all the silent Heaven of Love!" The presence of GOD filled us with the most lively hopes of a blessed immortality. We had no doubt of "seeing the King in his beauty, and beholding the Land afar off," did we but cleave to the LORD with full purpose of heart, and walk as he now enabled us to do. It is with pleasure and gratitude I reflect upon those times, when from the fulness of my heart I could sing,

" Long as I live beneath,
To Thee, O let me live ;
To Thee my every breath,
In thanks and praises give ;
Me to thine Image, LORD, restore,
And I shall praise Thee evermore."

The LORD of Glory, as once crucified for my transgressions, and living in me by the power of his Spirit, made me truly happy. I knew Him to be the Author of my Salvation, and ascribed to Him the praise of it alone. My way to act in a more public capacity now began to open more clearly. Mr. Blair appointed me a Class-Leader, in conjunction with another brother, to a small Society in the country: I attended them regularly, and endeavoured to be as helpful to them as I could. Presently after I began to exhort; but I think, before this, Mr. Blair sent for me and took me with him a few miles into the country. He made particular enquiries concerning the state of my mind; — whether I had not convictions of its being my duty to preach, &c. and I frankly acknowledged that I had; I opened my heart to him, and told him my feelings, &c. He answered all my objections, and gave me several cautions and directions: For my encouragement he related the particulars of his own experience almost throughout. As a tribute due to his memory, I must say, that he appears to me to have been one of the most upright, conscientious men I ever read of, or conversed with in my whole life. The first exhortation I gave, was during the time of Conference. I was appointed by one of the Preachers to keep Prayer-meetings at two neighbouring villages. The person who delivered the message added, — "and give them an exhortation." With the blessing of GOD I resolved to attempt it, though under a strange conflict of hope and fear. The places were pretty well filled, and I spoke a few things which principally accorded with my own experience. They were times of refreshing, and I was

intreated not to be discouraged, but proceed in the Name of the LORD.

It gives me pain to relate, that notwithstanding the many tokens of the divine favour, about this time I got my mind so ensnared as to be robbed of my peace and filled with much self-condemnation. This for awhile brought upon me much dulness and barrenness of soul. But I bless GOD, it was not of long continuance. I confessed my deviations and foolishness before him, he heard the voice of my supplications, and one day while receiving the Lord's-Supper he set me fully free. My former strength returned and my fellowship was renewed with him again. I was much encouraged by the Preachers, several of them discoursing with me on the subjects of preaching, reading, studying, &c. discovered much kindness and affection. After I was taken into the Local-Preachers plan, I went for a fortnight or three weeks into the Circuit to supply for one of the itinerant Preachers, and by this means I got a view of their manner of life, before which time I knew very little concerning it. My way to travel was open before me, and various circumstances concurred to fix my thoughts that way, and several others offered themselves to court my stay. I confess, that spreading the favour of the knowledge of Christ, appeared in my view to exceed all other things; but then it was an employment so great, that St. Paul himself cried out, "Who is sufficient for these things?" I knew indeed our sufficiency is of GOD, and many times while preaching in the adjacent towns and villages, I had found the gracious assistances of his holy Spirit. I therefore resolved, (submitting myself to GOD) that I would give up myself to the service of his Church, assured that, if I was acting according to his Will, the great Disposer of events would direct and bless me. And with thankfulness I acknowledge the divine goodness in sending me to preach his word, and continuing the favour so long. I was proposed by Mr. Benson to travel, and was received on trial at Bristol Conference in 1790: My first appointment was for Canterbury Circuit. I knew very little about preaching, but I knew that the world lay in wickedness, — in open rebellion against GOD, — rejecting the LORD JESUS, and thronging the paths of destruction. I saw and felt the worth of immortal souls, and from the Scriptures of truth could plainly discern the dreadful consequences of dying in an impenitent state; — and I also knew, that it was a Preacher's work to instruct, to warn and invite men to turn to GOD, — to repent of their sins, — to receive the LORD JESUS as their only Saviour, — to deny all ungodliness and worldly desire, and to live soberly, righteously and godly in this present world. And on these principles, with all the love, zeal, and strength I had, I engaged in the Work.

I took

I took leave of my affectionate friends at Dudley; their kindnesses towards me had been great; and when we parted, I had their heartiest prayers for my success. It made my heart ache for some time at leaving my native place, wandering I knew not where, among, I knew not whom. I looked up to God, — submitted myself to him, and he composed my mind and blessed me. My fellow labourers were very kind; and though at the beginning we found some things of an unpleasant nature, yet it was not long ere they were settled, and the year was spent agreeably. The LORD gave us the hearts of the people, and to speak for myself. I felt a real affection for them; they were lively, and the congregations upon the whole were large.

At Margate they were necessitated to enlarge their Chapel; but this must have proved a fatal circumstance to me, had not the LORD interposed. The foundation of the new part was not laid deep enough. A person to whom the back ground belonged, intended to build; in sinking the cellars, they approached too near the Chapel, and sunk almost perpendicular with it, and below the foundation, which was chalk. They neglected to shore it up, not apprehending any danger, as they had begun to fill up their cellar-work. While it thus hung in an equiponderant state, I preached in it twice: In the morning about eight o'clock, and found a peculiar blessing, so I believe most did, who were present. In the evening I preached again, from — “God is Love.” I took notice of the discovery of God's love to us in our creation, preservation and redemption. My mind was exceedingly embarrassed and distressed. I could scarcely speak on the divine preservation at all, and very little to my satisfaction on the other subjects. I gave out to preach again, if nothing unforeseen happened, at seven o'clock next evening. All this time I was in the most imminent danger: and it is very likely I should have been in eternity that night, had not a very heavy rain fallen just before preaching began, which prevented many from coming, so that scarcely any one sat in that part of the gallery which was supported by the new wall, and against which the pulpit also stood, or no doubt the weight would have hastened its fall. A little before the time of preaching the next night, the whole back part of the chapel came tumbling down, the pulpit was crushed to pieces and buried in the ruins. Several workmen were employed in and about the Chapel, but happily no lives were lost, nor any one hurt at all. I saw the hand of the LORD in my preservation and in that of others, and blessed his Name.

I endeavoured to cleave to God and to preserve my conscience without stain. I could see no propriety of preaching a Gospel to others which I did not strive to adorn myself, and the more I lived

lived to GOD in private, the more was I assisted in the public administration of the Word. My appointments since that time have been Rochester, Alnwick, Sunderland, &c.

Before I conclude this account of myself, I would observe, that my work as a Preacher has not been performed without much trouble and anxiety of mind. My conflicts have been hereunto few, except between GOD and myself. And it may be proper also to remark on the other hand, that frequently my consolations have been so strong, and my assistances so great, that I could fully believe I was acting according to the purpose of Heaven. This has silenced my objections, dispelled my fears, broken the snares of the enemy, and made me to rejoice in the Rock of my Salvation. Add to this, I have been greatly favoured, in having my lot cast with those of my brethren who have rejoiced at my prosperity, borne with my weaknesses, and upon all occasions shewn me respect and kindness. I may say the same of the people among whom I have laboured; they have in general been very affectionate, and I hope, through the mercy of GOD, we shall meet again, where we shall part no more. Upon a survey of the whole, I see, that it is my reasonable servite to devote myself a living, holy, and acceptable sacrifice to my gracious GOD, as having redeemed me by the death of his beloved Son, — enlightened my mind, --- given me repentance unto life, --- Justified me freely, --- set up his kingdom in my heart, ---- united me to his people, ---- employed me in his service, and made me happy in his love. And glory be to his adorable Name, I can truly say, I love Him above all. I am deeply conscious of my vileness and unworthiness before GOD; but I know in whom I have believed, and my desire is to live to his praise. I rejoice at the prosperity of Zion, and at the success of my brethren in the kingdom and patience of JESUS. Whatever I have been instrumentally, with regard to the conviction and conversion of souls, the great day will declare it. At present I live in hope of bringing, through the grace of GOD, more to taste his goodness than I have hitherto done; and then to say at the last, before a goodly company, “Here I am, and the children thou hast given me.” J. S. P.

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An original SERMON of Mr. WESLEY'S.

AMOS III. 6.

“ Shall the trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and the LORD hath not done it?”

**I**T is well if there are not too many here, who are nearly concerned in these words of the Prophet; the plain sense of which seems to be this: Are there any men in the world so stupid

pid and senseless, so utterly void of common reason, so careless of their own and neighbours safety or destruction, as when an alarm of approaching judgment is given, to shew no signs of apprehension? To take no care in order to prevent them, but go on as securely as if no alarm had been given? Do not all men know, that whatsoever evil befalls them, it befalls them either by GOD's permission, or by his appointment? And that he designs every evil of this life to warn men to avoid still greater evils? That he suffers these lighter marks of his displeasure to awaken mankind, so that they may shun his everlasting vengeance, and be timely advised by feeling a part of it, so to change their ways, that his whole displeasure may not arise?

I intend in speaking on this subject to shew, First, That there is no evil in any place, but the hand of the LORD is in it.

Secondly, That every uncommon evil is the trumpet of GOD, blown in that place, so that the people may take warning.

Thirdly, To consider whether, after GOD hath blown his trumpet in this place, we have been duly afraid.

I am First to shew, in few words, That there is no evil in any place but the hand of the LORD is therein. No evil, that is, no affliction or calamity, whether of a public or of a private nature, whether it concerns only one, or a few persons, or reaches to many, or to all of that place where it comes. Whatever circumstance occasions loss or pain to any man, or number of men, may in that respect be called an evil; and of such evils the Prophet speaks in these words.

Of such evils, we are to believe, that they never happen but by the knowledge and permission of GOD. And of every such evil we may say, that the LORD hath done it, either by his own immediate power, by the strength of his own right hand, or by commanding, or else suffering it to be done, by those his servants that do his pleasure. For the LORD is KING, be the people never so impatient: 'Yea, the Great King of all the earth. Whatsoever therefore is done in all the earth, (sin only excepted) he doeth it himself. The LORD GOD Omnipotent still reigneth, and all things are so subject unto him, that his will must be done, whether we agree to it or no; as in heaven, so also upon earth. Not only his blessed angels, but all things serve him in all places of his Dominion: Those wicked spirits which rule the darkness of this world, and those men who are like them, he rules by constraint. The senseless and brute parts of the creation, by nature; and those men who are like GOD, by choice. But however it be, with, or without their own choice, they all act in obedience to his will: And particularly so, when in judgment, he still remembers mercy, and permits a smaller evil,  
that

that he may prevent a greater. Then, at least, we are to acknowledge the hand of GOD in whatsoever instruments he makes use of. It makes little difference, whether he executes his purpose by the powers of heaven or hell, or by the mistakes, carelessness, or malice of men. If a destroying angel marches forth against a town or country, it is GOD who impowers him to destroy. If bad men distress one or more of their fellow-creatures, the ungodly are a sword of his. If fire, hail, wind, or storm, be let loose upon the earth, yet they only fulfil his word. So certain it is, that there is no evil in any place which the LORD, in this sense, hath not done.

I am to prove, Secondly, That every uncommon evil is the trumpet of GOD, blown in that place where it comes, that the people may take warning.

Every private affliction is doubtless the voice of GOD, whereby he calls upon that person to flee to him for succour. But if any extraordinary affliction, especially when many persons are concerned in it, we may not only say, That in this GOD speaks to us, but that the GOD of Glory thundereth. This Voice of the LORD is in power! This Voice of the LORD is full of Majesty! This demands the deepest attention of all to whom it comes. This loudly claims the most serious consideration; not only of those to whom it is peculiarly sent, but of all those who are round about them. This, like a voice from heaven, commands, that all the people should be afraid, should tremble at the presence of GOD! That every one should feel and shew that religious fear, that sacred awe of the majesty of GOD, which is both the beginning and the perfection of wisdom. That fear which should make them haste to do whatsoever the LORD their GOD commands them, and careful not to turn aside from it to the right hand or to the left.

It is needless to use many words to prove this, after what has been proved already. For if there be no evil in any place which the LORD hath not done, and if he doth not willingly send evil on any place, but only to warn them to avoid greater evils, then it is plain, That wherever any evil is, it is the trumpet of GOD blown in that place, to the end that the people may be so afraid, as not to continue in any thing which displeaseth him. Then it is plain, that in every such merciful evil, GOD speaks to this effect, "O that there were such an heart in this people, that they would fear me, and keep my commandments always, that it might be well with them, and their children after them!"

Thirdly. What signs of this wise and grateful fear, I am now to consider more at large.

Let

Let us consider first, how God hath blown his trumpet in this place: And secondly, whether we have been duly afraid.

First, Let us consider how God hath blown his trumpet among us in this place. And that it might never be forgotten, it were much to be wished, not only that parents would tell their children, to the intent that their posterity might know it, and the children that are yet unborn: But also, that it were written in our public register, for a standing memorial to all generations: That in the very week, and on the very day, when that diversion which hath had a considerable share in turning the christian-world upside down, was to have been brought in hither also, such a fire broke out, as neither we nor our fathers had seen in this place: A fire which soon spread itself not over one only, but over several dwelling-houses, which so went forth in the fury of its strength, that it soon prevailed over the weak resistance made against it, and left only so much standing of most of those buildings over which it prevailed, as might serve to quicken our remembrance of it. Let it be told, that those who came prepared for another prospect, were entertained with *that* of devouring flames. A prospect which continued during the whole time of the intended diversion, and which was but too plainly to be seen, together with the fiery pillars of smoke, which increased its horror, from the very place which had been pitched upon for the scene of this diversion.

This is the bare matter of fact. And even from this, let any one in whom is the spirit of a man, judge, whether the trumpet of God hath not sufficiently sounded among us of this place? And doth this trumpet give an uncertain sound? How would you have God speak more plainly? Do you desire that the Lord should also thunder out of Heaven, and give hailstones and coals of fire? Nay, rather let us say, "It is enough! speak no more Lord, for thy servants hear! Those to whom thou hast most severely spoken are afraid, and do seek thee with their whole heart. They resolve not to prolong the time, but even now, by thy gracious assistance, To look well if there be any way of wickedness in them, and to turn their feet unto the way everlasting: To renounce every thing that is evil in thy sight; yea, the sin that doth the most easily beset them; and to use their whole diligence for the time to come, to make their calling and election sure. Those to whom thou hast spoken by the misfortune of their neighbours, are likewise afraid at thy tokens, and own that it was thy mere goodness, that they too and their substance were not consumed. They likewise firmly purpose in themselves to make the true use of thy merciful warning; to labour more and, more day by day, to purge

“ themselves from all sin, from every earthly affection, that  
 “ they may be fit to stand in the presence of that GOD, who is  
 “ himself a *consuming fire!* ”

But have we indeed been thus duly afraid? This is now to be considered. And because we cannot see the hearts of others, let us form our judgment from their actions, which will be best done by a plain relation, of which every one that hears it, can easily tell whether it be true or false.

In the day following that, on which the Voice of GOD had so dreadfully commanded us to exchange our mirth for sadness, the diversion which that had broken off, was as eagerly begun anew: Crowds of people flocked out of that very town, where the destruction had been wrought the day before; and rushed by the place of desolation, to the place of entertainment! Here you might see the ground covered with heaps of ruins, mingled with yet unquenched fire. A little way off, as thick covered with horses and men pressing on to see another new sight. On this side were the mourners bewailing the loss of their goods, and the necessities of their families. On the other, the feasters delighting themselves with the sport they had gained. Surely, such a mixture of mirth and sadness, of feasting and mourning, of laughing and weeping, hath not been seen from the day in which our forefathers first came up into this land, until yesterday.

Such is the fear we have shewn of the wrath of GOD! Thus have we been afraid after he had blown his trumpet among us! These are the signs we have given of our resolution to avoid whatever is displeasing in his sight! Hereby we have proved how we design to avoid, that diversion in particular, which he hath given us so terrible a reason to believe is far from being pleasing to him! Not that this is the only reason we have to believe so. Besides this last melancholy argument against it, we have so many others, as any serious Christian would find it a hard task to answer. But I have only time to mention slightly, a few of the consequences that were never yet separated from it.

Before I mention these, it is not necessary for me to say, whether the diversion is sinful in itself, simply considered, or not. If any one can find a race which has none of those consequences, let him go to it in the name of GOD. Only till he finds one which does not give occasion to these or the like villainies, let him who nameth the name of CHRIST, have a care of any way encouraging them.

One thing more I would have observed, That it is so far from being uncharitable to warn well-meaning people of the tendency of these diversions, that the more clearly and strongly any one represents it to them, the more charitable to them he is. This  
 may

may be made plain by a very easy comparison. You see the wine when it sparkles in the cup, and are going to drink of it, I tell you, There is poison in it! and therefore beg you to throw it away. You answer, The wine is harmless in itself: I reply, perhaps it is so: But still, if it be mixed with what is not harmless, no one in his senses, if he knows it, at least unless he could separate the good from the bad, will once think of drinking of it. If you add, "It is not poison to me, though it be to others." Then I say, Throw it away for thy Brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak Brother to perish for whom Christ died? Now let any one judge which is the uncharitable person; he who pleads against the wine or the diversion, for his brother's sake; or he who pleads against the life of his brother, for the sake of the wine, or the diversion?

All the doubt there can be is this; Is there poison in this diversion which is supposed to be harmless in itself. To clear this up, let us first observe, The notorious lying that is always joined with it; the various kinds of over-reaching and cheating, the horrid oaths and curses that constantly accompany it, wherewith the Name of our LORD GOD, blessed for ever, is blasphemed. When or where was this diversion ever known, without these dreadful consequences? Who was ever one day present at one of these entertainments, without being himself a witness to some of these? And surely these alone, had we no other ill consequences to charge upon this diversion, are enough, till a way is found to purge it from them, to make both GOD and all wise men to abhor it.

But over and above these, we charge it, secondly, with affording the fairest means to exercise and to increase covetousness. This is done by the occasion it gives to all, who please to lay wagers with one another: Which commonly brings so strong a desire of possessing what is another's, as will hardly cease when that one point is decided; but will be exceeding likely to leave such a thirst in the mind, as not all the winning in the world will satisfy: And what amends can the trifling sport of a thousand people make, for one soul thus corrupted and ruined? Therefore on this account too, till a way is known to secure all that frequent it from this danger, well may this sport itself be an abomination to him who values one soul more than the whole world.

May we not well fear, that it is an abomination to the LORD, because of a third effect of it, because it is so apt to enflame those passions which he so earnestly commands us to quench. Because many people are so heated on such occasions, as they never ought to be on any occasion. Supposing it possible that a man might be angry and not sin; yet hardly upon such occasions,

or in such a degree as those who are angry on such occasions commonly are. This consequence too, let him separate from such a diversion, who would prevent its being displeasing to God.

Till this be done, let no one say, What harm is there in a horse-race? But if any should still ask that question, we can answer yet more particularly. Are you a young person who desire to go to it? Then it is likely you go either to see, or to be seen. To admire other fine sights, or to be admired yourself. The hurt of this is, it nourishes that friendship which is enmity with God. It strengthens those affections which are already too strong, the desire of the eye and the pride of life. All such diversions as these are the noblest instruments the devil has, to fill the mind with earthly, sensual, and devilish passions; to make you of a light and trifling spirit: In a word, to make you a lover of pleasure more than a lover of God. Are you, who desire to go to it, advanced in years, and therefore less subject to such temptations? Take heed that your hearts deceive you not. But be it as you suppose, hath it not done you hurt enough, if it has hindered any of you from partaking of the blessed sacrament? If by preventing either that serious examination, or that private devotion which you wisely use before you come to it, it has occasioned your neglecting to come to this holy table; and so not only disobeying a plain command of God, but likewise, losing all those inestimable advantages which are there reached out to them who obey Him. Are you a rich man that desires to go? Then you have probably given something towards it. That is, You have thrown away that seed, which might have born fruit to eternity! You have thrown away a part of that talent, which had you rightly improved, you might have been an everlasting gainer by! You have utterly lost what God himself, had you lent it to him, would richly have repaid you; for you have given to those who neither need, nor perhaps thank you for it; which if you had bestowed upon your helpless brethren, your blessed Redeemer would have esteemed as done unto himself, and would have treated you accordingly at the great day. Are you a poor man who have gone, or given any thing to this diversion? Then it has done you the most hurt of all. It has made you throw away for an idle sport abroad, what your wife and family wanted at home. If so, you have denied the faith and are far worse than an infidel. But suppose it cost you no money, was it not hurt enough, if it cost you any of your time? What had you to do to run after trifling diversions, when you ought to have been employed in honest labour? Surely if the rich think, that God hath given them more time than they want, (though it will be well if they do not one day think otherwise;) yet you have no temptation to think so. Sufficient for your day is the labour thereof. I have

I have but a few words to add, — and those I speak not to them who are unwilling to hear, whose affections are set upon this world, and therefore their eyes are blinded by it. But I speak to them in whom is an understanding heart, and a discerning spirit. Who if they have formerly erred, are now resolved, by the Grace of God, to return no more to the error of their ways; but for the time to come, not only to avoid, but also earnestly to oppose whatsoever is contrary to the Will of God. To these I say, Are you young? So much the rather scorn all employments that are uselefs, but much more, if they are sinful. For you are they, whose wisdom and glory it is, “to remember your CREATOR in the days of your youth.” Are you elder? So much the rather bestow all the time which you can spare from the necessary business of this life, in preparing yourself and those about you, for their entrance into a better life. For your day is far spent, and your night is at hand. Redeem therefore the little time you have left. Are you rich? Then you have particular reason to labour that you may be rich in good works. For you are they to whom much is given, not to throw away, but to use well and wisely; and of you much shall be required. Are you poor? Then you have particular reason to work with your hands, that you may provide for your own household. Non when you have done this, have you done all. For then you are to labour that you may have to give him that needeth. Not to him that needeth diversions, but to him that needeth the necessaries of nature; that needeth clothes to cover him, food to support his life, or a house where to lay his head.

What remains, but that we labour, one and all, young and old, rich and poor, to wipe off the past scandal from our town and people. First, By opposing to the utmost for the time to come, by word and deed, among our friends, and all we have to do with, this unhappy diversion, which has such terrible hurtful consequences. By doing all we possibly can to hinder its coming among us any more. And Secondly, By shewing all the mercy we can to our afflicted neighbours, according as God hath prospered us, and by this timely relief of them, laying up for ourselves a good foundation against the day of necessity. Thirdly, By our constant attendance on God's public service, and blessed sacrament, and our watchful, charitable, and pious life. Thus giving the noblest proof before men and angels, that although even after we were troubled, we went wrong, yet upon more deeply considering, how God had blown his trumpet among us, we were afraid. We then shall say, with an awakened heart, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his Voice out of the midst of the fire. Now therefore, while time is, let us put away far from us,



us, every accursed thing; "For if we hear this voice of the LORD our GOD any more, then we shall die."

\* \* \* Every experienced Christian will readily observe, that Mr. WESLEY wrote the preceding SERMON before he was fully acquainted with the Power of Divine Grace. Nevertheless, it evidently discovers a mind under the influence of the fear of GOD, and a sincere desire to know and please him. The arguments he makes use of to prove the *sinfulness* of attending public Diversions, are striking and unanswerable, and demand our most serious regard. We stand upon the brink of Eternity! There is only a step between us and the unfathomable gulph! Are not *sensual diversions and amusements* solely calculated to divert our thoughts from GOD, and the things of Grace and Glory? Is it possible then, for any one of us to be present at those scenes of riot and dissipation, with a single eye, with a pure intention to please GOD? Previous to our entrance into the field of folly, can we retire in secret, and kneel down at the feet of the Almighty, and intreat his Blessing upon the premeditated madness that we design not only to be a spectator of, but a party concerned and interested in the success of it? Would not our presence in such deplorable scenes, harden and darken the minds of those who noticed us? Is it possible to retire from the race-ground; or any other place devoted to folly, without a guilty conscience? And could we then deceive ourselves with the imagination, that we had been giving all diligence to be found of CHRIST in peace without spot and blameless?

## L E T T E R IX.

From the BISHOP of LANDAFF to THOMAS PAINE.

[ *Continued from page 432.* ]

"THOSE," you say, "who are not much acquainted with ecclesiastical history, may suppose that the book called the New Testament has existed ever since the time of Jesus Christ; but the fact is historically otherwise; there was no such book as the New Testament till more than three hundred years after the time that Christ is said to have lived."— This paragraph is calculated to mislead common readers; it is necessary to unfold its meaning. The book, called the New Testament, consists of twenty-seven different parts; concerning seven of these, viz. the Epistle to the Hebrews, that of James, the second of Peter, the second of John, the third of John, that of Jude, and the Revelation, there were at first some doubts; and the question, whether they should be received into the canon, might be decided, as all questions concerning opinions must be, by vote. With respect to the other twenty parts, those who are most acquainted with ecclesiastical history will tell you, as Du Pin does after Eusebius, that they were owned as canonical, at all times, and by all christians. Whether the council of Laodicea was held before or after that of Nice, is not a settled point; all the books of the New Testament, except the Revelation,

lation, are enumerated as canonical in the Constitutions of that council; but it is a great mistake to suppose, that the greatest part of the books of the New Testament were not in *general use* amongst christians, long before the council of Laodicea was held. This is not merely my opinion on the subject; it is the opinion of one much better acquainted with ecclesiastical history than I am, and, probably, than you are, — Mosheim. “The opinions,” says this author, or “rather the conjectures, of the learned concerning the time when the books of the New Testament were collected into one volume, as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these latter times. It is however sufficient for us to know, that, before the middle of the second century, the greatest part of the books of the New Testament were read in every christian society throughout the world, and received as a divine rule of faith and manners. Hence it appears, that these sacred writings were carefully separated from several human compositions upon the same subject, either by some of the apostles themselves, who lived so long, or by their disciples and successors, who were spread abroad through all nations. We are well assured, that the *four gospels* were collected during the life of St. John, and that the three first received the approbation of this divine apostle. And why may we not suppose, that the other books of the New Testament were gathered together at the same time? What renders this highly probable is, that the most urgent necessity required it's being done. For, not long after Christ's ascension into heaven, several histories of his life and doctrines, full of pious frauds, and fabulous wonders, were composed by persons, whose intentions, perhaps, were not bad, but whose writings discovered the greatest superstition and ignorance. Nor was this all: productions appeared, which were imposed on the world by fraudulent men as the writings of the holy apostles. These apocryphal and spurious writings must have produced a sad confusion, and rendered both the history and the doctrine of Christ uncertain, had not the rulers of the church used all possible care and diligence in separating the books that were truly apostolical and divine, from all that spurious trash, and conveying them down to posterity in one volume.”

Did you ever read the apology for christians, which Justin Martyr presented to the Emperor Antonius Pius, to the Senate, and people of Rome? I should sooner expect a falsity in a petition, which any body of persecuted men, imploring justice, should present to the King and Parliament of Great Britain, than in this apology. — Yet in this apology, which was presented not fifty years after the death of St. John, not only parts of *all the four gospels are quoted*, but it is expressly said, that on the day called Sunday, a portion of them was read in the public assemblies of the christians. I forbear pursuing this matter farther; else it might easily be shewn, that probably the gospels, and certainly some of St. Paul's epistles, were known to Clement, Ignatius, and Polycarp, contemporaries with the Apostles. These men could not quote or refer to books which did not exist; and therefore, though you could

could make it out that the book called the New Testament did not formally exist under that title, till 350 years after Christ; yet I hold it to be a certain fact, that all the books, of which it is composed, were written, and most of them received by all christians, within a few years after his death.

You raise a difficulty relative to the time which intervened between the death and resurrection of Jesus, who had said, that the Son of man shall be three days and three nights in the heart of the earth.—Are you ignorant then that the Jews used the phrase three days and three nights to denote what we understand by three days? — It is said in Genesis, chap. vii. 12. “The rain was upon the earth forty days and forty nights; and this is equivalent to the expression, (ver. 17.) “And the flood was forty days upon the earth.” Instead then of saying three days and three nights, let us simply say — three days — and you will not object to Christ's being three days — Friday, Saturday, and Sunday, in the heart of the earth. I do not say that he was in the grave the whole of either Friday or Sunday; but an hundred instances might be produced, from writers of all nations, in which a part of a day is spoken of as the whole. — Thus much for the defence of the historical part of the New Testament.

You have introduced an account of Faustus, as denying the genuineness of the books of the New Testament. Will you permit that great scholar in sacred literature, Michaelis, to tell you something about this Faustus? — “He was ignorant, as were most of the African writers, of the Greek language, and acquainted with the New Testament merely through the channel of the Latin translation: he was not only devoid of a sufficient fund of learning, but illiterate in the highest degree. An argument, which he brings against the genuineness of the gospel, affords sufficient ground for this assertion; for he contends, that the gospel of St. Matthew could not have been written by St. Matthew himself, because he is always mentioned in the third person.” You know who has argued like Faustus, but I did not think myself authorized on that account to call you illiterate in the highest degree; but Michaelis makes a still more severe conclusion concerning Faustus; and he extends his observation to every man who argued like him — “A man capable of such an argument must have been ignorant not only of the Greek writers, the knowledge of which could not have been expected from Faustus, but even of the Commentaries of Cæsar. And were it thought improbable that so heavy a charge should be laid with justice on the side of his knowledge, it would fall with double weight on the side of his honesty, and induce us to suppose, that, preferring the arts of sophistry to the plainness of truth, he maintained opinions which he believed to be false.” (Marsh's Transl.) Never more, I think, shall we hear of Moses not being the author of the Pentateuch, on account of its being written in the third person.

Not being able to produce any argument to render questionable either the genuineness or the authenticity of St. Paul's Epistles, you tell us, that “it is a matter of no great importance by whom they were written, since the writer, whoever he was, attempts to prove his doctrine

trine by argument : he does not pretend to have been witness to any of the scenes told of the resurrection and ascension, and he declares that he had not believed them." That Paul had so far resisted the evidence which the Apostles had given of the resurrection and ascension of Jesus, as to be a persecutor of the disciples of Christ, is certain ; but I do not remember the place where he declares that he had not believed them. The High Priest and the Senate of the children of Israel did not deny the reality of the miracles, which had been wrought by Peter and the Apostles ; they did not contradict their testimony concerning the resurrection and the ascension ; but whether they believed it or not, they were fired with indignation, and took counsel to put the Apostles to death : and this was also the temper of Paul ; whether he believed or did not believe the story of the resurrection, he was exceedingly mad against the saints. The writer of Paul's Epistles does not attempt to prove his doctrine by argument ; he in many places tells us, that his doctrine was not taught by man, or any invention of his own, which required the ingenuity of argument to prove it : — " I certify you, brethren, that the gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul does not pretend to have been a witness of the *story* of the resurrection, but he does much more ; he asserts, that he was himself a witness of the resurrection. After enumerating many appearances of Jesus to his disciples, Paul says of himself, " Last of all, he was seen of me also, as one born out of due time." Whether you will admit Paul to have been a *true* witness or not, you cannot deny that he pretends to have been a witness of the resurrection.

The story of his being struck to the ground, as he was journeying to Damascus, has nothing in it, you say, miraculous or extraordinary : you represent him as struck by lightning.—It is somewhat extraordinary for a man, who is struck by lightning, to have, at the very time, full possession of his understanding ; to hear a voice issuing from the lightning, speaking to him in the Hebrew tongue, calling him by his name, and entering into conversation with him. His companions, you say, appear not to have suffered in the same manner : — the greater the wonder. If it was a common storm of thunder and lightning which struck Paul and all his companions to the ground, it is somewhat extraordinary that he alone should be hurt ; and that, notwithstanding his being struck blind by lightning, he should in other respects be so little hurt, as to be immediately able to walk into the city of Damascus. So difficult is it to oppose truth by an hypothesis ! — In the character of Paul you discover a great deal of violence and fanaticism ; and such men, you observe, are never good moral evidences of any doctrine they preach. — Read, sir, Lord Lyttleton's observations on the conversion and apostleship of St. Paul ; and I think you will be convinced of the contrary. That elegant writer thus expresses his opinion on this subject — " Besides all the proofs of the christian religion, which may be drawn from the prophecies of the Old Testament, from the necessary connection it has with the whole system of

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the Jewish religion, from the miracles of Christ, and from the evidence given of his resurrection by all the other apostles, I think the conversion and apostleship of St. Paul alone, duly considered, is, of itself, a demonstration sufficient to prove christianity to be a divine revelation." I hope this opinion will have some weight with you; it is not the opinion of a lying Bible-prophet, of a stupid evangelist, or of an a b a b priest, — but of a learned layman, whose illustrious rank received splendor from his talents.

You are displeas'd with St. Paul "for setting out to prove the resurrection of the *same* body." — You know, I presume, that the resurrection of the same body is not, by all, admitted to be a scriptural doctrine. — "In the New Testament (wherein, I think, are contained all the articles of the christian faith) I find our Saviour and the Apostles to preach *the resurrection of the dead*, and the *resurrection from the dead*, in many places; but I do not remember any place where the resurrection of the same body is so much as mentioned." This observation of Mr. Locke I so far adopt, as to deny that you can produce any place in the writings of St. Paul, wherein he sets out to prove the resurrection of the same body. I do not question the possibility of the resurrection of the same body, and I am not ignorant of the manner in which some learned men have explained it; (somewhat after the way of your vegetative speck in the kernel of a peach;) but as you are discrediting St. Paul's doctrine, you ought to shew that what you attempt to discredit is the doctrine of the Apostle. As a matter of choice, you had rather have a better body — you will have a better body, — "Your natural body will be raised a spiritual body," your corruptible will put on incorruption. You are so much out of humour with your present body, that you inform us, every animal in the creation excels us in something. Now I had always thought, that the single circumstance of our having hands, and their having none, gave us an infinite superiority not only over insects, fishes, snails, and spiders, (which you represent as excelling us in loco-motive powers,) but over all the animals of the creation; and enabled us, in the language of Cicero, describing the manifold utility of our hands, to make as it were a new nature of things. As to what you say about the consciousness of existence being the only conceivable idea of a future life — it proves nothing, either for or against the resurrection of a body, or of the same body; it does not inform us, whether to any or to what substance, material or immaterial, this consciousness is annexed. I leave it, however, to others, who do not admit personal identity to consist in consciousness, to dispute with you on this point, and willingly subscribe to the opinion of Mr. Locke, "that nothing but consciousness can unite remote existences into the same person."

From a caterpillar's passing into a torpid state resembling death, and afterwards appearing a splendid butterfly, and from the (supposed) consciousness of existence which the animal had in these different states, you ask, Why must I believe, that the resurrection of the same body is necessary to continue in me the consciousness of existence hereafter? — I do not dislike analogical reasoning, when applied to proper objects, and kept

kept within due bounds : — but where is it said in Scripture, that the resurrection of the same body is necessary to continue in you the consciousness of existence? Those who admit a conscious state of the soul between death and the resurrection, will contend, that the soul is the substance in which consciousness is continued without interruption : — those who deny the intermediate state of the soul as a state of consciousness, will contend, that consciousness is not destroyed by death, but suspended by it, as it is suspended during a sound sleep ; and that it may as easily be restored after death, as after sleep, during which the faculties of the soul are not extinct, but dormant. — Those who think that the soul is nothing distinct from the compages of the body, not a substance but a mere quality, will maintain, that the consciousness appertaining to every individual person is not lost when the body is destroyed ; that it is known to God ; and may, at the general resurrection, be annexed to any system of matter he may think fit, or to that particular compage to which it belonged in this life.

In reading your book I have been frequently shocked at the virulence of your zeal, at the indecorum of your abuse in applying vulgar and offensive epithets to men who have been held, and who will long, I trust, continue to be holden, in high estimation. I know that the scar of calumny is seldom wholly effaced, it remains long after the wound is healed ; and your abuse of holy men and holy things will be remembered, when your arguments against them are refuted and forgotten. Moses you term an arrogant coxcomb, a chief assassin ; Aaron, Joshua, Samuel, David, monsters and impostors ; the Jewish kings a parcel of rascals ; Jeremiah and the rest of the prophets, liars ; and Paul a fool, for having written one of the sublimest compositions, and on the most important subject that ever occupied the mind of man — the lesson in our burial service ; — this lesson you call a doubtful jargon, as destitute of meaning as the tolling of the bell at the funeral. — Men of low condition ! pressed down, as you often are, by calamities generally incident to human nature, and groaning under burdens of misery peculiar to your condition, what thought you when you heard this lesson read at the funeral of your child, your parent, or your friend? Was it mere jargon to you, as destitute of meaning as the tolling of a bell? — No. — You understood from it, that you would not all sleep, but that you would all be changed in a moment at the last trump ; you understood from it, that this corruptible must put on incorruption, that this mortal must put on immortality, and that death would be swallowed up in victory ; you understood from it, that if (notwithstanding profane attempts to subvert your faith) ye continue steadfast, unmoveable, always abounding in the work of the Lord, your labour will not be in vain.

You seem fond of displaying your skill in science and philosophy ; you speak more than once of Euclid : and, in censuring St. Paul, you intimate to us, that when the apostle says — one star differeth from another star in glory — he ought to have said — in distance. — All men see that one star differeth from another star in glory or brightness ; but few men know that their difference in brightness arises from their difference

ference in distance; and I beg leave to say, that even you, philosopher as you are, do not *know* it. You make an assumption which you cannot prove — that the stars are *equal* in magnitude, and placed at *different* distances from the earth; — but you cannot prove that they are not *different* in magnitude, and placed at *equal* distances, though none of them may be so near to the earth, as to have any sensible annual *parallax*. I beg pardon of my readers for touching upon this subject; but it really moves one's indignation, to see a smattering in philosophy urged as an argument against the veracity of an apostle. — “Little learning is a dangerous thing.”

Paul, you say, affects to be a naturalist; and to prove (you might more properly have said illustrate) his system of resurrection from the principles of vegetation — “Thou fool,” says he, “that which thou sowest is not quickened except it die:” — to which one might reply, in his own language, and say — “Thou fool, Paul, that which thou sowest is not quickened except it die *not*.” It may be seen, I think, from this passage, who affects to be a naturalist, to be acquainted with the microscopical discoveries of modern times; which were probably neither known to Paul, nor to the Corinthians; and which, had they been known to them both, would have been of little use in the illustration of the subject of the resurrection. Paul said — that which thou sowest is not quickened except it die: — every husbandman in Corinth, though unable perhaps to define the term death, would understand the apostle's phrase in a popular sense, and agree with him that a grain of wheat must become *rotten* in the ground before it could sprout; and that, as God raised from a rotten grain of wheat, the roots, the stem, the leaves, the ear of a new plant, he might also cause a new body to spring up from the rotten carcase in the grave. — Doctor Clarke observes, “In like manner as in every grain of corn there is contained a minute insensible seminal principle, which is itself the entire future blade and ear, and in due season, when all the rest of the grain is corrupted, evolves and unfolds itself visibly to the eye; so our present mortal and corruptible body may be but the *exuviae*, as it were, of some hidden and at present insensible principle, (possibly the present seat of the soul,) which at the resurrection shall discover itself in its proper form.” I do not agree with this great man (for such I esteem him) in this philosophical conjecture; but the quotation may serve to shew you, that the germ does not evolve and unfold itself visibly to the eye till all the rest of the grain is *corrupted*; that is, in the language and meaning of St. Paul, till it *dies*. — Though the authority of Jesus may have as little weight with you as that of Paul, yet it may not be improper to quote to you our Saviour's expression, when he foretels the numerous disciples which his death would produce — “Except a corn of wheat fall into the ground, and *die*, it abideth alone: but if it die, it bringeth forth much fruit.” — You perceive from this, that the Jews thought the death of the grain was necessary to its reproduction: — hence every one may see what little reason you had to object to the apostle's popular illustration of the possibility of a resurrection. Had he known as much as any naturalist in Europe does, of the progress of an

an animal from one state to another, as from a worm to a butterfly, (which you think applies to the case,) I am of opinion he would not have used that illustration in preference to what he has used, which is obvious and satisfactory.

Whether the fourteen epistles ascribed to Paul were written by him or not, is, in your judgment, a matter of indifference. — So far from being a matter of indifference, I consider the genuineness of St. Paul's epistles to be a matter of the greatest importance; for if the epistles, ascribed to Paul, were written by him, (and there is unquestionable proof that they were,) it will be difficult for you, or for any man, upon fair principles of sound reasoning, to deny that the christian religion is true. The argument is a short one, and obvious to every capacity. It stands thus: — St. Paul wrote several letters to those whom, in different countries, he had converted to the christian faith; in these letters he affirms two things; — first, that he had wrought miracles in their presence; — secondly, that many of themselves had received the gift of tongues, and other miraculous gifts of the Holy Ghost. — The persons to whom these letters were addressed must, on reading them, have certainly known, whether Paul affirmed what was true, or told a plain lie; they must have known, whether they had seen him work miracles; they must have been conscious, whether they themselves did or did not possess any miraculous gifts. — Now can you, or can any man, believe, for a moment, that Paul (a man certainly of great abilities) would have written public letters, full of lies, and which could not fail of being discovered to be lies, as soon as his letters were read? — Paul could not be guilty of falsehood in these two points, or in either of them; and if either of them be true, the christian religion is true. References to these two points are frequent in St. Paul's epistles: I will mention only a few. In his Epistle to the Galatians, he says, (chap. iii. 2. 5.) "This only would I learn of you, received ye the spirit (gifts of the spirit) by the works of the law? — He ministrerth to you the spirit, and worketh miracles among you." — To the Thessalonians he says, (1 Theff. ch. i. 5.) "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost." — To the Corinthians he thus expresses himself: (1 Cor. ii. 4.) "My preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and of power;" — and he adds the reason for his working miracles — "That your faith should not stand in the wisdom of men, but in the power of God." — With what alacrity would the faction at Corinth, which opposed the apostle, have laid hold of this and many similar declarations in the letter, had they been able to have detected any falsehood in them! There is no need to multiply words on so clear a point — the genuineness of Paul's Epistles proves their authenticity independently of every other proof; for it is absurd in the extreme to suppose him, under circumstances of obvious detection, capable of advancing what was not true; and if Paul's Epistles be both genuine and authentic, the christian religion is true. — Think of this argument.

You



You close your observations in the following manner:— “Should the Bible (meaning, as I have before remarked, the Old Testament) and Testament hereafter fall, it is not I that have been the occasion.” You look, I think, upon your production with a parent’s partial eye, when you speak of it in such a style of self-complacency. The Bible, sir, has withstood the learning of Porphyry, and the power of Julian, to say nothing of the manichean Faustus—it has resisted the genius of Bolingbroke, and the wit of Voltaire, to say nothing of a numerous herd of inferior assailants—and it will not fall by your force. You have barbed anew the blunted arrows of former adversaries; you have feathered them with blasphemy and ridicule; dipped them in your deadliest poison; aimed them with your utmost skill; shot them against the shield of faith with your utmost vigour; but, like the feeble javelin of aged Priam, they will scarcely reach the mark, will fall to the ground without a stroke.

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## LIFE OF PHILIP MELANCTHON.

[ Continued from page 441. ]

**CHAP. V.** *Distressing situation of the Reformers. The Light of Science and the Gospel visited Europe about the same time. Melancthon early qualified for rendering important service to science. He delivers Lectures on the Epistle to the Romans. The study of the Scriptures lost for many ages. The Reformers introduce the laws of a just Interpretation of Scripture. Melancthon enters upon the Marriage State. Eminent men not always happy in domestic Life. Remarks on the temper and habits of studious men. The Reformers become more formidable to their enemies. The Reformers are outlawed by a Bull of Excommunication. Luther commits the Bull to the flames. Appears before the Diet at Worms. Cruel Edict published against him. Escapes the storm, and is concealed in a strong Castle. The Reformation advances. Fanatics appears during Luther’s absence. Melancthon contends with the Enthusiasts. Lea X. dies, he is succeeded by Adrian VI.*

**T**HE situation of the Reformers for many years was truly distressing; they were tost often by furious storms and tempests on a tumultuous sea, amidst dangerous rocks and faithless quicksands. In this perilous situation they had inevitably perished, had they not been directed to steer their course by that bright and morning star, whose glory they were constrained to keep in view, till

till at length they were conducted by a gracious Providence to the desired haven of evangelical liberty and repose. Many hard conflicts had they also to endure, in a state of perpetual warfare with their adversaries: Hence they were often constrained to maintain the cause of GOD in public disputations, councils, synods, and diets, sacrificing the quiet and repose of their lives for the good of mankind. GOD however, in compassion to his servants, afforded them some gracious intervals, which they diligently employed in re-examining the doctrines they had taught, in prudently correcting their own errors, in furnishing themselves with fresh arguments from reason and scripture, and in consulting the early writers of the Christian Church. At other times, we find them engaged in various attempts to rescue the human mind from the ignominious bondage that had been introduced by Papal superstition, and Gothic barbarism.

Hence it was that the light of true science began to arise upon mankind, at the same time that the light of the Gospel revisited Europe. We owe much to the Reformers therefore for their labours in reviving useful knowledge, and in restoring sound learning. Melancthon in particular has a just claim to our gratitude in this respect.

Some instances of the early pregnancy of his genius have been already given, more might have been added. These, Erasmus informs us, were accompanied with a modest, unassuming deportment. By perseverance and application (without which the early blossoms of genius commonly perish) Melancthon was soon qualified to render some important services to learning and science. He first began with separating the gold from the dross, and set himself accurately to discriminate between the light and specious parts of learning, and those which are solid and truly valuable. To the vanity of useless learning he was justly an enemy; but at the same time he knew how to appreciate such branches of science as tend to ennoble, enlarge and strengthen the human mind. He then proceeded to correct the errors, and to remove the hindrances which were thrown in the way of improvement. This led him to an important undertaking. He resolved to make a vigorous attempt at reforming the sciences themselves. These were, at that time, in a disordered and chaotic state, encumbered with many idle appendages, and delivered in a barren, dry, and irregular manner. Melancthon determined to reduce them to order, to reject what was superfluous, to supply what was defective, and to form them into regular, natural, and useful systems. He entered upon this work in 1518, and continued gradually to advance in it during the space of several years, improving the intervals allowed him from the more important labours of the Reformation. To this source we must refer the

more

more accurate and perfect state of science that has since prevailed in Europe.

In 1520, Melancthon delivered a course of Lectures on the Epistle to the Romans. These were published, without his knowledge, some time after, by the zeal of Luther, who judged it necessary for the general good, to sacrifice the laws of private friendship. In a preface, however, to this edition, Luther informed the world, and Melancthon also, in a most respectful manner, what he judged of him as a Commentator of the writings of St. Paul.

The study of the Scriptures had been shamefully neglected for many ages. Amongst the ancients, Jerome and Theodoret had eminently distinguished themselves, for their skill and ability in interpreting the sacred Writings: And, before their time, Origen had given many specimens of sacred criticism, worthy of his great genius and erudition. But notwithstanding the many fine and valuable illustrations of Scripture, that may be selected from their writings, they abound with instances of mystical and allegorical interpretation, which are justly considered as a great defect by the moderns. This vein of allegory was immediately derived from the Platonists, from whom it likewise descended to the Jewish Cabbalists.

From the time of Theophylact, to that of Erasmus (whose Paraphrase on the New Testament forms a kind of epitome of what is most valuable in the ancients) scarcely any thing worthy of regard, had appeared in the way of exposition on the sacred Scriptures. The Reformers having revived the study of the Bible, introduced the method of interpreting by a just attention to the analogy of faith. They taught mankind to illustrate the Law and the Prophets, by the Writings of the Evangelists and Apostles. And while they guarded, on the one hand, against allegorizing, on the other, by the application of a sound and temperate criticism to the original text, they laid the foundation of a legitimate interpretation of Scripture, and opened the way to such accessions of Biblical knowledge, as entitles them to the consideration of being the fathers of sacred criticism to the moderns.

Of the apostolical writings, the Epistle to the Romans is deservedly esteemed the most important, as it contains an inspired demonstration of the principal doctrines of the Gospel. And it was with propriety, considered by the Reformers, as a key to the whole Scripture, and containing the confession of all truly evangelical churches. It appears, therefore, to have been at once reasonable and judicious in Melancthon, at a time when the world was just emerging out of papal darkness, to apply himself to the illustration

illustration of that Epistle. From a further conviction of the necessity of awakening the attention of mankind to those great truths, he published in the same year, An Exhortation to the Study of the Doctrine of Christ, as it is delivered by St. Paul.

We find Melancthon, by the advice and influence of Luther, shortly after this, entered upon the marriage state. His wife was an amiable and pious woman, by whom he had two sons and two daughters. It will perhaps excite some curiosity in the reader to know how Melancthon acquitted himself in this new relation; as it is commonly observed, that eminent men are not always happy in domestic, or in social life. It is not easy, in some instances, to account for this, and certainly there have been many exceptions. Great men, sometimes possess the social qualities in an eminent degree, and many of them are well acquainted with the laws of a just and generous benevolence. It is true, that men who lead a very studious life, often acquire an appearance of abstractedness and reserve, a circumstance of which they are not always sufficiently conscious. Long and intense application, (without which no man can ever attain to real eminence) commonly produces habits of apparent inattention and neglect, and this is often the case with men who are otherwise of an obliging, frank, and benevolent temper. Hence pain and offence are sometimes unavoidably given, when nothing of the kind was ever intended. But of such men, it may be observed, that whenever they are fairly drawn out in conversation, all this imperceptibly vanishes, and a bright diffusion of generous and glowing sentiments succeeds, like the rising sun dispersing those mists and clouds, which obscure its glories, while its beams diffuse light and joy to all around. Of Melancthon, however, it may be truly affirmed, that, with the excellent Haller, Sir Thomas More, and some other great men, he was amiable in social and domestic life; sufficient proof of this will be found in its proper place.

From those exalted friendships which ennoble and relieve the heart of man, we must now turn our thoughts to the thorny paths of ecclesiastical strife, to the gloom of cruel bigotry, and persecution. From the death of Maximilian, who was devoted to the Pope, to the time that the young emperor Charles V. entered upon the exercise of imperial power, the friends of the Reformation enjoyed a pleasing calm. But this was shortly to be at an end. The favourers of Luther and his principles increased from every quarter, and the Reformers by receiving daily new accessions of light and strength began to be truly formidable to their adversaries.

The policy of the church of Rome therefore meditated a decisive blow, in hope of crushing the Reformation at once. In order to accomplish their design more effectually, a Bull of Excommunication, dated June 15, 1520, was published with all due formalities, against Luther, his abettors and followers: In which all persons were forbidden to read his writings on pain of excommunication. Luther was not only condemned and outlawed as a heretic, but likewise all his followers and protectors, whom all the princes and subjects of the empire were required to seize and deliver into the hands of justice, unless they publicly renounced their errors, and burnt their books within sixty days.

This Bull was with impolitic cruelty delivered to Eccius, the mortal enemy of Luther, in commission with whom Aleander was joined, as the Pope's Nuncio. These were charged to see it put in execution. After it had been duly presented to the Elector of Saxony, Aleander waited on his Highness, and informed him that he had two things to request of him, in the Pope's name: The first was, that he would cause all Luther's books to be burnt; the second, that he should either put him to death, or imprison him, or lastly send him to the Pope.

The wary Elector refused to comply with any of these requisitions. And in a reply that was delivered to the Nuncio, he remarked, that neither the Pope nor the Emperor, had made it appear that there were such things in Luther's writings as that they deserved to be burnt. That it was, moreover, his desire, that the cause should be referred to some impartial, learned, and pious judges:--- At the same time the Elector declared, that when Luther was confuted by solid arguments taken out of Scripture, he would be careful not to protect a person unworthy of it.

The Pope at the same time, with as little success, sent a brief to the University of Wittemberg, exhorting the members of it to put his Bull in execution. The Students and Professors unanimously rejected it with disdain. Luther now had too much reason to complain of the impiety and cruelty of the Pope, whom he openly declared to be the Man of Sin, and the great Antichrist, and finding that his books had been burnt in various places, having assembled the members of the University, in a large field near Wittemberg, he committed the Bull of Excommunication, together with the whole body of the Cannon Law, to the flames, in the presence of a vast concourse of spectators. This act will undoubtedly be considered in a very different light by different persons. To say the least, it has too much the appearance of human passion mingling itself with religious zeal.

But

But where shall we find the man who is always sufficiently on his guard against the frailty of human nature?

The enmity and resentment of the See of Rome could not fail to increase. Leo exhorted the Emperor to shew himself the patron and defender of the Church. Charles therefore willing at once to ingratiate himself with the Pope, and to gratify his own catholic subjects, summoned a Diet, or general Assembly of the States, to meet at Worms, early in the Year 1521.

After some deliberations had taken place, respecting the political affairs of the empire, Luther was summoned to appear before the Diet, and to give an account of his writings and his opinions. A safe conduct was transmitted to him from the Emperor, who commanded his Herald to conduct him to Worms. Many of his friends met him on the road, and with tears intreated him to return. Others reminded him of the death of John Hufs. Luther with great firmness rejected their importunities, and told them, that such suggestions proceeded from Satan, who vain would prevent him from making an open profession of the faith, on this important occasion, as he foresaw that his kingdom would fall. "I am lawfully called to that city, said he, and thither will I go, and defend the truth, in the Name of the Lord, though I find as many devils there, as there are tiles upon the houses." On the road he composed one of his finest hymns, expressive of his confidence in God.

Luther arrived at this place, April 16th, and received an order to appear before the Diet, the day following, at four in the afternoon. While he was conducted to this awful tribunal, some admonished him not to fear, others reminded him of those encouraging words of our Lord, "Ye shall be brought before governors and kings for my sake; — but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour, what ye shall speak." The behaviour of Luther on this solemn occasion was calm, recollected, and firm. Two questions were proposed to him by the Orator of the Empire: First, Whether he acknowledged those books, pointing to the ground, to be written by him. Secondly, Whether he would retract any thing contained in them, or not? To the first he prudently answered, that he could not acknowledge any writings before they were specified to him. The titles were then read: Luther said, "I acknowledge these books to have been written by me: But with respect to the second question, Whether I will maintain or retract what is written in them, as it is a matter of the greatest consequence, I request some time to consider of it, that I may do nothing rashly or contrary to my conscience." After a short deliberation, he was informed, that

his request was granted, but that he must appear again, at the same hour, the following day.

The Diet being accordingly re-assembled, the Orator demanded, What was his determination? Luther then addressing himself to the throne, and respectfully turning to the States of the Empire, requested that it might be observed, That the books, in question, were of three kinds: The first relating to faith and piety. "These, said he, I cannot retract, without being guilty of profaneness. The second are written against the Roman Pontiff, and contain a refutation of the doctrines taught by the Papists. If I should retract these I shall strengthen their tyranny. The third class, contains some answers to particular persons, who have defended the corruptions of the Church of Rome. In these, I confess, that I have sometimes used too much acrimony and vehemence; for I acknowledge that I am but a man and liable to err; yet neither can I renounce these, lest a door should be thrown open to the insolence of many other men of a like spirit." The Orator then, with a stern countenance, requiring a direct answer, Luther replied, "Unless I am convinced by reason and scripture, I cannot recant any thing that I have written or taught." He concluded by pronouncing these memorable words: "*Here I stand: I can do no otherwise: God help me! Amen.*" Persisting in this answer, he withdrew. How wonderful are the energies of the human mind when under the powerful influence of the Holy Spirit!

The magnanimity of Luther utterly confounded all the schemes of his adversaries. Some of the Popish Legates, and other Emissaries of the Church of Rome pressed the Emperor to follow the example of the Council of Constance. Charles replied to this horrid suggestion, with honest indignation, "I will not blush with Sigismund, my predecessor;" disdaining to violate the public faith as had been the case at the Council of Constance, an hundred years before, when John Huss, was cruelly put to death, notwithstanding the Imperial Safe-conduct.

Luther was permitted therefore to return in safety. But within a few days after his departure, his enemies prevailed so far, as to obtain the publication of a severe Edict, in the name of the Emperor, by the authority of the Diet, depriving him of all the privileges he was entitled to as a subject of the Empire, forbidding any Prince to harbour or protect him, and requiring all to seize his person, as soon as the term of one and twenty days, specified in his protection, should expire. The object of this cruel edict was manifest to all, so that from the expiration of the term of one and twenty days, he was to be considered as actually

tually under the sentence of death. He was however rescued by a bold stratagem of his friend the Elector of Saxony, who had secretly given orders that a party of horse should be ready to seize him on his return, and to convey him in safety to Warburg, a strong castle, near Eisenach, situate in mountainous forests. In this castle he lay concealed for some time, as the Elector judged that it would be impossible otherwise to save his life.

While Luther was at Warburg, Leo X. who had cited him to appear before an earthly tribunal, was himself called to the tribunal of GOD. His successor Adrian VI, though a man of a different character, nevertheless adopted the measures of his predecessor, with respect to the Reformers.

Luther's confinement answered several important ends, and was over-ruled for the furtherance of the Gospel. In this Patmos, as he pleasantly termed it, he employed himself in making a version of the Psalms, and in preparing a translation of the whole New Testament. At other times, he relieved his mind by writing to his friends. In a letter to Melancthon, he says, "As it was never my own will to preach, so I have great peace now I am excluded from it. But who knows what end Christ may have in this? We have often talked of faith; now let us make the trial of it. If I perish, the Gospel will not perish; in which you succeed, as Elisha to Elijah. And may the Lord Jesus give you a double portion of his Spirit!"

The Reformation, however, sensibly advanced and extended to several cities of Germany, particularly in Saxony. It gained ground so fast at Wittemberg, that many important changes were introduced, during the absence of Luther. The Monks were permitted to leave their Monasteries, and to dispense with their vows; the images were thrown down, and the altars removed; auricular confession and private masses were abolished; the cup was restored to the people in the Lord's Supper: And Bernard Veltkirck, pastor of Kenbergen, near Wittemberg, having first asserted his right to the Marriage-union, Justus Jonas, and others, soon followed his example.

Some of these things, however, were conducted in so rash and intemperate a manner, that dangerous consequences were justly apprehended. And further occasion was given to the enemy, by the extravagant conduct of certain fanatics, who had mingled themselves with the little flock at Wittemberg. Professing to have received uncommon revelations by the ministry of angels, and a higher kind of inspiration, they paid little attention to the written word. At the same time, they disregarded the established laws of Society, and that just decorum, which is so  
pleasing



pleasing to GOD and so profitable to men ; behaving in an absurd, tumultuous and irregular manner. These things necessarily occasioned great dissensions, and offences were daily multiplied.

Such disorders could not fail to distress the mind of Luther, who determined, though at the hazard of his life, instantly to return to his post ; and to commit himself, his friends and his all, to GOD. Mean while, it fell to the lot of Melancthon to contend with these visionary men. It is natural, however, to suppose, that the contest between rational piety and enthusiastic wildness, must have been very unequal. Nothing, however, should deter good men from discharging their duty. Luther had the consolation to find that the greater part of these men left the city on his return. In the course of a few years it will be seen, however that their excesses involved them in a dreadful catastrophe.

[ *To be continued.* ]

L E T T E R S.

From Mr. GEORGE CLARK, to Mrs. DOWNS.

My dear Sister,

London, Sept. 6, 1776.

I Know that you are well acquainted with the Truth as it is in Jesus, and have witnessed the powerful effects of it in your own soul. You were justified freely by faith, through the redemption that is in Christ Jesus, and by the power of his grace you obtained the victory over the desires of the carnal mind. You well remember, that after the Lord had given you a clear manifestation of his Love, you found something still in you which opposed the reign of the holy Jesus ; and you know how exceedingly difficult you found it to conquer your own will, and the powers of darkness, as well as your remaining unbelief.

While we continue to watch and pray, and live in the exercise of faith, we shall not be overcome, but shall go on from strength to strength. Yet the nearer we live to GOD, the more clearly we see what remains in our hearts contrary to his will ; and when we suppose, that this or the other sinful propensity is so far subdued, that we shall not be troubled with it any more, we see it again lift up its head, and become more grievous than ever : And although we may fast and pray, and do all in our power, yet we shall find that were we to live in this way for four-score years, it would not be sufficient for the entire sanctification of our souls. But when the mind is fully enlightened, so that we discover all our remaining depravity, and when we rightly understand the full meaning of that blessed word, " By grace ye are saved through faith," then we see an open door of hope.

This is the way which the infinitely wise and blessed GOD hath appointed, in order to glorify the riches of his grace, to  
humble

humble the pride of man, and to take away that desire of independence, which is too often found, even in those who are blessed with a measure of grace. Here the contest between nature and grace begins. Satan and our own evil hearts would have us put off the complete sanctification till death: But GOD, who is rich in mercy, will shew us, that it is his will we should be fully saved in this life, — that this great work shall be wrought in us by the power of his blessed Spirit, — and that with regard to time, a day or a moment, with him, is the same as a thousand years. And so great is his mercy and love, that in those who experience this blessed work, there is the clear witness of the word and the Spirit of GOD, the same as in justification.

With respect to the fruits of this glorious change: — We shall be delivered from that perverse self-will, pride, and evil desire, which till then were so exceedingly troublesome to us. The enmity of the carnal-mind is gone, nor is there the least inclination to depart from the ways of GOD. Unbelief is also conquered, and the promises which relate to the full recovery of the image of GOD, are laid quite open; nor is there any fear, but we shall attain them. It is now that we properly cease from all dependence upon our own works, because we do all in the spirit and power of Christ, with whom we live in holy fellowship. We feel a fervent desire that GOD, in all things, may be glorified; and especially that his Word may be believed, by the thousands who are already born into his family. And as our affections are duly regulated, and fixed upon their proper objects, so our will is subject to the will of GOD, because we see his will to be holy, just, and good. It is true, our will may still be acted upon by evil, as well as good spirits, and we may chuse or refuse, pleasure or pain; we may take up the cross cheerfully, or we may in particular cases, feel some reluctance. Were it not so, the disciple would be above his Master, and the servant above his Lord. By not properly attending to this, some have laid themselves open to the enemy to tempt them to think, that they never could fall, and they have imagined that Christ was so fully formed in them, that they should stand, independently of receiving continual supplies of grace from him.

Those also greatly mistake, who affirm, “That we set ourselves upon a level with Christ, if we say that we have no more sin to be cleansed from, and that we need the merit of his death no more, if we are compleatly holy.” The work wrought in us, is undoubtedly very great, and great are the privileges attending it: but although we are cleansed from all filthiness of flesh and spirit, yet we have not perfected holiness in the fear of GOD. We are likewise subject to mistakes; and have many weaknesses and infirmities: And besides, as we now live nearer

to

to GOD than ever, he gives us to see as we never did before, all our defects, and 'also to mourn over them. It is a wonder to me, that there should be any experienced Christian who is insensible of this, whatever degree of holiness he has attained. Our Lord himself was subject to hunger and thirst, to weariness and pain. He certainly felt the reproach and contempt which were poured upon him. And as he was tempted in all points as we now are, no doubt but he felt the weight of those temptations. But did this render him less pleasing to his heavenly Father? Or did those temptations in any degree defile his holy soul? It may be answered, that these were part of his sufferings by which he made an atonement for sin. Very true; but has he not also, in these afflictions, left us an example of patiently suffering the will of GOD, so that neither our holiness nor our happiness may be hindered thereby. When this is the case, we may then say, in a sound scriptural sense, "I will glory in my infirmities, that the power of Christ may rest upon me," so that I may be wholly saved by him.

What then is our work, who have received this great salvation? Undoubtedly, to walk worthy of our high and holy calling, in all lowliness and meekness; being always ready to receive instruction from any of the servants of GOD, sensible that we as yet know little of ourselves, of GOD, or of his word and works. Let us keep at the utmost distance from thinking highly of ourselves, resisting the very first motion of any thing that looks like pride. For if we suffer the light of the Holy Spirit to shine into our minds, we shall see that we are still poor, weak, needy creatures, who want all the help we can get, either from GOD or man. The consideration of this, will render Christ still more precious, and cause us to sink into nothing before him.

My dear friend, endeavour to drink deep into the love of GOD. Keep close to him in prayer. Highly value the light you receive from above. Follow this heavenly guide, and you shall not wander from the path of life, but be sweetly led, and safely guided through the wilderness of this vain world, till you are brought to see and adore the great Author of your Salvation, and to praise GOD and the Lamb for ever. I am, your affectionate Brother,

GEORGE CLARK.

From Mr. GEORGE CLARK, to Mr. WM. G——N.

Dear Brother,

London, Dec. 15, 1781.

**I**F as you say, you have got no spiritual acquaintance to converse freely with, I tenderly sympathize with you; as I know by experience that the advantage of christian conversation is

is very great: But I think your wife, in this particular, will have the greatest trial; and therefore the little time you are with her, you should endeavour, by prayer and loving exhortation, to strengthen her hands in the Lord, which would greatly help to strengthen yourself at the same time. You should remember, that with respect to the ministry, you follow the order of Providence, and she follows you, considered as her husband; therefore she has more to suffer, and to give up, than you: In this you should encourage her, and on every occasion treat her with all possible tenderness, as she has no one to flee to but you.

If you could only see and judge aright, respecting your present trials, you would find greater cause to rejoice than to complain. What conditions did you make with the Lord, when you set out as a Travelling Preacher? Was it to chuse your own place and circumstances, and to receive honour from men? Was it not rather to devote your body and soul, wholly and unreservedly to your heavenly Master? If you did not properly count the cost at that time, as it seems evident you did not, this might be for want of thinking as you ought, of the nature of the Work, and of the sufferings of many who went before you, and whom the Lord had made useful. However, now set out afresh; offer yourself up wholly to the Lord, to be his faithful servant, to go where he bids you, to do what he commands you; always remembering that the voice of his servant, whom his Providence hath set over you, is his voice, and that his wife and gracious hand is in every trial you meet with.

Beware of taking offence, for this would be as fire in your bones; — quench the first risings of it, whether it be against the Preachers, or the People. The spirit of offence given way to, has occasioned the fall of many, who once were eminent in the church of God: Carefully guard therefore against the first appearance of every thing of that kind. As to the improvement of your talents, (of which you say God hath given you two,) use them, when, and where you can, knowing that every man shall receive his own reward according to his own labour. If the Lord hath called you to work in his vineyard, yet he made no agreement with you, as to the place where you should labour, nor did he put in your power the success which should attend your labours. It may not be proper at present to give you to see much fruit of your labour, as you seem not to have lost sight of yourself, so as to give him the glory, to whom it is most justly due. Be thankful, that you are not rejected of God and his people. He intends to prove your sincerity and attachment to himself, before he will intrust you with a sight of your success, because he sees that this would be a means of self-exaltation,

rather than of self-abasement to you. Whether you see this or not, at present, to believe it, will do you no harm.

You cannot properly know yourself, by the experience you have already had; this can only be attained unto by an holy faithful communion with GOD, which begets an holy jealousy in the soul, lest carnal self should take the lead, and GOD should thereby be dishonoured; because every upright soul must prefer the honour of GOD, even before life itself, and every thing pertaining thereto.

I am thankful that my heart feels what I now write; and I would remind you of your holy profession, not only as a Preacher, but also of the work which the Lord hath wrought in you; the consideration of which should engage all the powers of your soul, to him who hath been so abundantly gracious unto you. I beseech you, attend to your defects; as you know, that it is not perfect holiness which you have received; but that there is still much ignorance, and many infirmities which cleave unto you; and it will do you much good to know and feel this: This will constrain you to go to the throne of grace in prayer, that the Lord may communicate fresh supplies of grace to you.

Believe me, I know of no way for you to abide in an holy union with JESUS, but by living in the simplicity of a little child, being as willing to be taught, as to teach; ever remembering, that no man can teach others to any good purpose, but as that same anointing teacheth us all things. Without this, you will be only as the staff of a broken reed.

Keep close therefore to your heavenly Friend, make him your Counsellor; keep back nothing from him; open all the secrets of your heart to him; labour to understand more fully what he is, and what he hath promised to be to you; then your heart will be ever ready to indite a good matter, and your tongue as the pen of a ready writer: At present I fear that you have not got the proper government of that member, but it pours words like a torrent of water, which do not sink into the ground and make it fruitful, but is rather hurtful than otherwise; and this you say you cannot help.

If you put into practice the advice I have given you, you will not find much want of spiritual friends, for you will always have one at hand, who will be the soul of your soul, teaching, guiding, and protecting you, in all that you call upon him for. This Friend will stick closer to you than a brother, and will never fail to do you good: Learn, then to trust in him, and to live in his will, so shall your soul dwell at ease, and walk at liberty; you shall see the work of the Lord prosper, and rejoice in the gladness of his people. I am, your affectionate Friend,

GEORGE CLARK.

From

From the Rev. Mr. GILLIES, to Mr. WESLEY.

Cawaldstone, 60 miles N. E. from Glasgow,

Rev. and very dear Sir,

Sept. 5, 1753.

I Have received both your kind letters, one dated St. Ives, 27th July, and the other Plymouth-Dock, 14th August. I have been from home these three weeks to visit my mother in her widowhood, and have preached in three different places on the Lord's-days, but alas! not with that freedom and earnestness I would be at. Pray, dear Sir, what are the methods of studying and preaching, that you have found in your experience most blessed? I would be obliged to you for some hints on this head.

The books you sent me by William Hodgson were not come to hand when I left Glasgow, but were expected daily; so that they are undoubtedly come before now. I hope to return to Glasgow in a fortnight, and must then apply closely to the finishing my *Historical Collections*. I have not been quite idle since I came away, having concluded my Extracts from your Journals, and marked out some passages in the Kilfyth Narrative, to be extracted. You did well to put me in mind of that blemish of expressing one's self, as if we would confine GOD either to work in *one manner* only; or only among those of our *own opinion*. I am resolved, when I meet with expressions of this sort, to leave them out: and I intend also, according to my present light, to leave out any unnecessary touches upon controverted points that are not fundamental. When I designedly deviate from this rule, it will be matter of conscience with me. And I know, in that case, you will have me excused. But I hope there shall be nothing inserted in my book to give uneasiness to any who think as you do, upon the necessity of mutual forbearance. For I have learned, that the kingdom of GOD is not meat and drink, but righteousness, and peace, and joy in the HOLY GHOST.

I have a letter from good Mr. Grimshaw at Haworth, 26th of July, wherein he says, "Mr. Wesley acquainted me with your undertaking:—I promised to send you an account of the Birth and Progress of the Work in these parts, which I will do; but I wait the assistance of two or three fellow-labourers in it, whom the REDEEMER was pleased to send forth as the first instruments of it here. Then you shall have it." But he would have me suspend the printing of it till next year; (I suppose he means for a year to come,) that more subscriptions may be procured, and that I may obtain a more perfect relation of the Work of GOD in England, which I may perhaps lament the want of, when it is too late, if I precipitate the press.

I exceedingly love the honest christian spirit that runs through his letter; but am not sure how far he judged right in advising a delay of printing. I know you was of a different mind. If you have not seen reason to alter your opinion, I beg you will write soon, that I may write to Mr. Grimshaw the necessity of being expeditious; and I wish you would also take the trouble to write to him, that I may get the accounts he speaks of, against February or March next, for I hope by that time to be advanced in printing, to that part of the book.

Let me beseech you, dear Sir, to take such care of your life and health, as they may probably be most instrumental for the glory of our REDEEMER, in gaining souls to him. O when shall I get that divine *ελεος* you mention, in my own soul! The other day I fasted and prayed (if I may call it prayer) all day in the fields; but a body of death still cleaves to me. I fear I have not yet got the gift of the HOLY GHOST. I know not what to do. I sometimes think I should be happy to be in some wilderness in America; to begin the world anew; to forget and be forgotten; to have none but GOD to converse with; digging for my daily bread. But is not this desire of solitude, or of absence from all former acquaintances, a vain thought, (as you observe in your Journal,) unless I could fly from my wretched, vile self? I am vexed with perplexing thoughts. Sometimes I apprehend it is best to go on preaching and writing for the advancement of the Kingdom of GOD, according to the talents given, without heeding these thoughts; for what if Satan may have some hand in them, to keep me from appearing publicly for my REDEEMER? The LORD help me, that I may not deceive myself. I deserve to be utterly lost. But O that he would shew me what it is that separates my soul from HIM, that it might be destroyed, and that I might know HE is my GOD in CHRIST. This, this is all I want. Dear Mr. Wesley, continue to pray for your most unworthy, but affectionate Brother and Servant,

JOHN GILLIES.

From the Rev. Mr. MILNER, to Mr. WESLEY.

Chipping, Jan. 11, 1750.

My most dear and Rev. Brother, whom I love in the Truth.

GR EAT was my astonishment at my first reading, of those wonderful things that GOD by your instrumentality has wrought: And scarcely was my surprize less, when I received the kind notice of your Christian Library. A work that will be a blessing to all for future ages, as well as the present, and promote the glory of GOD and the good of souls to the end of time. Most cheerfully do I subscribe to it.

My

My friend is blest with a large and beautiful race of children, still increasing. His eldest son, he is very desirous of having under your care, if possible, for some time. His face will be more than a letter of recommendation. Some time ago he was under convictions, but by youthful vanities they have been stifled, I do not spare both to exhort and pray for him. His father is fully persuaded, that your presence, your exhortations, and prayers, will be a blessing to him: We indeed ourselves, look for no little spiritual edification and comfort, from one, whom God has so highly favoured, and blest above others. Nothing but my confinement to the care of a parish, (not at present well-disposed to hear the glad tidings of the Gospel) would have hindered me long since, doing myself the pleasure of seeing you, and hearing the word of peace and reconciliation from your lips. Most of my friends of the clergy have forsaken me. Not one of them cares to look me in the face. Almost all manner of evil is spoken of me. But I bless God, none of these things terrify or discourage me. Rather I begin to hope, for being evil spoken of for the Truth, I shall have more success than I have hitherto had, when I had the good word of all.

I was at Clapham in Yorkshire, when my friend did himself the honour of writing to you. And I acknowledge myself greatly obliged by your last kind favour. The Vicar there, Mr. Graves, still continues my friend. He is one whom I brought acquainted with your writings. He is convinced of the Truth, and preaches it with power, not only in the pulpit, but from house to house. But he has had much opposition from the Moravians on one side, and the profane scoffers on the other; (no small party, I fear, in most parishes.) Through his uncommon diligence, there are a great many in his parish awakened, and gladly hear the Gospel from him.

I have had twice the pleasure of seeing Mr. Ingham; and must say, There is a great deal of amiable sweetness in his whole behaviour; and have often and earnestly wished that he was disentangled from the Moravians, and cordially *one* with you in promoting the interests of the Gospel.

The last time I saw him, he was employed in reconciling two of the brethren who had run great hazards, and suffered much hardship in the service of the Gospel. He allows you incomparably the preference for prudence. But says, you have not done the *Count* justice. That he endeavoured to prevail with you not to publish the difference; and thought he had prevailed, till he heard it was published: — That he would gladly have been reconciled, and got Mr. W——d, to go from his house to N——e, to bring about a reconciliation; but that you were not inclined to it; “The time being not yet come.”

At



At first I looked upon the difference, as that betwixt Paul and Barnabas, which was a furtherance to the Gospel of CHRIST. But since I knew more of the Doctrine of the *still Brethren*, I have not had the same favourable opinion of them. Yet I cannot help thinking Mr. Ingham happy: may some good Providence bring you speedily together, for surely, such souls must glow with love at meeting, and all unkindness fly at first sight!

I endeavoured, when at Clapham, to engage my friend to write to you, to beg your advice how to proceed with the Moravians. Some of whom have behaved with great disrespect, and endeavoured to weaken his hands. Notwithstanding which, he is greatly followed; he has six or seven places of assembling for religious worship in his parish in private houses: at some of which the Moravians are present, but not always as friends, but spies rather.

If you think proper to give him a word of encouragement and advice, — for he has a high veneration for your judgment, and send him the proposals for the Christian Library, I hope he will engage in promoting so good a design. For my part, I will not fail to press him to it, and some others of my acquaintance.

My dear Brother, I beg to be remembered in your addresses to the Throne of Grace; that I may not only be faithful in the Work of our blessed LORD, but may see some fruit of my labours, that I may not fail, nor be discouraged, but rather encouraged, with the difficulties I meet with in the glorious warfare.

If my poor petitions may come up with acceptance through the BELOVED, — still may you be carried as on angels' wings; — may the tottering kingdom of satan fall before you, where ever you come; — May you go on in the strength of the LORD GOD, conquering and to conquer, till his kingdom ruleth over all.

I shall long to hear of the time fixed for our seeing your face. O! may all your undertakings for the glorious Gospel succeed to the utmost wish. May you prosper and be in health, as your soul also prospers; — and may the Giver of all Grace still preserve you the same lowly follower of the LAMB, those that have seen, speak to be you; that you may with the great Apostle of the Gentiles say, “Not I, but the Grace of GOD.” I am, dear Sir, your affectionate Brother, and humble Servant,

J. MILNER.

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From Mr. MATHER, to Mr. G. MARSDEN.

My dear Brother,

Manchester, Jan. 29, 1796.

I Rejoice with you in the good work which the Lord is carrying on in your Circuit. You have only to go on simply, looking to him for direction, and success. You may not meet with

with all the encouragement you wish for, or ought to have from man: What then? You have it abundantly from GOD, which is far better. Be not dismayed at any of the trials and difficulties that may happen. No, not if there should be a falling away. We know that the work of Grace on the minds of individuals and on thousands, has been swift and certain: So it was on Saul, — the trembling Jailor, — the thief upon the cross, and many others; especially on the day of Pentecost: Many of these had not been long convinced, and yet we are sure they were savingly converted. Many who ran well for a season, have afterwards been hindered; they began in the spirit, and ended in the flesh. We likewise know, that some of those who had clean escaped the corruption that is in the world, thro' giving place to their own desires, they have been again entangled with the yoke of bondage, and their last end became worse than the first.

But in order to prevent, as much as possible, any of them from falling away, you, and all concerned in the work, will need to be very attentive, 1. To see that they meet with some leader who is a real friend to the Work. 2. You must carefully watch the time when there is a decrease of that exceeding great joy which they first experienced, for then they are liable to fall into various and strong temptations, and Satan will exert all his power to shake their confidence. 3. Prevail upon them likewise to meet in Band with one who will prove a nursing father or mother to them. By these means they will be established in the grace received; especially if their Leader is a friend to holiness, — and, as soon as they have the least sensibility of the evil yet remaining in their hearts, points them directly to the fountain open for sin and uncleanness.

It is your bounden duty, to shew young converts, before their zeal and first love are abated, that full sanctification is attained by faith; and that they are to seek and expect it now. This expectation, if rightly improved, will not only conduce to preserve them in that state of acceptance, wherein they were at the first brought, but greatly help them to increase in it. No season can be more proper for attaining pure love, than when the soul is full of pardoning love; nor do any make so swift a progress in holiness, as those who have never sunk into that abyfs of evil reasoning, which too many feel when they lose their first love. It is often exceeding difficult to recover backsliders, and to persuade them that GOD is so good, kind, and merciful, as he assuredly is; for he waits to be gracious to all, and is always far more ready to do us good, than we can either deserve or desire.

Earnestly and affectionately intreat all, who are engaged in the work, to be patient under every opposition, yet at the same
time

time stedfast in their confidence, fervent in zeal, and persevering in their duty; so shall they see more and more fruit of their labour in the LORD. Wishing you all success in your work, and comfort in your soul, I remain, your affectionate Friend and Brother,

A. MATHER.

Mr. PRENTIES'S SHIPWRECK on the Island of Cape Breton.

[*Continued from page 446.*]

THE weather continued thick as usual till about one o'clock, when suddenly clearing up, we discovered the land, at about three leagues distance. This sight gave us no small satisfaction, taking it at first to be the island of St. John's, which being inhabited by several French and English families, we might have expected some assistance from them; but on a nearer view found, from the plans we had on board, that it had not the least appearance of that island, there being no such mountains and precipices laid down, as we discovered. On drawing nigher, we observed the sea break high, and have a very dismal appearance, about three miles from the land. As it was necessary for us to pass through those breakers before we could gain the shore, we expected that our fate would be determined there; but, contrary to our expectations, there was a considerable depth of water, so that we went over the reef without touching, tho' not without shipping many heavy seas, which, had not the vessel's timbers been strong, and her loading light, must infallibly have dashed her to pieces. The land now began to have a dreadful appearance, seeming at the distance we were off, to be high and rocky; but on approaching within a mile of it, we had the pleasure of descrying a fine sandy beach and a bold shore. The sea ran high, but not to such a degree as on the reef we had already passed. As we advanced, the water continued to have a depth beyond our most sanguine wishes, so as to allow us to come within fifty or sixty yards of the beach before we struck. Now was the time for every man's apprehensions to be on the rack, as we might expect, on touching the shore, that the ship would go to pieces. At length she grounded with a violent concussion, On the first stroke the main-mast went out of the step, and on the second the fore-mast; but neither of them fell over the side, the deal boards in the hold being stowed so close together that the masts had no room to play below; at the same time the rudder was unshipped with such violence as to be near killing one of the sailors. As soon as the ship had grounded, the sea began to beat over her in every part, each wave lifting her four or five feet nearer the shore. In a short space of time the stern was beat-in by the sea; and then, having no shelter in the cabin, we were obliged to go upon

upon deck, and hang by the shrouds, lest we should be washed overboard. In this uncomfortable situation we remained till the vessel was beat so high by the waves, that we could venture to walk upon deck. We now perceived that the ship's keel was broken, which we imagined would occasion her to go to pieces: this however did not happen for the present; which I can only attribute to the boards in the hold being so interwoven with each other, and frozen together by the ice, as to give a degree of solidity to the vessel.

Our first care now was to get out the boat; which was not to be accomplished without difficulty, on account of the quantity of ice that was in and about it, and our reduction in number of effective hands by the intoxication of several of the crew, who had thought that the most effectual method of getting rid of the apprehensions they laboured under. Our vessel had, from the violence of the waves dashing against her, broached-to, with her broadside to the wind, so that she afforded some shelter for the boat to the leeward. Having with much labour cleared the boat of ice, and prepared her for launching, I ordered some liquor to be distributed to those who were yet sober, and then asked, if any were willing to embark with me in the boat, and make the attempt to gain the shore. The sea running so high, that it appeared scarcely possible for the boat to live in it for a minute, very few were willing to make an experiment so full of risk; so that all who offered themselves were the mate and two sailors, together with my servant, and a boy who was a passenger on board. What gave us the greatest embarrassment in this undertaking was the surf which broke over us every moment, and the intenseness of the cold, which froze every drop of water immediately, so as to cover our cloaths with a sheet of ice. At length we got the boat into the water, and having thrown into it an axe and a saw, I leaped in, followed by my servant and the mate. The boy followed us, but not springing far enough, fell into the water: he did not however sink immediately; and we contrived to drag him into the boat, but not without difficulty; our fingers being so benumbed with the cold; that we had scarcely the power of using them: and this accident was in the issue, by the chill it gave him, of fatal consequence to the unfortunate youth. The two sailors, who had agreed to go with us, next leaped into the boat: and all the rest seemed ready, notwithstanding their former hesitation, to follow the example, when I found it necessary to shove her off from the ship's side; for, being very small, she certainly would have sunk, had so many persons crowded in together. The ship was lying about forty yards from the shore;

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but before we got half-way to it, we were overtaken by a wave that almost filled the boat, and the next drove us on dry sand.

To find ourselves once more safe upon the land gave us no small satisfaction, though in so destitute a state: the joy at having escaped those dangers which so long had been the chief objects of our dread, made us for a few moments forget that we were snatched from them merely to be exposed to others more inevitable! that we had escaped one species of death, probably to undergo another more lingering and painful. What most affected us was the distress of our companions whom we had left on board, whose lamentations and cries for help we could hear very distinctly. But it was impossible for us, however anxious, to afford them any assistance. Our boat being beat high upon the sand could now be of no use, either to us or to them, while the sea was running to such a degree, that it was not in the power of a human being to relieve them.

The night was now approaching, and we had not long remained in this situation before we found ourselves getting stiff with cold; and the gale continuing as severe as ever, we were obliged to wade with extreme difficulty, up to our waists in snow, to the shelter of a thick wood about two hundred and fifty yards from the beach. This afforded some relief from the piercing North-west wind; yet a fire was still wanting to warm our frozen limbs, and we had not wherewithal to kindle one. We had indeed taken the precaution to put a tinder-box in the boat, but the water had rendered it totally useless. Freezing as we stood, there was nothing to be done, but to keep the blood in motion by exercise; I therefore recommended it to the men to move about, being better acquainted with the nature of cold climates, and that of frost, than any of my companions. My advice was strictly adhered to for about half an hour, when the young passenger, whom I have already mentioned, being overcome with the severity of the weather, threw himself down, in order to sleep; for extreme cold always occasions a sleepy sensation that is not easily to be resisted. I used my utmost endeavours both by persuasion and force to rouse him, and make him stand on his legs, but all to no purpose; so I was obliged to let him pursue his inclination. After walking about for half an hour longer, during which time I felt such a strong desire to sleep, that I could have lain down myself, had I not been aware of the fatal consequences attending it, I went to the place where the boy lay, and putting my hand on his face, and finding it quite cold, I observed to the mate, who was close by, that I believed he was dead. To which the youth answered immediately, that he was not yet dead, but would be so very shortly; and requested I would write, if I survived, to his father at New York, and inform him of the circumstances of his son's

son's misfortune. In about ten minutes we found that he had expired, and, as I imagined, without any pain whatever, at least without any acute sensation of it. These trivial matters would be unworthy of notice, but as they serve to shew the effect of intense cold on the human body, and to prove that freezing to death is not always attended with so much pain as is commonly supposed.

The death of the boy could not deter the rest of my fellow-sufferers from giving way to this drowsy sensation; and three of them lay down in spite of my repeated exhortations to the contrary. Finding it impossible to keep them on their legs, I broke a branch, and desiring the mate to do the same, our employment during the remainder of the night was to prevent them from sleeping, by beating them continually with the branches. This was an exercise useful to ourselves, at the same time that it preserved the lives of our companions. The day-light, which we looked for with such anxious expectation, at length appeared, when I desired the men to pull down their stockings, and let me examine their legs, as they observed that they had no feeling in them. As soon as I cast my eyes on them, I perceived very clearly that they were frozen at least half way up; and desired they would immediately rub them with snow, which they did for a considerable time, but to little purpose; for it was impossible to restore them to their feeling.

I then went with the mate down to the beach, to see if we could discover any traces of the ship, and our companions whom we had left on board, and to our great surprize and satisfaction found she had not yet gone to pieces, though the wind continued with unabated severity. My first study now was how to get them ashore, our own safety as well as theirs depending on it. I was almost stiff with cold, but found feeling in every part, and was therefore certain I could not be frozen. What seemed greatly to facilitate the undertaking was, that the vessel had by this time beat much nigher the shore, so that the distance was but very small at low water. It was high flood when we arrived on the beach; we were therefore obliged to wait till the tide was out, when we advised the people on board to fasten a rope to the jib-boom, by which they might swing themselves one by one towards the shore. They accordingly adopted this expedient, and by watching the motion of the sea, and seizing the opportunity of swinging themselves, as the waves retired, they all got safe on the land, except a carpenter, who was a passenger in the vessel. He did not think proper to venture in this manner, or was unable, having the night before made rather too free with the bottle. We were happy however to get so many of them on shore, every one of whom, a few hours before, we concluded must have perished.

The captain had fortunately, before he left the ship, put some materials for striking a light in his pocket. We therefore went to work in cutting wood, and gathering the branches that lay scattered upon the ground, of which we made a fire with all possible expedition, and were happy for some time in hovering about it, and warming our benumbed limbs. Considering the extreme cold we had endured for such a length of time, no luxury could be equal to that of the fire; but this gratification was, like many others, to several of my companions, followed by the most excruciating pain, as soon as their frozen parts began to thaw. Several of those who had remained all night in the vessel, as well as those who came ashore with me in the boat, had been frozen in different parts of their members. The distress that was now painted in the faces of these unfortunate men, from the tortures they underwent, was beyond expression: this I knew would be the case before I heard them complain; but, as there was no remedy, did not think it necessary to give them any intimation of it.

When we came to examine into our numbers, I observed that a Capt. Green, a passenger, was missing; and was informed that he had fallen asleep on board the vessel, and had been frozen to death. We were rather uneasy about the man who still remained on board, yet had some hopes of saving his life, in case the ship did not go to pieces, at the return of low water: but it being too difficult to undertake in the night, we were under the necessity of waiting till the following day. This night we passed a little better than the last: yet, notwithstanding we had a good fire, we found extreme inconveniency from the total want of covering, as well as from hunger, a new misery, that we had hitherto been unacquainted with. Besides which, the greatest part of our number were in the most wretched state imaginable, from the sores occasioned by the frost.

The next morning, as many of us as were able went to the beach to contrive some means to extricate the carpenter, whose voice we heard on board the vessel. The sea still running with the same violence as before, we could not put out the boat to his assistance, and were therefore obliged to wait the return of low water, when we persuaded him to come on shore in the same manner as the others had done; but this he accomplished with much difficulty, being very weak, and frozen in different parts of his limbs. We still remained without any kind of provisions, and began to be reduced in strength for want of nourishment.

[*To be continued.*]

Extract.

Extract of the MINUTES of the CONFERENCE, held at
LEEDS, July 26, 1797.

The STATIONS of the PREACHERS.

Doctor COKE visits America, and the West-Indies.

- | | |
|-------------------------------------|---|
| 1 London, | John Pawson, Charles Atmore, Adam Clarke,
George Marsden, John Ashall, Peard Dickenson,
James Creighton, George Story, <i>Editor</i> ,
&c. and George Whitfield, <i>Book-Steward</i> . |
| 2 Colchester, | John Hickling, George Deverall, Edward Towler. |
| 3 Rochester, | William West, Martin Vaughan. |
| 4 Canterbury, | John Woodrow, Booth Newton, James Hall. |
| 5 Rye, | Thomas Tattershall, John Wittam, Samuel Woolmer,
William Enshaw. |
| 6 Weathersfield, | John Stephens. |
| 7 Northampton, | Jonathan Couffins, Cuthbert Whiteside, David
Deakins. |
| 8 Brackley, | William Holmes, John Dean. |
| 9 Bedford, | Joseph Harper, Jacob Stanley. |
| 10 Oxford, | William Shelmerdine, Joseph Cole, Stephen
Wilson, John Murlin, Supernumerary. |
| 11 Higham-Ferrars, | Thomas Gill, James Scholfield. |
| 12 St. Ives, Hunts, | Edward Gibbon, Thomas Dunn, James Townley,
James Burley. |
| 13 Norwich, | Charles Kyte, Francis West. |
| 14 Yarmouth, | James Anderson, Thomas Broadbent, Duncan
Kay. |
| 15 Difs, | Thomas Rogerfon, William Vipond. |
| 16 Thetford, | William Timperley, John Cricket. |
| 17 Lynn, | John Saunderfon, John Leppington. |
| 18 Walsingham, | Benjamin Leggatt, Charles Martin. |
| 19 Bristol, | Joseph Bradford, John Pritchard, Walter Griffith,
William Jenkins, Sen. Andrew Mayor. |
| 20 Taunton, | Richard Gower, William Johnson. |
| 21 Banwell, | James Jay, Joseph Robbins. |
| 22 Bath, | Henry Moore, Thomas Simmonite. |
| 23 Stroud, | James Rogers, William Moulton. |
| 24 Gloucester, | Lawrence Kane, Charles Greenly. |
| 25 Salisbury, | James Byron, Humphrey Parfon. |
| 26 Portsmouth, | Joseph Algar, William Ashman, John Clark,
Thomas Stanton, John Sidferf; and John
Mason, Supernumerary. |
| 27 Newbury, | James Watson, John Furnace. |
| 28 Pool, | Robert Smith, Jun. John Jennings, Mark Daniel. |
| 29 Bradford, Wilts, | William Horner, Thomas Yates. |
| 30 Shepton-Mallet, | Thomas Kelk, John M'Kerfey. |
| 31 Isle of Jersey, | William Palmer, John De Quetville. |
| 32 Isles of Alderney
and Sark, } | Francis Bailliau, Joseph Brookhouse, Henry
Mahy. |
| 33 Plymouth-Dock, | Theophilus Lesley, Thomas Trethewey. |

- 34 *Collumpton*, William Aver, John Sandoe.
 35 *Launceston*, John Smith, Edward Millward, William Jenkins, Jun.
 36 *Redruth*, Francis Truscott, James Evans, Joseph Bowes, William Howarth, Thomas Rought.
 37 *St. Austle*, John Boyle, Joseph Cooke, John Walmsley, William Macklow.
 38 *Penzance*, Owen Davies, John Grant, Richard Trefry, Thomas Stanley, Hans Shrouder.
 39 *Swansea*, George Baldwin, Thomas Blanchard.
 40 *Cardiff*, Cleland Kirkpatrick, T. Roberts, John Wood.
 41 *Brecon*, James Buckley, William Pearson, Robert Green, Francis Collier.
 42 *Haverford-West*, Caleb Simmons, John Hughes, James Gill.
 43 *Birmingham*, Samuel Bradburn, Thomas Cooper, William Williams, Edmund Shaw.
 44 *Worcester*, Francis Wrigley, Joseph Burges.
 45 *Stourport*, Richard Elliot, Samuel Taylor.
 46 *Dudley*, Joseph Taylor, James Bridgnell, John Birdfall.
 47 *Shrewsbury*, Jonathan Crowther, John Jones.
 48 *Chester*, John Goodwin, Robert Crowther, Isaac Lilly.
 49 *Macclesfield*, Richard Reece, Miles Martindale, John Knowles, Thomas Greaves, Supernumerary.
 50 *Burton*, Jeremiah Brettell, William Saunders, Richard Rodda, Supernumerary.
 51 *Northwich*, John Booth, Richard Emmet.
 52 *Leek*, William Simpson, James Ridell.
 53 *Manchester*, William Thompson, John Barber, Jonathan Barker.
 54 *Stockport*, Edward Jackson, William Percival.
 55 *Bolton*, John Allen, James M'Donald.
 56 *Liverpool*, Thomas Rutherford, George Snowden, George Morley.
 57 *Rochdale*, John Gualter, Thomas Wood.
 58 *Oldham*, Benjamin Rhodes, Joseph Collier.
 59 *Blackburn*, Henry Taylor, John Leech.
 60 *Wigan*, Thomas Hutton, James Penman.
 61 *Halifax*, Thomas Taylor, Robert Miller.
 62 *Colne*, Timothy Crowther, John Denton, Richard Hardacre.
 63 *Keighley*, John Moon, Samuel Gates.
 64 *Bradforth*, Robert Hopkins, Thomas Harrison.
 65 *Huddersfield*, George Highfield, Charles Gloyne, Joseph Drake.
 66 *Lancaster*, Thomas Shaw, Thomas Fearnley.
 67 *Nottingham*, Thomas Bartholomew, John Reynolds, George Lowe.
 68 *Newark*, Jonathan Parkin, John Simpson.
 69 *Leicester*, Jonathan Edmundson, Thomas Laycock.
 70 *Hinkley*, Simon Day, John Cheadle.
 71 *Ashby-de-la-Zouch*, John Ryles, George Smith.
 72 *Burton*, Joseph Pescod, William Hicks.

- 73 *Derby*, T. Longley, W. Hainsworth, W. M'Allum.
 74 *Castle Dunnington*, George Sergeant, Robert Watfon.
 75 *Leeds*, Alexander Mather, William Myles, Alexander Suter, Peter Haflam.
 76 *Wakefield*, Joseph Entwisle, Robert Lomas.
 77 *Birstal*, David Barrowclough, John Nelson ; Thomas Johnson, Supernumerary.
 78 *Dewsbury*, John Crosby, William Heath.
 79 *Rotherham*, John Beaumont, John Furness.
 80 *Otley*, George Gibbon, John Ogylvie.
 81 *Sheffield*, James Wood. William Bramwell, John Pipe.
 82 *Pontefract*, Isaac Brown, George Sykes.
 83 *Doncaster*, Joseph Sutcliffe, John Atkins.
 84 *Grimsby*, William Saunderson, Robert Smith, fen. Richard Thompson, Thomas Carlill, Supernumerary.
 85 *Horncastle*, Jasper Robinson, George Dermott, John Aikenshead, R. C. Brackenbury, Supernumerary.
 86 *Epworth*, John King, Anthony Seckerfon.
 87 *Spalding*, Thomas Edman, Joseph Kyte.
 88 *Barrow*, John Brice, Henry Stead.
 89 *Gainsborough*, George Button, John Dutton.
 90 *Whitehaven*, Robert Dall, John Wilshaw.
 91 *Isle of Man*, Robert Harrison, Alex. Cummin, John Moses.
 92 *York*, W. Blagborne, Robert Roberts, Michael Emmet.
 93 *Hull*, Joseph Benson, John Stamp, John Foster.
 94 *Pocklington*, Lancelot Harrison, John White.
 95 *Bridlington*, George Holder, William Harrison.
 96 *Scarborough*, Daniel Jackson, W. Warrenner, Henry Anderson.
 97 *Malton*, Thomas Dixon, John Hudson, Thomas Parfon.
 98 *Whitby*, Jonathan Brown, Thomas Vasey.
 99 *Ripon*, William Hunter, Jun. Isaac Muff.
 100 *Stockton*, William Stevens, Richardy Condy.
 101 *Barnard-Castle*, Matthew Lumb, Abraham Moseley ; Joseph Thompson, Supernumerary.
 102 *Middleham*, John Phillips, Charles Tunnicyffe ; Philip Hardcastle, Supernumerary.
 103 *Newcastle*, Zechariah Yewdall, James Bogie.
 104 *Sunderland*, Robert Johnson, Charles Bland, William Cox.
 105 *Hexham*, Samuel Bardsley, George Mowatt.
 106 *Alnwick*, Samuel Botts, Thomas Ingham ; William Hunter, Sen. Supernumerary.
- S C O T L A N D.
- 107 *Edinburgh*, Thomas Warwick, John Braithwaite, William Fenwick, Joseph Saunderson, Supernumerary.
 108 *Glasgow*, John Townsend.
 109 *Dumfries*, John Barrett.
 110 *Aberdeen*, John Doncaster, Arthur Hutchinson.
 111 *Dundee*, John Kershaw, Joseph Cross.
 112 *Brechin*, John Ward, George Douglas.
 113 *Inverness*, Duncan M'Allum, Richard Waddy, John Vipond; James Thom.

I R E L A N D.

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|----|------------------------|--|
| 1 | <i>Dublin,</i> | James M ^c Mullen, John Hurley : Matthias Joyce,
<i>Book-Steward.</i> |
| 2 | <i>Wicklow,</i> | Alexander Moore, Andrew Taylor. |
| 3 | <i>Carlow,</i> | Francis Russell, Zachariah Worrell. |
| 4 | <i>Waterford,</i> | William M ^c Cornock, Joseph Anderson. |
| 5 | <i>Youghall,</i> | John Darragh, Matthew Lanktree : Thomas Pat-
terfon, Supernumerary. |
| 6 | <i>Cork,</i> | John Dinnen, John Stuart. |
| 7 | <i>Bandon,</i> | Samuel Mitchell, George Stephenfon : John
Gillis, Missionary. |
| 8 | <i>Milltown,</i> | Michael Murphy, John Hamilton. |
| 9 | <i>Limerick,</i> | William Smith, John M ^c Farland. |
| 10 | <i>Birr,</i> | Samuel Steele, James Bell, William Patten. |
| 11 | <i>Castlebar,</i> | George Brown, James M ^c Quigge. |
| 12 | <i>Athlone,</i> | Robert Smith, John Price, Alexander Sturgeon. |
| 13 | <i>Mountrath,</i> | Charles Graham, Thomas Hewitt : Adam Averill,
Supernumerary. |
| 14 | <i>Longford,</i> | Francis Armstrong, James Irwin, James Stuart. |
| 15 | <i>Sligo,</i> | William Hamilton, Thomas Barbor, William
Douglas. |
| 16 | <i>Ballyconnell,</i> | William Ferguson, Blakely Dowling, John Clen-
dinnen. |
| 17 | <i>Cavan,</i> | Matthew Tobias, J. Smith, Archibald Campbell. |
| 18 | <i>Clones,</i> | Archibald Murdock, Thomas Edwards, Wil-
liam Little. |
| 19 | <i>Brookborough,</i> | John Stephenfon, Daniel Pedlow : William
Armstrong, Supernumerary. |
| 20 | <i>Enniskillen,</i> | Matthew Stuart, Archibald Montgomery. |
| 21 | <i>Ballinamallard,</i> | James Renwick, John M ^c Arthur. |
| 22 | <i>Ballyshannon,</i> | Samuel Alcorn, James M ^c Keown. |
| 23 | <i>Newtown-stuart,</i> | Robert Crozier, Thomas Johnson. |
| 24 | <i>Londonderry,</i> | Thomas Ridgeway, David Gordon, James Jor-
din : Thomas Kerr, Supernumerary. |
| 25 | <i>Coleraine,</i> | Andrew Hamilton, jun. William Wilson, Wil-
liam Sturgeon. |
| 26 | <i>Dungannon,</i> | John Kerr, James M ^c Kee. |
| 27 | <i>Charlemont,</i> | John Crook, John Grace : Andrew Hamilton,
fen. Supernumerary. |
| 28 | <i>Tanderagee,</i> | Joseph Armstrong, Thomas Brown, James Carter. |
| 29 | <i>Belfast,</i> | Samuel Wood, Daniel M ^c Mullen. |
| 30 | <i>Lisburn,</i> | Gustavus Armstrong, Charles Mayne. |
| 31 | <i>Downpatrick,</i> | Robert Banks, John Clegg. |
| 32 | <i>Newry,</i> | John Malcomson, Samuel Moorhead. |

ARMINIAN MAGAZINE.



Ridley sculp.

MR. THO^S ROBERTS.

*Aged 31 -
Preacher of the Gospel.*

THE
Arminian Magazine,
For NOVEMBER, 1797.

The LIFE of Mr. ROBERT BLAIR, Minister of the Gospel.

MR. BLAIR was born at Irvine, in the year 1593, his father, Mr. John Blair, of Windyedge, was of the ancient family of Blair. His mother was Beatrice Muir of the family of Rewallen. His father died when he was young, and left his mother with six children, of whom Robert was the youngest. She continued near fifty years a widow, and lived till she was a hundred years old.

He was entered at the College of Glasgow in the year 1608, where he studied diligently, and made great progress. Having finished his studies, under the direction of his own brother, he engaged for some time to be an assistant to a school-master at Glasgow, who had above 300 scholars, the half of whom were committed to the care of Mr. Blair. At this time he was awakened under the ministry of Mr. Boyde, then Principal of the College of Glasgow, in whose hand, (as he himself observes,) "the Lord put the key of his heart," so that whenever he heard Mr. Boyde, in public or private, he profited much, being sent of GOD to speak to him the words of eternal life.

Two years after, Mr. Blair was admitted to be Regent in the College of Glasgow, though not without opposition from the Bishop, who had promised that place to another. After his admission, his elder Colleagues, perceiving his great abilities, urged him to read the classical authors, which he agreed to; but the design was frustrated, by meeting with Augustine's confessions, wherein he inveighs sharply against the education of youth in heathenish writings. Whereupon Mr. Blair betook himself to the reading of the sacred Scriptures, and the ancient Fathers: And although he perceived that our reformed ministers were more clear and sound than many of the ancients, yet in his spare hours he resolved to peruse those ancient monuments, wherein he made a considerable progress.

In 1616, he preached his trial sermon for the ministry, and was appointed to preach in the College-Church the Sunday following. Being told by some of the hearers, who were better acquainted with religion than he was then, how much they were edified under that sermon, he was not a little surprized, and was stirred up to follow the Lord more closely than he had done.

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One evening, the same year, being engaged in conversation with some irreligious friends, when he returned home he found himself in great heaviness, and passed a sleepless night: The next day he devoted to fasting and solemn prayer, and in the close of the day, he found access to GOD, and was filled with peace and joy in believing. This induced him to be more careful how he spent his time in company. But soon after, he found himself in danger of falling into the other extreme, of being too distant and rude towards those who were destitute of religion; which constrained him to acknowledge how difficult it was, without constant supplies of grace, to keep in the proper medium.

While he was Regent in the College, upon a report that a sinful oath was to be imposed upon the masters, he advised with Mr. Gavan Forfyth, one of his fellow-regents, what he would do in this business? Mr. Forfyth answered, "By my faith, I must live." Mr. Blair replied, "I will not swear by my faith as you do, but truly, I intend to live by my faith, so you may take your own way, but I am determined to venture on the Lord." Mr. Forfyth took the oath, and continued in his place; notwithstanding which, some years after, he was brought to such a state of poverty, as to be obliged to petition the General Assembly for relief, at the same time that Mr. Blair was chosen Moderator; who, when he saw his old friend in such a situation, remembered what had passed between them, and in private told Mr. Forfyth with great tenderness, how the Lord had mercifully carried him thro' all his straits and difficulties by that faith, which he had formerly scoffed.

Some years after Mr. Blair was Regent in the College, he fell into deep exercises of soul; but in his distress he sought unto the Lord for help, and found deliverance. That word was impressed upon his mind, "The just shall live by faith," which led him to search the Scriptures with more attention and diligence. "By this study of the nature of faith, (says he) and especially of the Scripture before mentioned, I perceived, that many who make a right use of faith in order to attain the knowledge of their justification, make no direct use of it in order to sanctification: and that to live by faith, extends much farther than I formerly conceived, and that the heart must be purified by faith. If any one will say, "Why, did you not know, that precious faith, being a grace of the Holy Spirit, is not only a part of our holiness, but is an effectual means of our attaining entire holiness?" I answer, That I did know this, and accordingly made use of faith as a motive in order to stir me up to holiness, agreeable to the Apostles' exhortation, "Having these promises, let us cleanse ourselves from all filthiness of the flesh and

and spirit, perfecting holiness in the fear of GOD." But I had not before learned to make use of faith as a mean and instrument to draw holiness from Christ; though it may be, I had both heard and spoken of this in a transient way, I had learned to know, that they who receive forgiveness of sins are sanctified through faith in Christ Jesus. But now I saw that it was no wonder, that as I did not make use of this glorious Saviour in order to sanctification, there was an obstruction in the progress of my holiness. And I perceived, that my making use of faith for sanctification, without a *direct* employing of faith in order to extract holiness from him, was like seeking to draw water out of a deep well, without a long cord to let down the bucket and draw it up again. I was like one who came to the store-house, but only got my provisions handed to me thro' the window, and not through the door. Or, I came to the house of mercy, but did not knock at the right door. But by this discovery I found an open door, by which to enter, so as to partake of all the unsearchable riches of Christ. Thus the blessed Lord trained me up, step by step, suffering many difficulties to arise, that more light from himself might flow into my soul.

"I hoped then to make greater progress with less stumbling; but shortly after I met with another difficulty, and wondering what discovery would next clear the way, I found that the Spirit of Holiness, whose proper work was to sanctify, had been slighted, and thereby grieved. For tho' the Holy Spirit had been teaching me, and I had been speaking of him, and to him frequently, and had been praying that the Spirit might be poured out upon me, and had been urging others to do the same; yet that discovery appeared to me a new practical lesson: And so I laboured the more to cherish, and took the greater care not to quench the Holy Spirit, praying to be led into all truth, according to the Scripture, by that blessed Guide: And that by this heavenly Comforter, I might be encouraged in all my troubles, and sealed by him in strong assurance of my interest in Christ.

"About this time, the Lord set me to work to stir up the students under my care, to seek after religion, and to be diligent in seeking the Lord, and my endeavours were graciously blessed to several of them." Dr. John Cameron, being brought over from France, and made Principal of the College; and as he was devoted to the cause of Episcopacy, he soon found occasion against Mr. Blair: which obliged Mr. Blair to bring his cause before the ministers and magistrates of the city; the matter was managed so well, that all who were present professed their entire satisfaction with Mr. Blair: Yea, one of the ministers of the city, who had been prejudiced against him, said, at that meeting, "Would to GOD King James himself had been present to have heard the

answers he has given" However such a powerful antagonist rendered Mr. Blair's life uneasy, and he resolved to leave the College, and go abroad. When this resolution was made public, both the Doctor and the Bishop, well knowing his great abilities, wrote letters to prevail upon him to stay. But their letters had but little weight with him, as he well knew their fair promises were not to be depended upon.

He had several charges offered him in Scotland, and an invitation to France, but at last he resolved to go to Ireland. In his voyage thither, he met with contrary winds, and was much afflicted with the sea-sickness; yet he was favoured with the divine presence; and when he first got sight of the land, he exulted for joy. Being arrived at Bangor, Mr. Gibson the Incumbent of that place, being sick, he invited Mr. Blair to preach for him, which he did three Sundays, to the satisfaction of the people; and altho' Mr. Gibson had been but a very bad man, yet he told Mr. Blair, that he would succeed him in that parish, and exhorted him in the Name of Christ not to leave that good way in which he had begun to walk, professing a great deal of sorrow for his own misconduct, and drawing Mr. Blair's head to his bosom with both his arms, he blessed him. This conduct of his was so unlike all that had gone before, that a gentlewoman present said, That an angel was speaking to Mr. Blair out of the Dean's bed, thinking it impossible to be the Dean himself. In a few days he died, and Mr. Blair was settled Minister in that place, whose Ordination was in the following manner: He went to Bishop Knox, and freely told him his thoughts on Ordination. The Bishop having heard of his great parts and solid piety, replied, Whatever you think of Episcopacy, I know you account Presbytery to have a divine warrant, will you not then receive Ordination from Mr. Cunningham and the neighbouring brethren, and let me come in among them, in no other relation but as a Presbyter, for on no lower terms can I be answerable to the Law. This Mr. Blair could not refuse, and accordingly he was ordained in the year 1623.

Being thus settled, his charge was very great, having above 1200 grown persons, besides children, who stood in great need of instruction. And accordingly he preached twice a week, besides the Lord's-day. On all such occasions he found little difficulty, as the LORD his GOD was with him,

He became the chief instrument of that extraordinary revival of the work of God, which happened soon after at a place called the Six-mile-water, and other places in the county of Down and Antrim; and that not only by his own ministry, wherein he was both diligent and faithful, but also in the great pains he took to stir up others to the like duty, In

In the first year of his ministry, he supposed that it would not be so profitable for the people, for him to go thro' a whole book or chapter, in preaching, but rather to make choice of the most striking passages of holy Scripture, and such as were most suited to the state of the people at that time, and to close this course of sermons, with one on the Glory of Heaven, and another on the Torments of Hell: But when he came to meditate upon these subjects, he was kept a whole day in such perplexity, that he could fix upon nothing. Being in deep distress on the occasion, the Lord mercifully relieved him, by giving him such light into the subject which he wished to explain to the people; that he was enabled to go through that work with satisfaction to himself, and profit to those who heard him.

About this time he met with a very remarkable deliverance. Being obliged to live in another person's house till his own was built; one night his studies engaged him to a very late hour, and his candle being burnt out, he called for another, which the good woman of the house brought from a room under which he was sitting. To her astonishment, a joist under his bed had taken fire, which had he been in bed as usual, the consequence, in all probability, would have been dreadful, not only to himself but to the whole town, as the wind blew very strong from that quarter. But by this discovery the evil was prevented, which filled his soul with praise for the great deliverance.

But it was not many years that he enjoyed the liberty of exercising his ministry, for in 1631, Mr. Blair and Mr. Livingston, were, by the Bishop of Down, suspended from their office. Upon complaining to Bishop Usher, he wrote in their favour to the Bishop of Down, and the sentence was taken off, and they were restored to their ministry, until the year 1632, when they were by the Bishop of Down, again deposed from the sacred office.

As no redress could be had, Mr. Blair determined upon a journey to London, to represent their grievances to the king, and to petition his majesty for liberty to preach the Gospel. He remained a long time in London before he could have access to king James. Being weary with waiting, and greatly distressed on account of the loss of so much time, he retired into Greenwich-Park, and there spent some time in fervent prayer for success in this business. The Lord hearkened to the cry of his servant, and inclined the heart of the king, not only to sign his petition, but with his own hand he wrote on the margin, "Indulge these men, for they are Scotchmen."

During his stay in England, he had a strange discovery of the death of his wife; He saw the bed on which she was lying, and
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the friends who were attending her: And although she was in good health at his return home, yet in a little time all that he had seen came to pass.

Upon his return to Ireland, the king's Letter was slighted, the person concerned in the business having been in England himself at the same time with Mr. Blair, so that he knew how to act his part well. This being the case, Mr. Blair applied to Bishop Usher a second time, who with tears told him, "It is not in my power to assist you." Such was the persecuting spirit which prevailed in those dangerous days: Yet after all, by the interposition of Lord Castle-Stuart, with the king, they got six months liberty to preach the Gospel; at the expiration of this term, he was again called before the Bishop of Down, and the sentence of excommunication was pronounced against him by the Bishop himself. As soon as the Bishop had finished the sentence, Mr. Blair rose up, and said publicly, "I cite you to appear before the tribunal of Jesus Christ, to answer for this wicked deed." The Bishop replied, "I appeal from the justice of God to his mercy." Mr. Blair answered, "Your appeal will be rejected, because you act against the light of your own conscience." In a few months after, the Bishop fell sick, and the Physician enquiring into the nature of his complaint, — after some time silence, the Bishop with great difficulty, said, "*It is my conscience, man!*" To which the Doctor replied, "I have no cure for that." And in a short time the Bishop died.

Mr. Blair now preached in his own house, and in the houses of his friends in different places, as opportunity served. Difficulties increasing in Ireland, Mr. Blair engaged with the rest of the ejected Ministers, in building a ship, in order to go over to New England. Accordingly they set sail, but when they were about three hundred leagues from Ireland, they met with a dreadful storm, which drove them back to the same harbour from whence they failed. The Lord had work for them at home, and therefore he was pleased to frustrate their purposes. They continued about four months in Ireland, but hearing that Mr. Blair and Mr. Livingston were to be apprehended, they both went to Scotland. Thus were these faithful servants of GOD obliged to flee from one nation to another, for no other crime but preaching the Gospel.

All that Summer after his arrival, Mr. Blair was much employed, both in public and private exercises, chiefly in Irvine, and Edinburgh. But the confusion in the nation on account of the Common-Prayer-Book being forced upon the Ministers, inclined him to go to France, upon an invitation to be Chaplain to Colonel Hepburn's regiment, in the French service. He embarked with the regiment at Leith; but some of the recruits,

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who were mostly Highlanders, being desperately wicked, and upon his reproving them, they threatened to stab him; he prevailed upon the master of the ship to set him on shore without making his design known. At which time he met with another deliverance, for his foot slipping, he was in great danger of being drowned, but getting hold of a rope, he suspended himself till he was relieved.

Mr. Blair's return gave great satisfaction to his friends in Edinburgh; and the Reformation being then reviving, in the Spring of the year 1638, he was called to be the Colleague of Mr. Annan at Ayr, and having preached upon 2 Cor. iv. 5, "We preach not ourselves, but Christ Jesus the Lord," he was at the earnest desire of the people admitted their Minister. From this place he was removed, by an order from the General Assembly, to St. Andrews.

[*To be concluded in the next.*]

S E R M O N.

The following SERMON, preached at St. Mary's, Oxford, on Whitfunday, 1736, was found among the Papers of the late Mr. WESLEY.

2 CORINTHIANS III. 17.

"NOW the LORD is that SPIRIT."

THE Apostle had been shewing, how the Gospel ministry was superior to that of the Law: the time being now come when types and shadows should be laid aside, and we should be invited to our duty by the manly and ingenuous motives of a clear and full revelation, open and free on GOD's part, and not at all disguised by his ambassadors. But what he chiefly insists upon, is not the manner, but the subject of their ministry: "Who hath made us able ministers (saith he) of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Here lies the great difference between the two dispensations: That the Law was indeed spiritual in its demands, requiring a life consecrated to GOD in the observance of many rules, but not conveying spiritual assistance, its effect was only to *kill* and mortify man; by giving him to understand, that he must needs be in a state of great depravity, since he found it so difficult to obey GOD; and that, as particular deaths were by that institution inflicted for particular sins, so death in general was but the consequence of his universal sinfulness. But the ministration of the New Testament was that of a "Spirit which giveth life:" a Spirit not only promised, but actually conferred by

by the Apostles; which should both enable Christians now to live unto GOD, and fulfil precepts even more spiritual than the former, and restore them hereafter to perfect life after the ruins of sin and death. The incarnation, preaching, and death of Jesus Christ, were designed to represent, proclaim, and purchase for us this gift of the Spirit: And therefore says the Apostle, "The Lord is that, or *the Spirit*."

This description of Christ was a proper inducement to Jews to believe on him; and it is still a necessary instruction to Christians, to regulate their expectations from him. But I think this age has made it particularly necessary to be well assured, *What Christ is to us?* When that question is so differently resolved by the pious but weak accounts of some pretenders to *faith* on one hand; and by the clearer, but not perfectly Christian accounts of some pretenders to *reason*, on the other. While some derive from him a *righteousness of God*, but in a sense somewhat improper and figurative; and others no more than a charter of pardon and a system of morality. While some so interpret the Gospel, as to place the holiness they are to be saved by, in something divine, but exterior to themselves; and others, so as to place it in things really within themselves, but not more than human. Now the proper cure of what indistinctness there is in one way, and what infidelity in the other, seems to be contained in the doctrine of my text, "The LORD is that SPIRIT."

In treating of which words, I will consider,

I. The nature of our *fall* in Adam; by which it will appear, that if the Lord were not that Spirit, he could not be said to save or redeem us from our fallen condition.

II. I will consider the *person* of Jesus Christ; by which it will appear, that the Lord is that Spirit. And

III. I will enquire into the nature and operations of the *Holy Spirit*, as bestowed upon Christians.

I. I am to consider the nature of our fall in Adam.

Our first parents did enjoy the presence of the Holy Spirit: for they were created in the *image* and *likeness* of GOD, which was no other than his Spirit. By that he communicates himself to his creatures, and by that alone they can bear any likeness to him. It is indeed his life in them; and is so properly divine, that upon this ground angels and regenerate men are called his *children*.

But when man would not be guided by the Holy Spirit, it left him. When he would be wise in his own way and in his own strength, and did not depend in simplicity upon his heavenly Father, the seed of a superior life was recalled from him. For
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he was no longer fit to be formed into a heavenly condition, when he had so unworthy a longing for, or rather dependance upon an earthly fruit, which he knew GOD would not bless to him; no longer fit to receive supernatural succours, when he could not be content with his happy state towards GOD, without an over-curious examination into it.

Then he found himself forsaken of GOD, and left to the poverty, weakness, and misery of his own proper nature. He was now a mere animal, like unto other creatures made of flesh and blood, but only possessed of a larger understanding: By means of which he should either be led into greater absurdities than they could be guilty of, or else be made sensible of his lost happiness, and put into the right course for regaining it. That is, if he continued a careless apostate, he should love and admire the goods of this world, the adequate happiness only of animals; and to recommend them and dissemble their defects, add all the ornament to them that his superior wit could invent. Or else, (which is indeed more above brutes, but no nearer the perfection of man as partaker of GOD, than the other) he should frame a new world to himself in theory; sometimes by warm imaginations, and sometimes by cool reasonings, endeavouring to aggrandize his condition and defend his practice, or at least divert himself from feeling his own meanness and disorder.

If on the other hand, he should be willing to find out the miseries of his fall, his understanding might furnish him with reasons for constant mourning, for despising and denying himself; might point out the sad effects of turning away from GOD and losing his spirit, in the shame and anguish of a nature at variance with itself; thirsting after immortality, and yet subject to death; approving righteousness, and yet taking pleasure in things inconsistent with it; feeling an immense want of something to perfect and satisfy all its faculties, and yet neither able to know what that mighty thing is, otherwise than from its present defects, nor how to attain it, otherwise than by going contrary to its present inclinations.

Well might Adam now find himself *naked*: Nothing less than GOD was departed from him. Till then he had experienced nothing but the goodness and sweetness of GOD: A heavenly life spread itself through his whole frame, as if he were not made of dust; his mind was filled with angelic wisdom, a direction from above took him by the hand; he walked and thought uprightly, and seemed not to be a child or novice in divine things. But now he had other things to experience; something in his soul, that he did not find, nor need to fear, while he was carried on

straight forwards by the gentle gale of divine grace : something in his body, that he could not see nor complain of while that body was covered with glory. He feels there a self-displeasure, turbulence, and confusion, such as is common to other *spirits* who have lost GOD : he sees here causes of present shame and a future dissolution ; and a strong engagement to that groveling life which is common to animals that never enjoyed the divine nature.

The general character therefore of man's present state is *death* : a death from GOD, whereby we no longer enjoy any intercourse with him, or happiness in him ; we no longer shine with his glory, or act with his powers. It is true, while we have a being, " *in him* we must live, and move, and have our being : " but this we do now not in a *filial* way, but only in a *servile* one, as all, even the meanest creatures, exist in him. It is one thing to receive from GOD an ability to walk and speak, eat and digest ; to be supported by his hand as a part of this earthly creation, and upon the same terms with it, for farther trial or vengeance : and another, to receive from him a Life which is his own Likeness ; to have within us something which is not of this creation, and which is nourished by his own immediate word and power.

Yet this is not the whole that is implied in man's fall. For he is not only inclined himself to all the sottishness of appetite, and all the pride of reason, but he is fallen under the tutorage of the *evil* one, who mightily furthers him in both. The state he was at first placed in, was a state of the most simple subjection to GOD, and this entitled him to drink of his Spirit : But when he, not content to be actually in paradise, under as full a light of GOD's countenance as he was capable of, must know good and evil, and be satisfied upon rational grounds whether it was best for him to be as he was, or no ; when disdain to be directed as a child, he must weigh every thing himself, and seek better evidence than the voice of his Maker, and the seal of the Spirit in his heart ; — then he not only obeyed but became like to that eldest son of pride, and was unhappily entitled to frequent visits, or rather a continued influence from him. As life was annexed to his keeping the command, and accordingly that Spirit, which alone could *form* it unto true life, dwelt in his body : so being sentenced to death for his transgression, he was now delivered unto " him who hath the power of death, that is, the devil ; " whose hostile and unkindly impressions promote death and sin at once.

This being the state of man, if GOD should send him a Redeemer ; what must that Redeemer do for him ? Will it be sufficient for him to be the promulger of a new Law, to give us a set of excellent precepts ? No : if we could keep them, that alone would not make us happy. A good conscience brings a

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man the happiness of being consistent with himself, but not that of being raised above himself into GOD; which every person will find, after all, is the thing he wants. Shall he be the fountain of an *imputed* righteousness, and procure the tenderest favour to all his followers? This also is not enough. Though a man should be allowed as righteous, and be exempt from all punishment, yet if he is as really enslaved to the corruptions of nature, as endued with these privileges of redemption, he can hardly make himself easy: And whatever *favour* he can receive from GOD, here or hereafter, without a communication of himself, it is neither the cure of a *spirit* fallen, nor the happiness of one reconciled. Must not then our Redeemer be, (according to the character which St. John his fore-runner gave of him,) one that "baptizeth with the Holy Ghost;" the fountain and restorer of that to mankind, whereby they are restored to their first estate, and the enjoyment of GOD? And this is a presumptive argument that "The LORD is that SPIRIT."

II. But it will appear more plainly that he is so, from the second thing proposed: Which was the consideration of the person of Jesus Christ.

He was one to whom "GOD gave not the Spirit by measure; but in him dwelt all the fulness of the Godhead bodily, and of his fulness we have all received, and grace for grace." Indeed all the communications of the Godhead which any creatures could receive, were always from him as the WORD OF GOD: but all that mankind, now in an earthly state, were to receive, must be from him by means of that *body*, at first mortal like unto theirs, and then glorious *in the likeness of God*, which he took upon him for their sake.

In the beginning the heavenly Word, being a Spirit that issued from the Father, and the Word of his power, made man an image of immortality, according to the likeness of the Father: but he who had been made in the image of GOD, afterwards became mortal, when the more powerful Spirit was separated from him. To remedy this, the Word became man, that man by receiving the adoption, might become a Son of God once more: That the light of the Father might rest upon the flesh of our LORD, and come bright from thence unto us; and so man being encompassed with the light of the Godhead, might be carried into immortality. When he was incarnate and became man, he recapitulated in himself all generations of mankind, making himself the center of our salvation, that what we lost in Adam, even the image and likeness of GOD, we might receive in Christ Jesus. By the Holy Ghost coming upon Mary, and the power of the Highest overshadowing her, the incarnation of Christ was wrought, and a new birth whereby man should be born

of GOD was shewn ; that as by our first birth we did inherit death, so by this birth we might inherit life.

This is no other than what St. Paul teaches us : “ The first man Adam was made a living soul, but the second Adam was made a quickening Spirit.” All that the first man possessed of himself, all that he has transmitted to us, is a living soul ; a nature endued with an animal life, and receptive of a spiritual. But the second Adam is, and was made to us, a quickening Spirit : By a strength from him as our Creator, we were at first raised above ourselves ; by a strength from him as our Redeemer, we shall again live unto GOD.

In him is laid up for us that *supplement* to our nature, which we shall find the need of sooner or later ; and that it cannot be countervailed by any assistance from the creatures, or any improvement of our own faculties. For we were made to be happy only in GOD : And all our labours and hopes,—while we do not thirst after our *deified* state,—to partake as truly of GOD as we do of flesh and blood, to be glorified in his nature, as we have been dishonoured in our own ;—are the labours and hopes of those who utterly mistake themselves.

The divine wisdom knew what was our proper consolation, though we did not : What does more obviously present itself in the Saviour of the world, than an *union* of man with GOD ? An union attended with all the propriety of behaviour that *we* are called to, as candidates of the Spirit : such as walking with GOD in singleness of heart, perfect self-renunciation, and a life of sufferings. An union which submitted to the necessary stages of *our* progress : where the divine life was hid for the most part in the secret of the soul till death ; in the state of separation, comforted the soul, but did not raise it above the intermediate region of paradise ; at the resurrection, clothed the body with heavenly qualities, and the powers of immortality ; and at last raised it to the immediate presence and right hand of the Father.

Christ is not only GOD above us, which may keep us in awe, but cannot save : but he is Immanuel, GOD with us and in us. As he is the Son of GOD, GOD must be where he is ; and as he is the Son of man, he will be with mankind : the consequence of this is, that in the future age the tabernacle of GOD will be with men, and he will shew them his glory ; and at present he will *dwell* in their hearts by faith in his SON.

I hope it sufficiently appears, that “ The LORD is that SPIRIT.” Considering what we are, and what we have been, nothing less than the receiving that Spirit again would be redemption to us : And considering who that heavenly Person was, that was sent to be our Redeemer, we can expect nothing less from him.

[*To be concluded in the next.*]

LETTER

L E T T E R X.

From the BISHOP of LANDAFF to THOMAS PAINE.

[Continued from page 441.]

THE remaining part of your work can hardly be made the subject of animadversion. It principally consists of unsupported assertions, abusive appellations, illiberal sarcasms, *strifes of words, profane babblings, and oppositions of science falsely so called.* I am hurt at being, in mere justice to the subject, under the necessity of using such harsh language; and am sincerely sorry that, from what cause I know not, your mind has received a wrong bias in every point respecting revealed religion. You are capable of better things; for there is a philosophical sublimity in some of your ideas, when you speak of the Supreme Being, as the creator of the universe. That you may not accuse me of disrespect, in passing over any part of your work without bestowing proper attention upon it, I will wait upon you through what you call your — conclusion.

You refer your reader to the former part of the Age of Reason; in which you have spoken of what you esteem three frauds — mystery, miracle, and prophecy. — I have not at hand the book to which you refer, and know not what you have said on these subjects; they are subjects of great importance, and we, probably, should differ essentially in our opinion concerning them; but, I confess, I am not sorry to be excused from examining what you have said on these points. The specimen of your reasoning, what is now before me, has taken from me every inclination to trouble either my reader, or myself, with any observations on your former book.

You admit the possibility of GOD's revealing his will to man; yet "the thing so revealed," you say, "is revelation to the person only to whom it is made; his account of it to another is not revelation." — This is true; his account is simple testimony. You add, there is no "possible criterion to judge of the truth of what he says." — This I positively deny; and contend, that a real miracle, performed in attestation of a revealed truth, is a certain criterion by which we may judge of the truth of that attestation. I am perfectly aware of the objections which may be made to this position; I have examined them with care; I acknowledge them to be of weight; but I do not speak unadvisedly, or as wishing to dictate to other men, when I say, that I am persuaded the position is true. So thought Moses, when, in the matter of Korah, he said to the Israelites — "If these men die the common death of all men, then the Lord hath not sent me." — So

—So thought Elijah, when he said—“ Lord GOD of Abraham, Isaac, and of Israel, let it be known this day, that thou art GOD in Israel, and that I am thy servant ; ”—and the people, before whom he spake, were of the same opinion ; for, when the fire of the Lord fell, and consumed the burnt-sacrifice, they said—The Lord, he is the GOD.”—So thought our Saviour, when he said—“ The works that I do in my Father's name, they bear witness of me ; ”—and, “ If I do not the works of my Father, believe me not.” What reason have we to believe Jesus speaking in the gospel, and to disbelieve Mahomet speaking in the Koran? Both of them lay claim to a divine commission ; and yet we receive the words of the one as a revelation from GOD, and we reject the words of the other as an imposture of man. The reason is evident ; Jesus established his pretensions, not by alledging any secret communication with the Deity, but by working numerous and indubitable miracles in the presence of thousands, and which the most bitter and watchful of his enemies could not disallow ; but Mahomet wrought no miracles at all.—Nor is a miracle the only criterion by which we may judge of the truth of a revelation. If a series of prophets should, thro' a course of many centuries, predict the appearance of a certain person, whom GOD would, at a particular time, send into the world for a particular end ; and at length a person should appear, in whom all the predictions were minutely accomplished ; such a completion of prophecy would be a criterion of the truth of that revelation, which that person should deliver to mankind. Or if a person should now say, (as many false prophets have said, and are daily saying,) that he had a commission to declare the will of GOD ; and, as a proof of his veracity, should predict—that, after his death, he would rise from the dead on the third day ;—the completion of such a prophecy would, I presume, be a sufficient criterion of the truth of what this man might have said concerning the Will of GOD. Now I tell you, (says Jesus to his disciples, concerning Judas, who was to betray him,) before it come, that when it is come to pass ye may believe that I am he. In various parts of the gospels our Saviour, with the utmost propriety, claims to be received as the messenger of GOD, not only from the miracles which he wrought, but from the prophecies which were fulfilled in his person, and from the predictions which he himself delivered. Hence, instead of there being no criterion by which we may judge of the truth of the christian revelation, there are clearly three. It is an easy matter to use an indecorous flippancy of language in speaking of the christian religion, and with a supercilious negligence to class Christ and his apostles amongst the impostors who have figured in the world ; but it is not, I think, an easy matter for any man, of good sense and sound erudition, to make an impartial examination into any one
of

of the three grounds of christianity which I have here mentioned, and to reject it.

What is it, you ask, the Bible teaches?—The prophet Micah shall answer you: it teaches us,—“to do justly, and to love mercy, and to walk humbly with our GOD;”—justice, mercy, and piety, instead of what you contend for—rapine, cruelty, and murder. What is it, you demand, the Testament teaches us? You answer your question—to believe that the Almighty committed debauchery with a woman.—Absurd and impious assertion! No, sir, no; this profane doctrine, this miserable stuff, this blasphemous perversion of scripture, is your doctrine, not that of the New Testament. I will tell you the lesson which it teaches to infidels as well as to believers; it is a lesson which philosophy never taught, which wit cannot ridicule, nor sophistry disprove; the lesson is this—“The dead shall hear the voice of the SON of GOD, and they that hear shall live:—all that are in their graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”

The moral precepts of the gospel are so well fitted to promote the happiness of mankind in this world, and to prepare human nature for the future enjoyment of that blessedness, of which, in our present state, we can form no conception, that I had no expectation they would have met with your disapprobation. You say, however,—“As to the scraps of morality that are irregularly and thinly scattered in those books, they make no part of the pretended thing, revealed religion.”—“Whatsoever ye would that men should do to you, do ye even so to them.”—Is this a scrap of morality? Is it not rather the concentrated essence of all ethics, the vigorous root from which every branch of moral duty towards each other may be derived? Duties, you know, are distinguished by moralists into duties of perfect and imperfect obligation: does the Bible teach you nothing, when it instructs you, that this distinction is done away? when it bids you “put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any.” These, and precepts such as these, you will in vain look for in the codes of *Frederic*, or *Justinian*; you cannot find them in our statute books; they were not taught, nor are they taught, in the schools of heathen philosophy; or, if some one or two of them should chance to be glanced at by a Plato, a Seneca, or a Cicero, they are not bound upon the consciences of mankind by any sanction. It is in the gospel, and in the gospel alone, that we learn their importance; acts of benevolence and brotherly love may be to an unbeliever voluntary acts, to a christian they are indispensable duties.—Is a
new

new commandment no part of revealed religion? "A new commandment I give unto you, That ye love one another;" the law of christian benevolence is enjoined us by Christ himself in the most solemn manner, as the distinguishing badge of our being his disciples.

Two precepts you particularize as inconsistent with the dignity and the nature of man — that of not resenting injuries, and that of loving enemies. — Who but yourself ever interpreted literally the proverbial phrase—"If a man smite thee on thy right cheek, turn to him the other also?"—Did Jesus himself turn the other cheek when the officer of the high priest smote him? It is evident, that a patient acquiescence under slight personal injuries is here enjoined; and that a proneness to revenge, which instigates men to savage acts of brutality, for every trifling offence, is forbidden. As to loving enemies, it is explained, in another place, to mean, the doing them all the good in our power; "if thine enemy hunger, feed him; if he thirst, give him drink;" and what think you is more likely to preserve peace, and to promote kind affections amongst men, than the returning good for evil? Christianity does not order us to love in proportion to the injury — "it does not offer a premium for a crime,"—it orders us to let our benevolence extend alike to all, that we may emulate the benignity of GOD himself, who maketh "his sun to rise on the evil and on the good."

In the law of Moses, retaliation for deliberate injuries had been ordained—an eye for an eye, a tooth for a tooth.—*Aristotle*, in his treatise of morals, says, that some thought retaliation of personal wrongs an equitable proceeding; *Rhadamanthus* is said to have given it his sanction; the decimviral laws allowed it; the common law of England did not forbid it; and it is said to be still the law of some countries, even in christendom: but the mild spirit of christianity absolutely prohibits, not only the retaliation of injuries, but the indulgence of every resentful propensity.

"It has been," you affirm, "the scheme of the christian church to hold man in ignorance of the creator, as it is of government to hold him in ignorance of his rights."—I appeal to the plain sense of any honest man to judge whether this representation be true in either particular. When he attends the service of the church, does he discover any design in the minister to keep him in ignorance of his creator? Are not the public prayers in which he joins, the lessons which are read to him, the sermons which are preached to him, all calculated to impress upon his mind a strong conviction of the mercy, justice, holiness, power, and wisdom of the one adorable GOD, blessed for ever? By these means which the christian church hath provided for our instruc-

tion, I will venture to say, that the most unlearned congregation of christians in Great Britain have more just and sublime conceptions of the Creator, a more perfect knowledge of their duty towards him, and a stronger inducement to the practice of virtue, holiness, and temperance, than all the philosophers of all the heathen countries in the world ever had; or now have. If, indeed, your scheme should take place, and men should no longer believe their Bible, then would they soon become as ignorant of the Creator, as all the world was when GOD called Abraham from his kindred; and as all the world, which has had no communication with either jews or christians, now is. Then would they soon bow down to stocks and stones, kiss their hand (as they did in the time of Job; and as the poor African does now,) *to the moon walking in brightness, and deny the God that is above;* then would they worship Jupiter, Bacchus, and Venus, and emulate, in the transcendent flagitioufness of their lives, the impure morals of their gods.

What design has government to keep men in ignorance of their rights? None whatever.—All wise statesmen are persuaded that the more men know of their rights, the better subjects they will become. Subjects, not from necessity but choice, are the firmest friends of every government. The people of Great Britain are well acquainted with their natural and social rights; they understand them better than the people of any other country do; they know that they have a right to be free, not only from the capricious tyranny of any one man's will, but from the more afflicting despotism of republican factions; and it is this very knowledge which attaches them to the constitution of their country. I have no fear that the people should know too much of their rights: my fear is that they should not know them in all their relations, and to their full extent. The government does not desire that men should remain in ignorance of their rights; but it both desires, and requires, that they should not disturb the public peace, under vain pretences; that they should make themselves acquainted, not merely with the rights, but with the duties also of men in civil society. I am far from ridiculing (as some have done) the rights of man; I have long ago understood, that the poor as well as the rich, and that the rich as well as the poor, have, by nature, some rights, which no human government can justly take from them, without their tacit or express consent; and some also, which they themselves have no power to surrender to any government. One of the principal rights of man, in a state either of nature or of society, is a right of property in the fruits of his industry, ingenuity, or good fortune.—Does government hold any man in ignorance of this right? So much

the contrary, that the chief care of government is to declare, ascertain, modify, and defend this right; nay, it gives right, where nature gives none; it protects the goods of an intestate; and it allows a man, at his death, to dispose of that property, which the law of nature would cause to revert into the common stock. Sincerely as I am attached to the liberties of mankind, I cannot but profess myself an utter enemy to that spurious philosophy, that democratic insanity, which would equalize all property, and level all distinctions in civil society. Personal distinctions, arising from superior probity, learning, eloquence, skill, courage, and from every other excellency of talents, are the very blood and nerves of the body politic; they animate the whole, and invigorate every part; without them, it's bones would become reeds, and it's marrow water; it would presently sink into a fetid senseless mass of corruption. — Power may be used for private ends, and in opposition to the public good; rank may be improperly conferred, and insolently sustained; riches may be wickedly acquired, and viciously applied: but as this is neither necessarily, nor generally the case, I cannot agree with those who, in asserting the natural equality of men, spurn the instituted distinctions attending power, rank, and riches. — But I mean not to enter into any discussion on this subject, farther than to say, that your crimination of government appears to me to be wholly unfounded; and to express my hope, that no one individual will be so far misled by disquisitions on the rights of man, as to think that he has any right to do wrong, as to forget that other men have rights as well as he.

[*To be concluded in the next.*]

A Short Account of Mr. WILLIAM ELLIOT, who departed this Life, May 5, 1797; in a Letter from Mr. DINNEN, to the EDITOR.

WILLIAM ELLIOT was born in the city of Cork, August 14, 1780. His parents being religious, took great pains to instruct him in the leading truths of the Gospel; and the Lord was pleased to bless their pious endeavours, so that he had the fear of GOD from his youth; was obedient to his parents, courteous to all, and manifested a desire to use the means of Grace. At length he became a member of the Methodist Society, in which he continued for some time: But neglecting to watch and pray, he lost his seriousness, adopted a light and trifling spirit, was drawn aside from the good path, and narrowly escaped the infidelity of the day. The Lord, whose wisdom is a great deep, visited him with affliction about last Christmas: the disorder at first, seemed to be a heavy cold, but terminated in a rapid consumption.

One

One day when afflicted with extreme pain, the Lord led him to reflect on what he once was; — the overtures of divine grace he had rejected; — the opportunities he had abused; — time mispent; — and now, to all human appearance, dying without an interest in Christ. These considerations greatly alarmed him. He told a friend, that at this time he felt all the horrors of a guilty conscience; the wrath of God abiding upon him; and hell, as it were, moving from beneath to meet him at his coming. In this dreadful situation he began to call upon the Name of the LORD. Part of the prayer he then offered up to GOD, was, — “ Oh Thou whom I have denied, — whom I have crucified afresh by wicked works, — whose spirit I have grieved! — I have abused thy tender mercies, afflicted thy people, and sinned against light and knowledge! Oh have mercy, have mercy, upon the most vile, most abandoned and most miserable sinner!” The Lord, who is rich in mercy, who has no pleasure in the death of a sinner, and has said, “ him that cometh unto me, I will in no wise cast out,” heard and answered his prayer. The same spirit which convinced him of his misery and danger, now realized Christ crucified, the object of his faith, a Saviour adequate to all the demands of the Law, and for his sins in particular. He was enabled to believe with the heart unto righteousness, and felt the love of God shed abroad in his soul by the Holy Spirit given unto him. He rejoiced exceedingly in the Lord. His cup ran over, while he invited all to

“ Come and hear, come and feel,
 “ ’Till with rapture I tell,
 “ What my Saviour has done for my soul!”

The grand adversary of the children of GOD, who is with great propriety called the Accuser of the brethren, endeavoured by various means to darken his evidence, and rob him of his peace and love: One day in particular, as his mother approached his bed-side, she found him weeping, his eyes and hands lifted up to heaven: She anxiously enquired, what was the matter? After a considerable pause, he answered, “ My dear mother, the enemy was striving to persuade me, that all the happiness I felt, was a delusion; that the Lord would not have mercy upon me: But the enemy is a liar from the beginning: I have conquered him through faith in the Blood of the Lamb. I have got the victory. The enemy has no power; he will trouble me no more. Glory, Glory be to God!”

For two or three weeks before he died, the Lord manifested himself to his soul in an uncommon manner. The peace, love and joy which he felt, exceeded any thing I ever saw. While

speaking of the Love of GOD in Christ Jesus, the heavenly happiness which he felt, beamed forth in his eyes and countenance, accompanied with such expressions as these: "Oh Death! where is thy sting? Oh Grave! where is thy victory? Burst ye celestial gates, and admit my soul to glory! Oh when shall this shell break, and let my happy spirit into GOD! Oh come, Lord Jesus! come quickly. Glory, Glory be to GOD, I shall soon be with him: Soon, very soon, see Him as He is! I shall soon join the disembodied spirits who surround the Throne above, in singing the Song of Moses and the Lamb. I shall see Abraham, the friend of GOD; Moses who conversed with GOD face to face; Mr. Wesley, and Mr. Whitefield, who were so highly honoured of the Lord while preaching his Gospel to saints and sinners; and all who have washed their robes and made them white in the Blood of the Lamb." And when quite exhausted, he would raise his emaciated hands, and wave them above his head, in token of victory.

The Tuesday before he died, he thought he was drawing near his latter end. He desired his mother to send for the Preachers immediately, as he wished to have us with him in his last moments. We found him rejoicing in the Lord: He conversed familiarly of his approaching dissolution, expressed his unshaken confidence in the Lord Jesus, and the inexpressible joy he felt, at the near and opening prospect he had of everlasting Glory. He called his mother, embraced her most affectionately, and said, "You have been the most tender, best, and most christian-like mother to me." He then called all that were in the room, one after another, kissed us, and prayed for us. After committing him to the Lord in prayer, we parted (as we then thought) to meet where assemblies break up no more.

In the evening, after the public Band, a few of our friends being desirous to spend some time with him, found him rejoicing in the Lord. He spoke freely of the Heaven of divine Love he then felt, and the eternal weight of Glory which, he said, the Lord had in reversion for him. He charged each of them, in the most solemn manner, to meet him at the right hand of GOD. It was a most solemn time; I believe it will never be forgotten by all who were then present. At this time, collecting all his strength, he desired all present to go to their knees: He then prayed rationally and scripturally, for seven or eight minutes.

The next and following day he was remarkably happy; was athirst for the salvation of all; in particular for some young men whose state lay with weight upon his mind. He sent for them, and after telling them of the great things which the Lord had
done

done for his soul, he warned each against evil company; — the evils they had been guilty of; — particularly against deistical principles, the bane of thousands in the present day. He exhorted them to seek the Lord while he was to be found, and assured them, that God was no respecter of persons; — that his mercy was over all his works; — that the Lord would have mercy upon them if they would seek his face. May the God of all Grace seal the instruction upon their hearts! — The night before he died he was remarkably happy. He declared, that the enemy was conquered; and that he had no power over him. It was evident to all, that the nearer death approached, his setting-sun shone the brighter, every doubt and slavish fear were taken away, and his happy soul was filled with faith and the Holy Spirit. He desired a kind friend, who had been very useful to him by counsel and prayer, to feel his feet and face, and being informed that they were cold, he rejoiced exceedingly, and said, “Glory, Glory be to God! I shall not be disappointed to night:” Meaning, he should that night be with his Lord. A little before he died, he asked, what o’clock it was? and being told, he desired his mouth might be wet. He lay silent for some time, with his eyes and hands lifted up to heaven, and then broke out in an extasy, and cried, “Glory, Glory be to God! I see angels hovering round me to escort my happy soul to heaven! I see Jesus at the right hand of God, waiting to receive me!” He desired his mother and two other persons to kneel by the bedside, placing his mother at the greatest distance, lest she should be too much affected with his last agony. He then stretched himself, and prayed, “Come, Lord Jesus! Into thy hands I commit my spirit;” and fell asleep in the arms of his blessed Redemer, feeling the full force of these words, “Death is yours.” Thus, my dear Sir, lived and died WILLIAM ELLIOT. May my last end be like his; — prays your obedient willing Servant,

JOHN DINNEN.

CORK, May 14, 1797.

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## LIFE OF PHILIP MELANCTHON.

[ Continued from page 506. ]

CHAP. VI. *Some remarkable Predictions. Their accomplishment at the Reformation. Diet of Nurenberg. Death of Adrian VI. Melancthon's laborious course of life. He forms the first system of Divinity. Dispute between Luther and Zuinglius. Civil War occasioned by the Fanaticks. Their tragical end. Death of Muncer. John succeeds Frederick, Elector of Saxony. Melancthon, in conjunction with others, reforms that Electorate. Embarrassment of the Emperor, and captivity of the Pope. Diet of Spiros, &c.*

THE

**T**HE Bohemian brethren, who were descended from John Hufs and his disciples, at the beginning of the Reformation, when Luther was first summoned to appear before the Pope, earnestly exhorted him to constancy and patience, assuring him that what he had taught was indeed the truth of GOD. The Reformer now, in his turn, address a Letter to the States of Bohemia, dated July 6, 1522, informing them, that he was now labouring to establish in Germany the same doctrine which had been taught amongst them, and hoped to form an union with them in the same Gospel. He advises them not to be concerned at the sects and divisions that had sprung up in Bohemia, reminding them, that the proper remedy against these things was for their pastors to preach the Gospel in its purity.

In the mean time, Melancthon was diligently employed in assisting Luther, in revising and perfecting his translation of the New Testament. Having by the blessing of GOD happily accomplished this labour, it was published to the world. Melancthon also, whose whole soul was intent on promoting scriptural christianity, about the same time, completed his Annotations on the two Epistles to the Corinthians, which contain an illustration of several doctrines and various points of discipline, which are necessary for the edification of the church of GOD.

In this manner was the blessed work advancing, notwithstanding the rage and opposition of the enemy. This diffusion of scriptural knowledge tended more effectually to establish the Reformation than any thing else, at the same time, it was of the utmost consequence, that the people should examine for themselves, into the mind and will of GOD. And it can never be repeated too often, that with the Bible the Reformation began, and with the study of the Bible most revivals of religion have begun in every age; and it may be observed, that in proportion as the Scriptures are revered and obeyed, the work of GOD always flourishes, and whenever they are slighted or neglected, it soon after begins to languish and expire.

Notwithstanding the obloquy and reproach, persecution and danger, to which the servants of GOD were exposed, they soon were amply rewarded, by perceiving that their labours were becoming extensively useful, in different parts of Europe. The celebrity of Luther, and the fame of Melancthon's genius and learning, soon attracted multitudes of Students to Wittemberg. In this University the youth of different nations were instructed, not only in the principles of science and literature, but in the great truths of the Gospel, and in the duties of the Christian life. Hence in process of time the University of Wittemberg became a kind of general seminary for the church of GOD, from whence light and truth were successively communicated to various parts of the world.

Certainly

Certainly no branch of general history can be of greater importance to the christian world than that which relates to the Church Militant; in which we meet with many interesting and curious particulars. Amongst other things we find some remarkable predictions, which appear to have been uttered by the dying witnesses of Jesus, in the true spirit of prophecy.

The last words of John Hufs, the Bohemian Reformer, who suffered martyrdom at Constance, in Switzerland, have been generally supposed to contain something prophetic. Still more remarkable is that prediction which was delivered towards the close of the fourteenth century, in Bohemia, by Matthias Janovius, a man of considerable eminence, and formerly Confessor to the Emperor Charles IV. This excellent man, having been enlightened by reading the writings of Wickliffe, proceeded zealously to preach the truth, for which he suffered many grievous persecutions. Drawing near death, he comforted his sorrowful brethren with the hope of better days, and expired uttering these prophetic words: "The fury of the enemy hath now triumphed over us; but their tyranny shall not last always: For a people shall arise, ignoble in the sight of the world, without power, or the sword, against whom the enemy shall not be able to prevail."

Whether such dying testimonies were dictated by an immediate influence of the Holy Spirit, (which perhaps in some instances cannot be doubted,) or whether they were delivered under a solemn conviction of the certain accomplishment of those prophecies which relate to the people of the Most High, in Daniel, and other Prophets, is of little consequence; it is certain they began to receive their actual accomplishment in an early period of the Reformation.

The light of divine Truth began already to penetrate into different nations. We may trace its early progress in Hungary and Livonia, from whence it passed into Transylvania in 1522: tho' it advanced but gradually on account of the violent opposition of the Emper Charles V. It was introduced by Faber into some parts of France, and professed by the Queen of Navarre, in 1523. We find it embraced by some upright souls, even in the bigoted regions of Spain; where, however, it was soon suppressed by the fury of the Monks, and the terrors of the Inquisition. In Bohemia, the descendants of John Hufs, and his disciples, were still numerous, who testified an affectionate regard towards the brethren in Germany. In Switzerland, Zuiniglius claims some priority, in his first opposition to the Church of Rome. By an act of the Senate of Zurich, in 1523, it was solemnly decreed, that "nothing should be taught in their jurisdiction, but what was agreeable to the Prophets and Apostles.

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Their example was followed, a few years after, by the municipality of Berne, and other Cantons. And what joy must Luther and Melancthon have felt, when Denmark began to stretch out her hands unto GOD, and invited teachers from Wittenberg, to introduce the Reformation amongst the inhabitants of that kingdom; where, in the course of a few years, it became permanent. Lastly, to mention no others, the northern kingdom of Sweden, in 1523, under the protection of the great Gustavus, banished the Catholic Superstition; and embraced the pure religion of the Gospel, where it was generally professed and established in 1527. So rapidly did the Reformation advance after it first broke out in Germany. Whoever would account for these things, must have recourse to the power of GOD; a truth that can never be sufficiently inculcated.

Adrian VI. looked with anxiety towards the German Empire, which had first cherished the Reformers, and insisted by his Legate, at the Diet of Nuremberg, that the Edict against Luther and his followers, should be put in execution. The assembly, to the utter amazement of the Pope, revoked that Edict entirely, and insisted upon calling a general Council, and a redress of their grievances, without delay. The resolutions of this diet were formed into an edict, and published March 6, 1523. But how uncertain is the possession of earthly grandeur! Adrian, after a short-lived and troublesome pontificate, died, lamenting that his exaltation to the See of Rome, was the greatest calamity that ever befell him. Thus were the measures of Antichristian Rome interrupted, and its crooked policy, often counteracted by the gracious Providence of GOD.

Melancthon was now pursuing his Master's work, with activity and zeal, at Wittenberg. He delivered three or four different lectures every day, which were attended by crowded audiences. Besides which, he wrote and published a variety of works, and maintained an extensive correspondence with the most eminent men of the age. A proof at once of the fertility of his mind, his talents for business, and the regular disposition of his time. We find, from some of his letters, that he was a very early Student, as he sometimes writes before the dawn of day.

Of the works of Melancthon, those only can be noticed, and that briefly, which have some relation to the work of the Reformation. Of his earlier works, none was more deservedly regarded than his first attempt to form a system of Divinity from the pure fountain of divine Truth. He judged it a matter of great importance to mankind, to be furnished with a clear, concise, and comprehensive view of the doctrines contained in the

Bible

**Bible.** The church of Rome had deserted the Scriptures, and substituted the opinions of fallible men, instead of the supreme authority of **GOD**. Hence their divinity consisted of detached sentences from Austin and others; these, together with some of the subtle and barren distinctions of the schoolmen, methodically digested, formed their whole system of theology. Melancthon, by uniting perspicuity, with simplicity and brevity, endeavoured to place the Scripture doctrine in a clear and strong point of light. This work was published under the modest title of "Theological Common Places." It soon became very popular, and was translated into different languages, and passing through various editions, underwent several alterations. A sentence or two will shew the spirit in which it was written, and at the same time acquaint us with the judgment of Melancthon on a very important question. The reader will find them in the first edition, which followed his Annotations on the Romans, in 1521.

"Amongst the great Truths contained in Scripture, some are utterly incomprehensible. There are others, again, with which our Lord Christ would have all his people thoroughly acquainted. It is much safer for us to adore the great mysteries which pertain to the Divinity, than to presume to scrutinize into them. Did the apostle Paul, whose profest design, in his Epistle to the Romans, was to write a compendium of the Gospel, did he philosophize on the incomprehensible mysteries relating to the ever-blessed Trinity, on the mode of our Lord's incarnation, &c? How often does the Apostle earnestly desire, that the believers might be enriched, with the true knowledge of Christ? For he foresaw that the time would come, when the most salutary truths would be forsaken, and our minds turned aside to cold and cheerless disquisitions, which are wholly foreign from Christ."

"Such speculations were not known in the golden age of Christianity. They were first introduced by some good men, misled by the Greek and Oriental philosophers, who began to speculate on the sublimest mysteries of religion, which are infinitely too glorious to be ascertained by the reason and philosophy of man."

While the Reformation was proceeding under the visible protection of heaven, and rising superior to the opposition of its avowed enemies, it received a considerable check, in consequence of a dispute which took place between Luther and Zuinglius. They were divided in their judgment respecting the manner in which the body and blood of Christ were present in the Lord's-Supper. Luther insisted, that the elements were not mere symbols to excite the solemn remembrance of the sufferings and death

of Christ, (which was the opinion of Zuinglius) but that the body and blood of the Redeemer were actually present, though in an incomprehensible manner. The controversy which followed was pursued with much intemperate warmth, and produced considerable animosity amongst their respective followers. How much more exemplary would it have been for these great men to have followed the gentleness of Jesus?

A violent storm likewise arose, in 1525, which involved Germany in the horrors of a civil war. The enthusiasts, (already mentioned) whose numbers had continued rapidly to increase, were now headed by one Muncer, an Anabaptist. His followers were taught to expect visions and revelations, and to be guided by them. The sacraments and all external worship were contemned. A religion purer than that of Luther was proposed. The civil Law was despised, and the authority of the magistrates disregarded. Muncer then promised his disciples a kingdom where they should reign alone, after they had destroyed all the wicked. It might be supposed, that principles like these, would soon lead his infatuated followers to the commission of the greatest enormities. Muncer was now at the head of forty thousand men, who began to lay waste the Empire by fire and sword.

Melancthon, at the desire of the Elector Palatine, wrote a confutation of their absurd principles, and an answer to the articles which the leader of this fanatic body had published, to which he subjoined some compassionate counsels. Luther also had faithfully warned them of their danger, but at length finding the extremities to which they were proceeding, he wrote to the Princes of Germany, and exhorted them to discharge their duty, by suppressing and punishing these wicked men.

Their infatuation was now drawing near a crisis; it was proposed instantly to level every distinction, and to abolish all property, to form one common stock, subject to the direction of their leader; out of which each might derive his subsistence. Muncer assured them, that the Almighty had, in a dream, given him an absolute promise of success. His followers actually proceeded to carry these measures into execution, but before their leader was aware, a large body of cavalry under the command of the Elector of Saxony, the Landgrave of Hesse, and the Duke of Brunswick, were drawing near.

Muncer was soon in a dreadful situation: he was on May 15, 1526, surrounded with eight thousand of his men. The Princes were moved with compassion, as they saw that in case of resistance it was hardly possible that any of them could escape. They therefore sent a young nobleman to them, offering them pardon,

**pardon**, on condition of their laying down their arms, and delivering up the authors of the rebellion. Muncer, who would not suffer his followers to listen to these terms, promised them victory in the name of **GOD**; and observing a rainbow in the heavens, cried out in a transport of enthusiasm, "Do you not see, that **GOD** declares himself in our favour? Behold the sign and testimony of his good-will. Lift up your eyes and behold the heavenly bow!" The fanatical multitude instantly set up a shout, and having basely murdered the young nobleman who was sent with an offer of pardon, demanded to be led on to victory. Five thousand of them were soon left dead on the field, and the others narrowly escaped. Muncer was taken the next day, and shortly after executed. He was seized with great remorse and consternation, confessed his crime upon the scaffold, and implored mercy for his deluded followers. Thus ended this tragical scene, which was the grief of good men, and equally condemned by the friends as well as the enemies of the Reformation.

While this alarming sedition was at its height, Frederick the Elector of Saxony, who had hitherto, under **GOD**, been the chief protector of the German Reformers, died, and was succeeded by his good brother, the Elector John. This Prince determined to proceed, as soon as possible, to carry the Reformation into effect throughout Saxony. In 1527, therefore, by the advice of Luther, Melancthon, in conjunction with some other men of gravity and wisdom, were appointed to visit and reform the churches throughout that extensive Electorate. Melancthon found this work attended with labour and difficulty, and it exposed him to no small danger and enmity from some unchristian and disingenuous persons. Laws were drawn up for the constitution and government of the different churches; the method of publick worship was settled; regulations were made concerning the ministers, and proper pastors were appointed over every congregation.

Nothing could be more favourable to the reformed religion than the decisions of the Diet at Spire in 1526. After much stormy debate, it was at length decreed, that the Emperor should be requested to summon a general Council, as soon as possible; and that in the mean time, the members of the Empire should be at liberty to make what regulations respecting religion, they might judge expedient, provided they were able to give an account of their conduct to **GOD** and the Emperor. Charles was so much embarrassed with the affairs of France, Spain, and Italy, that it was impossible for him to interfere. On the other hand, Clement VII. the perfidious and intriguing successor of Adrian VI. entered into a league with France and Venice against the Emperor. This perfidy so incensed Charles, that he instantly



made war upon the Pope. Rome was besieged, and the Pontiff was insulted and taken prisoner in the castle of St. Angelo.

Several German Princes, whom the fear of persecution had hitherto prevented from taking a decisive part, now openly renounced the Church of Rome, and introduced the same form of worship, and the same system of doctrine, among their people, that the Elector of Saxony had done. On every hand the Reformers were now engaged in forwarding the work, and in adding vigour and firmness to the cause in which they were engaged.

Their prospects continued bright and auspicious for some time, when they were suddenly clouded by the assembling of another Diet at Spires, in 1529. In which the powers granted by the last general Assembly, so favourable to the Reformers, were all revoked; every change that had been introduced into the different States of the Empire with respect to doctrine, discipline, and worship, were declared unlawful, as well as every thing of the like kind that might yet take place, before the determination of the next general council should be fully made known. The Elector of Saxony, the Landgrave of Hesse, and other supporters of the reformed religion, opposed this with all their might, considering it as iniquitous and intolerable. Finding however that their remonstrances were disregarded by Ferdinand the Emperor's brother, as Charles was now at Barcelona, and well knowing that the design of the Catholics was to blast the Reformation which began to flourish in Germany, they instantly determined to enter a solemn protest against this decree, and appealed to the Emperor and the next general council. Six princes of the Empire joined in this protest, in which they were seconded by thirteen of the imperial cities. Hence the honourable denomination of PROTESTANTS, has since been given to all who renounce the dominion of the Church of Rome.

In order to give unity and strength to the Protestants, a conference took place at Marburg, by means of the Landgrave of Hesse, with a view to reconcile the German and Swiss reformers. The issue of which however was little more than an engagement for mutual forbearance, and the omission of all polemical writings. To this wise and salutary measure they all subscribed their names.

Melancthon, who was present on this occasion, lamented the effects of this unhappy difference. Through the whole of his life he was an enemy to controversy; and when the dispute first broke out between Luther and Zuinglius, he complained to Camerarius, that it was conducted in such a manner, "that their minds were plunged into intricate and obscure researches, and unhallowed strifes, which hurried them away like a whirlwind,  
from

from an attention to those doctrines which were necessary for the peace and salvation of mankind. I commit the whole, says he, to Christ, that in his adorable wisdom, he would manifest his concern for his own glory. And I still confidently hope that he will reveal the truth to us in this matter."

Charles having first imprisoned the Ambassadors, which were dispatched by the Princes to acquaint him with their protest, shortly after sent word, that he intended to come into Germany, to assemble all the States of the Empire at Augsburg, in order to terminate the differences respecting religion. The Diets now began to assume a solemn aspect, and the present was by far the most important of any that had hitherto taken place. This also was rendered famous by the celebrated *Confession of Augsburg*, which reflected so much honour on Melancthon, who was called to act a principal part amongst the Protestant Divines on that occasion.

[ *To be continued.* ]

To the EDITOR of the METHODIST MAGAZINE.

S I R,

I was particularly acquainted with the young man, whose Life and Experience I herewith send you. What is recorded of him, is, I believe strictly true. If you think proper to insert it in the MAGAZINE, you will thereby afford considerable satisfaction to many, and especially to your affectionate Friend and Brother,

J. BRAITHWAITE.

WHITEHAVEN, July 18, 1797.

A short Account of the Life and Death of JOHN FINLEY.

HE was born at Hebbleworth, in the parish of Lamesley, and county of Durham. His father was a Coal-Miner, and brought up his son to the same business; he died very happy, when John was about ten years of age. The Lord began to strive with him in his youth, and convinced him of his fallen state; but associating with trifling wicked companions, they initiated him into vice, particularly card-playing and drunkenness, which proved his besetting sins. Hearing of a people who had set up in opposition to the Methodists, called Bladonians, and who held, among other strange notions, that the wicked would be cut off on a certain day, he was greatly alarmed, knowing that he was wicked, and wholly unprepared to die. Being much terrified, he went to one whom he believed to be a christian, (because he was a constant church-man,) and asked him, "if a person could know his sins forgiven in this world?"

He

He was answered, "That no such thing was attainable since the Apostles' days." When the day fixed upon for the destruction of the wicked was over, his fears began to subside, and the good impressions made upon his mind gradually declined.

However it pleased God to chastise him with affliction, which alarmed his guilty conscience once more. He earnestly besought the Almighty to raise him up again, promising, that the future part of his life should be spent in his service. But no sooner was his sickness removed, than his promises and vows were forgotten, and good desires vanished away, "like the morning cloud, and the early dew." In 1790, he left home and came into Cumberland. In 1792, he was afflicted again, which frightened him greatly, especially as he was tempted to believe that he had sinned away the day of grace. He repeated and renewed his vows and resolutions, to lead a new life, should it please God to restore him to his wonted health. The request was granted, and the Lord graciously delivered him from his distress. He then went to hear the Methodists, and in a little time was admitted into a love-feast. Hearing the people speak their experience, and declare what the Lord had done for their souls, John was much affected, and thought within himself, "This christian experience is what I want to make me happy." He also recollected what his father had said relative to his assurance of the Divine favour, and immediately determined to join himself to those who seemed to enjoy so much of the presence of God. Having set his hand to the gospel plough, he was determined, through divine assistance, not to turn back. The means of grace he attended diligently, and gladly heard the word at every opportunity; he broke off all sinful connexions, and became a companion of them who feared God and kept his precepts. He was greatly encouraged by the Preachers, to whom he applied for instruction, to come unto Christ as a poor helpless sinner, and to venture his guilty soul upon the atoning Saviour. He soon became a pattern to young people, and sought the Lord with diligence and perseverance.

At the close of the year 1795, being prevented from attending the watch-night at Whitehaven, he humbly called upon the Lord in private; nor did he call in vain; for while upon his knees, the darkness fled away from his mind, doubts and fears were dispersed, and his soul was filled "with joy unspeakable and full of glory. His peace was as a river, and his righteousness as the waves of the sea." From this time he went on his way rejoicing in the God of his salvation. His determination was steadfast to serve the Lord, in whatever situation he should be found. Having heard of a countryman of his, who was agent at the Harrington Colliery, he applied to him for work, and succeeded

succeeded according to his wish. At first he lodged at a public-house, but this not suiting his inclination, he made his case known to his master, Mr. John Laybourn, who kindly received him into his own house, till he could meet with a suitable situation in a private family. Soon after he removed to Parton, and lodged in the family of Thomas Crown, where he was treated in a kind and christian manner. During his stay at Parton, he became acquainted with William Gladders, a pious man, with whom he spent many happy hours in singing hymns and religious conversation. Being obliged to change his lodgings, as he was near two miles from his work, he removed to Mr. Laybourn's again, (the Moorhouse, as it is called,) where he was exceedingly comfortable, being in the midst of friends who lived in mutual harmony and love, and who were unanimous in serving their heavenly Benefactor. Such was the happiness which reigned among this little flock, that to John it appeared like the gate of heaven. He continued to live with them until he was called away to the house not made with hands. Having experienced much of the goodness of GOD himself, he found a very great concern for the happiness of his relations, and earnestly longed for their conversion. He considered himself as a stranger and pilgrim in the world, and abstained from fleshly lusts which war against the soul. Notwithstanding he was only weak in body, and wrought very hard at his business, yet he was remarkable for abstemiousness and uncommon self-denial. Indeed, in the judgment of his kind friends, he hardly took what nature required; but forgetting the things which were behind, he pressed forward toward those which were before, labouring to obtain the prize of his high calling of GOD in Christ Jesus.

So remarkable were his piety and zeal, that he was appointed to be a class-leader, in which duty he conducted himself with the greatest seriousness and propriety: At first he laboured under many distressing temptations, arising from a sense of his unfitness for such an office. But the Lord helped him, and in a great measure delivered him from the embarrassments with which he was exercised. Far from resting in past experience, he was athirst for entire sanctification. Nothing could satisfy him but purity of heart, and that perfect love which casteth out fear. For this he watched and fasted, and sought the blessing with many prayers and tears, and was heard and answered. The Lord, whom he sought, — “suddenly visited his temple,” and well nigh overpowered him with the forcible and impressive application of these words, — “Reckon thyself to be dead indeed unto sin, but alive unto GOD, through Jesus Christ our Lord.”

His

His subsequent conduct proved the reality and extent of the change wrought in him. He manifested much uneasiness, when any in his presence seemed inclinable to dwell upon subjects of a worldly nature; he always studied to wave such discourses, and to speak about the love of Jesus, and the nature of pure and undefiled religion. Sometimes he would say, "O what is the world to me! I want to talk about Jesus, and the perfect love of GOD;" his conversation was in heaven, and his life was hid with Christ in GOD. He declared, that the last week of his life was by far the happiest, and that he seemed to live in the borders of heaven. After morning-prayer, he frequently sung,

" Happy the souls to JESUS join'd,  
And fav'd by Grace alone;  
Walking in all his ways they find  
Their Heav'n on Earth begun."

This was his favourite hymn, and seemed descriptive of the life which he lived in the flesh by faith in the SON OF GOD.

Being at his work as usual, on Friday the 31st of March, 1797, at a Stone-Drift, eighty fathoms under ground, and having put a charge of powder into a hole made for that purpose, he took up his pricker to clear the passage for the straw, by which the fire was to be communicated to the powder, and having given it a stroke with a hammer, the pricker unexpectedly emitted a spark of fire, which falling into the powder, caused it to go off with a terrible explosion, before he had time to retreat. By this accident, his body was dreadfully wounded, and he lay some time insensible. When he came to himself, he cried out,—"Jesus, stand by thy feeble worm!" And though his thigh and knee were fractured, yet he crawled about sixty yards thro' a considerable quantity of mud and water. He then prayed, that if it was the will of GOD he should die in that situation (as there was no person near) he would receive him; but if not, that he would mercifully contrive a way for his escape. Being almost under the mouth of the pit, his groans were heard by two boys, who were stationed some fathoms nearer the surface of the earth; the boys called to those at the top, to come to his assistance. Two men quickly descended, and extricated him out of his perilous situation. He was carried to the Moor-House, where he was treated with the greatest care and tenderness. His deliverance was remarkably providential. The men at the top were about to set the engine a-going, by which they pump the water from the pit. Had not the boys heard him, and the two men descended when they did, John must inevitably have perished in his subterraneous situation, because the noise of the engine would effectually

effectually have drowned his groans. Dr. Marshall of Workington, displayed great tenderness and skill in restoring his broken thigh to its natural form and position; but alas! all his attempts, tho' kind and benevolent, proved abortive with regard to the prolongation of the patient's life, because his body was so much bruised, that a mortification took place. Mrs. Laybourn, expressing her fears, that the conversation of so many visitors, who came to see him during his affliction, would disturb him in his debilitated state; but he mildly answered, "We are talking about Jesus; and I love him, and have the witness in myself that he loves me."

The first time I called to see him after his misfortune, he said, "I am weak and poorly in body, but happy in mind: Perfect Love hath cast out all fear." At another time he said, "O how precious is Christ to me now! Much more precious than thousands and tens of thousands of gold and silver. My Beloved is mine, and I am his." Adding, "I have not the least doubt of my acceptance: I know in whom I have believed, and am perfectly resigned either to live or die." Whenever mention was made of his being brought out of the pit, he used to call it a remarkable providence, and a most wonderful deliverance; though, in all probability, had his life been spared, he must have been a poor helpless cripple all his days. He was very thankful when any of his christian friends called to see him, and said, "it is a singular satisfaction, at a time when my relations are far from me." Soon after the Surgeon had dressed his thigh the first time, one asked, How he felt himself? He replied, "But poorly in body, yet praising God;" and then repeated the following lines,

"Thee, I would be always blessing,  
Serve thee as thy Hosts above;  
Pray and praise thee without ceasing,  
Glory in thy PERFECT LOVE."

He seldom suffered any to go away without exhorting them to make sure work for eternity; and pointing them to the Lamb of God which taketh away the sin of the world. Before his misfortune he used frequently to say, "Whatever I found in myself contrary to the will of God, I did not cease to pray for deliverance from it, till I obtained deliverance, and whatever evil I once conquered, seldom, if ever, overcame me again." In this victorious state he continued to the last.

The day on which he died, Mr. and Mrs. Holder called to see him. He told them, he was poorly in body, but happy in mind. He then appeared unable to speak any more. Mr.

Holder desired him, if he thought they should meet in heaven, to lift up his hand, which he did very readily. I called just as they were leaving the house. He told me, he had not the least doubt respecting his future happiness. I prayed with him, and he often gave a loud and hearty "Amen." When I had done he said, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," — and then peaceably expired without a sigh or groan!

JOHN BRAITHWAITE.

Mr. PRENTIES'S SHIPWRECK on the Island of CAPE BRETON.

[ *Continued from page 520.* ]

THE 7th and 8th of December, the gale continued as boisterous as ever; and in the night between the 8th and 9th, the ship went to pieces from the stern to the main-mast, from the extreme violence with which the sea broke against her. By this part of her going to pieces, we obtained some provisions which washed on shore, viz. some pieces of salt beef, likewise some fresh meat that hung over the stern, and a quantity of onions that the Captain had on board for sale. This relief was very seasonable, it being now the fourth day since we had eaten any kind of provision whatever. Having no utensils, we dressed our meat in the best manner we could, and made what we thought a most delicious repast. The sense of hunger being assuaged, we set to work in collecting all the provision we could find scattered upon the beach, being apprehensive that we should not soon get a supply from any other quarter. This done, our next care was to get ourselves under cover, and form some kind of shelter from the piercing blast. This task was not an easy one, so many of our company being unable to move, and of the remainder, none but the mate and myself capable of any active exertion, being all more or less bitten by the frost; and our number reduced to 17, by the loss of two persons, as already mentioned. A quantity of deals had floated on shore from the wreck: of these we carried about 250 into the wood, and by ten at night completed a kind of house, about 20 feet long, and 10 wide; which was constructed in the following manner. We cut two poles of the above-mentioned length, and, having no nails, tied them at a proper height on the outside of two trees, at the distance of 20 feet from each other: the interval between the poles, which was equal to the breadth of the trees, served for the smoke of our fire to go through; the fire itself being laid in an oblong position, extending itself nearly the whole length of the house. Against these cross poles we placed boards with a slope of about 60 degrees towards the ground, which constituted the two principal sides. The two other sides were composed of boards placed perpendicular,

pendicular, the trunks of the trees being taken in, and forming part of each side: on one of these sides, that looked towards the south-east, we left a vacancy for the entrance.

This business being over, we examined the quantity of provisions we had collected, and had the satisfaction to find that we had in store between two and three hundred pounds of salt beef, and a considerable stock of onions. As to bread, we had none; for, when the vessel went to pieces, the casks were stove and the bread lost. Economy and good management were now highly necessary to make our little stock last as long as possible, it being quite uncertain when we could get any relief; and, in consequence, it was determined, that each man, whether sick or well, should be confined to a quarter of a pound of beef and four onions per day, as long as the latter should last. This wretched allowance, but just enough to keep a man from starving, was the utmost we thought it prudent to afford ourselves, lest we should be in an uninhabited country; for as yet we were rather uncertain on what Coast we were cast away; though afterwards, on comparing circumstances, we concluded it must be on the Island of Cape Breton.

On the 11th of December, being the sixth day after we landed, the gale abated, and gave us an opportunity to launch our boat, and get on board what remained of the vessel. Three of us accordingly embarked, having with much labour launched the boat, and cleared her of the sand and ice. As soon as we got on board the wreck, we went to work at opening the hatches, and having but one axe, and the cables being frozen over them in a solid lump of ice, it took the whole day to accomplish it. The next day, the weather being still moderate, we went again on board, and having cleared away the remainder of the cable, we cut up part of the deck, in order to make room to get out two casks of onions, with a small barrel of beef, containing about 120 pounds, and three barrels of apples, shipped by a Jewish merchant of Quebec. We likewise found a quarter-cask of potatoes, a bottle of oil, which proved very serviceable to the men's sores, another axe, a large iron pot, two camp kettles, and about twelve pounds of tallow candles. With much difficulty we got this great supply on shore. On the 13th, we made it our business to get our provisions stowed away in a corner of the hut, when, on opening the apple casks, we found their contents, to our great surprise, converted into bottles of Canadian Balsam, a more valuable commodity to be sure than apples, but what we could gladly have exchanged in our present situation for something more friendly to the stomach than to the constitution. This disappointment, as may be supposed, extorted a few hearty good wishes towards the Jew; yet we found afterwards some use



for his Canadian Balsam, though somewhat different from what he intended it should be applied to.

The considerable supply we got from on board the wreck enabled us the next day to add four onions to our daily allowance. We went on board once more on the 14th, and cut as much of the sails as possible from the bowsprit, with part of which we covered our hut, and made it tolerably warm and comfortable, notwithstanding the severity of the weather. By this time the sores of the men who had been frost bitten began to mortify, and caused their toes, fingers, and other parts of the limbs affected, to rot off, their anguish being at the same time almost intolerable. The Carpenter, who came on shore after the others, had lost the greatest part of his feet, and on the 14th at night became delirious, in which unhappy state he continued, till death released him the following day from his miserable existence. We covered him with snow and branches of trees, having neither spade nor pick-axe to dig a grave for him; nor would it have been possible, if we had been provided with them, the ground being in this climate so hard frozen during the Winter as to be almost impenetrable. Three days after, our second mate died in the same manner, having been delirious for some hours before he expired. We felt but very little concern at the death of our companions, either on their account or our own: for, in the first place, we considered it rather a happiness than a misfortune to be deprived of life in our present wretched situation, and, in the second, because there became the fewer mouths to consume our little stock of provisions: indeed, had not some paid the debt of nature, we should in the end have been reduced to the shocking necessity of killing and devouring one another. Though not yet reduced to this necessity, our condition was so miserable, that it seemed scarcely possible for any new distress to make a sensible addition to it. Besides the prospect of perishing through want in that desolate place, and the pain arising from a perpetual sense of hunger and cold, the agony that the greatest part were in, from the sores occasioned by the frost, was beyond expression, while their groans were almost equally distressing to the remainder:—but what affected me more than all our other miseries, was the quantity of vermin, proceeding from the men's sores, and continually increasing, which infested us in every part, and rendered us disgusting even to ourselves. Several, however, who had been but slightly frozen, recovered in a short time, with the loss of a few toes and fingers; no one having entirely escaped the frost but myself. On the 20th, another sailor died, after having been, like the others, some time in a delirium, and was buried, or rather covered, in the same manner. Our number was now reduced to 14 persons; yet we did not think it prudent to in-

crease

crease the allowance of provisions, but still kept it at the rate originally fixed on, of a quarter of a pound of beef *per diem*.

The mate and I had frequently gone out together, since we were shipwrecked, to try if we could discover any traces of inhabitants, but hitherto without success. About a fortnight after we had fixed ourselves in the hut, we took the opportunity of a fine day to walk ten or twelve miles up a river, upon the ice, where we observed many tracks of moose-deer and other animals, some of which we might have killed, had we been provided with arms and ammunition. In our progress up the river we discovered several trees cut on one side, as we imagined, by an axe, which gave us reason to think there might be Indians near at hand. On going up to the place we could plainly perceive, that there had been some there lately, by their wig-wam, which still remained with some fresh bark about it. We likewise found the skin of a moose-deer hanging across a pole. We travelled a good way further, in hopes of making some more discoveries of this nature; but to no purpose. It gave us nevertheless some satisfaction to find, that we were in a place where inhabitants had been lately, as it was probable they might again return there. In case this should happen, I cut a long pole and stuck it in the ice upon the river; then with my knife, which I always took care to preserve, as it was the only one amongst us, cut a piece of bark from a birch tree, and forming it into the shape of a hand, with the fore-finger extended and pointing towards our hut, fixed it on the top of the pole, and took away the moose-skin, in order that they might perceive that some persons had been on the spot since they left it, and the route they had taken on their return. We then pursued the way to our habitation, and communicated this agreeable information to our companions, who were not yet able to move about: trifling as the hopes were which we could in reason derive from this discovery, yet it gave them considerable satisfaction. Twenty days being elapsed since our shipwreck, and our provisions being very much reduced, I began to entertain a suspicion, that there was some foul play during my absence at different times from the hut in search of inhabitants. I was therefore determined to find out the truth, if possible, by keeping a constant watch at night; by which means I at length discovered, that the depredators were no other than the Captain and two Sailors, who had consumed no less than seventy pounds, besides a quantity of onions, in so short a space of time. To prevent such unfair practices for the future, the mate and I never went out together, one of us constantly remaining in the hut.

We continued in a state of suspense from our last discovery for some days, when giving up at length all hopes of seeing any Indians

dians or inhabitants in this place, having provisions only for six weeks longer, and a few of our men, together with the captain, being recovered, I proposed leaving our habitation, with as many as could work in the boat, in search of inhabitants. This proposal was unanimously assented to; but when we came to think how it was to be put in execution, a new difficulty started itself, namely, that of repairing the boat, which had been beat in such a manner by the sea upon the beach, that every seam was open. We first attempted to stop them with dry oakum, but soon found that it would not answer the intended purpose, and having saved no pitch from on board the wreck, we began to despair of the possibility of repairing them. I, at length, thought of making a kind of succedaneum for pitch of the Canadian Balsam, which, as I before mentioned, had been shipped for apples, and had been by us brought on shore under that deception. We accordingly went to work in making the experiment, and boiled a quantity of the Balsam in the iron kettle we had saved, and frequently taking it off the fire to cool, we soon brought it to a proper consistence. A sufficient quantity of it being prepared, we turned up the boat, and having cleaned her bottom, gave her a coat of the Balsam, which effectually stopped up all crevices for the present. This done, we got a small sail rigged to a mast, which shipped and unshipped occasionally; and then pitched upon the persons who were to go with me in the boat.

By the 1st of January, with much difficulty and fatigue, we got our boat in tolerable condition, so that she could swim without making much water; likewise our mast and sail rigged, in case we should happen to get a fair wind, which we could not often expect on this coast at the present season of the year; for, during the winter months, it blows almost constantly from West to North-West, which is immediately on the land. We could not expect therefore to have much occasion for our sail; nevertheless it might sometimes be serviceable, and afford some relief to the rowers. We had agreed to take six in the boat, viz. the captain and mate, two sailors, myself and servant: of the others none were so far recovered as to be judged equal to the fatigues we might expect in this expedition. Our shoes being all nearly worn out, my employment, during the whole of the next day, was to make a kind of mowkifins, or Indian shoes, of canvas. My needle was nothing more than the handle of a pewter spoon, which I had fashioned as well as I could for the purpose, and the same canvas supplied me with thread. As soon as I had made twelve pair, which was two for each man in our party, we divided the provisions that remained into 14 equal parts, which amounted only to a quarter of a pound of beef *per* day for six weeks; those who were to stay behind, sharing as much.

much as we who were to go in the boat, notwithstanding the great fatigue which we had every reason to expect. Every necessary preliminary being adjusted, we proposed setting off the next day; but the wind blowing fresh at north-west, were obliged to remain where we were till the 4th. By this time the ice, floating in prodigious quantities on the coast, and in some places collecting, and blocking up the bays, rendered our undertaking extremely hazardous; yet we thought it more advisable to face any danger, and to encounter any hardship, than to remain in our present situation with a certainty of starving.

[ *To be continued.* ]

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L E T T E R S.

From Mr. WESLEY, to Lady *****.

My dear Lady,

London, June 19, 1771.

MANY years since I saw, that "Without holiness no man shall see the Lord." I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after, GOD gave me a clearer view than I had before, of the way how to attain this; namely, By faith in the Son of GOD. And immediately I declared to all, "We are saved from sin, we are made holy, by Faith." This I testified in private, in public, in print;—and GOD confirmed it by a thousand witnesses. I have continued to declare this, for above thirty years. And GOD hath continued to confirm the word of his grace: But during this time, well nigh all the religious world hath set themselves in array against me, and among the rest, many of my own children, following the example of one of my eldest sons, Mr. W. Their general cry has been, "He is unsound in the Faith; he preaches another Gospel!" I answer, Whether it be the same which they preach or not, it is the same which I have preached for above thirty years. This may easily appear from what I have published during that whole term. I instance only in three sermons: That on "Salvation by Faith," printed in the year 1738. That on "The Lord our Righteousness," printed a few years since: and that on Mr. Whitefield's Funeral, printed only some months ago. But it is said, "O but you printed ten lines in August last, which contradict all your other writings." Be not so sure of this. It is probable, at least, that I understand my own meaning as well as you do: and that meaning I have yet again declared in the Sermon last referred to. By that interpret those ten lines, and you will understand them better. Although I should think that any one might see, even without this help, that the lines in question do not refer to the condition of obtaining, but of continuing in the favour of GOD.

But

But whether the sentiment contained in those lines be right or wrong, and whether it be well or ill expressed, the Gospel which I now preach, God does still confirm by new witnesses in every place: Perhaps never so much in this kingdom as within these last three months. Now, I argue from glaring undeniable fact: God cannot bear witness to a lie. The Gospel therefore which he confirms, must be true in substance. There may be opinions maintained at the same time which are not exactly true; and who can be secure from these? Perhaps I thought myself so once:—when I was much younger than I am now, I thought myself almost infallible. But, I bless God, I know myself better now.

To be short. Such as I am, I love you well. You have one of the first places in my esteem and affection: And you once had some regard for me. But it cannot continue if it depends upon my seeing with your eyes, or on my being in no mistake. What if I was in as many as Mr. Law himself? If you were, I should love you still, provided your heart was still right with God. My dear Friend, you seem not to have well learned yet the meaning of those words, which I desire to have continually written upon my heart, “Whosoever doth the will of my Father which is in heaven, the same is my brother, and sister, and mother.” I am, my dear Lady, your affectionate,
J. WESLEY.

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From Mr. GEORGE CLARK, to a Gentleman on the Death  
of his Son.

Dear Friend,

London, August 28, 1784.

I Cannot but sympathize with you in this very heavy affliction; being assured that the deepest sorrow must have filled your heart, for the death of so amiable a son;—one who promised fair to be a comfort to you in your declining years, and to bear your name to future generations. You, no doubt, miss him the more, because he was able to accompany you from place to place, and to assist you in your business. In your going out and coming in, in the yard and in the counting-house, you are ready to look for him, and sigh,—and let fall a tear, and cry, “O my son, my son!” Thus you mourn the loss of him in the day; and perhaps at night you can hardly rest, but pursue his image from place to place, till you are permitted to close your weeping eyes in sleep. In the morning he is fresh in your remembrance; you eat the bread of sorrow, and your habitation is unpleasant without him. But he is gone, he shall return no more: You shall go to him, but he cannot return to you. Fix your mind then upon the Will of God, and understand his voice to you in this dispensation

dispensation. It certainly is designed, in tender mercy and love to you, in order to bring you back to that God, whose favour you once enjoyed. Seriously think upon your son's last hours. Such a scene is hastening on for you also. But are you ready for it? Can you say, upon good ground, "When Christ, who is my life, shall appear, then shall I also appear with him in glory." Such a disposition of mind as this, must be obtained, or the gates of the kingdom of glory will be shut against you. I need not go about to prove this, your understanding hath received it long ago. It only remains now, that you set yourself as in the presence of the Lord, and pray, that he may assist you by his Spirit, to examine yourself, that you may be fully satisfied whether you are approved of him or not.

The present dispensation naturally opens the way for serious consideration, and hath a direct tendency to prepare you to receive conviction, as you cannot but see the hand of the Lord in this stroke of his rod. Turn, then, unto him who smiteth you, and he will also heal you. Fall down before him, confess your sin, and never rest till he speaks peace to your wounded spirit. He may very soon do this. Wait upon him in his own appointed way; as you well know, that he is present where two or three are met in his Name. We cannot choose for ourselves in this particular, but must submit to that way of salvation which the Lord hath appointed, and this, you know, is through faith in him who bought you with his precious blood. Let it then be your endeavour, to lay hold upon the hope which is set before you; as you are assured, that nothing short of a clear manifestation of the love of God in Christ Jesus to your soul, can make you happy. However clear your understanding may be respecting the truth, this will not deliver you from the guilt or the power of sin, any more than a painted fire will warm your body when shivering with cold.

It will be difficult for you to break off from your acquaintance with the men of the world; but it must be done. God hath said, "Come out from among them." And you never can have a better opportunity. You have reason sufficient for leaving your business and company, seeing that you have lost your favourite son, and the Lord hath already given you what is quite sufficient to live comfortably all your days. From this time then, begin to lay up treasure in heaven, by doing all the good you can to the bodies and souls of men; and by so doing, give full proof that the Lord hath again taken possession of your heart. I cannot help thinking, that the Lord, by this visitation, hath made you so deeply sensible of the vanity of riches, that they now rather give you pain than pleasure; and if you improve this solemn

warning as you ought, you will seek till you find solid peace and happiness in the enjoyment of God. When this blessed end is answered, then you and your partner in life, shall live in love and peace, and take sweet counsel together, how to make your calling and election sure.

As I have not wrote these lines without prayer, so I hope you will read them in the same spirit; and if so, I doubt not but the Lord will attend them with a blessing to your soul; which is the sincere prayer of your affectionate friend,  
G. CLARK.

From Mr. WESLEY, to Miss T.

Dear Sister,

Bristol, Sept. 29, 1764.

IN the "Thoughts upon Christian Perfection," you have a clear and consistent account of it. I have been grieved at the danger I saw you in, of stopping short of it. Certainly you may attain that Blessing soon. And I am thoroughly persuaded, you did taste of it, though how you lost it, I know not.

It will be eternally true, "If thou canst believe, all things are possible to him that believeth." Have this Faith, and you have Salvation. And this is the very thing you want. When this is joined with a strong understanding, it is well: But it may exist with a very weak one. This is the case with Mrs. W—, whose understanding is extremely weak, and yet she has strong Faith, and such as exceedingly profits me; though I take knowledge, that the treasure is in an earthen vessel. I see all that is of nature; but this does not hinder my rejoicing in that which is of Grace. This is one branch of christian simplicity. While reason assisted from above, enables me to discern the precious from the vile, I make my full use of the former, without losing one moment in thinking upon the latter. Perhaps reason enlightened makes me simple. If I knew less of human nature, (forgive me for talking so much of myself,) I should be more apt to stumble at the weaknesses of it: And, if I have, (by nature, or by grace,) some clearness of apprehension, it is owing to this (under God) that I never staggered at all the reveries of George Bell. I saw instantly at the beginning, and from the beginning, what was right, and what was wrong. But I saw withal, "I have many things to say unto you, but you cannot bear them now." Hence many imagined I was imposed upon, and applauded themselves in their greater perspicuity, as they do at this day. "But if you knew it, (says his friend to Gregory Lopez,) why did you not tell me." I answer with him, "I do not speak all I know, but all I judge needful." Still I  
am

am persuaded, there is no state under heaven from which it is not possible to fall. But I wish you was all Love, and then you would not need to take any thought for the morrow. I am, your affectionate brother,

JOHN WESLEY.

From Miss R—, to Mrs. P—.

My dear Friend,

Stroud, July 7, 1796.

IF we would get good every where, it must be by striving to keep our outward senses under subjection to those which grace has opened in our souls. By faith we realize the presence of our great Prophet; our ear attends to that still small voice, which is not heard in the hurry and tumult of our nature. Our eyes gaze on the divine perfections displayed in the whole economy of nature and of grace. We begin a life which never ends, and obtain enjoyments which shall increase to all eternity. I often lament that I am so poor a proficient in this school; but blessed be my gracious Lord, He keeps me truly desirous of learning the way of faith more perfectly, and striving to make sensible objects subservient to the realities that faith reveals.

Many thanks for J. Cooper's sweet letter: it breathes the spirit I long for. I feel a taste: Lord, give me a fulness! Simple faith makes the promises and the promiser all our own. Nor is it enough to wait for the divine influences on our souls, we should rather, (as she justly observes, considering our freedom is bought,) live, taking it by faith, as well as every other purchased and promised blessing. This is a lesson the Lord has lately been teaching me. O that I may so learn it, as to become a more active recipient!

To-day, I was considering myself as a person passing through a land abounding with fruit; but if the hand of faith is not put forth to take of the fruit; or if my capacity, (which He has given me) of feeding upon it, is not used to the utmost, tho' I may live and die saved, yet my degree of salvation, both in time and eternity, will be inferior to what the Lord would have made me capable of, had I more fully exerted the spiritual powers which He has graciously bestowed upon me. This stirred me up to strive to get fresh fire from the holy altar, that my powers may be put in quicker and stronger motion towards Him, whose love is the sea,

“ Where all my pleasures roll,  
The circle where my passions move,  
And center of my soul.”



About two days ago, while I was considering these words, "It pleased the Father that in Him should all fulness dwell," I had such a view of my privileges as a New Testament believer, as set my soul afire on fire with hope of more abundant life. JEHOVAH JESUS, is the divine repository of all we can have or want, to all his people. Faith discerns, and faith receives: But I want a greater capacity of receiving what I discern, and thro' the help of my GOD, am determined to live, coming poor and needy, helpless and unworthy as I am, to this rich fulness, for all I want, and as I want it.

There are many of our dear friends who see their calling, but want holy resolution to press into the privileges it offers them. O that precious souls would but so follow the divine attractions which they often feel, as to ascend above the fogs and mists of sensible objects, and not be too much occupied with the things they are called to pass through: They are not sufficiently attentive to some of the directions for preserving fervency of spirit, which are given us at the end of the "*Christian Instructions*;" one of these, which I have long been aiming at, and trying to comply with, is, "Always keep one part of your soul attentive to what the other does; never let your whole mind be engaged in any thing but prayer." This advice continually practised, would produce constant recollection: such a soul would always be at leisure to attend to the teachings of the Spirit. "He that hath ears to hear, let him hear what the Spirit saith unto the Churches." We know by experience, that our great Prophet speaks by his Spirit, unfolding the sacred soul-transforming mysteries contained in his Word, to those who, Mary-like, abide in the Spirit of holy attention at his feet. Of late I have seen such beauty, and felt such sweetness in the Scriptures, as is inexpressible. About a fortnight ago, that word of the Apostle's, "By the which will ye are sanctified, through the offering of the body of JESUS CHRIST, once for all," opened upon me with such light from heaven, that I have felt the blessed effects of it ever since. The will of GOD towards his people, — the design and efficacy of that offering, "*Once for all!*" O that we may live casting ourselves on that offering, and in the exercise of constant faith, expecting the fulfilment of the divine will, in all the sanctifying influences of the Holy Ghost, in our souls. The way into the holiest is opened, and blessed be my gracious LORD, through Him, as my prevailing High Priest, my soul has access, and waits in believing expectation for all my faith beholds. Help me by your prayers, and let us forget the things that are behind. Sometimes I feel fervency of spirit; but often a kind of languor steals upon me, and then I can only fall  
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at the footstool of my Lord, and cry, "O thou who art the resurrection and the life of thy people, manifest thyself as such in my weak helpless soul! Quicken me, and fulfil in me the promises wherein *thou* hast caused me to trust." I am, your's, very affectionately,  
E. R.

From the Rev. Mr. VENN, to Mr. WESLEY.

Dear Sir,

London, March 21, 1754.

VERY shortly (if nothing unforeseen prevent) I am to be placed in a cure near this city, where all the power of the Spirit of God is especially needful, to keep me from falling; and the most pressing exhortations of every believer wanted, to stir me up to diligence and labour. And as I have often experienced your words to be as thunder to my drowsy soul; I presume, tho' a stranger, to become a petitioner, begging you would send me a personal charge, to take heed to feed the flock committed unto me. Which will be more agreeable, if you will found it upon that declaration of the great Apostle concerning his inward frame, while he was engaged in the work of the Gospel at Corinth: As our Commentators are most wretchedly blind, in explaining the Scripture, I would fain see the ground of his weakness, and fear, and much trembling, set forth in your strong manner. This will prove, I hope, of very substantial service to me, and be esteemed an inestimable favour.

And if you consider, Sir, the various spares a Curate is exposed to, either to palliate the Doctrines of the Gospel, or to make treacherous allowances to the rich and great, or at least to sit down well satisfied, with doing the least, more than the best, among the idol Shepherds. If you consider these things, you will not, I hope, condemn this letter, as impertinently interrupting you in your noble employment, or think one hour lost in complying with its request. It is the request of one, who though he differs from you, and possibly ever may in some points, yet must ever acknowledge the benefit and light he has received from your works and preaching: And therefore is bound to thank the Lord of the harvest, for sending a labourer among us, so much endued with the spirit and power of Elias, and to pray for your long continuance among us, to encourage me and my brethren, by your example, while you edify us by your writings. I am, Sir, your feeble brother in Christ,

H. VENN.

POETRY.

## P O E T R Y.

## P S A L M VI.

BY THE REV. CHARLES WESLEY.

1 **I**N thine utmost indignation,  
 Do not, LORD, thine own chastise;  
 In thine infinite compassion,  
 Hear my feeble dying cries!  
 Hear me, for my bones are vexed;  
 O forgive, forgive my sin!  
 Sick I am, and sore perplexed,  
 All a troubled sea within!

2 Lord, how long shall thy displeasure  
 Lengthen out my punishment?  
 O correct me, but in measure,  
 Let thy yearning heart relent:  
 Sinners friend, and kind receiver,  
 Cast my sins behind thy back:  
 Turn me now, my soul deliver,  
 Save me, for thy mercy's sake!

3 O reverse the mortal sentence;  
 Let me live to sing thy grace;  
 After death is no repentance!  
 Dead, I cannot speak thy praise!  
 Spent I am with endless groaning,  
 Wash with tears my sleepless bed;  
 Weary of my fruitless mourning,  
 Send my gasping spirit aid!

4 Shorn of all my strength, I languish;  
 See, I faint beneath my load!  
 Faint through deep distress and anguish,  
 Faint into the arms of GOD!  
 GOD, to me, in great compassion,  
 Doth a gracious token give;  
 I shall see his whole salvation,  
 I shall all his love retrieve.

5 Leave me then, to JESUS leave me,  
 Ye that gloried in my fall;  
 JESU'S arms shall still receive me,  
 He hath heard my mournful call:

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He hath answer'd my petition,  
 Shew'd himself the sinner's Friend,  
 Sav'd me in my lost condition,  
 He shall save me to the end.

- 6 By a world of foes surrounded,  
 By the hellish sons of night,  
 I shall see them all confounded,  
 Put to everlasting flight:  
 He who hath my sins forgiven,  
 All my sins to death shall doom,  
 Hence as by a whirlwind driven.—  
 Come my utmost Saviour come.

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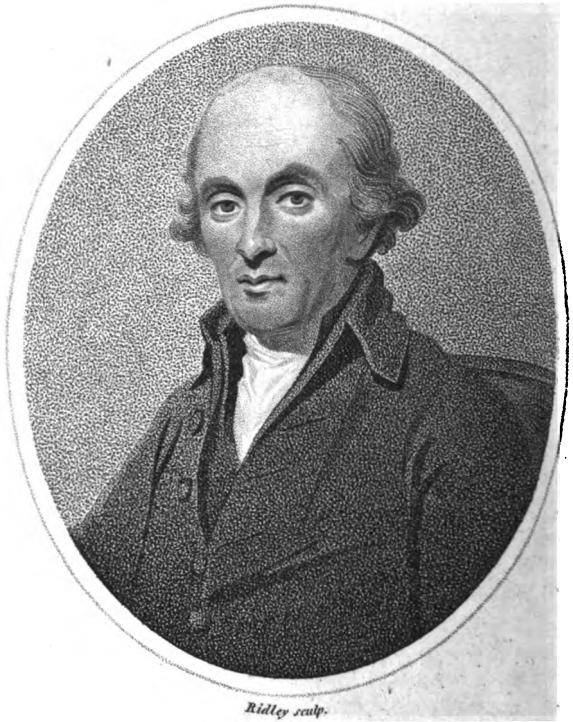
P S A L M X X X .

[By the same.]

- 1 **L**ORD, I will exalt thy grace,
 Grace which hath exalted me;
 Me thou hast vouchsaf'd to raise,
 Sunk in sin and misery;
 But thine own thou wouldst not leave;
 Wouldst not let my foes prevail;
 Me thou dost the victory give,
 Victory over earth and hell.
- 2 Sick of sin, to thee I-cried,
 Thee, my loving LORD and GOD;
 Thou the med'cine hast apply'd,
 Heal'd me by thy balmy blood:
 Thou, omnipotent to save,
 Hast redeem'd my soul from death,
 Snatch'd it from the' infernal grave,
 Kept it from the gulph beneath.
- 3 Sing, ye saints, unto the LORD,
 Thank the LORD our Righteousness;
 All his faithfulness record,
 All his power and pardoning grace:
 Quickly is his anger past,
 Never doth his grace remove,
 Long as life his love shall last;
 Life eternal is his Love.

- 4 If he seem awhile to chide,
 Leave us a whole night to mourn,
 Yet the veil is cast aside ;
 Yet he hastens to return ;
 Sure as the return of day
 Chases all the shades of night,
 Sorrow doth to joy give way,
 Darkness — to the Gospel Light.
- 5 Never more shall I remove,
 In my prosperous state I said,
 Thou the mountain of thy love
 Hast so strong a barrier made ;
 Thou didst hide thy blissful face,
 Griev'd to find my God depart,
 Then I felt my want of grace,
 Then I saw my feeble heart.
- 6 Yet again to thee, O LORD,
 Humbled in the dust I cry'd,
 Self-condemn'd and self-abhorr'd,
 Bruis'd and chasten'd for my pride
 What the profit of my blood
 When I sink into the grave ?
 There I cannot praise my God,
 Cannot shew thy power to save !
- 7 Thee, the dead cannot declare
 True and faithful to thy word :
 Hear me now, in mercy spare ;
 Now thy ready help afford :
 Surely thou hast heard, and turn'd
 Into joy my heaviness,
 Comforted a soul that mourn'd,
 Cloth'd me with the robes of praise,
 Thou hast girded me with joy,
 That I might my LORD proclaim,
 All my days in thanks employ,
 Sing and bless thy glorious Name :
 Surely this my work shall be,
 Till I join the hosts above,
 Plung'd into the Deity,
 Lost in all the depths of Love !

METHODIST MAGAZINE.



M^r. HENRY MOORE.

Aged 44.

Preacher of the Gospel.

THE
Arminian Magazine,
For DECEMBER, 1797.

The LIFE of Mr. ROBERT BLAIR, Minister of the Gospel.

[*Concluded from page 525.*]

IN the year 1640, when Charles I. had, by the advice of his clergy, burnt the Articles of his Treaty with the Scots, and was again preparing to invade the land, the Scots resolved to be before-hand with him. They defeated 4000 of the King's troops at Newburn; Newcastle surrendered to them, and they were soon masters of Durham; which produced a new Treaty, more favourable than the former. Mr. Blair was then with the army, being Chaplain to Lord Lindfay's regiment, and when that Treaty was on foot, the Committee of Estates and the army, sent him up to London to assist the Commissioners with his best advice.

After the rebellion in Ireland, those who survived that terrible storm, petitioned the General Assembly for a supply of Ministers; several of whom went over, and with them Mr. Blair. During his stay in Ireland, he generally preached once every day, and twice on the Sabbath, and frequently in the fields, the congregations being very large.

Upon his return to Scotland the condition of the Church for several years was various. When the Scots agreed to assist the English Parliament, he was appointed Minister to the Earl of Crawford's regiment, with which he continued till the king's army was defeated at Marston-Moor, July, 1644, when he returned to his charge.

The Scotch Parliament met at Perth, in July 1645, Mr. Blair preached a Sermon on the occasion. He likewise preached to Crawford's and Mateland's regiments. He told the Brigade, he was informed that many of them had turned dissolute and profane; but he assured them, that although the Lord had covered their heads in the day of battle; (few of them having been killed at Marston-Moor) yet they should not be able to stand before a less formidable foe, unless they repented. Tho' this freedom was taken in good part from one whom they knew wished them well, yet it was too little laid to heart, and the greater part of them were cut off at Kilfyth, in three weeks after.

VOL. XX. Dec. 1797.

In

In 1646, the General Assembly ordered Mr. Blair, who was then Moderator, with several other Ministers, to wait upon the king at Newcastle, in order to convince him of the dreadful evils attending the war, and to reconcile him to the Presbyterian Form of Church Government. When the Ministers got a hearing, the room was soon filled with different sorts of people, to see the reception they met with. Mr. Cant, being the oldest, began with his usual zeal and plainness, to insinuate, that the king favoured Popery. Mr. Blair interrupted him, and modestly hinted, that it was not a fit time and place for such reflections. The king looking earnestly at him, said, "That honest man speaks wisely and discreetly; therefore I appoint you three, (meaning Mr. Blair and two others) to attend me tomorrow at ten o'clock in my bed-chamber." They attended according to appointment, but got very little satisfaction; only upon Mr. Blair's asking the king, "If there were not abominations in Popery?" The king replied, "I take God to witness, that there are abominations in Popery, which I so much abhor, that before I consent to them, I would sooner lose my life and crown." Yet after all, Mr. Blair and Mr. Henderson, (for these two he favoured the most) having earnestly desired him to satisfy the just desires of his subjects, he refused, tho' they intreated with tears on their knees.

Upon the death of Mr. Henderson, the king sent for Mr. Blair to supply his place, as Chaplain in Scotland; which Mr. Blair, for fear of being ensnared, was very averse to accept of the promotion: but having consulted with Mr. Dickson, and knowing that Mr. Henderson had retained his integrity in that office, he at length consented, and applied himself with great diligence to the discharge of his duty, every day praying before dinner and supper in the presence chamber; on the Lord's day lecturing once, and preaching twice, besides preaching on week days in St. Nicholas's Church; and also conversing much with the king.

Mr. Blair was a man of peace, and laboured much to promote union among the Ministers of Christ. For this purpose, he and Mr. James Durham, procured a general meeting of Ministers at Edinburgh; and the power of religion so far prevailed among them, that there was a fair prospect of restoring peace to the church. But this hopeful beginning was blasted, and strife again predominated. In 1660, the nation being quite sick of distraction, restored Charles II. and the consequences which followed, are but too well known. On this occasion, Mr. Blair again exerted himself to procure union between the two parties, but all his endeavours were fruitless, till both parties were cast into the furnace of a long and sore persecution, wherein

wherein the Lord designed that they should learn christian forbearance, by their deep sufferings.

In September 1661, Mr. Sharp came to St. Andrews. The Presbytery having had assurance of his deceitful doings at court, and of the probability of his being made Archbishop of St. Andrews, sent Mr. Blair and another to him, to discharge their duty, which they did so faithfully, that Sharp was never at ease after this, till Mr. Blair was rooted out. A proper opportunity for this soon happened. Mr. Blair in a sermon upon 1 Pet. iii. 13, "Who is he that shall harm you, if ye be followers of that which is good," took occasion to enlarge upon suffering for righteousness sake, and bore his testimony against the sinful and corrupt courses of the times. Upon this he was ordered to appear before the Council, when certain noblemen were appointed to ask him the following questions: Do you believe that Presbyterian government is of divine right? "Do you assert that suffering for this is suffering for righteousness sake? &c." All these he not only answered in the affirmative, but professed his sorrow that they should have had a doubt upon their minds respecting his judgment in these matters. Whereupon he was first confined to his chamber in Edinburgh; but afterwards, as his physician gave evidence to the Council, of the ill state of his health, he was permitted to retire to Inverness.

He continued here for some time, and enjoyed much consolation amidst his outward troubles; but being again obliged to appear before the Council, he was taken with a severe fit of the gravel upon the road, so that for this time he was excused; and afterwards got liberty to go where he pleased, except to St. Andrews, Edinburgh and the West-Country.

While he was at Kirkaldy, he frequently lectured and prayed with some christian friends in his own house; But Archbishop Sharp, envying his repose, procured an act, that no ejected Minister should reside within twenty miles of an Archbishop's See, so that he was obliged to remove to an obscure place near Aberdeen.

Mr. Blair being now nearly worn out with old age, and his spirits sunk with sorrow and grief, for the desolations of the Church, he took his last sickness, and entertained serious thoughts of his approaching end, extolling his glorious Master, whom he most sincerely loved, and whom for many years he had faithfully served. His sickness increasing, he was visited by many christian friends, whom he greatly strengthened by his edifying conversation.

At one time when they told him of some severe acts of the Council, which Sharp had procured, he prayed that the Lord

would open his eyes and give him repentance ; and said to those present, " I would not be in that man's condition for all the gold in the universe." When some of the Ministers asked him, If he had any hopes of deliverance to the people of GOD? He answered, " I will not take upon me to determine the times and seasons, which the Lord keeps in his own hand, but it is to me a token for good, that the Prelates are sinking in the esteem of all ranks and degrees of men, and even some that were the most active in setting them up, are now beginning to despise them for their pride, falsehood, and covetousness."

To his wife and children he spoke in the most christian-like manner, and after solemnly blessing them, he earnestly admonished them, as he saw they had need. His son David said, " The best and the worst of men have their thoughts, and after-thoughts ; now, Sir, God having given you time for after-thoughts on your former ways ; we would wish to know what they are?" His father answered, " I have again and again thought upon my former ways, and have communed with my own heart ; and as to my public actings in reference to the Lord's work, if I was to begin again, I would just do as I have done." He often repeated the 16th and 23d Psalms, and once the 71st ; which he used to call his own Psalm. About two days before his death, his speech began to fail, so that he could not be well understood ; however all was not lost, for speaking of some eminent christians, then alive, he prayed earnestly that the Lord would bless them ; and as an evidence of his love to them, he desired Mr. Hutchinson (then present) to carry his christian remembrance to them. He then said, " I rejoice in suffering as a persecuted Minister, for is it not persecution, to be thrust out of my work as a Minister, which was my delight, and to hinder me from doing good to my people, who were my joy and crown of rejoicing, and to chase me from place to place, till I am wasted with heaviness and sorrow for the injuries done to the Lord's work in this land?" Soon after, he breathed his last, and was gathered to his Fathers in peace.

Mr. Blair was a man of an excellent constitution both of body and mind ; of a majestic, yet amiable countenance and carriage ; thoroughly learned, and exceedingly zealous in the cause of GOD. He was diligent in all the public and private duties of his station, exceedingly beloved by his people, and much esteemed in the country where he lived. The people's attachment to him was not a little strengthened by his firmness in all the affairs of the Church, which indeed constituted the distinguishing part of his character. In those days the Ministers were unhappily divided among themselves, respecting Church-government, and other unessential things, and were greatly wanting in christian moderation,

moderation, and brotherly love, till the enemies of religion were let loose upon them, and cruelly persecuted them all; when they saw, when it was too late, the folly they had been guilty of. Happy will it be for us in the present age, if the consideration of these things leads us to think and let think, to bear and forbear one with another, that in unity and harmony we may all labour together in building the church of GOD; lest we also provoke the Lord, by our contentions, to teach us a lesson of brotherly love and christian forbearance, by suffering us to be scourged with the briars and thorns of the wilderness.

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S E R M O N.

2 CORINTHIANS III. 17.

“ Now the LORD is that SPIRIT.”

[ *Concluded from page 530.* ]

III. ¶ Proceed now to the third thing proposed: viz. To enquire into the Nature and Operations of the HOLY SPIRIT, as bestowed upon Christians.

And here I shall pass by the particular extraordinary gifts, vouchsafed to the first ages, for the edification of the church; and only consider what the Holy Spirit is to every believer, for his personal sanctification and salvation. It is not granted to every one to raise the dead and heal the sick: What is most necessary, is, to be sure, as to ourselves, that we are “ passed from death unto life;” to keep our bodies pure and undefiled, and let them reap that health which flows from a magnanimous patience, and the serene joys of devotion. The holy Spirit has enabled men to speak with tongues, and to prophesy: But the light that most necessarily attends it, is a light to discern the fallacies of flesh and blood, to reject the irreligious maxims of the world, and to practise those degrees of trust in God, and love to men, whose foundation is not so much in the present appearances of things, as in some that are yet to come. The object which this Light brings us most immediately to know, is ourselves; and by virtue of this, one that is born of GOD, and has a lively hope, may indeed see far into the ways of Providence, and farther yet into the Holy Scriptures: For the Holy Scriptures, excepting some accidental and less necessary parts, are only a history of that new man which he himself is; and Providence is only a wise disposal of events for the awakening of particular persons, and ripening the world in general for the coming of Christ's kingdom.

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But I think the true notion of the Spirit is, that it is *form* portion of, as well as preparation for, a *Life* in GOD, which we are to enjoy hereafter. The gift of the holy Spirit looks full to the *Resurrection*; for then is the life of GOD compleated in us.

Then, after man has passed through all the *penalties* of sin, the drudgery and vanity of human life, the painful reflections of an awakened mind, the infirmities and dissolution of the body, and all the sufferings and mortifications a just GOD shall lay in his way; when, by this means, he is come to know GOD and *himself*, he may safely be intrusted with true life, with the freedom and ornaments of a child of GOD; for he will no more arrogate any thing to himself. Then shall the holy Spirit be fully bestowed, when the flesh shall no longer resist it, but be itself changed into an angelical condition, being *clothed upon* with the incorruption of the Holy Spirit: When the body, which by being born with the soul, and living through it, could only be called an animal one, shall now become spiritual, whilst by the Spirit, it rises into eternity.

Every thing in Christianity is some kind of anticipation of something that is to be at the end of the world. If the Apostles were to preach by their Master's command, "that the kingdom of GOD drew nigh;" the meaning was, that from henceforth all men should fix their eyes on that happy time, foretold by the Prophets, when the MESSIAH should come and restore all things; that by renouncing their worldly conversation, and submitting to the Gospel institution, they should fit themselves for, and hasten that blessing. "Now are we the sons of GOD," as St. John tells us: and yet what he imparts to us at present will hardly justify that title, without taking in that fulness of his Image, which shall then be displayed in us, when we shall be "the children of GOD, by being the children of the resurrection."

True believers, then, are entered upon a life, the *sequel* of which they know not; for it is "a life hid with Christ in God." He, the fore-runner, hath attained the end of it, being gone unto the Father; but we can know no more of it than appeared in him while he was upon earth. And even that, we shall not know but by following his steps: Which if we do, we shall be so strengthened and renewed day by day in the inner man, that we shall desire no comfort from the present world, through a sense of "the joy set before us;" though as to the outward man, we shall be subject to distresses and decays, and treated as the *off-scouring* of all things.

Well may a man ask his own heart, Whether it is able to admit the Spirit of GOD? For where that divine guest enters, the laws of another world must be observed. The body must be given

given up to martyrdom, or spent in the christian warfare, as unconcernedly, as if the soul were already provided of its house from heaven; the goods of this world must be parted with as freely, as if the last fire were to seize them to-morrow; our neighbour must be loved as heartily, as if he were washed from all his sins, and demonstrated a child of GOD by the resurrection from the dead. The fruits of this Spirit must not be mere moral virtues, calculated for the comfort and *decency* of the present life; but holy dispositions, suitable to the *instincts* of a superior life already begun.

Thus to press forward, whither the promise of life calls him, to turn his back upon the world, and comfort himself in GOD, every one that has *faith*, perceives to be just and necessary, and forces himself to do it: Every one that has *hope*, does it gladly and eagerly, though not without difficulty: But he that has *love*, does it with ease and singleness of heart.

The state of love, being attended with "joy unspeakable and full of glory," with *rest* from the *passions* and vanities of man, with the integrity of an *unchangeable* judgment, and an undivided will, is in great measure its own reward: yet not so as to supersede the desire of another world. For though such a man, having a free and insatiable love of that which is good, may seldom have need formally to propose to himself the hopes of retribution, in order to overcome his unwillingness to his duty: yet sure he must long for that which is best of all; and feel a plain attraction towards that country, in which he has his *place* and station already assigned him; and join in the earnest expectation of all creatures, which waiteth for the manifestation of the sons of GOD. For now we obtain but some part of his Spirit, to model and fit us for incorruption, that we may by degrees be accustomed to receive and carry GOD within us: and therefore the Apostle calls it, "the earnest of the Spirit;" that is, a part of that honour which is promised us by the LORD. If therefore the *earnest* abiding in us, makes us spiritual even now, and that which is mortal is, as it were, swallowed up of immortality; how shall it be, when rising again, we shall see him face to face? When all our members shall break forth into songs of triumph, and glorify him who hath raised them from the dead, and granted them everlasting life? For if this earnest, or pledge, embracing man *into itself*, makes him now cry, Abba, Father; what shall the whole grace of the Spirit do, when being given at length to believers, it shall make us like unto GOD, and perfect us through the will of the Father?

And thus I have done, what was at first proposed: I have considered the nature of our fall in Adam; the person of Jesus Christ; and the operations of the Holy Spirit in Christians.

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The only inference I will draw from what has been said, and principally from the account of man's fall, shall be, The reasonableness of those precepts of *self-denial*, *daily suffering*, and *renouncing the world*, which are so peculiar to Christianity, and which are the only foundation whereon the other virtues, recommended in the New Testament, can be practised or attained, in the sense there intended.

This inference is so natural, that I could not help anticipating it in some measure all the while. One would think it should be no hard matter to persuade a creature to abhor the badges of his misery; to dislike a condition or mansion which only banishment and disgrace hath assigned him; to trample on the grandeur, refuse the comforts, and suspect the wisdom, of a life whose nature it is to *separate* him from his God.

Your Saviour bids you "hate your own life." If you ask the reason, enter into your heart, see whether it be holy, and full of God? Or whether, on the other hand, many things that are contrary to him, are wrought there, and it is become a plantation of the enemy? Or if this be too nice an enquiry, look upon your body: Do you find there the brightness of an angel, and the vigour of immortality? If not, be sure your soul is in the *same* degree of poverty, nakedness, and absence from God. It is true, your soul may sooner be re-admitted to some rays of the light of God's countenance, than your body can: but if you would take any step at all towards it, to dislike your present self must be the first.

You want a reason, why you should renounce the world? Indeed you cannot *see* the prince of it walking up and down, "seeking whom he may devour;" and you may be so far ignorant of his devices, as not to know that they take place, as well in the most specious measures of business and learning, as in the wildest pursuits of pleasure. But this, however, you cannot but see, that the world is not still a paradise of God, guarded and ennobled with the light of glory: It is indeed a place, where God has determined he will *not appear* to you, but leave you at best in a state of hope, that you shall see his face when this world is dissolved.

However, there is a way to rescue ourselves in great measure from the ill consequences of our captivity; and our Saviour has taught us that way. It is by *suffering*. We must not only "suffer many things," as he did, "and so enter into our glory;" but we must also suffer many things, that we may get above our corruption at present, and enjoy the Holy Spirit.

The world has no longer any power over us, than we have a quick relish of its comforts; and suffering abates that. Suffering  
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is, indeed, a direct confutation of the pretences which the flattering tempter gains us by: For I am in human life, and if that life contains such soft ease, ravishing pleasure, glorious eminence, as you promise, why am I thus? Is it because I have not yet purchased riches to make me easy, or the current accomplishments to make me considerable? Then I find that all the comfort you propose, is by leading me off from myself; but I will rather enter deep into my own condition, bad as it is: Perhaps I shall be nearer to God, the eternal Truth, in feeling sorrows and miseries that are personal and real, than in feeling comforts that are not so. I begin already to find, that all my grievances center in one point; there is always at the bottom one great loss or defect, which is not the want of friends or gold, of health or philosophy. And the abiding sense of this may possibly become a prayer in the ears of the Most High: a prayer not resulting from a set of speculative notions, but from the real undissembled state of all that is within me; not indeed so explicit a prayer as to describe the thing I want, but considering how strange a want mine is, as explicit a one as I can make. Since then suffering opens me a door of hope, I will not put it from me as long as I live: It helps me to a true discovery of one period of my existence, though it is a low one; and bids fairest for having some connexion with a more glorious period that may follow, than the arts of indulgence, the amusements of pride and sloth, and all the dark polity of this world, which wage war with the whole truth that man must know and feel, before he can look towards God. It may be, while I continue on the cross, I shall, like my Saviour, "put off principalities and powers;" recover myself more and more from the subjection I am indeed in (which he only seemed to be) to those wicked rulers, and to "triumph over them in it." At least it shall appear, in the day when God shall visit, that my heart, though grown unworthy of his residence, was too big to be comforted by any of his creatures; and was kept for him, as a place originally sacred, though for the present unclean.

But supposing that our state does require of us to "die daily," to sacrifice all that this present life can boast of, or is delighted with, before we give up life itself; supposing also, that in the hour we do somewhat of this kind, we receive light and strength from God, to grow superior to our infirmities, and are carried smoothly towards him in the joy of the Holy Ghost: yet how can a man have such frequent opportunities of suffering? Indeed, martyrdoms do not happen in every age, and some days of our lives may pass without reproaches from men: we may be in health, and not want food to eat and raiment to put on, (though



health itself and nutrition itself, oblige us to the pain of a constant *correction* of them;) yet still, the love of GOD and heavenly hope, will not want something to oppress them in this world.

Let a man descend calmly into his heart, and see if there be no root of bitterness springing up: whether at least his thoughts, which are ever in motion, do not sometimes fall out into projects suggested by *pride*, or sink into indolent *trifling*, or be entangled in mean *anxiety*? Does not he find a motion of *anger*, or of *gaiety*, leavening him in an instant throughout; depriving him of the meekness, and steady *discernment*, he laboured after? Or, let him but conceive at any time, that unfeigned obedience, and watchful zeal, and dignity of behaviour, which is suitable, I don't say to an angel, but to a sinner that has "a good hope through grace," and endeavour to work himself up to it; and if he finds no sort of *obstacle* to this within him, he has indeed then no opportunity of suffering. In short, if he is such an abject soft of creature, as will, unless grace should do him a perpetual violence, relapse frequently into a course of thinking and acting, entirely *without God*; then he can never want occasions of suffering, but will find his own nature to be the same burden to him, as that "faithless and perverse generation" was to our Saviour, of whom he said, "How long shall I be with you? how long shall I suffer you?" I will conclude all with that excellent Collect of our Church: "O GOD, who in all ages hath taught the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one GOD, world without end."

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L E T T E R X.

FROM the BISHOP of LANDAFF, to THOMAS BAINÉ.

[*Concluded from page 536.*]

YOU are animated with proper sentiments of piety, when you speak of the structure of the universe. No one, indeed, who considers it with attention, can fail of having his mind filled with the supreme veneration for it's Author. Who can contemplate, without astonishment, the motion of a comet, running far beyond the orb of Saturn, endeavouring to escape into the pathless regions of unbounded space, yet feeling, at it's utmost distance, the attractive influence of the sun, hearing, as it were, the voice of GOD arresting it's progress, and compelling it, after a lapse of ages, to reiterate it's ancient course?—Who can comprehend the distance of the stars from the earth,
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and from each other? — It is so great, that it mocks our conception; our very imagination is terrified, confounded, and lost, when we are told, that a ray of light, which moves at the rate of above ten millions of miles in a minute, will not, though emitted at this instant from the brightest star, reach the earth in less than six years. — We think this earth a great globe; and we see the sad wickedness, which individuals are often guilty of, in scraping together a little of it's dirt: we view, with still greater astonishment and horror, the mighty ruin which has, in all ages, been brought upon human kind, by the low ambition of contending powers, to acquire a temporary possession of a little portion of it's surface. But how does the whole of this globe sink, as it were, to nothing, when we consider that a million of earths will scarcely equal the bulk of the sun; that all the stars are suns; and that millions of suns constitute, probably, but a minute portion of that material world, which GOD hath distributed through the immensity of space! — Systems, however, of insensible matter, though arranged in exquisite order, prove only the wisdom and the power of the great Architect of nature. — As percipient beings, we look for something more — for his goodness — and we cannot open our eyes without seeing it.

Every portion of the earth, sea, and air, is full of sensitive beings, capable, in their respective orders, of enjoying the good things which GOD has prepared for their comfort. All the orders of beings are enabled to propagate their kind; and thus provision is made for a successive continuation of happiness. Individuals yield to the law of dissolution inseparable from the material structure of their bodies: but no gap is thereby left in existence; their place is occupied by other individuals capable of participating in the goodness of the Almighty. Contemplations such as these fill the mind with humility, benevolence, and piety. But why should we stop here? why not contemplate the goodness of GOD in the redemption, as well as in the creation of the world? By the death of his only-begotten Son Jesus Christ, he hath redeemed the whole human race from the eternal death, which the transgression of Adam had entailed on all his posterity. — You believe nothing about the transgression of Adam. The history of Eve and the serpent excites your contempt; you will not admit that it is either a real history, or an allegorical representation of death entering into the world through sin, through disobedience to the command of GOD. — Be it so. — You find, however, that death doth reign over all mankind, by whatever mean it was introduced: this is not a matter of belief, but of lamentable knowledge. — The New Testament tells us, that, through the merciful dispensation of GOD, Christ hath

overcome death, and restored man to that immortality which Adam had lost : — this also you refuse to believe. — Why ? Because you cannot account for the propriety of this redemption. — Miserable reason ! stupid objection ! What is there that you can account for ? Not for the germination of a blade of grass, not for the fall of a leaf of the forest — and will you refuse to eat of the fruits of the earth, because GOD has not given you wisdom equal to his own ? Will you refuse to lay hold on immortality, because he has not given you, because he, probably, could not give to such a being as man, a full manifestation of the end for which he designs him, nor of the means requisite for the attainment of that end ? What father of a family can make level to the apprehension of his infant children, all the views of happiness which his paternal goodness is preparing for them ? How can he explain to them the utility of reproof, correction, instruction, example, of all the various means by which he forms their minds to piety, temperance, and probity ? We are children in the hand of GOD ; we are in the very infancy of our existence ; just separated from the womb of eternal duration ; it may not be possible for the Father of the universe to explain to us (infants in apprehension !) the goodness and the wisdom of his dealings with the sons of men. What qualities of mind will be necessary for our well-doing through all eternity, we know not ; what discipline in this infancy of existence may be necessary for generating these qualities, we know not ; whether God could or could not, consistently with the general good, have forgiven the transgression of Adam, without any atonement, we know not ; whether the malignity of sin be not so great, so opposite to the general good, that it cannot be forgiven whilst it exists, that is, whilst the mind retains a propensity to it, we know not : so that if there should be much greater difficulty in comprehending the mode of God's moral government of mankind than there really is, there would be no reason for doubting of it's rectitude. If the whole human race be considered as but one small member of a large community of free and intelligent beings of different orders, and if this whole community be subject to discipline and laws productive of the greatest possible good to the whole system, then may we still more reasonably suspect our capacity to comprehend the wisdom and goodness of all GOD's proceedings in the moral government of the universe.

You are lavish in your praise of Deism ; it is so much better than Atheism, that I mean not to say any thing to it's discredit ; it is not, however, without it's difficulties. What think you of an uncaused cause of every thing ? of a Being who has no relation to time, not being older to-day than he was yesterday, nor younger to-day than he will be to-morrow ? who has no relation

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to space, not being a part here and a part there, or a whole any where? What think you of an omniscient Being, who cannot know the future actions of a man? Or, if his omniscience enables him to know them, what think you of the contingency of human actions? And if human actions are not contingent, what think you of the morality of actions, of the distinction between vice and virtue, crime and innocence, sin and duty? What think you of the infinite goodness of a Being, who existed through eternity, without any emanation of his goodness manifested in the creation of sensitive beings? Or, if you contend that there has been an eternal creation, what think you of an effect coeval with it's cause, of matter not posterior to it's Maker? What think you of the existence of evil, moral and natural, in the work of an infinite Being, powerful, wise, and good? What think you of the gift of freedom of will, when the abuse of freedom becomes the cause of general misery? I could propose to your consideration a great many other questions of a similar tendency, the contemplation of which has driven not a few from Deism to Atheism, just as the difficulties in revealed religion have driven yourself, and some others, from Christianity to Deism.

For my own part, I can see no reason why either revealed or natural religion should be abandoned, on account of the difficulties which attend either of them. I look up to the incomprehensible Maker of heaven and earth with unspeakable admiration and self-annihilation, and am a Deist. — I contemplate, with the utmost gratitude and humility of mind, his unsearchable wisdom and goodness in the redemption of the world from eternal death, through the intervention of his Son Jesus Christ, and am a Christian. — As a Deist, I have little expectation. — As a Christian, I have no doubt of a future state. I speak for myself, and may be in an error, as to the ground of the first part of this opinion. You, and other men, may conclude differently. From the inert nature of matter — from the faculties of the human mind — from the apparent imperfection of God's moral government of the world — from many modes of analogical reasoning, and from other sources, some of the philosophers of antiquity did collect, and modern philosophers may, perhaps, collect a strong probability of a future existence; and not only of a future existence, but (which is quite a distinct question) of a future state of retribution, proportioned to our moral conduct in this world. Far be it from me to loosen any of the obligations to virtue; but I must confess, that I cannot, from the same sources of argumentation, derive any positive assurance on the subject. Think then with what thankfulness of heart I receive the Word of GOD, which tells me, that though
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“in Adam (by the condition of our nature) all die;” yet “in Christ (by the covenant of grace) shall all be made alive.” I lay hold on “eternal life as the gift of God through Jesus Christ;” I consider it not as any appendage to the nature I derive from Adam, but as the free gift of the Almighty, through his Son, whom he hath constituted Lord of all, the Saviour, the Advocate, and the Judge of human kind.

“Deism,” you affirm, “teaches us, without the possibility of being mistaken, all that is necessary or proper to be known.” — There are three things, which all reasonable men admit are necessary and proper to be known — the being of GOD — the providence of GOD — a future state of retribution. — Whether these three truths are so taught us by Deism, that there is no possibility of being mistaken concerning any of them, let the history of philosophy, and of idolatry, and superstition, in all ages and countries, determine. A volume might be filled with an account of the mistakes into which the greatest reasoners have fallen, and of the uncertainty in which they lived, with respect to every one of these points. I will advert, briefly to the last of them. Notwithstanding the illustrious labours of Gassendi, Cudworth, Clarke, Baxter, and of above two hundred other modern writers on the subject, the *natural* mortality or immortality of the human soul is as little understood by us, as it was by the philosophers of Greece or Rome. The opposite opinions of Plato and of Epicurus, on this subject, have their several supporters amongst the learned of the present age, in Great Britain, Germany, France, Italy, in every enlightened part of the world; and they who have been most seriously occupied in the study of the question concerning a future state, as deducible from the nature of the human soul, are least disposed to give from reason a positive decision of it either way. The importance of revelation is by nothing rendered more apparent, than by the discordant sentiments of learned and good men (for I speak not of the ignorant and immoral) on this point. They shew the insufficiency of human reason, in a course of above two thousand years, to unfold the mysteries of human nature, and to furnish, from the contemplation of it, any assurance of the quality of our future condition. If you should ever become persuaded of this insufficiency, (and you can scarce fail of becoming so, if you examine the matter deeply,) you will, if you act rationally, be disposed to investigate, with seriousness and impartiality, the truth of christianity. You will say of the Gospel, as the Northumbrian heathens said of Paulinus, by whom they were converted to the christian religion — “The more we reflect on the nature of our soul, the less we know of it. Whilst it animates our body, we may know some of its properties;

properties; but when once separated, we know not whither it goes, or from whence it came. Since, then, the *gospel* pretends to give us clearer notions of these matters, we ought to hear it, and laying aside all passion and prejudice, follow that which shall appear most conformable to right reason."

What a blessing is it to beings, with such limited capacities as our's confessedly are, to have GOD himself for our instructor in every thing which it much concerns us to know! We are principally concerned in knowing — not the origin of arts, or the recondite depths of science — not the histories of mighty empires desolating the globe by their contentions — not the subtilties of logic, the mysteries of metaphysics, the sublimities of poetry, or the niceties of criticism. — These, and subjects such as these, properly occupy the learned leisure of a few; but the bulk of human kind have ever been, and must ever remain, ignorant of them all; they must, of necessity, remain in the same state with that which a German Emperor voluntarily put himself into, when he made a resolution, bordering on barbarism, that he would never read a printed book. We are all, of every rank and condition, equally concerned in knowing — what will become of us after death; — and, if we are to live again, we are interested in knowing — whether it be possible for us to do any thing whilst we live here, which may render that future life an happy one. — Now, "that thing called christianity," as you scoffingly speak — that last best gift of Almighty God, as I esteem it, the *gospel* of Jesus Christ, has given us the most clear and satisfactory information on both these points. It tells us, what Deism never could have told us, that we shall certainly be raised from the dead — that, whatever be the nature of the soul, we shall certainly live for ever — and that, whilst we live here, it is possible for us to do much towards the rendering that everlasting life an happy one. — These are tremendous truths to bad men; they cannot be received and reflected on with indifference by the best; and they suggest to all such a cogent motive to virtuous action, as Deism could not furnish even to Brutus himself.

Some men have been warped to infidelity by viciousness of life; and some have hypocritically professed christianity from prospects of temporal advantage: but, being a stranger to your character, I neither impute the former to you, nor can admit the latter as operating on myself. The generality of unbelievers are such, from want of information on the subject of religion; having been engaged from their youth in struggling for worldly distinction, or perplexed with the incessant intricacies of business, or bewildered in the pursuits of pleasure, they have neither ability, inclination, nor leisure, to enter into critical disquisitions concerning the truth of christianity. Men of this description

description are soon startled by objections which they are not competent to answer; and the loose morality of the age (so opposite to christian perfection!) co-operating with their want of scriptural knowledge, they presently get rid of their nursery-faith, and are seldom sedulous in the acquisition of another founded, not on authority, but sober investigation. Presuming, however, that many Deists are as sincere in their belief as I am in mine, and knowing that some are more able, and all as much interested as myself, to make a rational enquiry into the truth of revealed religion, I feel no propensity to judge uncharitably of any of them. They do not think as I do, on a subject surpassing all others in importance; but they are not, on that account, to be spoken of by me with asperity of language, to be thought of by me as persons alienated from the mercies of God. The gospel has been offered to their acceptance; and, from whatever cause they reject it, I cannot but esteem their situation to be dangerous. Under the influence of that persuasion I have been induced to write this book. I do not expect to derive from it either fame or profit; these are not improper incentives to honourable activity; but there is a time of life when they cease to direct the judgment of thinking men. What I have written will not, I fear, make any impression on you; but I indulge an hope, that it may not be without it's effect on some of your readers. Infidelity is a rank weed, it threatens to overspread the land; it's root is principally fixed amongst the great and opulent, but you are endeavouring to extend the malignity of its poison through all the classes of the community. There is a class of men, for whom I have the greatest respect, and whom I am anxious to preserve from the contamination of your irreligion — the merchants, manufacturers, and tradesmen of the kingdom. I consider the influence of the example of this class as essential to the welfare of the community. I know that they are in general given to reading, and desirous of information on all subjects. If this little book should chance to fall into their hands after they have read your's, and they should think that any of your objections to the authority of the Bible have not been fully answered, I intreat them to attribute the omission to the brevity which I have studied; to my desire of avoiding learned disquisitions; to my inadvertency; to my inability; to any thing rather than to an impossibility of completely obviating every difficulty you have brought forward. I address the same request to such of the youth of both sexes, as may unhappily have imbibed, from your writings, the poison of infidelity; beseeching them to believe, that all their religious doubts may be removed, though it may not have been in my power to answer, to their satisfaction, all your objections. I pray God that the rising generation

generation of this land may be preserved from that "evil heart of unbelief," which has brought ruin on a neighbouring nation; that neither a neglected education, nor domestic irreligion, nor evil communication, nor the fashion of a licentious world, may ever induce them to forget, that religion alone ought to be their rule of life.

In the conclusion of my *Apology for Christianity*, I informed Mr. Gibbon of my extreme aversion to public controversy. I am now twenty years older than I was then, and I perceive that this my aversion has increased with my age. I have, thro' life, abandoned my little literary productions to their fate: such of them as have been attacked, have never received any defence from me; nor will this receive any, if it should meet with your public notice, or with that of any other man.

Sincerely wishing that you may become a partaker of that faith in revealed religion, which is the foundation of my happiness in this world, and of all my hopes in another; I bid you farewell.

R. LANDAFF.

Calgarth Park, Jan. 20, 1796.

Experience and happy Death of SARAH ROBERTS, of Brambly, near Sheffield.

SHE was born at Darnall, near Sheffield. Her parents were the first in that place who admitted the Methodists to preach in their house. Her mother died about four years ago, happy in the enjoyment of the peace and love of GOD. Her parents brought her up in the fear of the Lord. Her natural disposition was chearful and humane; and in her youth she had a measure of the fear of offending GOD, and a desire to serve him. About the age of 24, she married Charles Roberts, of Brambly; by whom she had eleven children; ten of them are now living, and they are all in our Society. Some of them have found peace with GOD; and the rest are seeking salvation. She was a kind obliging wife, and a tender mother to her children, whom she laboured to instruct in the way to everlasting life.

As she attended the ministry of GOD's word with diligence and seriousness, she was convinced of her sinful state by nature, and saw the insufficiency of her morality, and that the splendid dress of self righteousness could not justify her in the sight of GOD. The burden of sin she felt and saw in a scriptural light, and sought for a pardon thro' faith in Christ Jesus. During the exercise of mind inseparable from one deeply convinced of the sinfulness of sin, she was frequently distressed with the trials oc-

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casioned

caſioned by having the charge of a large family. Her children being then ſmall, and having many cares and concerns of the world, ſhe often thought, were it not for theſe things, ſhe could ſerve the Lord, and find reſt for her ſoul. But the Lord aſtoniſhed her with his mercy, by ſetting her at liberty when employed in the neceſſary duty of waſhing for her family. For even while her hands were engaged in the world, her heart was given to the Lord. She now found all the ways of religion to be ways of pleaſantneſs, and its paths peace. It was in the month of November, 1782, when ſhe received a clear witness that GOD, for Chriſt's ſake, had blotted out all her ſins, and adopted her into his family. From this time ſhe met in Band with Siſter Aſbury; and they often experienced in their meetings the divine preſence and much conſolation. Her Band-mate gives this teſtimony of her; — “that there was no occaſion of ſtumbling in her.”

Mr. Weſley's Notes on the New Teſtament were her delight. She read, and meditated upon them, at all opportunities. About three years ſhe was the Leader of a Claſs, and was rendered uſeful to thoſe belonging to it. She held faſt her confidence in the Lord from the beginning, nor once loſt a ſenſe of his favour, but walked uprightly before him, rejoicing in the light of his countenance, being zealous for the Truth, and delighting in the proſperity of Zion.

Some time after obtaining Peace, ſhe admitted the divine Light to diſcover the remains of inbred corruption, and the power and willingneſs of the Lord to cleanſe her from all unrighteouſneſs. This great Bleſſing ſhe fought with all her heart and ſtrength; and about three years ago, ſhe was enabled to lay hold by faith, upon the purifying virtue of Chriſt's precious Blood, which removed all filthineſs of fleſh and ſpirit. Of this deliverance, ſhe had a divine conſciouſneſs, and ſurrendered her whole heart and will to be poſſeſſed and ruled by her heavenly Maſter. Being ſubject to lowneſs of ſpirits, this, at times, brought her into heavineſs thro' manifold temptations, and expoſed her to the danger of hurtful reaſonings, which leſſened, in ſome meaſure, her joy, and cauſed her to mourn, when ſhe ought to have rejoiced; but in the moſt trying ſeaſons ſhe never entirely gave up her confidence. At other times ſhe was abundantly happy, and rejoiced with joy unſpeakable.

The diſorder, which at laſt proved mortal, was an obſtruction in the throat, which began about eighteen years ago, and never was entirely removed. In the month January, 1797, the diſorder became much worſe than uſual. At this time ſhe was very happy, being bleſſed with much peace and calm reſignation to
the

the divine Will, In a few days she got better, and then the enemy was permitted to buffet her with painful reasonings and temptations to fear, and to think hard thoughts of the Lord on account of her affliction. But her great Redeemer interposed his mighty arm, and gave her the victory over the tempter. This was succeeded by a large measure of heavenly consolation. To one of her friends she said, "O what do I see before me! What views have I of eternity! I can look forward with delight to that happy day when we shall all meet to part no more!" When her friends joined with her in devotion, they often found the spirit of prayer was swallowed up in praise and thanksgiving.

When careless persons came to see her, she embraced the important opportunity of affectionately warning them of their danger, and meekly exhorting them to prepare to meet the Lord, by seeking and obtaining a sense of his favour. Some of them were so far affected with her good advice, as to acknowledge that there is a reality in religion, and said, "See, how happy S. Roberts is in her affliction." One of her daughters happened to say to her, that some people despised the Methodists; the mother answered, "I bless God that ever I knew them. I know their principles are true; and I thank the Lord, that I have not followed cunningly devised fables." The nearer she approached eternity, and the more she enjoyed of the divine presence.

A friend calling to see her one day, as soon as he entered the room, her soul was filled with joy and gratitude; the divine power penetrated every one who was then present; each of them could say with the Apostle, when with his Master on the Mount, "It is good to be here." It seemed to them as if heaven was come down to earth, and the bed of affliction was changed into a paradise. She cried out with holy rapture, "Thanks be to God, who hath given me the victory, through our Lord Jesus Christ." From this time she had no exercise from doubts or fears of any kind; but continued uninterruptedly happy. The blessing which she then received was greater than any she had ever experienced before. Upon a friend saying to her, "You will be in heaven before me;" she replied, with great satisfaction, "That is good news. I long to depart and to be with Christ! O that my Lord would come now and take me home! I long to be with him." Another friend saying to her, "You look comfortable: Jesus is precious to your soul:" she answered, — "Glory be to God, he is precious to me. O that my Lord would come to-night! I long to be with him. But I am not weary of suffering his will. I see my heavenly Lord coming! He will not be long. Glory be to his Name,

“ GOD is Love.” And added, “ O Death where is thy sting?
“ O Grave, where is thy victory ? ”

Hearing one day, that the people had a remarkable meeting in the chapel, she said,—“ If I cannot meet with them on earth,
“ I shall soon be ‘ where congregations ne’er break up, and fabled baths have no end.’ Jesus, I long to see thy face ! ” Adding,
“ Lord, I believe I shall :

“ O what hath Jesus bought for me !
Before my ravish’d eyes,
Rivers of Life divine I see !
And trees of Paradise ! ”

The Sunday before her departure, she cried, “ O that my
“ gracious Lord would come this blessed Sabbath day ! O that my
“ Father would call me home ! ” All her children came together to see her. She blessed them all, calling each of them by name, and gave them instructions and admonitions according to their circumstances, and exhorted them to live in the fear and love of GOD, that they might all meet together in heaven at last. It was a solemn, edifying meeting. She endured affliction with patience and resignation. For above eight weeks she lived on water, broth, or coffee ; not being able to swallow any thing solid. For three days she could not even swallow a drop of water ; upon which she said to her daughter, “ I believe Jesus was thirsty when he sweat in the garden ; but I am
“ sure he was when he said upon the cross, ‘ I thirst.’ Shall I
“ then murmur, with the children of Israel ? No ; I will not :
“ altho’ mine is a bitter cup, yet my Saviour drank a bitterer
“ for me.” She kept the Redeemer’s sufferings constantly in view ; and this made her’s appear light afflictions in comparison of what they would otherwise have been. She said, “ Altho’
“ mine has been a bitter cup, yet I have almost drank the dregs
“ of it.”

On Thursday night, she cried out, “ Get ready, and do not
“ hinder me from going. I want those gates opened ! ” A friend added, —“ That the ransomed of the Lord may go in ; ” — she replied, “ Yes ! ” and raised up herself, as if ready to enter into the heavenly mansions. At another time, being unable to speak, one said to her, “ If you are happy, take hold of my
“ hand ; ” she seized upon the hand immediately. The friend saying, “ How delightful it will be when all these troubles are
“ at an end ; ” she instantly lifted up her eyes to heaven with a look expressive of the joy she felt in anticipating that happy event.

On Friday she lay still for some time, and then lifting up her hands, closed them together, and said with an audible voice, “ Glory be to GOD ! ” and quickly after departed, March 17, 1797, in the 54th year of her age.

GEORGE BUTTON.
The

The Conversion and happy Death of a young Man. The account is taken from a Letter wrote by his Mother, to a Gentleman near London.

August 29, 1797.

My dear Friend,

MY last informed you of some of the afflictions which it pleased the Almighty to lay on me and mine. I have now to write on a subject ever dear to my remembrance; a subject on which I can dwell with the most heart-felt delight, and rejoice in the midst of sorrow. God be praised, he has afflicted me and mine. He sent a blast on my sons temporal prospects: the eldest was cast into a prison; and the youngest was seized with a painful, lingering, and mortal disease. But in these severe dispensations the Lord hath abundantly demonstrated, that whom he loveth, he chasteneth, and scourgeth every son whom he receiveth.

In the beginning of his illness, my dear youngest son was like a bullock unaccustomed to the yoke; he totally lost his spirits; his mind was kept on the rack by the most painful sensibility. When his brother was put into prison, such was the irritation of his mind, that no medicine could take hold of him. Thus he continued during the twelve days of his brother's confinement, his bowels and stomach severely affected with spasms. And when his brother was enlarged, the disease had gained too much strength to admit a remedy. In this deplorable situation, I often endeavoured to point him to the only Refuge that remains for the distressed;—but he would not hear. He stopped me short, saying, "Mother, hold your tongue, I know you are going to tell me that I am a reprobate; and that I shall be damned. I will not hear you." How great was my distress, to see my dear child, languishing under an incurable disease, and refusing to hear from me a word to point him to the FRIEND of sinners! His mind was like a fore, feelingly alive to every painful and distressing sensation, and obstinately rejecting whatever could heal and sooth it. I left him in this state, when I went to attend my dying mother. My mind was so oppressed, that one morning at breakfast, nature melted within me; floods of tears gushed from my eyes. My brother and sister's words only heightened my distress. Alas! how poor is human comfort at such a time! I retired: I poured my sorrows into the ears of my merciful Redeemer. Glory be to his Name! he heard the voice of my humble desires. I implored mercy for my son;—for my mother:—and God that very day sent a good man (Mr. G. H.) to visit my dear child. He spoke to him; he encouraged him; he soothed, but did not flatter him. My son listened, and received his advice,

vice, and fought mercy at his hands who has said, "Him that cometh unto me I will in no wise cast out."

At my return I found him very serious, and more composed: he read the Scriptures, and other good books. He humbled himself under the hand of GOD, and began to speak to me on serious subjects. I observed to him, that I thought he ought to receive the visits of some good man; and proposed sending for a Minister. His answer was truly singular. "No, Mother; I will not have a Minister: Is not one of those men as great a sinner as myself? And what will he do? Why truly, he will take a book, read a parcel of words out of it, and I shall say, Amen. Does that man know my real state, or my wants? But I know them. I will go to GOD myself, and implore his mercy. As for mere forms, what mockery!" I still urged, and he answered me, "I would rather you should pray, or read and speak to me." I told him, I would have done so before, but feared to propose it, knowing his prejudice. He seemed shocked at the word *prejudice*; and said, "Indeed, Mother, I am not prejudiced against you." I now prayed with and spoke freely to him. He begged I would stay with him constantly. Mr. H. came several times to visit him, also Mr. D. the Preacher. Every visit was attended with a blessing. Arch-Deacon L. M. likewise visited him, and gave him the holy communion.

The whole tenor of his disposition was now changed: for the merciful Lord soon witnessed to his soul, that he did not seek his Face in vain, and 'assured his conscience of her part in the Redeemer's blood.' Not many days before, those who beheld him, saw him hanging down his head;—an air of sullen dejection or peevish discontent, contracted his brows in perpetual frowns; and deep melancholy brooded on his pale and altered countenance. But now, gentleness, serenity, peace, even the peace of GOD which passes all understanding, irradiated his happy countenance. GOD poured his mighty consolations into his soul: The sting of death;—the sense of unpardoned guilt,—was removed: The love of God filled his soul; and faith in Jesus Christ dispelled all his fears.

He was now as remarkable for resignation, submission to GOD, patience, gentleness, love, and every heavenly temper, as he had been for their reverse. He told me, "My sickness is a precious instance of divine mercy. Had I been cut off by a short acute disease, I must have been lost for ever! but GOD has sanctified this lingering affliction to my eternal salvation." The happiness of his mind produced a temporary suspension of his disease: for near a fortnight he was so much better, that we all had hopes of his life. But this made no change in his mind.

His

His soul had bid an everlasting farewell to worldly hopes and fears; he still rejoiced in hope of the glory of GOD.

About three weeks before his departure, Mr. H. came one Sunday morning to see him. The power of GOD so filled the place, and rested on my son, and indeed on all present, that it will be long remembered by us. He was so full of the divine energy, that while Mr. H. prayed, he prayed aloud, and rejoiced with joy unspeakable and full of glory. His soul was fully renewed in the Image of him who created it. He declared that GOD had given him the full assurance of salvation. From this happy moment, he continued a witness of the power of GOD to save to the uttermost all that come to him for the renewal of their nature, through faith in Jesus Christ. There was nothing forced or fluctuating in his joy or peace: All was calm, rational, and divine. The morning of his departure he was for a considerable time struggling to spit. I observed his neck convulsed, and said, "My dear, do not distress yourself: you cannot bring up the phlegm: this is the last symptom." "GOD grant it," he replied. I then told him he was dying: "Thank GOD," replied the happy sufferer: "Blessed be GOD, I am glad of it. O Lord, let it be soon!" He presently lost his speech. His agony was severe for about half an hour. His whole countenance beamed with serenity: his eyes were so gloriously bright, that I cannot describe their look: they were lifted up to heaven with an unspeakable expression of beatitude and fervour: His lips moved as in prayer; but I could hear no words, only once or twice, "*My God!*" Sometimes he would bend his looks on me, full of love and sweetness. I kneeled down and commended his departing spirit to his GOD, and my GOD. Then rising, I put my hand in his, and said, "If in this awful moment your soul is delivered from every fear and terror, and if you have Christ with you, press my hand." He applied his fore-finger and thumb, and pressed it: And in about five minutes after he fell asleep. He departed the 27th of July, aged twenty-one years.

In this glorious and awful moment; yea, through the whole of this scene, not a tear, a groan, an unbecoming expression of grief escaped me. I continued for some time gazing on the lifeless face of my son. The clay still preserved an impression of the blessedness of its late inhabitant. Then in a transport of gratitude, I poured out my soul in praise and thanksgiving to HIM whose wonder-working hand had brought my child into existence, and enriched his soul with his grace; and after fitting him for the inheritance of the saints in light, had early rescued him from this miserable world, and received him to his everlasting rest! Happy, happy soul! thy sufferings are all at an end: thou hast soon finished thy course. The end of thy being
is

is answered. Thy truth, generosity, and all those excellencies that bade fair to make thee shine in this world, are not lost; they are now directed to their best Object, perfected to the most glorious use, and will grow and flourish to all eternity!

For near two hours I felt no sorrow, no regret. My soul, wound up to a rapturous contemplation of his triumphant end, was absorbed in the view it had of his happiness. The mother was lost in the believer. But soon all this exertion began to flag. The most heart-sinking, painful distress, possessed my mind. I prostrated myself at the feet of him who wept at the grave of Lazarus. I poured my sighs, my tears, my lamentations into his bosom. GOD gave me submission. I could, and I can say, "The Lord gave, and the Lord hath taken away; blessed be the Name of the LORD."

This awful and merciful Providence has made a deep impression on all my children. My eldest son has also been chosen in the furnace of affliction: he seeks the kingdom of GOD and his righteousness. Last Sunday he first met in Class; his soul is all in earnest to glorify his GOD; and I hope to see him a witness of the power of vital religion. One of my daughters has also chosen the better part: this day she first met her Class: And the Spirit of GOD is striving with my two remaining daughters, whom I hope will also become his children.

My situation is distressing, but GOD knows my wants: When human help fails, he often extends his merciful and ready help in our extremity. I would not be without affliction. O the blessings, the mercies, that spring from adversity! My GOD sees my wants, knows my situation. When the end is answered, he will deliver me and mine. Who would have thought that so much good should spring from so much evil? But if we could suffer much more, the salvation of my son makes rich amends for all.

This providence has been much blessed to my soul: it now centers in GOD; looks through this cloud of affliction to that place where the wicked cease from troubling, and where the weary are at rest. Such is the goodness of GOD, that in all these exercises of faith and patience, my health has not suffered: I am as strong and as capable of business as ever: only my hair is grown more grey, and I have more wrinkles in my face. But even the head-achs I was subject to, have left me; so true it is, that GOD gives strength according to our day.

My son died at my little country-house at L. I often go there, and sleep in the room and bed which was the scene of his repentance, conversion, triumph over death, and entrance into a blessed immortality. There, all alone, in the stillness of the
 night,

night, I enjoy such happy moments, such an abstraction from earthly cares and sorrows, such a calm intercourse with God, and such glorious hopes full of immortality, as are better felt than described.

I have written a long letter, but shall make no apology for it: the subject deserves it. Shall I not soon hear from you? May you also, my Brother, rejoice that salvation is come to your house. May you see your children made God's children, by adoption and grace. My dear love to Mrs. D. I am, your truly affectionate,
M. W.

LIFE OF PHILIP MELANCTHON.

[Continued from page 553.]

CHAP. VII. *Account of the Diet of Augsburg. Firmness of the Elector of Saxony. Melancthon writes the Augsburg Confession. His spirit and conduct in various Conferences. Cruel Edict. Protestant League at Smalcald. Scriptures translated into different Languages. Persecution in France. Melancthon invited thither by Francis I. and into England by Henry VIII.*

THE Diet of Augsburg, so celebrated for the Confession of Faith, which was there first presented to the world by the Protestants, was opened June 30, 1530.

The hopes of the Reformers, under God, chiefly centered in that excellent prince, John, Elector of Saxony. Every attempt was made to shake his steadfastness, and flatteries, and menaces were employed to bring him over to the Catholic interests: but as he acted from principle and conviction, those attempts served only to reflect shame and dishonour upon his enemies. The Elector, on the other hand, did every thing in his power to give life and strength to the Protestant Cause; and he charged those divines, who attended the Diet at his request, faithfully to direct all their attention to the honour of God, without regarding his person, his interests, or his dominions. The Reformers, on their part, were forward to manifest their zeal and steadfastness on this important occasion. "Will your highness," said they, in an affectionate interview with the Elector, "stand by and assist us, or leave us to maintain the cause of God before the Emperor?" "My friends, replied he, with a noble elevation, God forbid! I also with you will confess my LORD CHRIST."

Though Luther was not at the Diet, it was however judged expedient that he should be near at hand, in the castle of

Cobourg, that his advice might more easily be taken in difficult points. Melancthon was now acting at the head of the Protestant Divines, and he had the chief direction of every thing that related to religion. It was first concluded that it would be a wise and salutary measure to present to the Diet a clear and distinct account of the doctrines and principles of the Reformation, which at that time were but ill understood, and had often been shamefully misrepresented.

Melancthon was therefore requested by the princes to undertake this work, which from the place where it was presented, has ever since been known by the name of the *Augsburg Confession*. The work itself consists of twenty-eight chapters, and is divided into two parts; the first, which is by far the largest, contains a general view of the doctrines and principles which were maintained by the Reformers; these are followed, in the second, by a demonstration of the errors and abuses, complained of by the Protestants, and which obliged them to dissent from the church of Rome. It is allowed, on all hands, that Melancthon has represented the sentiments of the Reformers with great elegance, perspicuity and strength.

After some opposition, the Protestants obtained permission to present to the Diet, this general view of their principles. In consequence of which, on the fifth day of the Session, Christian Bayer, Chancellor of Saxony, was appointed to read the Confession of Augsburg before the Emperor and the assembled Princes. It was heard with the deepest attention: some were confirmed in the principles they had embraced, others were surprized and undeceived; and many, who were strangers to the truth, which had been studiously concealed from them, were delighted and charmed with the purity and simplicity of the christian doctrine. A copy of this Confession, signed by the Elector of Saxony, four Princes of the Empire, and two Imperial Cities, were delivered to the Emperor.

The Catholics who had reason to fear the effects of this measure, employed one Faber to draw up a refutation of the Protestant Confession; which proceeding on the principles of the Romish church, could not fail to produce much dissatisfaction in the friends of the Reformation. It soon appeared that the support of a worldly system, and not the pure Gospel of the SON of GOD was the great object of most in the Assembly; and as numbers will always have an undue weight, with those who have neither principle nor courage sufficient to withstand error, the Emperor, swayed by the Catholics, insisted an implicit submission to the doctrines contained in Faber's reply, and forbid the Protestants to publish any further writings.

Truth

Truth inspires good men with courage and perseverance. The Protestants, assured of the validity of their cause from reason and Scripture, offered to demonstrate the sophistry and insufficiency of the arguments employed by Faber, and with that view requested to have a copy of his reply. This reasonable request was refused by the Emperor. Melancthon was therefore obliged to answer the arguments employed by his antagonist, from mere recollection, and he published an excellent Confutation of the Catholic reply, under the title of "An Apology for the Confession of Augsbuurg."

There were three ways of bringing these religious differences to a conclusion: The first and most rational, was, by granting liberty of conscience to those who could not submit to the church of Rome: the second was cruel indeed, by compulsion and the sword, which doubtless would have produced many confessors and martyrs: the third, was proposed by the moderate men, who were desirous that both parties, by relinquishing something of their respective claims, should endeavour to come to an accommodation. The adherents of the church of Rome were for compulsion and the sword, but in this they were withstood by the Emperor; the last method therefore was adopted, and various conferences were instituted.

It required, however, but little penetration to foresee what would be the final issue. Melancthon was in great distress of mind; without were fightings, within were fears: Luther, who knew his situation, wrote in the most animating manner to encourage him in the present warfare. "In private conflicts, saith he, you are strong, and I am weak, but in public, I am stronger than you. You despise your own life, but tremble for the cause of God. I have no fear with regard to this. The threatenings of the enemy I value not a rush. If we fall, CHRIST, the Lord and Ruler of the world, falleth with us; and I had rather fall with Christ than reign with Cæsar."

Various conferences were held between men of eminence on both sides, and every attempt was made to reconcile the contending parties, but in vain; for to reconcile truth with error was impossible. "It was in these conferences, to use the language of an eminent historian, that the spirit and character of Melancthon appeared in their genuine colours; and it was here that the votaries of the church of Rome, exhausted their efforts to gain over this pillar of the Reformation. While his adversaries soothed him with fair words, he seemed to melt as they spoke, and in some measure to yield to their demands; but when they made use of imperious language and menacing terms, then did Melancthon appear in a very dif-

ferent point of light; then a spirit of intrepidity animated all his words and actions, and he looked down with contempt on the threats of power and the fear of death."

After this religious warfare had continued for some time, with little hope of success, the stronger party began to think of compulsion and the secular power. The transactions of this Diet were surely very dishonourable to the adversaries of our most holy religion, and there never was a more signal conflict between truth and error, interest and conscience. As soon as the Emperor had heard the Articles of the Augsburg Confession, he openly declared, notwithstanding the part that he acted, that he wished that this doctrine might be taught throughout the world. Eccius confessed publickly, that the Protestants could not be confuted out of Scripture. And it is a fact, that the Elector of Mentz, having by accident met with a Bible, continued to read it for some hours, till at length being interrupted by one of his Counsellors, who exclaimed "What doth your highness with that book?" the Archbishop honestly replied, "I know not what this book is, but sure I am, all that is written therein is quite against us!"

This Diet, however, was wonderfully over-ruled by the Providence of God, for the furtherance of the Gospel; for by the Emperor's special command, the Confession of Augsburg was sent to all kings, princes, states, and universities in Europe; so that a more effectual method for the sudden and wide diffusion of the Truth, can scarce be conceived: Thus, are the wise often taken in their own craftiness, and the word of the Lord often runs and is glorified, notwithstanding all the opposition of its most formidable enemies.

A severe edict was notwithstanding issued, on Nov. 29th, in the absence of the Elector of Saxony, and the Landgrave of Hesse, the two great supporters of the Reformation, in which all the changes introduced into the Protestant dominions, were severely censured; the edict of Worms was revived with additional severity; and an imperial order was subjoined, in which all the Princes and States which had thrown off the papal yoke, were commanded instantly to return to their allegiance, and to submit to the church of Rome, under pain of the Emperor's high displeasure.

No sooner were the Elector of Saxony and the other Protestant Princes and States, informed of this, than they instantly assembled to deliberate, first at Smalcald, and afterwards at Francfort, on the measures proper for their mutual defence. A solemn league was formed against the dangers which now threatened them. The kings of England, Denmark, and France,

France, with several other States and Republics, were invited to join in the confederacy.

While things wore this formidable aspect, and were manifestly verging towards an open rupture, the Reformers acting as sons of peace, employed all their influence to avert the horrors of war: And God heard their cries: and at length by the mediation of the Elector Palatine, and of Mentz, a treaty of peace was concluded at Nuremberg, in 1532, between the contending parties; in which it was stipulated, that the Emperor should annul both the edicts of Worms and of Augsburg, and that the Protestants should enjoy the free exercise of their doctrine and discipline, till a rule of faith should be fixed, either by a general Council, or an Imperial Diet.

While Providence thus graciously interposed, and one deliverance was vouchsafed to the Reformers after another, they were afflicted by the unexpected death of the good Elector of Saxony. This occasioned Luther to say, "Wisdom died with Frederick, and Piety with the Elector John." He was succeeded by his son, John Frederick, a man of talents, but eminently unsuccessful in his undertakings. His misfortunes, however, were mysteriously over-ruled by him, who ordereth all things after the council of his will, for the furtherance of the Gospel, and the final establishment of the Reformation in Germany. Thus, though all flesh is grass, and all the glory thereof like the flower of the field, yet the Word of the LORD liveth and abideth for ever.

It may be proper here to give some account of the translation of the Bible into the modern languages of Europe. As nothing tends more effectually to establish the souls of men in the Truth, than the frequent reading and meditating on the Scriptures, and nothing conduces more to their growth in grace, and the knowledge of our Lord and Saviour JESUS CHRIST, the Reformers were early convinced of the importance of furnishing mankind with the Word of God in their own language. Besides, as they professed to all the world, that the Reformation proceeded on the authority of the sacred Scriptures alone, by this means, the people would be able effectually to judge for themselves.

In a work, however, of such importance, much caution and circumspection were necessary, as well as ability, zeal, perseverance, and fidelity. Here it was peculiarly necessary to guard against all rashness, and precipitation. Though the Reformers had early and diligently applied themselves to the study of the Scriptures in the original languages, it was not till eleven years had elapsed, that an entire translation of them was presented to the world. This, like other difficult undertakings, proceeded gradually; and by careful and diligent revision became more and

more

more excellent and complete. The New Testament was published by Luther, after it had been revised by Melancthon, in 1522. The Pentateuch was translated next, after that the Psalms, then the Prophets, and so on till the whole was completed. Different parts were published in different years, but we do not find that the whole Bible was collected together till 1534.

Luther wisely called in to his assistance Melancthon, and other professors, that each might contribute towards the perfection of the whole. Their method was, to assemble from time to time, when each came prepared, by having previously studied the particular parts of Scripture which were then under consideration. Some of the professors excelled in an acquaintance with the Chaldee Paraphrases, others in the Rabbinical writers; while others brought various lights from the Greek Septuagint, and the fragments of Aquila, Symmachus, and Theodotion. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript Version. And thus they proceeded to examine the whole, sentence by sentence; till after sufficient deliberation, it was agreed, either to confirm, to alter, correct, or improve the translation, as occasion required.

Nothing could exceed the zeal and fidelity of Luther, in the prosecution of his work. He examined various gems in the Elector's palace, in order that he might be able the better to translate those parts, where precious stones are mentioned. He obtained much information from the Librarian, respecting different species of insects and reptiles, as well as of wild beasts and rapacious birds. Various animals were also dissected at his house, that by examining their different parts he might represent the ancient sacrifices with more accuracy; and so anxious was he conscientiously to discharge his duty, that he declared to his friends, that he had sometimes employed fourteen or fifteen days before he could satisfy himself in translating a single word. Mankind, perhaps, do not always sufficiently consider, how much we are indebted to the labours of those great and excellent men, who have so disinterestedly spent their lives in promoting our spiritual and eternal advantage.

It was by such a gradual progression, that at length, thro' the blessing of God, that Version was completed, which is to this day viewed with admiration by the most learned and judicious men. The translation of the New Testament, which is not equal to the Old, is pronounced, by one of the most competent judges in Europe, the late Professor Michaelis, to be only inferior to the ancient Syriack Version, which he judges to be the best in the world. The Bible soon began to be translated into all the languages of the different nations of Europe; wherever the Reformation extended its influence. But most of the Versions bear a strong resemblance to that of Luther.

Hitherto

Hitherto the Reformers had been wonderfully preserved from the power of their enemies, but in 1534, some of their brethren were called to suffer martyrdom in France. Under the protection of the Queen of Navarre, many had been encouraged to propagate the Truth in various places, till at length it reached Paris, and was embraced by some of the Doctors of the Sorbonne. Francis I. however, who was blindly devoted to the See of Rome, was so irritated by some papers that had been published against the Mass, that he ordered a great procession, in which he assisted himself, carrying a torch in his hand, with three of his children, and commanded eight of the Protestants to be burnt alive in four of the principal parts of the city. Strange however as it may seem, the following year, this very man sent a pressing invitation to Philip Melancthon, to come into his kingdom, in order to calm the minds of his subjects with respect to their religious differences, and to point out some method for the restoration of peace amongst them. Melancthon, who entertained some hope that a check might be given to the persecuting spirit, amongst the men in power, would have gone into France, had it met with the approbation of the Elector of Saxony; but finding that obstacles were thrown in his way, he considered it as an intimation of the will of Providence, and submitted. About the same time, Henry VIII. disgusted with the conduct of the See of Rome, respecting the divorce of Catharine of Arragon, having thrown off the Pope's supremacy, sent likewise a pressing invitation to Melancthon to come over to England. But Melancthon respectfully declined it; for he began to discover that passion and caprice were the motives from which Henry too often acted. "I had much rather, said he, writing to one of his friends, unite in the warfare of those who are sincerely endeavouring with all their might to promote the peace and harmony of the church of Christ at large."

[*To be continued.*]

Mr. PRENTIES'S SHIPWRECK on the Island of Cape Breton.

[*Continued from page 563.*]

IN the afternoon of the 4th of January, the wind moderating, we got our provisions, and whatever little matters might be of service to us, into the boat; and, having taken leave of our companions, set off on our expedition. Having got about eight miles from the place of our shipwreck, the wind began to increase and blow very hard at south-east, which was immediately
off

off the shore. The boat, as well as the oars, being none of the best, we were on the point of being blown out to sea, but by dint of rowing made shift to get into a deep bay about a mile a-head, where we thought we might pass the night with safety. Having got every thing on shore, we hauled our boat up as high as our strength would permit, so as to prevent the sea from doing her any more damage. This done, we set to work in lighting our fire, and cutting our wood for the night: we likewise cut some pine-branches, the smaller of which served us to lie on, and the larger, in the form of a wigwam, to shelter us from the inclemency of the weather.

The place we had landed on was a fine sandy beach, with little or no snow on it. Having observed some small pieces of wood cast on shore by the tide, that had formerly been cut with an axe, and a number of long poles scattered along the edge of the bank, which had likewise been cut in the same manner, I thought it likely there might be some inhabitants near at hand; and proposed, as soon as we had taken a little refreshment, to go along the beach to a high point of land about two miles distance, which was clear of wood, and appeared to be cultivated; thinking from thence we might make some useful discoveries. I accordingly set out soon after with two of the men; and, before we had proceeded a mile, saw the remains of a shallop, or Newfoundland fishing-boat, almost covered with sand, which seemed to have been set on fire. This gave us hopes of discovering something else to our satisfaction, and we proceeded as fast as we could to the point of land. Having gained the top of it, we descried, to our inexpressible joy, a few houses about half a mile distant, towards which we directed our course, having no doubt but that we should now meet with some relief; but on coming up to them, found they were only the remains of some old store-houses, which had been built there for the curing of cod-fish, and to all appearance had been abandoned some years before.

This was a mortifying disappointment to us. We determined however to make the most of our discovery; and observing a number of old casks lying about in different parts, we searched them, as well as the houses, very minutely, in hopes of finding some provisions; but to no purpose. As we walked along the point, we gathered about a quart of cranberries, some of which we eat, preserving the remainder for our companions. Having reconnoitred every part of this point, without any further success, we returned to our boat, and communicating the discoveries we made to our companions, gave them their share of the berries we had gathered. Even these discoveries gave us much satisfaction, as they tended to confirm our hopes of finding some inhabitants in the course of our voyage along the coast.

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In the mean time, the wind came round to the north-west, and blew with such violence as to prevent us from proceeding on our voyage. It continued so for two days, when, happening to get up in the middle of the night, I was astonished on observing, while the wind continued blowing as hard as ever, that the sea was entirely without agitation. I immediately awoke the mate, to inform him of this extraordinary phenomenon; and going down the beach together to know the cause, we found the sea all covered with ice, nothing but a large sheet of it being to be seen for leagues around. This was an alarming circumstance, as it seemed to preclude all possibility of proceeding any farther, and might give us cause even to regret having left our habitations: for, though we were so near, it was impossible to return by land, besides other impediments, on account of the depth of snow, which was impassable unless with snow-shoes.

The wind continued to blow from the same quarter for two days longer; and at length, on the 9th, it became perfectly calm. Next morning the wind came round to the south-east, which was directly off the land, and in a short time blew extremely hard, so that by four o'clock in the afternoon, there was not a piece of ice to be seen along the coast, the whole of it being blown out to sea. This was a very pleasing sight to us, as it gave us a prospect of being extricated from our present dreary situation. However, the violence of the wind prevented us from moving till the 11th of January, when the weather being moderate, and a fine light breeze blowing along the coast, we launched our boat with much difficulty, being greatly reduced in strength for want of a due degree of nourishment. Having got round the clear point of the land, we hoisted our sail and put before the wind.

The weather being very moderate, and little or no sea running, we made tolerable way, and had not proceeded far before we descried an extremely high point, about seven leagues a-head, with a continued precipice along the coast, so that it was impossible for us to land on any part of it, before we came to that head-land. This made it very dangerous to attempt the passage; for if the wind should happen to come round to the north-west, we must infallibly have perished amongst the rocks. But danger was no longer an object to be considered by us; so we got out two oars, not being able to use any more, as the boat had been so much damaged, that two men were constantly employed in keeping her clear of the water, and with the assistance of a fair wind made the point about eleven o'clock at night; but finding no place that we could possibly land on, we were obliged to keep along the coast till two in the morning, when the wind in-

creasing, and a stony beach appearing, on which we should not have thought it expedient to land had the wind been moderate, we were obliged to put ashore, and immediately got our provisions out of the boat. The beach was of some height from the surface of the water, the sea having beat the gravel up into a kind of bank; which rendered it impossible for us to haul our boat up. We were therefore obliged to leave her to the mercy of the sea.

The place where we landed was a beach of about 400 yards in length, bounded at the distance of about fifty yards from the water's edge by a precipice of at least 100 feet in height, which inclosed it on all sides. If the wind should come round to the north-west, we knew that we should be entirely deprived of shelter, yet, as it blew too fresh for us to attempt putting to sea again, we were obliged to remain there, notwithstanding these inconveniencies.

On the 13th, the wind came round to the north-west, and blowing very hard, the sea beat with such violence against the shore, as to drive our boat 20 yards higher than she was, and to beat several holes in her bottom. Now was the time for us to feel all the miseries of our present situation; for being surrounded by precipices, which prevented us from sheltering ourselves in the woods, and having so little covering, and no firing but what we collected from some pieces of timber, which floated accidentally upon the shore, we could but just keep ourselves from absolute freezing. The same weather continued for eight days, with a prodigious fall of snow, a circumstance that added to our other inconveniencies. At length, on the 21st, the weather became more moderate, and the snow ceased, having in the course of this last week fallen to the depth of three feet perpendicular. This gave us an opportunity of cooking our provisions, which we had done but once since our landing. Even this was a great loss to us, as the water that the meat was boiled in afforded us almost as much nourishment as the meat itself.

Next day we contrived with much labour to turn our boat halfway over, in order to examine the damage she had received, which we found considerable; the coat of balsam being entirely rubbed off, and several holes made in her bottom. We expected the ice would go to sea, as it had done once before, whenever the wind should come round to the southward; and therefore thought, if we could but get our boat repaired, that we might still have some chance of meeting with inhabitants. But the great difficulty was how to repair it; for we had no pitch or balsam left, and but little dry oakum, which was of no service to us without the former. After trying various methods, we at last gave it up as a thing entirely impracticable, and began to turn
our

our thoughts towards some other means of getting out of this bleak and barren place, to search for relief in an inhabited country.

Though it was impossible for us to climb the precipice by which we were encompassed, yet, if we were determined to abandon our boat, we imagined, that we might easily get into the woods, by walking along the shore upon the ice, which still covered the sea, and had strength sufficient to bear any weight. In fact the mate and I proposed walking a few miles on it, in order to make the experiment. We accordingly set out, and had not proceeded far before we came to the entrance of a river, and a fine sandy beach, where, had our good fortune directed us to land, we might have lived more comfortably, and have preserved our boat. But what was to be done now that we could get into the woods? We could not think of walking across them in search of a cultivated country: besides that we should be entirely ignorant how to direct our course, the depth of snow, which had by this time increased to six feet in the wood, rendered it impossible for us to travel without snow-shoes. After consulting together, we at last came to a resolution of taking the next day what provisions we had upon our backs, and coasting along the ice, till we could discover some inhabitants; expecting, from its present appearance of strength, that it would remain for some time longer: and the wind having drifted the greatest part of the snow off it, we computed that we should be able to walk about ten miles a day, even in our present weak and reduced condition.

This being fully resolved, we were to set out the morning of the 24th; but on the night preceding it, the wind came round to the south-east, and blew hard, attended with snow and rain; so that in the morning, as I already apprehended would be the case, that whole sheet of ice, which the night before looked so firm, was demolished, or driven out to sea. Thus were all our schemes frustrated — neither ice to walk on, nor boat to carry us through the water; not even a possibility of moving from this place, where we were embayed, and surrounded by insurmountable precipices. Thus circumstanced, we were again obliged to turn our thoughts towards some scheme for repairing our boat: upon that our only hope depended. We had plenty of oakum to stop up the holes and seams, but nothing to substitute in the room of pitch, to prevent the water from penetrating. I at length thought of a plan, which I imagined might have the wished-for effect, namely, that of throwing water over the oakum, and letting it freeze into a cake of ice. As soon as day appeared, I resolved to put this scheme to the test, and having cleared the boat of snow and gravel, immediately went to work.

The men in general made light of my undertaking, and assisted with much reluctance, thinking that they were throwing away their labour. However, I soon convinced them to the contrary; for by four o'clock in the afternoon, by continually throwing water over the oakum, we froze up every seam and hole in such a manner, that not a drop of water could enter, as long as the weather continued freezing, as at present.

On the 27th of January, the weather being moderate, and a light breeze directly off the shore, we got our boat very carefully launched, and set off early in the morning from this ill-omened bay. We had the pleasure to observe that the boat made little or no water, so that we were enabled to keep our four oars continually at work. As we advanced along the coast, we found it still bordered by nothing but barren precipices, with every four or five miles perhaps a small sandy beach.

The weather continued very moderate all the day of the 27th, so that by six o'clock in the evening, we computed that we had rowed about twelve miles from where we departed in the morning. This indeed would be but an indifferent day's work for people in health and vigour, but a great deal for those in our circumstances; not only being extremely weakened and reduced, but the boat itself being very heavy and unwieldy, from the quantity of ice in it. We put ashore about six o'clock upon a small sandy beach, and by placing oars under our boat, dragged her carefully some yards from the water; so that she lay very safe while the wind continued as it then was. We next cut some branches, and having made a fire, sheltered ourselves as well as possible in the wood. Our tinder being nearly consumed, I was obliged to furnish a fresh supply, by cutting away the back part of my shirt, which I had worn ever since we left the ship.

A shower of rain the next day unfortunately melted all the ice off our boat: we were therefore prevented from going any farther till a return of the frost, and had the mortification to lose the benefit of a fine day, in the course of which we might have proceeded with a good boat several leagues more on our journey. What made the matter worse, was that our provisions were now reduced to two pounds and a half of beef for each man. On the morning of the 29th, the mate having wandered a little distance from our fire, returned in haste to inform me, that he had discovered a partridge perched on the bough of a tree, which he thought I might possibly devise some method of catching. I immediately went to the place where he had seen it, and found it in the same situation as before. Observing that the bird was very tame, and not above fourteen feet from the ground, I cut down a long pole, and taking part of the rope-yarn that fastened my canvas shoes, made a running loop of it, and fixed it

it to the end of the pole; then walking softly under the tree, and lifting the pole gently up, I fixed the loop about the partridge's neck, and giving it a sudden jerk, closed the loop, and secured the bird. The mate, as well as myself, as soon as I had caught it, laughed very heartily, for the first time that either of us had any inclination to smile since our shipwreck. We then went towards the fire with our prize, and boiled it in some melted snow, together with a little salt water, to give the broth a relish: having divided it, when dressed, into six equal parts, and cast lots for the choice of each, we sat down to what we found a delicious meal; the only one, excepting the quart of cranberries, for which we were indebted to chance, or providence, since we had been cast upon the island.

[*To be continued.*]

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L E T T E R S.

FROM MR. GEORGE CLARK, TO MRS. DAVIS.

My dear Sister,

London, April 3, 1773.

YOU would not, I believe, have received a letter from me, only Mr. Davis read me part of one from you, and desired me to write. It gave me great satisfaction to hear, that as you had received, so by the divine mercy, you have retained a good measure of the Truth, as well as of the power and love of God, and are enabled to bear with patience, the absence of him whom you love, only less than GOD. Your motive for this also, greatly pleased me, and I am persuaded is highly acceptable in the sight of HIM whom you wish to please in all things.

O what an unspeakable blessing it is to believe the Word of GOD! To think, — *For me it was written, and in me it will be accomplished!* Yes, it must be so; and we may say, upon good ground, “For me, — GOD created the heavens and the earth: For me, — GOD took human nature upon him, and made an atonement for all my sins! And by his Spirit dwells in the hearts of all who have received him, as their Saviour and King.” What is there in the whole creation, that can separate real believers from his protecting love? And what shall hinder us from daily and hourly exercising faith on him, so as to obtain the constant manifestation of divine life? Nothing can prevent us but wilful transgression, or giving place to evil reasoning, whereby the enemy prevails upon the soul to entertain that which is contrary to the Truth. But from these evils you will escape, if you simply follow the Lord Jesus, and open your whole soul to him. It is a vain imagination to suppose,

suppose, that we can hide any thing, which passeth either in our heart or life, from the all-seeing eye of GOD; and if we attempted it, we should grieve the Holy Spirit, and hinder our own prosperity. But if we simply look unto Jesus, confessing our weaknesses and short-comings, we shall find all the help we stand in need of. I know that there is a complete salvation to be obtained, through faith in Jesus as the great Deliverer of his people. We are well assured, that he perfectly knew all our vileness, before he manifested himself unto us, and that this shall be no hindrance to our future prosperity, if we do not give way to unbelief. Was he not manifested for this very purpose, that he might destroy all these works of the devil? If so, then all the weakness which we discover, and all the wants which we feel, shall not prevent us from being saved to the uttermost through faith in him.

In order to obtain an increase of faith, we should hold fast our privilege of drawing near to the throne of grace; nor suffer any suggestions of the enemy to hinder us, although he should upbraid us with our weakness, unworthiness, or unfaithfulness: Neither must we be discouraged, if we do not find that enlargement of heart in prayer, which is so very desirable. We pray acceptably when we present unto the Lord all that we know of ourselves, and strive for an entire dependence upon him for the accomplishment of his promises in us. And we pray in faith, when we fix our attention upon the willingness of GOD to bless us, and labour to lay hold upon his truth and faithfulness; being determined, not to stop short of that which he calls us to enjoy. For our encouragement, we are to remember our Advocate with the Father, and his meritorious sufferings. It is a blessed truth, "For us he hath prepared a kingdom; and it is the Father's good pleasure to put us in possession of it." Let us then give full scope to that hope which is full of immortality. We know that it is through much tribulation we must enter that kingdom; and that our robes must be washed and made white in the blood of the Lamb, in order to prepare us for an everlasting union with that glorious company, who stand before the Throne with crowns upon their heads, and palms of victory in their hands. May our gracious GOD, whom we now endeavour to love and serve, give to you and yours, to me and mine, that courage and fidelity, that faith and hope, which shall bring us to his glorious rest, where we shall praise, adore, and love him, to all eternity. So prays, your affectionate brother,

GEORGE CLARK.

LETTER

From the Rev. Mr. MADAN, to Mr. WESLEY.

Dear Sir, Cheltenham, August 6, 1757.

I Received the favour of yours, and thank you much for the kind advice it contained, and hope God will give me grace to follow it.

I have been this month at Cheltenham to drink the waters, and have preached every Sunday. Some of the company are much offended; others very thankful; the poor people of the place, are very desirous to hear, and those of all persuasions flock in to hear the word of Life; last time, the Quakers and Baptists made no inconsiderable part of the congregation; and this confirms me in an opinion I have long had, that if the Truth was preached *in the Church*, few, if any, would separate from it.

Lord and Lady D. are here, we pass much time together; and I have daily more and more reason to rejoice before God on their behalf; all prejudice is taken out of their hearts, and I verily believe their delight is in the saints that are upon the earth, and in such as excel in virtue, without any party spirit, or narrowing their affections towards any of their brethren in Christ Jesus, upon account of any outward difference. O Sir, how extraordinary is it to see people of their rank, youth, and property, joined to every qualification and endowment of mind and body, — which can make them amiable in the eyes of the world, desiring to become yet *more vile* for Christ's sake; to see them breathing after inward holiness, as the hart panteth after the water-brooks! Surely nothing less than almighty power could effect this. I trust you will remember both them and me in your prayers, that we may not stop short of the crown and prize.

I have had a manuscript fallen into my hands, which the Hutchinsonians are fond of shewing about, as the author is their favourite Mr. Leslie; when I have the pleasure of seeing you, I will shew it you: I think it fairly favours all they would oppose, and yet they seem quite insensible of it; I mean, as to the knowledge of the Remission of Sins. I have their leave to publish it, and if you approve of it, will certainly do it, if I live to come to London.

I propose being at Bristol about the 17th instant, and about a week after that to be in London, where I hope to meet you and all friends in perfect health. My love attends Mrs. Wesley; pray accept the same yourself, and believe me, dear Sir, most affectionately your's in Christ Jesus,

M. MADAN.  
LETTER

From the Rev. Mr. MADAN, to Mr. WESLEY.

My dear Sir,

Southampton-Row, April 29, 1758.

I Had your kind favour from Liverpool, and do heartily return you thanks for your very friendly advice; but I am quite at a loss to guess at the very officious person who fills your ears with strange, and I may add, untrue reports, about your nearest and dearest friends. As to Predestination and Antinomianism, I don't know that any thing I ever preached, since I had the honour of being a Minister, tended in the least that way. In regard to the first of these, I hold no other Predestination than that Eternal Decree, that "all that believe, shall be saved, and all that believe not, shall be damned." But how it comes to pass, that some do believe, and others reject the counsel of GOD against themselves, are things too mighty and wonderful for me; I cannot attain unto them: But still, I by no means find any coldness towards those who are of a different judgment from myself; blessed be GOD, I can love an holy Calvinist, as well as an holy Lutheran. I can find nothing in the Bible by which I can be led to think they are not equally dear to the LORD JESUS; and if so, GOD forbid, but that they should be equally dear to us. As to Antinomianism, I abhor, detest, and abjure it, from the bottom of my soul; and have made it my business, in the most public manner, to declare against it, and to warn all to fly from the Preachers of it, as from the doctrine of devils.

As to the advice you give me concerning levity, I thank you for it, and hope the Lord will enable me to lay it deeply to heart, and evermore give me to rejoice in HIM alone; but rejoice I must, for I have a dear Saviour, that has loved me and washed me from my sins in his own blood; yea, has honoured me with his commission to call other poor sinners to repentance. O Sir, how glorious is this! think you, I can be sad, while I experience this? O no. — Though at the same time my soul is humbled to the very dust before him, that such a vile worm, unworthy even to name his blessed Name, should be thus visited with his great Salvation! — Lord JESUS, make us all truly thankful!

By a letter from Everton, to Mr. Daw, from Mr. Berridge, the Rector of that place, we receive the blessed news of another Gospel Minister's being raised up in that dry desert; his words are these: "GOD has been pleased to bless and prosper my labours, in a very extraordinary manner, for these last three months. Since I preached the real Gospel of Christ, seven people in my own parish have now received the Gospel in the appointed way of repentance towards GOD, and faith towards

“our Lord JESUS CHRIST. Nine or ten from Patton are in a very hopeful way, two at Gamlingay, and two at Eaton. There is now such a storm arising that I know not how it will end, or when. I bless God, my mind is easy and quiet. Thou, O GOD, wilt keep him in perfect peace, whose mind is stayed on thee ! The tempest is now whistling about my ears, but it does not ruffle or discompose my heart. Some time ago, I was told by several hands, that twelve Clergymen had combined together, in order to oppose and prosecute me, if they could. My 'Squire swears he will do my business ; and last Lord's-day evening, when I came from church, he stopped me, and called me the usual names of Enthusiast, &c. &c. To-day, I hear the 'Squire has sent for such of his tenants as are disposed to hear the word of God, and has given them warning to leave their farms directly. He tells all what things he will do, against me ; and to shew he is in earnest, swears by his Maker, *he will do it.*”

Thus far are Mr. Berridge's own words : he adds a desire of being remembered at the Throne of Grace, by all our Christian friends : And I trust, dear Sir, that you amongst the rest won't forget him. I have read *Predestination calmly considered*, and think it unanswerable. I am, dear Sir, your truly affectionate Servant and Son in the Gospel of our blessed JESUS, M. MADAN.

~~~~~

P S A L M XLIII. *

BY THE REV. CHARLES WESLEY.

1 GOD of infinite compassion,
 Take my cause into thy hands ;
 Satan's whole unrighteous nation,
 Earth and hell my soul withstands :
 From the evil world deliver,
 From the cruel world within,
 From myself — the worst deceiver,
 From this inbred man of sin !

2 Thou

* “This Psalm was written by David, when driven from Jerusalem, to wander like a fugitive in the remotest parts of his dominions, thro' the hypocrisy of Absalom, and the villany of Ahitophel. [2 Sam. xv.] The Son of David may be supposed to make the same appeal against the same nation, for their far more cruel, treacherous, and iniquitous usage of him, their King and their GOD. And the words suit those who suffer for truth and righteousness sake, or who groan under the tyranny of their spiritual enemies, the world, the flesh, and the devil. The chief desire of the Christian, analogous to that of the prophet in distress, is to be saved from all sin, [not only from the guilt and power, but from the root of it,] as well as sorrow ; to be instructed in the way of righteousness, by the light of heavenly wisdom, shining in the face of JESUS CHRIST ; to see the accomplishment of the Promises, in him who

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is

- 2 Thou, my only GOD and SAVIOUR,
 Thou art thy support and might ;
 Why hast thou withdrawn thy favour,
 Cast the mourner from thy fight ?
 Wherefore go I on lamenting,
 Crush'd by my tyrannick foe ?
 Under his oppression fainting,
 Swallow'd up of sin and woe ?
- 3 O my merciful Director,
 Shew the brightness of thy face ;
 Let thy love be my protector,
 Lead me by the Light of Grace ;
 Send the unction of thy Spirit,
 Guide into thy perfect will,
 That I may thine heaven inherit,
 Meet thee on thy Holy Hill.
- 4 Earnest of my full possession,
 Might I feel thee in my heart !
 Fill'd with joy beyond expression,
 I should never more depart ;
 I should in thy courts adore thee,
 Till I join the Church above,
 Sing, and praise, and fall before Thee,
 Thee, my GOD of Truth and Love !
- 5 Wherefore then, my restless spirit,
 Art thou troubled and cast down ?
 Hope in GOD, through JESUS merit ;
 GOD, through JESUS, is thine own ;
 I shall yet regain his favour,
 I shall sing his praise aloud :
 JESUS is my loving Saviour,
 JESUS is my pardoning GOD.

~~~~~

P S A L M XLVIII. \* [ By the same. ]

1 GREAT is our redeeming LORD,  
 In power, and truth, and grace ;  
 Him, by highest Heaven ador'd,  
 His church on earth should praise :

In

is the Truth ; and to be led by this Light and this Truth, from the land of his pilgrimage, to the holy Hill, and the Mansions of the just, in the New Jerusalem."

Mr. WESLEY has accommodated this PSALM to assist humble Believers in their public and private devotions. He has likewise composed a considerable number of Psalms and Hymns, which have never yet been printed: But as we have purchased the Copy-right of them, they will be published in the subsequent Volumes of this Magazine.

\* "The

- In the city of our GOD,  
 In his holy Mount below :  
 Publish, spread his praise abroad,  
 And all his greatness shew.
- 2 Built by his almighty Hands,  
 The Towers of SALEM rise ;  
 Fair and firm the City stands,  
 Adjoining to the skies :  
 Joy to all the earth she brings,  
 Stor'd with blessings from above ;  
 Kept by the great KING of kings,  
 Her guardian GOD of Love !
- 3 Monarchs with their armies met,  
 JERUSALEM to' assail,  
 Sworn to o'erthrow the sacred seat,  
 Where GOD vouchsafes to dwell :  
 Lo! their boast is turn'd to shame,  
 Struck with fore amaze and dread,  
 Marching towards her walls they came,  
 They came, — they saw, — they fled !
- 4 Horror seiz'd thy SION's foes,  
 And pain'd their guilty heart,  
 As a travelling woman's throes,  
 They felt the killing smart :  
 Scatter'd by thy stormy ire,  
 Dash'd as ships against the shore,  
 Tyrants with their hopes expire,  
 And sink to rise no more.
- 5 We the works of ancient days,  
 Have seen repeated now ;  
 GOD doth still his SION raise,  
 And force her foes to bow :  
 Still she in her SAVIOUR trusts,  
 Glories in his constant care :  
 There he dwells, the LORD OF HOSTS,  
 He reigns for ever there.

6 For

\* “ The XLVIIIth PSALM is one of those, which by our church is appointed to be used on Whitsunday, because, under images taken from the earthly city Jerusalem, newly rescued from her enemies, by HIM who resided in Mount Zion, are celebrated the glory, the beauty, and the strength of the Christian Church, that city and temple of MESSIAH ; who is described as breaking in pieces, and bringing to nothing the opposition which her enemies formed against her. The prophet begins with setting forth the praises of her great FOUNDER ; whose wisdom, mercy, and power, as they are conspicuous in all his works, so, more especially in this, the chief and crown of all ; for which his Name can never be sufficiently extolled, by the inhabitants of the New Jerusalem ; and by them it ought to be extolled, for ever and ever.

† “ Let

- 6 For thy loving-kindness, LORD,  
 We in thy Temple stay ;  
 Here thy faithful Love record,  
 Thy saving power display :  
 With thy Name thy praise is known,  
 Glorious thy perfections shine ;  
 Earth's remotest bounds shall own,  
 Thy works are all divine.
- 7 All thy mighty works are wrought  
 In perfect equity ;  
 SION by thy judgments taught,  
 Shall give the praise to thee :  
 Thee let all thy Saints adore,  
 Ransom'd by thy timely aid ;  
 Every tongue confess thy power  
 And every heart be glad.
- 8 Sons of GOD, triumphant rise,  
 The City walls surround ;  
 Lo ! her bulwarks touch the skies,  
 How high, yet how profound !  
 Tell the number of her towers,  
 All her palaces declare,  
 Guarded by angelic powers,  
 And God in person there !
- 9 See the Gospel Church secure,  
 And founded on a Rock !  
 All her promises are sure ;  
 Her bulwarks who can shock ?  
 Count her every precious shrine ;  
 Tell, to after ages tell,  
 Fortified by power divine,  
 The Church can never fail.
- 10 SION'S GOD, is all our own,  
 Who on his Love rely ;  
 We his pardoning Love have known,  
 And live in CHRIST, and die :  
 To the NEW JERUSALEM  
 He our faithful Guide shall be,  
 Him we claim, and rest in him,  
 Through all Eternity. †

† " Let the world worship whom or what it will, we worship none other but HIM, who, by his Spirit, founded, and, by his power, preserveth the church ; — who by that Spirit, *guideth* us thro' life, and, by that power, will enable us to overcome *death* ; — that so we may rejoice and triumph for evermore, as citizens of the City of GOD, and subjects of the KING of GLORY."

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A  
COLLECTION  
OF  
LETTERS,  
ON  
*RELIGIOUS SUBJECTS,*

From various eminent MINISTERS, and Others ;

TO THE  
REV. JOHN WESLEY.

BEING  
A SUPPLEMENT  
TO THE  
Methodist Magazine,

For the Year 1797.

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L O N D O N :

Printed for G. WHITFIELD, City-Road ; and sold at the
Methodist Preaching-Houses in Town and Country.

1797.

LETTERS, &c.

LETTER I.

From the REV. MR. INGHAM,
To the REV. JOHN WESLEY.

REV. SIR,

LONDON, June 17, 1735.

THE chief intent of this, is to express my respect and gratitude to you, and dear Mr. Charles. At your departure from Oxford, there might seem to be some indifference between us; but according to the old saying, *Amantium iræ amoris redentigratio est*; my affections have been enflamed the more since that time, and I have often thought of writing to inform you of it, but hitherto have delayed. I have reason to believe that you have met with variety of trials at Epworth, and I have heard you evil spoken of abroad. And for these reasons I do assure you, I love you the more, and pray the more earnestly for you.

You have heard of the fluctuating condition of some acquaintances at Oxford: London friends have much the same esteem of you. "You are a good man, but you are too rigid, &c." "Master, in so saying, thou reproachest us also."

But to give you some good news. Mr. Whitefield is well known to you; I contracted great intimacy with him since your departure: He is zealous in a good cause. All friends at Queen's-College I left in a hopeful condition; their number is increased, and I verily believe will increase. Mr. Hervey fights manfully in Northamptonshire. Mr. Broughton is really a holy man. Mr. Morgan, (I suppose you have heard his case, how he is forbid all conversation with you, or your friends, &c.) I hope, will make a good Christian. I preached at the Castle, the day that I was ordained. I think there were thirty, save one, at the sacrament at St. Mary's, the day before I came to London.

I have been with Mess. Gambold and Hall, to see Mr. Law. We asked him some questions, but he talked only about Man's Fall, and the One Thing necessary. He's a divine man. I like several of the religious people in London pretty well, but I must confess they are not over zealous.

I have had a great many turns and changes, since I saw you. I believe we must be perfected through sufferings. Notwithstanding, by the blessing of GOD, I hope to press on, and persevere in a constant use of all the means of Grace. I intend at present, to read the scriptures in English, together with Mr.

Law's books. When I have the happiness of seeing you or your brother, I shall acquaint you with many particulars, which I cannot now mention. In the mean time I rest,

Dear Sir,

Your sincere and affectionate Friend and Brother in Christ,
B. INGHAM.

~~~~~

L E T T E R II.

From the Rev. Mr. BROUGHTON,  
To the Rev. JOHN WESLEY.

DEAR SIR,

OXFORD, Nov. 27, 1735.

**G**OD grant that this letter may find you happily arrived at the wished for haven. Methinks you call upon me to cry out with the Psalmist, "O that men would praise the LORD for his goodness, and declare the wonders that he doth for the children of men:" He doubtless hath done great things for you *already*, and you have seen his wonders in the deep. *Now* it remains, that his right hand should bring mighty things to pass at land; which verily shall be accomplished, as Christ hath foretold, "for in him shall the Gentiles trust." Happy people on whom the light of the glorious Gospel, will be made to shine in its own simple lustre, not clouded by corrupt glosses and fleshly comments, those bitter enemies to the Cross of Christ. O Cross of JESUS! what a rock of offence art thou become to the greatest part of christians? Surely the first worshippers of Christ fought manfully under, and were not ashamed of his Cross: and unto his standard will the heathens flock: The christians only of these present times, are ashamed of Christ. And thou that art a teacher in Israel, art thou unlearning this sure, this important lesson, "All that will live godly in Christ Jesus shall suffer persecution?" You know I have; and if I should say, that I have not shrunk from under the Cross, I should be a liar.

My own bad heart, and the observation I made of the agreeable lives of my London friends, occasioned my first abatements in strictness of life and holiness of conversation. What pangs and agonies of heart I felt at intervals, GOD only knows. I laboured for peace, I panted after the Love of GOD, but my heart grew foul, and became a cage of unclean thoughts, for want of mortification and self-denial. I embraced the doctrine of *Imputed righteousness*, and had mean thoughts of works. Almost every day furnished me with new ideas of religion. But alas, they all favoured too much, I doubt, of flesh and blood: Therefore they were broken cisterns, and would hold none of the water of life. Since my return from London, too, I have been amusing myself with pretty dreams and ideas of true religion;

ligion; nor am I, do I dare say, awake yet. Good GOD! Art thou as mighty to cast into hell *now*, as thou wert sixteen hundred year ago? Did the first christians cry mightily unto thee to spare them, and did they see it *absolutely* necessary to work out their salvation with fear and trembling? And dare we, dare I, who have been a wretched, and most excessively wicked sinner, think to gain heaven with less labours and sufferings? But say some, "I wisdom dwell with prudence," &c. Did these cautions come from the servants of Baal, I should lightly regard them; but when holy men of God say so, my faith fails me. O pray for me, that Satan may not sift me as wheat. What tho' my former melancholy should come again into my soul, like a mighty man of war, and beat down all my proud imaginations and every thought that exalts itself against the discipline of the cross: What though I should be hated and despised of men for this, and be made as the off-scouring of the world; what have I, a grievous sinner, to complain of? Let me do all this, and more than this, that I may win Christ. Let me with patience tread the narrow way that saints and martyrs trod, since it is the surest and safest way to Glory. But I am a worm and no man, tossed about with every blast of doctrine! Stabilish, strengthen, settle me, O my GOD!

Mr. Battely has committed his parish to my care. O that I may feed Christ's sheep, and not be an hireling. Mr. Salmon's heart is with you: but he informs me that Mr. Clayton has convinced him by letter, that he ought to abide where he is, till his parents cease to forbid him from going to Georgia. GOD will never suffer a supply of fit and able men to be wanting to enlarge his work to America.

At Oxon, we hope to be stirring; the hand of the LORD will uphold our fainting steps, and his Holy Spirit will replenish our souls with manna in this howling wilderness. Cease not, dear Brother, to pray for us, as we hope always to pray for you.

I am, dear Sir, your most obliged and affectionate Brother in  
Christ,

T. BROUGHTON.

Salute the Brethren. We all salute you.

~~~~~  
L E T T E R III.

From SIR JOHN THOROLD,

To the REV. JOHN WESLEY.

DEAR SIR, London, St. James's-Place, May 24, 1736.

I Am unwilling to lose the opportunity of writing to you by Captain Thompson, and enquiring after the welfare of yourself, your Brother, Mr. Ingham, Mr. Delamotte, and the whole

whole Colony of Georgia. I have read the Journal of your voyage to that New Settlement, and can with pleasure discern the footsteps of Divine Providence towards you. The same Fatherly Love will still manifest itself in your favour, provided your heart remains stedfast in the LORD. The LORD JESUS will most assuredly stand by you, and deliver you from all the open and secret assaults of men or devils. Fear not, nor be dismayed, there will be many more with you, than with the prince of darkness. The LIGHT of MEN, will more and more discover to you the depths of Satan, and by having the Kingdom of Heaven ruling stronger and stronger within you, you will be more and more fitted to be a chosen vessel to carry the glorious name of CHRIST unto the Gentiles. The beauty of holiness has almost irresistible attractions: And those who can hide themselves from its Love, must be blinded indeed by that spirit, who in the Book of Life is called, *The God of this World*. Your eye, I trust, is single, and you go forth in the strength of the LORD GOD, and will make mention of his righteousness only. O may the GOD of mercy put his whole armour upon you, and so strengthen you, that you may be enabled to make all spiritual opposition flee before you; being, through the in-dwelling and in-working of the Spirit of CHRIST, an over-match for the devil, Wrestle continually with GOD, through Jesus, in prayer, for further degrees of Grace, and undoubtedly like Jacob, you will prevail with the Almighty, and the vanquished, though still blustering powers of hell, shall not be able to stand before you.

I question not but you take the holy Evangelists and Apostles, for your pattern, and yield up your whole spirit, soul, and body, a lively, reasonable sacrifice to him, who has an absolute dominion over you by right of creation, preservation, redemption and sanctification. *Father, not my will, but thine be done*, was, we know, the prayer of the holy JESUS; and so must it be ours likewise, otherwise the same mind is not in us, that was in Him. But you, my dear Brother in Christ, I am persuaded, are already blessed by our heavenly Father, with the inestimable gift of his Holy Spirit. O cherish that divine Guest within you, and keep the heavenly flame of divine Love burning upon your heart, and pray earnestly for his continual abode with you; never grieve Him; in no wise quench Him: and he will, by degrees, open to you the wonders of his Love towards poor, darkened, diseased mortals.

Our dear friend Mr. Broughton, is curate at the Tower, and has undertaken to preach to the poor prisoners in Ludgate, every Tuesday in the afternoon. May our good GOD, for CHRIST's sake, mightily increase the seed sown.

Mr.

Mr. Whitefield and Mr. Hervey purpose, with GOD's leave, to enter into holy orders this next ordination. May they become burning and shining lights in the church.

Sir John Phillipps has been for several weeks hindered from attending the societies, by reason of sickness and infirmities.

Do not deny me the favour of hearing from you; bestow a little part of that precious talent, your time, in acquainting me how you go on; what progress you make in spiritualizing your flock, and what probability there is to believe that the LORD will shortly open the door of Faith to the Indians; and in what disposition they seem to be, in order to their receiving the glad tidings of salvation

Pray give my love to your Brother, Mr. Ingham, and De-lamotte: What I have written to you, I intended for them likewise. May the GOD of Love keep you knit together in the Bond of Charity, and may you all go on prosperously in the christian warfare, fighting the good fight of faith; and at last may you receive a beautiful crown at the LORD's hand, and enter among angels and archangels, to sing everlasting songs of praise to the LORD Almighty. I desire your prayers for me and mine,

J. THOROLD.

~~~~~  
L E T T E R IV.

From Mr. MORGAN, (who died at Oxford, about the year 1736,) To the REV. JOHN WESLEY.

DEAR SIR,

OXON, Nov. 27, 1735.

**H**OW thankful should I be to Almighty GOD for this opportunity of begging your advice and prayers, in, I believe, the most critical part of my life. Know then, Sir, that my poor father hath heard of my journey to London. He has wrote to Mr. Hutchins, but not to me. He declares, he would not be concerned if I had gone along with you. He will not intrust me with the management of my allowance, lest I should give it away in charity. I believe he has lost all his affection for me. Who knows but this may open a way to Georgia? But this is best known to GOD. I hope I shall be enabled, by the assistance of GOD, and the prayers of my dear friends, which I most earnestly beg, that I may be wholly resigned to the Will of our Heavenly Father, who knows best how to chuse for us. This lesson indeed it has in some measure taught me, namely, to be perfected through sufferings alone, and to look upon them as the greatest, if not the only blessings of this life. Since this letter came, I have prayed, That if it be the will of GOD, my father may let me follow you, and join with you in the  
Lord's

Lord's vineyard at Georgia. Oh that whithersoever I go, I may be a faithful labourer in it, whether called to be an Ambassador of the LORD JESUS, or to serve in a private capacity. If it be best for me I should go to you, the LORD's will, not mine, be done, may all my thoughts, words, and actions, cry aloud. O do not cease to praise the LORD in my behalf, for his wonderful goodness to me, in giving me no other desire than that of serving him, in the best manner I am capable of, and of dying rather than disown him. May the LORD JEHOVAH prosper your mission.

It has pleased GOD, to make Mr. Dickinson the instrument of awakēning his land-lord and land-lady. I read to them at Mr. Fox's an hour every other day, in the Bishop of Man's Catechism. They are, I hope, thoroughly in earnest. Mrs. Fox came just now to let me know that she is desirous to go to Georgia, and that her husband and she have agreed to go there, if accepted of. By return of the ships we shall be able to judge of their sincerity. Mr. Fox and his wife, especially the former, are most zealous christians. They are earnestly bent on going, and so is Mr. Dickinson, who is an Israelite indeed, in whom is no guile. I do not doubt but we shall be able to send you a colony of thorough good christians. I have undertaken the care of Bocardo. I go there three days in the week, and Mr. Broughton a fourth. I read every Sunday night to a chearful number of christians, at Mr. Fox's. O pray for me, that I may persevere in the happy way I have begun. Indeed the Lord's kingdom increaseth apace. My love to your Brother, and Mr. Ingham, and Mr. Delamotte. I am your Brother in CHRIST JESUS,

RICHARD MORGAN.

N. B. The preceding Letter is directed to the Rev. John Wesley, in Georgia.

~~~~~  
L E T T E R V.

From the Rev. Mr. WHITEFIELD,
To the Rev. JOHN WESLEY.

Very dear and Rev. Sir,

London, Sept. 2, 1736.

BEING informed by Mr. Hutton, that a ship would soon sail towards your coasts, I thought it would be unpardonable in me not to write to my spiritual Father in CHRIST. But what shall I begin with first? How shall I have room or time, to relate to you a thousandth part of those mercies which GOD, of his infinite goodness in CHRIST JESUS, hath conferred upon me, since I wrote last? If I mistake not, Rev. Sir, my last was dated from Gloucester, whence after the LORD JESUS had
made

made me an instrument of forming a Society of some sincere souls; (O free, free Grace in CHRIST JESUS!) GOD called me to Oxford again: From thence, after a stay of three months, I returned to Gloucester. Directed by divine Providence, accompanied with the earnest solicitations of my friends, I entered into holy orders: O pray, Rev. Sir, that I may be a faithful Minister of CHRIST. You will naturally ask, Where hath it pleased GOD to settle you? Hear, Rev. Sir, and admire the divine goodness towards the worst of sinners! My friends had laid a plan, and I find since, that the Bishop had united with them, to have me settled in Gloucester. But I had made it my earnest prayer to Almighty GOD, through Christ, that I might either not go into orders, or continue at Oxford some time longer, to fit me for the work of the ministry. GOD was pleased to answer this prayer wonderfully. For upon my return to Oxford, most of our friends being called away to other parts of the country, the LORD put it into the heart of our dear friend Mr. Morgan, to inform Sir John Philips of our affairs, who immediately sent me word, that he would allow me thirty pounds a year, if I would continue at Oxford, and superintend the affairs of the Methodists. Providence directed me to accept of his kind offer: Accordingly I preach every Sunday to the prisoners, and follow your steps as close as possible.

I am now at London, supplying the place of dear Mr. Broughton, who is curate at the Tower, he being gone to Dummer, in Hampshire, to assist dear Mr. Hutchins, who is gone to put his brother under the care of pious Mr. Clayton.

Sir John Philips is very much in our interest, and a blessed instrument of supplying our wants, and of encouraging us in our weak endeavours to promote the gospel of our Lord and Saviour JESUS CHRIST. But few friends are left at Oxford; yet the Lord hath given me great encouragement out of his holy word, so that I hope that some gownsmen will yet be added to our number. The greatest opposition comes from the laity at present. Yet there is much good done. Our fellow students are pretty quiet, though our names stink among them. The LORD make us humble and thankful.

The stock for the prisoners is put into my hands. The LORD give me wisdom and grace, to distribute it as I ought.

I have only to beg your hearty prayers in my behalf; and assure you, mine are offered up incessantly for your success, and salvation. The good LORD, pardon and accept them for CHRIST's sake.

The LORD hath indeed highly exalted me. But blessed be his holy Name, he always prepares me for it: particularly before, and a little after my ordination, I was in a manner struck

SUP. 1797.

B

dumb,

dumb, for six weeks together. But since then, my mouth hath been open to shew forth his praise.

Farewell, Rev. and dear Sir: GOD be with you, and prosper you in all your undertakings. May you be made an happy instrument of converting the Gentiles; and after you have served your blessed Master the appointed time on earth, sit down with him in eternal Rest and Glory in Heaven. So wishes and so prays,

Rev. Sir,
Your affectionate Friend and very humble son and servant
in CHRIST,
GEORGE WHITEFIELD.

~~~~~  
L E T T E R VI.

From the Rev. Mr. CHAPMAN,  
To the Rev. JOHN WESLEY.

Rev. and dear Sir, Pembroke-College, Sept. 3, 1736.

YOUR kind concern and repeated endeavours for my spiritual good, while at Oxford, will not suffer me to think that you have utterly lost all remembrance of me, though you have given me no testimony of your affection since your leaving England. What shall I conjecture this silence to be owing to? I will not enquire. But rather take it as a providential punishment and scourge, for my slow and slender proficiency, under the blessed means I enjoyed of your's and dear Brother's conversation. Too, too late, alas! do I see how dreadfully I was wanting to myself, in not heartily embracing so glorious an opportunity of laying in a stock of spiritual courage, sufficient to have carried me victoriously on through a host of enemies. How does my base ingratitude to my heavenly benefactor, like a frightful spectre, present itself before me, for rejecting those kind offers of health and salvation. For not disengaging myself from that bane of our spiritual progress, *the Fear of the World*, which was always as fetters upon my feet, and manacles on my hands. O! through what a waste of uncomfortable, barren, and dry ground, through what a wilderness of sorrows, perplexities, and distresses have I been led through, under the conduct of this delusive spirit! When the holy and loving Spirit of GOD would have led me into pleasant pastures, and refreshed my thirsty soul with the waters of comfort, and conducted me into those paths which are pleasantness and peace. But blessed be GOD for the sense of these things, though indeed, not till driven to it by the pungency of the affliction, by the misery and torment of a divided state of heart, and the perpetual conflicts I endured.

Blessed

Blessed be the Most High God, I am once again, I trust, in the strait and narrow way that leadeth to the kingdom of heaven, from which, that I may never stir a foot out of, till the cord of life is loosed, I dare say, you will not cease earnestly to request at the Throne of Grace. I am sorry I deferred writing till it was too late to say more. Though I cannot help telling you, before I conclude, that I sit every evening with Mr. Hervey, that great champion of the LORD of Hosts, and that I read five times a week to a religious society in St. Ebb's Parish. Dear Sir, GOD ALMIGHTY prosper all your endeavours for the good of souls, and depend upon it in due time, you will reap, and that abundantly, if you faint not. My prayers are with you. O! that my body was there too, that I might make up what I have lost, under such shining examples. Do, dear Sir, write me a long letter by the first opportunity. Adieu! God and his holy Angels be with you.

I am Your's,

My dear Brother, sincerely in Christ,

W. CHAPMAN.

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L E T T E R VII.

From the Rev. Mr. CHARLES WESLEY,
To Mr. JOHN WESLEY, Minister of Savannah.

Dear Brother,

College-Street, January 2, 1738.

FROM my soul I congratulate you upon the late glorious treatment; nor do I less envy you it. It is *now* that you begin to be a disciple of CHRIST. I have just read over the returned papers without any emotion, but that of joy. Had I even resolved to have set up my rest here, your present trial would have broke my resolution, and forced me back to America, to partake with you in your sufferings for the Gospel. Such you may most assuredly reckon, what you now labour under; (I should rather say, what you now rejoice and glory in:) For it is not the mixture of infirmity that can prevent GOD's accepting them as endured for his sake. If you have the testimony of a good conscience, your sufferings are interpretatively HIS, and human wisdom can never dispute you out of it. We know the worldly, and even practically good men, the strangers as well as the enemies, to the Cross of CHRIST, observing some failings in GOD's children, ascribe the whole of their persecutions to *those only*. The scandal of the cross with them is ceased, the reproach of CHRIST no longer subsists; the contrariety betwixt his light, and darkness, betwixt his spirit, and the spirit of the world, is at an end; and our conformity to our persecuted

Master is all resolved into *want of prudence*. In vain do we press them with the plain words of scripture, "All that will live godly in CHRIST JESUS shall suffer persecution: the disciple is not above his master;—if they have persecuted me, they will also persecute you;"—and a thousand others: Experience only can convince them that the sense of these scriptures is literal and eternal. But this I need not tell you: You know the absolute impossibility of being inwardly conformed to CHRIST, without this outward conformity, this badge of discipleship, these marks of CHRIST. You marvel not, as if some new thing had happened unto you; but rejoice in tribulation, as knowing that hereunto you are called, and can only be made perfect through these sufferings.

These are the trials that must fit you for the heathen, and you shall suffer greater things than these! When your name is by all cast out as evil, and it is not fit for such a fellow to live. When you cannot live among them, but are driven out from your own countrymen, then is your time for turning to the Gentiles.

That time may still be at a great distance: As yet the bridle is in their mouths, and all the Arrows they shoot out are bitter words. But stay till those words are credited and seconded by actions; till he that letteth, letteth no longer, but the whole storm burst upon you, and the fiery trial commences;—and then will be shewn how you have learned CHRIST, and whether you are chosen to teach him to the heathens.

You remember the case of *Athanasius contra mundum*. The charge brought against him was worth bringing; treason, adultery, and murder, at once! I wonder no more is said against you. The devil himself could not wish for fitter instruments than those he actuates and inspires in Georgia. Whatever he will suggest, they will both say and swear to. But things are not yet ripe on your part. You have but begun the lesson of meekness, and gentleness, and love: And GOD in pity of your weakness has sent you a fellow-labourer, and fellow-sufferer. He *συζητῶ καὶ συμπάσχω*; and here are many now, who long to be partaker with you in the sufferings of the gospel. I too would be of the number, and shall follow, in sure and certain expectation of your treatment. The fiery furnace, I trust, shall purify me; and if emptied of myself, I would defy the world and the devil to hurt me! We would then join in turning the war against them, and make them wear us.

Gravesend, Jan. 3,

I am here with G. Whitefield, my Brothers Hall, and Hutton, and a long &c. of zealous friends. God has poured out his Spirit upon them, so that the whole nation is in an uproar.

roar. Tell dearest Charles De Lamotte, that we dined on our way at Dummer, where we found his sisters, brother William, and mother, exceedingly zealous for the LORD of Hosts. William has raised a party for GOD at Cambridge. They are already stigmatized for *Methodists*. We see all about us in an amazing ferment. Surely christianity is once more lifting up its head. O that I might feel its renovating Spirit, and be thereby qualified to diffuse it among others! I trust, you pray without ceasing for me. I long to break loose; to be devoted to GOD; to be in CHRIST a NEW CREATURE!

Brethren pray for us,

CHARLES WESLEY,
WESTLEY HALL,
GEORGE WHITEFIELD,
JAMES HUTTON,
ISAAC BURTON,

JOHN HUTCHINGS,
JOHN BRAY,
JOHN DOBB,
JEPHTAH HARRIS,
JAMES HABERSHAM.

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L E T T E R VIII.

From the REV. Mr. J. G A M B O L D,  
To the Rev. JOHN WESLEY.

DEAR SIR,

Jan. 23, 1738.

I Understand that you have writ to me, but the letter happened to be lost, and I did not receive it. Your brother desired me to read his sermon for him; which God willing, I shall do next Sunday. I have seen upon this occasion, more than ever I could have imagined, how intolerable the doctrine of faith is to the mind of man; how peculiarly intolerable, even to the most religious men. One may say the most unchristian things, even down to deism; the most enthusiastic things, so they proceed but upon mental raptures, lights, and unions; the most severe things, even the whole rigour of Ascetic mortification: And all this will be forgiven. But if you speak of faith, in such a manner as makes Christ a Saviour to the utmost, a most universal help and refuge; in such a manner as takes away glorying, but adds happiness to wretched man; as discovers a greater pollution in the best of us than we could before acknowledge, but brings a greater deliverance from it than we could before expect: If any one offers to talk at this rate, he shall be heard with the same abhorrence, as if he was going to rob mankind of their salvation, their mediator, or their hopes of forgiveness. I am persuaded that a Montanist, or a Novatian, who from the height of his purity should look down with contempt upon poor sinners, and exclude them from all mercy, would



would not be thought such an overthrower of the Gospel, as he who should learn from the Author of it, to be a friend of publicans and sinners, and to sit down upon the level with them as soon as they begin to repent. But this is not to be wondered at. For all religious people have such a quantity of righteousness acquired by such painful exercise, and formed at last into current habits, which is their wealth both for this world and the next: Now all other schemes of religion are either so complaisant, as to tell them they are very rich, and have enough to triumph in; or else only a little rough, but friendly in the main, by telling them their riches are not yet sufficient, but by such arts of self-denial and mental refinement, they may enlarge the stock. But the doctrine of Faith is a downright robber; it takes away all this wealth, and only tells us it is deposited for us with someone else, upon whose bounty we must live like mere beggars. Indeed they who are truly beggars, vile and filthy sinners till very lately, may stoop to live in this dependent condition; it suits them well enough: But they who have long distinguished themselves from the herd of vicious wretches; or have even gone beyond moral men; for them to be told that they are either not so well, or but the same needy, impotent, insignificant vessels of mercy, with the others; this is more shocking to reason, than transubstantiation. For reason had rather resign its pretensions to judge what is bread or flesh, than have this honour wrested from it, to be the architect of virtue and righteousness. But where am I running? My design was only to give you warning, that wherever you go, this foolishness of preaching will alienate hearts from you, and open mouths against you. What are you then to do, my dear friend? I will not exhort you to courage: We need not talk of that, for nothing that is approaching, is evil. I will only mention the prejudice we shall be under, if we seem in the least to lay aside universal charity, and modesty of expression. Though we love some persons more than we did, let us love none less: And the rather, because we cannot say any one is bad, or destitute of divine grace, for not thinking as we do; he only less apprehends, less enjoys that in Christianity, which is the refuge of the weak and miserable, and will be his when he finds himself so. Indignation at mankind is a temper unsuitable to this cause: If we are indeed at peace with God in Christ, let it soften our demeanor still more, even towards gainsayers. Let them reject us: Till then, and (as far as it will be admitted) afterwards, let our friendship with them continue inviolate. Then as to expressions, what has given most offence hitherto, is what perhaps may best be spared. As some people's confident and haughty triumphs in the Grace of God; not by way of humble thankfulness to him for looking upon them, or acknowledgment of some peace and strength

Strength unknown before, which they hope will be increased to them; but insisting on the completeness of their justification, the completeness of their deliverance already from all sin, and taking to them every apostolical boast in the strongest terms: I do not deny but power our sin, and every gospel privilege, is bestowed perhaps in as large a degree in the beginning of grace, as at any time afterwards: For it depends on the actual operation of the Spirit that moment upon the heart, not on a mere federal or habitual union with him; and his operation is particularly strong at the first entrance upon a new life. Yet as such converts must remember, that this absolute degree of innocence (excluding for the most part even the first motions of sin,) may soon depart from them, and be given them but sometimes; though till they fall from GOD, they will still be free from wilful sins: So while it continues, it is the most slippery and dangerous thing, among all the blessings they receive, for themselves to reflect much upon; and the most exceptionable that they can talk of to other men. Let us speak of every thing in such a manner, as may convey glory to Christ without letting it glance on ourselves by the way. Let us profess (when we can with truth) how really the christian salvation is fulfilled in us, rather than how sublimely.

I have writ in the end of a letter of Mr. Sarney's to Mr. Hutton, for some of the Hymns, and Madam Schurman's Life. Miss Wesley desires to hear from you immediately, and to see you soon, and hopes it was not illness that hindered you from coming before now. My giving you the trouble of this letter you must impute to her.

I am, dear Sir, Your's sincerely, J. GAMBOLD:

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L E T T E R IX.

From the REV. MR. HERVEY,
To the Rev. JOHN WESLEY.

DEAR AND HONOURED SIR, Aug. 21, 1739.

YOUR letter from London occasioned a speedy answer and a thankful acknowledgment. I suppose my epistle miscarried, otherwise you would not have taxed me with forgetfulness of a friend, whom I am infinitely obliged to, and whom I dearly esteem. You ask, What I am doing in my present situation? I answer: The same that Basil and Nazianzen did in the wilderness; studying the scriptures, furnishing my mind with saving knowledge, and fitting a poor deacon for the service of Christ's Church. With this farther difference,

betwixt my inconsiderable self and those excellent persons, that they retired in the vigour of health, I under the infirmities of a crazy constitution, which I hope to have repaired by enjoying the most comfortable conveniencies of life, and a respite from labour. At present had I the strongest inclination, I have no manner of ability to bestir myself in the way you propose. I, a thundering Boanerges! I, a speaking trumpet from heaven! I lift up my voice to the whole world and make the canopy of the skies ring! Never, dear Sir, never could you have made choice of so improper a person, so vastly unequal to the task. Besides, I freely own, I cannot approve of itinerant preaching. I think it is repugnant to the apostolical as well as the English Constitution. I find Timothy settled at Ephesus, Titus stationed at Crete, and other of our Captain's commanders assigned to their particular posts. These labourers, (and industrious labourers they were,) did not think it necessary or expedient to travel from this country to that, with words of exhortation in their mouth, but chose to lay out their pastoral vigilance upon the flock consigned to their care. Thus would I advise my dear Mr. Wesley to act; be content to imitate these primitive (and only not inspired) preachers. Fix in some parish; visit carefully your people; let every individual be the object of your compassionate zeal; in a word, be a living *Ouranio*. O! what good might this do to the cause of christianity; how might neighbouring Ministers follow the unexceptionable example; and from inveighing against my good friend, as they now unanimously do, honour him and tread in his steps. Straitness of time obliges me to put an end to my letter, but no difference of opinion, no long absence, nothing, I trust, in time or through eternity, shall be able to put an end to my most respectful and honourable regard, my affectionate and grateful esteem for dear Mr. Wesley; whom I love, and whose I am, with the greatest sincerity,

J. HERVEY.

** How strangely mistaken was this great and good man, to suppose that either Timothy or Titus, were settled Ministers? And how would Mr. Wesley's usefulness have been contracted, had he hearkened to his advice? But Mr. Wesley followed the openings of Divine Providence, and the leadings of the Spirit of GOD:

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### L E T T E R X.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY, in London.

REV. AND DEAR SIR,

Downs, Feb. 1, 1738.

I Received the news of your arrival, (blessed be GOD,) with the utmost composure; and sent a servant immediately on shore to wait on you, but found you was gone. Since that  
your

your kind letter has reached me. But I think many reasons may be urged against my coming to London. For first, I cannot be hid, if I came there: And the enemies of the LORD will think I am turning back, and so blaspheme that Holy Name wherewith I am called. Secondly, I cannot leave the flock committed to my care on shipboard: And perhaps while I am at London, the ship may fail. Thirdly, I see no cause for not going forwards to Georgia. Your coming rather confirms (as far as I can hitherto see,) than disannuls my call. It is not fit the Colony should be left without a shepherd. And though they are a stiff-necked and rebellious people; yet as GOD hath given me the affections of all where I have been yet, why should I despair of finding his Divine Presence in a foreign land? For these reasons, Rev. and dear Sir, I should rather think it more adviseable for you, either to come to Deal immediately, or send me an account of things as you shall judge most proper, *sed scotius prius eligo: Nil mihi rescribar, attamen ipse veni.*

Whether I am right or not, GOD only knows. However this is my comfort, to the best of my knowledge, I simply desire to do the Divine Will. And therefore, I spread your letter before the LORD in prayer, and asked for direction;—but as yet find no inclination in myself, or intimation from Providence, to follow you to London. I rather dread it, and reflect on the Prophet who went back contrary to the Divine Command, at the solicitations of the other Prophet, and was slain by a lion in the way. GOD forbid I should compare you to a false prophet; but you know, it is no uncommon thing for our blessed Master to try us even by servants of his own. Oh, dear Sir, I should rejoice to see you, if GOD shall think fit. If you commend me to GOD and the Word of his Grace, and pray that I may be always ready, *nudus nudum ætum sequi*, and follow the Captain of my Salvation, though it be through a sea of blood.

I throw myself blindfold, into the hands of GOD. His strength will be made perfect in my weakness. And, I trust, I shall be more than conqueror through him that made me.

Rev. Sir, I rejoice that you are once more come to your native shore: And am, I trust, sincerely,

Rev. Sir,

Your most affectionate Son and Servant,

GEORGE WHITEFIELD.

P. S. Pray salute all in my name

## L E T T E R S.

## L E T T E R XI.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY, in London.

Honoured Sir,                      Stapleashwin, Wilts, Feb. 13, 1739.

**Y**OUR prayer is heard! This morning I visited your mother, whose prejudices are entirely removed, and she only longs to be with you, in your societies at London. Arguments from Tiverton, I believe, will now have but little weight. We parted with prayer. Brother Hall rejoiced in spirit, and so, methinks, will you and brother Charles. Honoured Sir, how shall I express my gratitude to you for past favours? I pray for you without ceasing: But that is not enough; I want to give you more substantial proofs. Believe me, I am ready to follow you to prison and to death. To day I was thinking, suppose my honoured friend was laid in a dungeon, for preaching Christ; Oh, how would I visit him! How would I kiss his chain, and continue with him till midnight, singing psalms! Perhaps our friends may think none of these things shall befall us. But I know not but they may be nigh, even at the door. As for my own part, I expect to suffer in the flesh. I believe I shall be exalted: I know I must be first humbled. I am assured, you will not be ashamed of me when I am a prisoner. I only suspect myself. But GOD'S Grace will be sufficient for me. Let us then, honoured Sir, (if such a one as I may give a word of exhortation,) follow our Master without the camp, bearing his reproach. Let us cheerfully suffer the loss of all things, and lay down our lives for his sake. I pray continually, that as your day is, so may your strength be: I pray that you may not only have peace, but joy in the Holy Ghost, and be filled with all the fulness of GOD. I know you pray for,

Honoured Sir,

Your affectionate Son in the Faith,  
GEORGE WHITEFIELD.

## L E T T E R XII.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY.

Honoured Sir,                      Bristol, March 3, 1739.

**I** Rejoice sincerely in your indefatigable zeal, and great success in the Gospel of our dear Redeemer. Does not GOD by this cry out to those that have ears to hear, "This is the way,

way, walk in it." Just now I am come from Bath, and was much refreshed by the sight of Mr. Thomson, Griffiths Jones, &c. God greatly blessed my conversation to them. Lady C— is as yet self-righteous. But what I said staggered her. She will hence forward, I believe, pray for deliverance. I wrote to her this morning. Another young gentleman from Bath, intends joining our friends at the University. Brave news brother Kinchin sends from thence. How secretly, in spite of all opposition, is the Kingdom of JESUS CHRIST carried on! Here is a child of nine years old, filled with the love of GOD, and very desirous of receiving the Sacrament! Brother Brown knows him. How would you advise me to act? I think I would not advise brother Brown to come here till you do. He will be a great help to you in this city. because he knows our friends. There is a glorious door opened among the Colliers. You must come and water what GOD has enabled me to plant.

Since I begun this, I hear you are gone to Oxon. Honoured Sir, I heartily pray GOD to bless your endeavours, and make you stronger and stronger. Opposition here is not so great, as it has been. I am now cast out, blessed be GOD. May I not now hope that I begin to be a disciple of Christ. Honoured Sir, I love you more than words can express, and am,

Honoured Sir,

Your dutiful Son and Servant,

GEORGE WHITEFIELD.



### L E T T E R XIII.

From the REV. JOHN WESLEY,  
To the REV. MR. GEORGE WHITEFIELD.

My dear Brother,

March 20, 1739.

**W**OULD you have me speak to you freely? Without any softening or reserve at all? I know you would. And may our loving Saviour speak to your heart, so my labour shall not be in vain. I do not commend you with regard to our brothers S— and C—. But let me speak tenderly. For I am but a little child. I know our LORD has brought good out of their going to you: Good to you, and good to them: Very much good: And may he increase it a thousand fold, how much soever it be! But is every thing good, my brother, out of which he brings good? I think that does not follow. O my brother, is it well for you or me, to give the least hint of setting up our will or judgment, against that of our whole Society? Was it well, for you once to mention a desire, which they had all solemnly declared they thought unreasonable; was not this abundant cause to drop any design, which was not manifestly

grounded on a clear command of our LORD? Indeed my brother, in this I commend you not. If our brother R— or P—, desired any thing, and our other brethren disapproved of it, I can not but think he ought immediately to let it drop. How much more, ought you or I? They are upon a level with the rest of their brethren. But I trust you and I are not; we are the servants of all. Thus far have I spoken, with fear and much trembling, and with many tears. O may our LORD speak the rest; for what shall such an one as I say to a beloved servant of my LORD? O pray that I may see myself a worm and no man. I wish to be your Brother in JESUS CHRIST,  
JOHN WESLEY.

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L E T T E R XIV.

From MR. WILLIAM DE LAMOTTE,
To the REV. JOHN WESLEY.

DEAR SIR,

October, 10, 1738.

I Thank GOD for your coming to Blandon; though I myself had not so much of your company, I can trace your footsteps and reap the benefit of it, in the blessed effect it has had on others. O may GOD continue to set his seal to your ministry, wheresoever you go! Mr. Piers, I believe has felt great comfort, and is pressing for the full assurance of faith. GOD grant he may feel his desire accomplished! And may we all so increase in Grace as to become helpers of your joy.

Can a man properly be said to be born of GOD till he has an assurance of faith? St. John makes the test of our New Birth, *our* victory over the world and sin; if so, I fear, I am still unregenerate, for sin works powerfully in me, and seems to be frequently proclaiming its conquests over me: And yet my soul is often in a sweet peace, nay, sometimes overwhelmed with joy, and always pants for closer union, a fuller manifestation of the SON of GOD. How is this consistent with the true justifying faith? I could be glad of your opinion and advice. I would have spoke to you at Mr. Bray's, but my mouth was held in that I could not speak: therefore, I should be glad if you would supply the want of that, with a line or two, and you will very much oblige,

Your sincere Friend in CHRIST,

WILLIAM DE LAMOTTE.

GOD increased my audience last night to upwards of eighty. O may he increase them in number, and knowledge, and the love of his Holy Name. Continue your prayers for us. Adieu!

LETTER.

L E T T E R X V.

From the REV. MR. WHITEFIELD,
To the REV. JOHN WESLEY.

HONOURED SIR,

London, July 23, 1739.

I Thank you for your kind reproof. Hence forward I will beg of GOD to keep the door of my lips that I offend no more with my tongue. I would not willingly have one unprofitable word proceed out of my mouth. I am often with persons that commend me, I take it as my cross. I look upon them only as people talking in their sleep. I generally find those that so praise me to my face, are but mere novices in the spiritual life. However GOD always gives me thorns in the flesh. May I by them be taught true humility and poverty of spirit. I love you more for reprovng me. I abhor nothing more in christians than reservedness. Matters go on well here. People are more and more hungry, and GOD gives me greater power. Forty pounds were collected yesterday for the Colliers.

Your brother Charles may be expected the middle of next week. Ralph Erskine has sent you a letter: Pray keep up a constant correspondence with him, and honoured Sir,

Your unworthy Son and Servant in CHRIST,

GEORGE WHITEFIELD.

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L E T T E R X V I.

From MR. LAW F O R D G O D F R E Y,  
To the REV. JOHN WESLEY.

My dear Friend, John Wesley, Exon, 25, X'ber, 1739.

I Read thine of the 17th on 22d, whereby I perceive thy thoughts have been often employed on the grand objection made by Dr. W—r, to thy doctrine, on those two Evangelical Sentences of the Apostle, Rom. xiv. 17. "The Kingdom of GOD is not meat and drink, but righteoufness and peace, and joy in the Holy Ghost." And as thou hast given me thy plain thoughts on this subject, and desirest mine, I am so fond of holding a christian correspondence with thee as to answer thy request, in a spirit, I hope, of meekness.

Had the doctor, been really a doctor in divinity, I think, he could not have granted "All thy doctrine to be true," and at the same time "dangerous." And his fear of "Leading men into enthusiasm, or despair," by the doctrine of truth, favours too  
much



much of the spirit of this world, and of that wisdom which is foolishness with GOD. Since Enthusiasm, properly speaking, is necessary to salvation: Because without Divine Inspiration, "The natural man knows not the things of the Spirit of GOD." And no man can savingly (i. e. feelingly and experimentally) say, "that JESUS is the LORD but by the HOLY GHOST." And the natural man is so very remote from this experience, that before he comes savingly to know the LORD, it is necessary he should first know himself. And for these *great ends*, the LORD, by the secret workings of his Spirit, sometimes, yea often, (as in a moment) brings to man's remembrance his whole evil course of life, as our Saviour, once, in the days of his flesh told the sinful Samaritan woman, "All that ever she had done." But such convictions are so frequent with mankind, that they esteem them but as checks of natural conscience, (too much from the prejudice of that education which flows from worldly wise, but still, natural men:) and while such "reproof of instruction" is taken to arise from man's nature, even so long are men estranged from CHRIST, how wise soever in their generation! . But no sooner comes the creature fully to believe those gracious discoveries to arise from the immediate inspiration of the Almighty, but that creature is laid low, even in the dust, and then made to say feelingly as Job did: "I have often heard of thee by the hearing of the ear; but now mine eye seeth thee wherefore I abhor my self, and repent in dust and ashes." Yea, such souls are sometimes brought to their wits end! And, Saul like, (When knocked down to the ground, and convinced of the gross iniquity of *his* soul, by an *heavenly* visitation,) cry out, and say, "LORD what wouldst thou have me to do?" And here is the agony of the New Birth: And though attended with the *deepest* contrition, the eye of the mind being *now* opened by the Divine Hand, to see its being *utterly* lost, and undone *for ever*, without a *Saviour*; yet blessed are all they, of every nation, who are truly brought into this state, for this is the entrance into that eternal life, which is immediately received by the power and coming of our LORD JESUS CHRIST. O then, what balmy dew, heavenly manna, and angel's food, distills into the soul, when it really feels the truth of those most gracious words, "This is life *eternal* that they might know thee, *the only true* GOD, and JESUS CHRIST whom thou hast sent!" How can such do less than to neglect their worldly engagements to *promote* the *knowledge* of JESUS CHRIST, even as the poor woman left her water pot, and her errand to Jacob's well unfinished, to run into the city of Sicar, on the LORD's errand, with this noble invitation: "Come, see a man who has told *me* all that ever I have done? is not *this* the CHRIST!"

But

But to return : Every regenerate mind must know that " The Kingdom of GOD is not *meat* and *drink*, since *they* are but elements of this world. They were *indeed* a *shadow* of good things to come, but could never make the comers to them perfect, as pertaining to the conscience ;" nor were they *imposed* by *divine obligation*, " but till the time of reformation." Wherefore, that CHRIST *alone*, might become the great and only ordinance of heaven, to the church of the New Testament, he blotted out the hand-writing of all those elementary ordinances, and took them out of our way, by nailing them to his cross. Col. ii. 14. And hereby made good that prophecy, " Yet, once more, I shake not the earth *only* but *also* heaven." For thus have I learned in secret, that till then the divers washings, or baptisms, and carnal [shadowy] ordinances, were imposed by Divine Authority upon the Jews. But, forasmuch as they could none of them, nor all of them put together, give an entrance into the Kingdom of GOD, or of *his* CHRIST, (i. e. into the immovable church of the New Testament.) Therefore, the LORD shook them, though *once* the very ordinances of heaven, divinely suited to a shadowy, and typical dispensation. And for this glorious *end*, that he might establish his *own* spiritual immovable kingdom, in the hearts of his people, of all nations, by the virtue of his own power alone. Since therein *only* is *all* *sufficiency*. And wheresoever he is rightly known, such souls are brought to the lively experience, that he, and he *only*, is their *all*, being " made of GOD to them wisdom, and righteousness, and sanctification, and redemption." Then can they *truly* say, " The Kingdom of GOD is not *meat* and *drink* ;" Because *they* perish with the using.

But, " it is righteousness and peace, and joy in the HOLY GHOST," which are so inseparably joined together, that *they* can never be put asunder, either by man or devils ; but remain unshaken and immovable, *for ever* and *ever* : even so, Amen !

And thus, my dear friend, through the virtue of *Omnipotence* made manifest in our *weakness*, the children of GOD " do *glory* in the LORD : " Because, they *savingly* know, " he has *really* translated them into the Kingdom of his *dear* Son." And as this is immovable *in itself*, so, neither can they be moved, any more than Mount Zion. While they hold fast that Grace and Truth that is come to, and given them, by JESUS CHRIST ; for they *most sensibly* feel it conferred upon them, in the one baptism of the HOLY GHOST ;" whereby, *only* they are enabled " to put on CHRIST." There is, *then*, no distinction to be made, either " of Jew or Gentile, Bond or Free, Barbarian or Scythian, Male or Female." For all such are " *one* in CHRIST JESUS." *May the whole world enjoy this greatest of blessings* : Amen.

Herein

Herein then (as I have learned CHRIST) is the bond of our christian fellowship; for all those *happy* souls whose "fellowship *truly* is with the Father and with the Son, through the HOLY GHOST which he hath given them," must have "fellowship one with another," it cannot *possibly* be otherwise; and this heavenly fellowship is attended with "the wisdom which is from above," and "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without *partiality* and without *hypocrisy*." And here only, "The fruit of righteousness is sown in *peace*, of them that make peace." And thus come the saints, in *all* nations, to learn charity, *christian* charity! So that to them, "Circumcision is nothing, and uncircumcision is nothing, but the new creature, and that faith which worketh by love," to the purifying of *their* hearts. This is, *to them*, the *one* thing needful, the blessed *sum* of their religion and heavenly *bond* of their union, because this *only* can give them an interest in JESUS CHRIST, and is the Faith of the operation of GOD," freely "delivered to the saints," for JESU'S sake.

And since such are *convinced*, that "the Kingdom of GOD, (or let me say, The government of the *Prince of Peace* upon *their* hearts,) "is not *meat* and *drink*:" So the *wisdom* and *charity* of the saints, are to be exercised toward one another in *those things*, according to the primitive pattern set forth by the holy, and *great* Apostle of the Gentiles, in that 14th Chap. to the Romans, in a particular manner.

For though meats and drinks, and divers washings, are not *worth* contending for, as not appertaining to the Kingdom of GOD. Yet there are many religious souls, who place so much religion in them, that were it *at once*, proposed to them to quit the sign, in order fully to enjoy the divine substance, without it, it would (possibly) be too mighty a truth for them to embrace; since their education has led them to believe their communion to stand in the participation of those elements. And therefore, infinite eternal goodness may give thee, and thy dear fellow labourers, a christian liberty to partake with them of the shadow, that ye may be instruments in *his* hand to bring them to the divine substance, the thing *itself*, "The Kingdom of our GOD, and the power of his CHRIST," wherein, *only*, to me "is *salvation* and strength."

So on the other hand, I should "build up those things which I have once destroyed, and thereby become a transgressor," should I return again to these elements, because *to me* they have appeared the beggarly elements of this world. Since I have been bred up among a people, who were first gathered and settled by the power of an endless life, *without them*, and brought out of the wilderness by being given to lean, *purely*, and *only*, on *their*

their beloved. Therefore, christian charity will, yea, *must* indulge me in the difuse of the sign, while I am preserved in a state of "fellowship with the Father and the Son," without it, "through the Spirit:" So "let him that eateth not, judge not him that eateth," and the contrary; since "whatsoever is not of faith is sin." *This* is christianity; *this* is apostolical.

"A new commandment I give unto you, that ye love one another, *even as I have loved you*:" Here is the divine root of charity; then the branches grow, to the letting every man "be fully persuaded in his own mind," and if "any" *sincere* "one be otherwise minded, God will reveal, even this thing to him."

It was in *this* love my soul embraced thee, and thy dear brother Charles Wesley, when first I saw you; feeling your spirits in a large measure, under the influence and conduct of the meek Spirit of JESUS CHRIST, devoted to GOD; which was unspeakable consolation to my soul. And whosoever is of *this* number, the *same* is my brother, and sister, and mother. May the *Father of lights* prosper you in his work. May the indwellings of *his* Spirit preserve you, and all his children every where, to the Kingdom of *his* Glory! And *this*, dear friends, shall we experience, as we abide in the unity of the *one* eternal spirit, which is the *only* bond of our peace with GOD, and with one another, Amen; through JESUS CHRIST; in whose love I renewedly salute you, and bid you farewell, Who am,

Your christian friend, and fellow labourer in God's  
Vineyard, L. GODFREY.

P. S. I greet the brethren every where, who love our Lord Jesus Christ in sincerity: And hope soon to hear from one or both of you.

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L E T T E R XVII.

From MR. OULTON,
To the REV. MR. JOHN WESLEY.

DEAR SIR,

Leominster, July 13, 1739.

YESTERDAY I came off a journey, and met with your kind letter, in conjunction with Mr. Whitefield's, and Mr. Swards: my soul was much refreshed and encouraged, in reading each of them; and, as to your enquiry, there is no uncommon appearances of GOD in these parts. We are a little society of persons, that I hope have experience of the Grace of GOD: We believe regeneration necessary to salvation, and that we are justified by Faith in CHRIST without works, and that without holiness no man shall see the Lord. We also believe the

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promises

promises of God, and pray and wish, for the accomplishment of them: (viz.) That God will destroy Babylon and Antichrist, in the nations, churches, and hearts of God's people; that he will heal the breach of his people, and give them one heart, and one way, that they may fear him for ever; that Christ's Kingdom will come, and his will shall be done on earth as it is done in heaven. That the stone cut out of the mountain without hands, will smite the image, and become a mountain, and fill the whole earth. Then the knowledge of the Lord shall cover the earth, as the waters do the sea: And sinners shall fly as a cloud, and as doves to their windows; whose conversion we long and pray daily for; and our hearts cannot but cleave to the instruments, God is pleased to make use of in this great and strange work: Strange to a blind world that lieth in wickedness, but we hope God will enlighten and deliver them. Lord breathe on these dry bones! and of this stony hearted generation, raise up children unto Abraham; make you instrumental in turning many to righteousness, and then you will be one of them that shall shine as the stars for ever and ever.

Sir, you well know that tall cedars, are far more exposed in a storm, than low shrubs. The more successful you are against Satan's kingdom, the more likely you are to be the butt of his rage and malice; and this old serpent, who beguiled Eve through his subtilty, will make the utmost use of all his policy and power against you. But, notwithstanding Satan can transform himself into an angel of light, so as to dazzle and deceive the eye of human reason, in its highest and clearest discerning; yet I trust that you live in that Spirit which is superior to angelic nature, and will discover and secure you from all Satan's strong delusions, which is my heart's desire and fervent prayer to God for you. I hope that you will excuse my freedom herein, it is the effect of my tender concern, and regard for you; and the glorious cause you are engaged in. Some further account of its success at your leisure, would exceedingly oblige,

Dear Sir,

Your very affectionate Friend and Well-wisher, in our
dear Lord,

JOHN OULTON.

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### L E T T E R XVIII.

From MR. JOHN CENNICK,  
To the REV. JOHN WESLEY.

DEAR SIR,

Bristol, Sept. 16, 1739.

I Am going to give you a relation of what I have seen and heard since my last. On Thursday I went to Kendleshire about seven; where was really a very serious congregation: And accompanied

accompanied with many friends, from thence I came to the Fire Engine, to our weekly society; and while I was expounding with power, on "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," David Reynold's wife sat down in her chair, inwardly despairing and greatly sighing, and continued worse till I had finished. When I went to her, and would have comforted her, but lo "her hour was not yet come." We prayed, and sung some time, after which she seemed to revive, and got strength to go home. I stayed all Friday in the wood, and on the third chapter of Romans I expounded again, at another house near the former, and here a young woman of Sifen cried out, and was followed by another, and thus for two hours or more they cried vehemently, "My GOD, help me! Oh! I perish! JESUS CHRIST save me! &c." After this I went home, but had a weight heavy indeed on my soul, my breast was pressed down with a cloud; I found the spirit of prayer abode with me all the while, and I kept fast my peace. Sunday morning I rose up as before, bowed down, and I think the only temptation that I perceived was, not to reveal the burden of the Lord that was then upon me, to the people of Kingswood, at two in the afternoon as I had appointed. However I knew my Father had given me the work, and I was resigned to obey. I went to the sacrament at St. John's, had communion with Jesus, but through a glass darkly. I was now persuaded, somewhat more was to befall me this day than common. As I was kneeling before the altar, and had eaten the bread, I was lifting up my heart to heaven, and just moving my lips, when Mr. Hall, denied me the cup for a time, in the face of a large congregation, with "What do you mean by making additions?" And more to that effect, which I did not understand. I took the cup when he was pleased to grant it me, returned to my seat not visibly, yet secretly in confusion. But reflected, "Well, there is no one can hinder me of the river of life: No one (though they bid me forbear to partake of the outward signs,) can prevent my reception of the Blood of my LORD." I began to think the days were at hand, when I should be thrust out of the earthly house, the temple made with hands: but I know I shall not have my name blotted out of the Book of Life. My habitation is prepared, and no one can take it from me. Praise the Lord! Mr. Hamilton told me, (who was an eye witness,) Mr. Hall trembled when he came round with the cup to him. O may Jesus never deny him the water of salvation! Pray for him, dear brother, and stand yourself armed, ready to prove thyself courageous in our LORD's battles. And now I came to the Colliers, not disheartened at all, but rather urged on: Here, to a large attentive audience, I taught the necessity of the new life, from the latter part of the seventh chapter of St. John, where I

was full of living water, and breathed out the truth, with power and success: One fainted, and bowed down her soul beneath her convictions. One man cried out aloud, "O my dear brethren, I am filled with love. I have the Spirit of my God now glorious in my soul! O how shall I worthily speak what great things God hath done for me! And O my brethren, seek, seek, and you shall find the eternal life springing up in you also!" I looked on him, and saw joy and inexpressible glory sit beautiful on his brow. We were wet to the skin, and although it rained furiously, they all stood admiring the wonderful works of God. From Rose Green, I came back to Mrs. Jones's, and as I was clearly discoursing of faith, and proving that heretofore we had worshipped an unknown God; one woman, who loved none of her neighbours, neither was loved of them, stood a while trembling, and then sat down with all the signs of a wounded spirit, and a broken contrite heart: Her pangs increased, till she at last cried out for very disquietness, and was near three hours ere she recovered her strength. Then she desired me to pray. I began to pray, but my voice was overpowered by the loud shrieks of another. I begged those round to pray with me, and press God in the prayer of our Lord. We all joined fervently, and poured out many tears; and straight every one's tongue was loosed; so that at near four in the morning all together were on their knees, praying amidst the cries of the wounded souls for mercy! And it was not long ere one joined in praising God, and visited and assisted the others; so that before five we all parted, and every one went away to his home, amazed, and begging God, that this might be evermore remembered by every spectator. O pray for us! that we may triumph in the Lord our strength, and that he fail not to hear his inheritance. I am full of work: O may God proportion my strength thereto!

Adieu, dear Brother,

JOHN CENNICK.

Pray give my sincere love to Brother Bray, and greet all the household of faith in my name.

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L E T T E R X I X.

From MR. JOHN CENNICK,

To the REV. JOHN WESLEY.

My dear Brother,

June 16, 1740.

WHEN I was coming from Bitten on Sunday, (without any offence of mine,) a certain man rode up behind me, and struck me twice with a staff in the face; the last blow came upon my eye: Providence so ordered it, that my cheek and my forehead, saved my eye from being beat out. I can scarce see to write now, being in so much pain. I was so sick, and so violently tortured in the afternoon on Sunday, that I could scarce stand

stand when I was expounding; yet I took courage to say, I hoped to be in the Horse-Fair. I rode thither, in the utmost pain and misery: yet when I had preached some time, I found the pain decrease, and GOD gave me such strength, that near two hours I proclaimed his Everlasting Gospel. To-day I was there again, (though I lodged at Kingswood, because we kept our love-feast there.) Last night my eye was very painful, but the sympathy of the children of my people, and the tender pity they seemed to shew for me, by their tears and kind enquiries, was above measure, to make me patient. On Tuesday I was again present at Upton, when I had such a voice that I was heard beyond all the fearful noise and uproar of the blind servants of satan. Their master saw it, and set them to change their device: As noise proved usefess, then they strove to throw me down, by swaying heavy against those behind me. This would not do: we triumphed. Then they threw dirt till I seemed as if I was standing in the pillory. Before I ceased, I turned to my persecutors, and bade them no longer throw dirt, when stones were so plenty. I bade them now perform their vow, and blow me up, or kill me by violence. And while I stood to face death in any way, without a spark of fear rising, or trembling; many confessed, "surely it is the doctrine of Jesus! See how they all stand without moving, amidst so many revilings:" Several of the heads left off. Some of the souls thus engaged are frightened, and quaking confess, "I have done very wrong, but will do so no more." For which cause one is turned out of his work. I asked Mr. Barry after church, in the church yard, Whether he would always rail thus against us who were following Jesus in the way (he called) enthusiasm? He turned pale, fell in a rage, called out for a constable or a church-warden, like a madman; saying, "I have no business with you, along! along! You have disturbed me in mine office!" I said meekly, "I do not disturb you, sir, I only ask you to answer me a civil question," and then turned away and left him. A gentleman stood by and asked, Sir, who is the man? He raged because they could not find a constable, and answered, "It is that rascally dog Cennick! I am glad he has spoke to me, now I will trounce the dog. There, see now, they go away singing!" The gentleman replied, "They have been with justice Harris, he told them it was the business of the Ecclesiastical Court; and were it not, (seeing the young man wrongs no one, nor makes any breach of law or gospel,) I will have nothing to do with that just man." If your soul be among lions, then pray for me; for I am set in a den of dragons!

Your's affectionately,

J. CENNICK.

LETTER

L E T T E R XX.

From MR. JOHN CENNICK,
To the Rev. JOHN WESLEY.

Dear Favourite of God,

July 7, 1740.

I Know you cannot take the silence amiss, when you consider how I have not a quarter of an hour in a day wherein I might write. I have just now stole a spare moment from tea, to tell you, publicly to give thanks for the great mercies of God shewn to his flock, once so much abused, at Upton.

On Tuesday last, two men (particular enemies) came among the rest (though after them) with strong purpose to pull me off the place: When they were come and beheld the cruel treatment I bore from their brethren, their hearts failed them, and pity forced them to own the actions of the men of belial a shame: and so zealous they waxed at last in our defence, that when they were ridiculed among us, they rose up, struck all who stood in their way, and bore down all before them. I believe there were near twelve on horseback, who seeing the war begin, forgot any more to mock, but rode off with all the haste they could. Mr. Parker, jun. was so enraged, that he ran among them with a pitch-fork: He was seized by another, cast down and deprived of his weapon, and beat severely. Then two of our society followed in resisting, trampled on their pans, cast down the men out of the cart, and forced an uncommon silence till I had ended. I was grieved sorely to hear this; and often did I beseech the LORD to put away this evil. I excluded one from the society, that the slander might not come on the church.

About five o'clock, I set out again, and was never so cheerful in my life; though many declared that more than one hundred men were hired to put me to death. As I drew near, a brother told me, that three or four justices of the peace were gone into Upton, either to take me up, or those of our company who had resisted. I was not moved in the least, but commended the cause to my Father. I went forward, and being too soon, I sat down by the way to sing that Hymn "Why should the children of a king," &c. As we were singing, one desired me to go forward and talk to the justices. I thought it improper: but being again met by another, I was told that a clerk of one of the justices waited for me on the hill. Then I went on readily, verily believing the LORD would now stand up for his people. I came into the room where three were sitting. One of whom was our dear friend justice Hains of Wick. They behaved very grave and honourable, and thanked me that I was pleased to wait on them; I likewise thanked them for coming thither, hat

that they might see the truth. They begged me to move from the place. My spirit forbad me; and I still persisted, as I had said in public, I would stand in that place till God should deliver his children. I had God with me, so that they could not gainsay reasonably any thing I said. At last they agreed that I should have the place, and said they would hear me. Mr. Hains said, if any for the future disturbed me, if I did but signify it to him, he would grant a warrant immediately. I thanked him, and being invited I went to his house. After I had done, and was christianly entertained, I took with me Mr. Arthers, and cleared all objections, shewed how I had been used, and leaving him fully pleased and satisfied, I came to Kingswood, rejoicing. I could tell you much more, but time and paper, bids me stay. My love to all the fainth dwelling in London.

Your's,

J. CENNICK.

L E T T E R XXI.

From the REV. MR. WHITEFIELD,
To the REV. JOHN WESLEY.

Rev. and dear Sir,

London, Dec. 5, 1742.

I Long to hear from you, and write this hoping to have an answer. I rejoice to hear the Lord blesses your labours: May you be blessed in bringing souls to JESUS CHRIST, even more, and more! I believe we shall go on best, when we only preach the simple gospel, and not interfere with each other's plan. Our LORD exceedingly blesses us at the Tabernacle: Our glorious Redeemer surely shews us his hands and his feet, and says, Peace be unto you. I doubt not but he deals in the same bountiful manner with you. I have had sweet letters from Georgia. My dear family is safe at Bethesda: Their deliverance from the Spaniards is really wonderful. The Minister of Savannah is dead: I believe Mr. Mariton of the Isle of Man, will succeed him. I trust our LORD will yet take Georgia into his own hands. I was at your letter-day on Monday. Brother Charles has been pleased to come and see me twice. Behold what a happy thing it is, for brethren to dwell together in unity! That the whole christian world may all become of one heart and one mind, and that we in particular, though differing in judgment, may be examples of mutual, fervent, undissembled affection, is the hearty prayer of

Rev. and dear Sir,

Your most affectionate, though most unworthy younger
Brother and Servant, in the kingdom and patience
of JESUS,

G. WHITEFIELD.

LETTER

LETTER XXII.

From the REV. DR. DODDRIDGE,
To the Rev. JOHN WESLEY.

Rev. and dear Sir, Northampton, June 19, 1746.

I Send this by way of postscript, to thank you for the entertaining account you gave me, of that very extraordinary turn which affairs took in the battle of Falkirk. I have been informed by another person, who had an opportunity of very good intelligence concerning it; and I traced some of the same circumstances, though not in altogether so distinct a manner. I perceive our rebel enemies, were as confident of victory as possible; just before the action at Culloden, which proved so fatal to them: For a friend of mine from thence brings word, that just as the armies joined, an officer was sent back to make proclamation at the market-cross at Inverness, That every householder should bake a bushel of bread, that it might be ready to refresh the prince's victorious army on its return, which was required on pain of military execution; and the consequence of this was, that our army found much better provision for their refreshment, after the fatigue of that glorious day, than they could otherwise have done. I have also reason to believe, that a day or two before this action, Lord Kilmarnock, having quartered himself, and some of the chief of his officers, at a Minister's of the Scotch established church in those parts; obliged the master of the house and his eldest son, to wait upon them, at table, and in a profane manner undertook to say grace himself, which was "May GOD d——n and confound, all presbyterian Parsons, their wives, and children, and families, henceforth, and for evermore, Amen." I perceive it is commonly thought the rebels permitted our army to pass the Spa, that they might the more certainly cut off their retreat. It is not to be wondered, that such a deliverance, after such circumstances as these, should make a strong impression upon the mind of ministers and people in general, which I am assured it does: I heartily pray GOD the impression may be lasting, and may produce that reformation that is so much needed among them, as well as amongst us.

I am, dear Sir,

Most faithfully and affectionately your's,

P. DODDRIDGE.

P. S. I shall not be at all surpris'd, if the next winter should open upon us a much more afflictive scene than the last: If we will not be reformed by such judgments, and such deliverances as these. Yet think with you, dear Sir, that GOD will not make a full end of us. I look upon every sinner, converted from the error of his ways by the power of GOD, working in his Gospel, as a token of good, that we shall not be utterly forsaken.

LETTER XXIII.

From the REV. DR. DODDRIDGE,
To the REV. JOHN WESLEY.

Rev. and dear Sir, Northampton, June 29, 1746.

I Am truly glad that the long letter I last sent you was agreeable to you. I bless God, that my prejudices against the writers of the Establishment were so early removed and conquered: And I greatly rejoice when I see in these, whom, upon other accounts, I must highly esteem as the excellent of the earth, that their prejudices against their brethren of any denomination, are likewise subdued, and that we are coming nearer to that harmony, in which, I hope, we shall ever be one in Christ Jesus. I cannot think the apprehensions which you, dear Sir, intimate, of remaining danger, to be by any means groundless; and it is something remarkable, that just before I received your letter, I had been preaching at a meeting of Ministers in the neighbourhood, from those words, "Rejoice with trembling," with some peculiar accommodation to our present circumstances. I hope to have the pleasure of paying my respects to you in town, before it is long; and desire your prayers for my prosperous journey. I have always esteemed it to be the truest act of friendship, to use our mutual endeavours to render the character of each other, as blameless and as valuable as possible; and I have never felt a more affectionate sense of my obligation, than when those worthy persons who have honoured me with their affection and correspondence, have freely told me, what they thought amiss in my temper and conduct: This therefore, dear Sir, is an office which you might reasonably expect from me, who should so sincerely desire it from you. If I had such an intimate knowledge of you, as could be the foundation of any such address, it has always been a maxim with me, not to believe any flying story to the prejudice of those whom I had apparent reason, from what I knew of them, to esteem, and consequently, as I should never make this a foundation, you must be contented to wait, perhaps, a good deal longer, before you will be likely to receive that office of fraternal love which you ask from,

Rev. and dear Sir,

Your obliged and affectionate Brother and Servant,
P. DODDRIDGE.

Your caution has suggested a thought to me, whether it be modest to call ourselves humble. If the expression means a real readiness to serve in love, in any thing low, as washing the feet of another; I hope I can say, *I am your humble servant*, but if it means one who is in all respects as humble as he could wish,

SUP. 1797.

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God forbid, I should arrogate so proud a title. In what can I say, I have already attained? Only, I love my divine Master; and I would not have a thought in my heart that he should disapprove. I feel a sweetness in being assuredly in his gracious hand, which all the world cannot possibly afford; and which I really think would make me happier in a dark dungeon, than ten thousand worlds could make me without it. And therefore, I love every creature on earth, that bears his image; and I do not except those of them, who through ignorance, rashness and prejudice, have greatly injured me, though such there are, I hope, in that number.

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L E T T E R XXIV.

From MR. ANDREW WILSON,  
To the Rev. JOHN WESLEY.

Rev. and dear Sir. Newcastle, Dec. 30, 1746.

I Had the satisfaction of receiving your's of the 11th of October, which was very agreeable to me.

I am inclined to explain myself further unto you, as to the Nature and Importance of that Knowledge of which I wrote you in my former letter, because you have an opportunity of teaching much people. I perfectly agree with you, That Knowledge without Charity, (Love,) is as sounding brass: It puffeth up, and is attended with very bad consequences. But that Knowledge which conveys into the heart the impresses of the Love of GOD, manifested in the face of JESUS CHRIST, teaches us to love his image, to love and serve those who are born of him, because we love him who hath begotten them. And Love is the fulfilling of the Law.

The knowledge and understanding of the Scriptures of Truth, I take to be of the last importance, and is what real christians need as much to have their attention awakened unto, as the generality of those who are called by the christian name, need to be taught, "That they are dead while they have a name to live."

The understanding of the true meaning and intent of the Scriptures, is understanding the mind of GOD in every place: And he who opens up that, does more, and (so to speak) gives more opportunity unto the Spirit of GOD to operate in the heart by his own Word, than he who says abundance of serious things, which are not contained in the subject he discourses from. In the latter way, a man may preach a number of Years unto a congregation,

congregation, and never explain the direct meaning of the Holy Spirit in one scripture; mean while, he is not increasing their knowledge in the Word of God. The brilliance of the diamond, and the carnation of the rose, depend upon the same natural light; but what sort of a philosopher would he be, who therefore, in explaining the nature of the one, should describe the other? As absurd it is, in speaking from the scripture, to insist upon topics which the passage does not at all intend. The word of God is that alone, by which the Holy Spirit influences the heart of a believer. And I cannot think it sufficient for the carrying on of that work, that christians be taught a few general truths, which possibly by constant teaching they may acquire some distinct notion of, without ever seeing them in the scripture in their genuine beauty and dress. And do not all foolish and injudicious clamours about orthodoxy and heresy rise from this? It is on this account that the professors of christianity have so many jarring views, and are judging one another.

I apprehend the scriptures contain a more glorious, beautiful, and various display of the eternal GOD, than the inconceivable variety in nature gives us of this creation, which is his work: And I would have all christians search the scriptures, and study GOD there, with as much assiduity as the naturalists do nature in his material works. What an infinite reward of enjoyment would arise from thence? Heirs of GOD! How shall we possess the riches of an inheritance we do not know? And how shall we know GOD, but by the scriptures? They are they which testify of him.

Such an insight into the scriptures, I take to be that knowledge of the mystery hid from ages and generations, and of the manifold Wisdom of GOD. This Knowledge, all christians ought to be increasing in, upon the belief of the truth. It is true indeed, a head knowledge of these things is nothing. The Spirit of GOD must make the heart sensible of all that our understandings can comprehend in Revelation. But these are two distinct things which GOD hath joined together; even as the power of GOD, in raising of CHRIST from the dead, is one thing to be understood and believed from the scriptures; and the same power, employed in quickening of a sinner, is a work actually performed in the heart by the Spirit of CHRIST, but is inseparable from the faith of the former. This is it that makes the understanding, I speak of, so necessary; for without it, a person will never be able to judge, by the Word of GOD, what passes in himself: For it is the only standard to try the spirits by, and thereby to prove every one's work.

The true understanding of the mind of GOD in Revelation, conveyed with power into the heart by the Holy Spirit, I take to be the Bread of Life, of which if a man eat he shall never die.

There are two things that serious people are generally in hazard from: The one is, regarding only what they feel in themselves, when their affections are lively, and they receive great consolation from a belief of the Love of God in Christ. They take that for the Knowledge of God, which is only the effect of it; and consequently, are in hazard of seeking the Knowledge of God in their own feelings, and measuring of their knowledge by them: Not attending, that our nourishment is not from within ourselves, but comes from without. It is God's whole glory displayed in Revelation, communicated by the Holy Spirit, received by faith, which ought to be the christian's daily bread.

The other danger which serious christians are in, is the effect of that gross darkness which, since the knowledge of the scriptures has of old been taken away, in some measure, still covers the people. Since christians have been deprived of the liberty of judging in all things for themselves, (which they will never be capable of without understanding the Word of God,) they would rather be blindly led by any, than recover unto themselves the privilege of studying the scriptures, for their alone rule and director in all things. Therefore, whenever they are well affected towards any help raised up for them, they will follow blindly, if much pains are not bestowed to direct them in the knowledge of the scriptures. And backward will they be to embrace their birth right, and greatest privilege.

Dear Sir, I hope you will not mistake me, in writing unto you in this way; it is the effect of my confidence in you, and because I know the special opportunities you have of assisting many in the way of truth and holiness.

I have not always the faculty of conveying my sentiments with perspicuity; and I know I am ready, as well as others, to mistake. On which accounts, I hope, if in any thing I appear to you to be mistaken, I will take it kindly to be corrected. You will not wonder, after this, seeing I am of opinion, that much of the regard due unto the scriptures is lost; much of the sense, and true beauty of them must be lost also. But if it please GOD to favour our correspondence, we may have after occasions of communicating unto one another our views more particularly. May you be kept in the Love of GOD, and in the patient waiting for the coming of the Lord: And may he succeed and direct your labours.

I am, dear Sir,

With greatest regard,

Your assured Friend and Servant,

ANDREW WILSON.

LETTER

## L E T T E R XXV.

From MR. JAMES ERSKINE,  
To the REV. JOHN WESLEY.

DEAR SIR,

Westminster, April 3, 1745.

I Ought to have mentioned sooner, my receiving your's concerning Mr. Edwards of New England. I desired to look into his books for that which you observe from them, that I might the better notice it to Mr. Robe, but I have them not at hand. Perhaps Mr. Robe has not observed it in them, being of his opinion as to the thing, though not so as to the absolute necessity of believing either the one or the other side of the question: And it is the maintaining the necessity of Mr. Edwards's side of the question, that you justly blame. And for the same reason, I suppose, you would blame the maintaining the Necessity of your own side of the question. On whatsoever side of the question one be, I apprehend that the mistake of the necessity of it, proceeds from what Mr. Lock, in the last chapter of the second Book of his Human Understanding, calls *the Association of Ideas*. People long accustomed to explain the essential things of christianity in such a way, and never having observed how they can be explained in any other, they transfer their zeal for these essential things to their own way of explication, and believe there is a necessary connection between them, when there is not. This has produced many mischiefs, errors, animosities and schisms, among christians and all sorts of people. A necessary connection with a Truth, proves the thing so connected to be also true; but a connection only in our heads, and though sinking down to our hearts, proves no such thing. I would take my ground to stand on for clearing this, on what you say so well in that same letter to me: "Whosoever agrees with us in that account of practical religion, given in the *Character of a Methodist*, I regard not what his other opinions are; the same is my brother, and sister, and mother. I am more assured, that Love is of God, than that any opinion whatsoever is so." Therein may we increase more and more! I have many times thought on this, since I was favoured with that letter from you, and considered how far it natively and clearly went, as to many things that occasion contentions and schisms, even among real christians; and what natively and clearly follows from this good principle; what our practice ought to be with regard to brethren differing in opinion, and to those they instruct and teach. One effect of this has been, to make me think (what I have strongly suspected before,) that I have not yet met with, nor heard or read of, that party or set of people, whose practice is not in several remarkable particulars inconsistent, directly



directly or by plain consequence, with this good principle. But I will not suffer myself to be fully persuaded of this, and especially as to *one* set of men, till I have the happiness to meet with your Brother and you, and talk over some particulars, which I hope you will allow me seriously, calmly, and impartially to lay before you. May the Holy Ghost lead us into all truth, and into every right way!

Dear Sir,

Your most faithful affectionate humble Servant,  
JAMES ERSKINE.

April 4, 1745.

P. S. As to outward communion with such in whom your characteristic is found :

1. Is it not our duty and theirs, to keep such communion together, as far as we can without sin? And except in that case, is not separation in outward communion from one another, a sin? And consequently, is it not a sin in any of us, to set outward communion on such a foot, or so to manage it, that others who have your characteristic, cannot join with us in outward communion, *without sin in them*? And is it not also our duty, not to stumble them by *our* way of insisting on our particular opinions or practices? And is it not a sin in them, to be too scrupulously stumbled at us on that account? And,

2. Is it not far wrong (and therefore a sin) in *any*, so to *teach* our particular opinions or practices, (and especially to such as we are employed to instruct savingly in the great essentials, and the first principles of the Oracles of GOD,) so as to lead them into such an association of ideas, between them and our particular opinions and practices, which weakness and want of judgment, narrowness of thought and superficialness, self-conceit and impatience of spirit, are so apt to lead even the *strong* into? And do we not very often see, how, (almost,) incurably this prejudices the *weak* against their brethren in Christ; and takes up, and perplexes their own minds with particular opinions and practices, so far carries them off from the serious consideration and application of the essentials, and their exercise of soul and heart about them? And hence, have we not seen, even the strong in grace, and able in knowledge, and also in learning, mistake the LORD's shining on their souls on account of their receiving, and having applied to them the essentials, and imputed it to their bigotry for particular opinions and practices? And have we not seen such hereby led, with great zeal, to bear persecution from, and in their turn to inflict it upon their brethren in Christ? Almost every one cries out against the dismal consequences of this, which have made even saints act like the most fierce, cruel, and unforgiving, proud, domineering sinner; but

but few seem to dive into the cause of it, or heartily to seek after and *follow* the effectual cure. And therefore,

3. Is it not the duty of Ministers of the Gospel, in the exercise of their respective offices, and of private christians, in their private brotherly intercourse, to insist upon, and shew that even our particular opinions and practices, are not such, but that opinions and practices disagreeable and contrary unto them, may be in one who is truly in Christ, and in whom your characteristic is found? Is it not their duty, each in their several stations, to prevent and dissolve that groundless association of ideas? And yet to shew the dangerous tendency of any particular opinions and practice *in itself*, to carry us from, or into mistakes about the essentials and characteristic? But do we not see the quite contrary done by almost all? Do they not proceed as if they were desirous to establish that association of ideas in favour of their own particular opinions and practices, and thereby, (as is too probable, though perhaps their own hearts secretly hide it from them,) to establish their own particular party, and to fix their adherents unto them? And have we not hence seen actual schisms, and thence farther separations of heart, opinion and practice? And have we not thence seen even farther very bad consequences?

4. Since, as you justly say, "*We are more assured, that love is of God, than that any opinion whatsoever is so;*" is it not our duty to follow that love with all our brethren in Christ, and the native effect and consequence of it, outward communion, in so far as that communion does not lead us into, or clearly imply, our owning an opinion as true, or a practice as lawful and right, which yet we do not believe to be true or lawful and right? For so far as we do so, as to any opinion or practice, be it more or less important or trifling, so far we lie; which in all cases is a sin and unworthy.

5. Yet may there not sometimes be exceptions, from this general rule of actual outward communion, even where love and unity of heart is preserved? As, when one is of (what is called) a national church, or in any society, which being too bigotted or haughty, would take such offence at this communion, as by entertaining it to break their own fellowship in pieces, and occasion debarrings, and the lesser (perhaps even the highest) excommunication, and greatly stumble and offend, and even make to fall, some good but mistaken souls in that church or society? May not in such case, actual outward communion be kept with brethren in Christ in some instances, when not in others? Is it not our duty to use all the christian prudence, wisdom and diligence we can, in the LORD's strength, to bring all the LORD's people from this bigotry, and to bring them to that universal mutual dear love, and the native consequence thereof, in actual  
outward

outward communion. And though all cases cannot be foreseen, nor therefore, be determined before hand; yet is it not our duty to endeavour now, with prayer and supplication, and much and deep meditation and study, in the name of Jesus, through the Holy Ghost, to enquire into the grounds and scriptural christian reasons of our conduct in such cases, and so as to be applicable to particular and various cases as they occur?

6. Are not the true scriptural grounds, of firmness and earnestness for every one of the LORD's truths, whosoever differ from them: and at the same time of keeping communion in heart, and also outwardly with differing brethren: and yet of sometimes separating from the outward communion of some churches and societies, wherein, some real christians do still remain: Are not the true scriptural grounds for all these three, contained in the following texts and others? Jude 3. Philip. iii. 15, 16, &c. 2 Cor. vi. 19, to the end of the chapter. Rev. xviii. 4, 5: O! what solid christian grounds, and with what solid scriptural evidence; may we reduce to each of these heads, such things and cases, as do belong to them respectively?

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L E T T E R XXVI.

From MR. JAMES ERSKINE,
To the REV. JOHN WESLEY.

DEAR SIR,

Westminster, Sept. 4, 1745.

I Am sorry I cannot get to the chapel to-night. I believe you will not take it amiss my writing to make a proposal to you; for my meaning is, only to suggest it to your thoughts, that you may consider it, and under the conduct of the Holy Spirit, do what you shall think best.

I ardently wish for union and christian fellowship among all who love and obey, and really believe in our LORD JESUS; and particularly between such in England and Scotland, though of different denominations, and of various opinions even concerning material points, not inconsistent with that blessed love, and faith, and obedience. The animosity among so many of them, and their bigotry, mistaken for zeal for truth, that reigns among them, and prevails in practice, where yet the principle is against it, is a grief to my soul.

Your labours have been blessed at Newcastle; a town so full of Scots, and to which so many of them annually resort, and which is so near to Scotland, that it naturally introduces some connection between that people and your's.

You

You have some sentiments and ways of speaking different from the generality, and almost from all, the real christians of the presbyterian persuasion in Scotland; among whom from my long acquaintance among my countrymen, I cannot help thinking are about five-eighths of the real christians there. And to my great regret, of these worthy people, I fear three-fifths are wofully bigotted; a vice too natural to all of us Scots, from what our eminent countryman George Buchanan wrote, was our temper, *Perfervidum Scoturum ingenium*. And some of you English have as much of it, as any Scot, but it is not so national with you, as among the Scots.

I think both you and your brother, have of late, expressed a great desire to be useful to the Scots, in the gospel, and to preach it in Scotland.

You would have the same prejudices to struggle with among the presbyterians, that Mr. Whitefield had, viz. That you are of the church of England, and use the liturgy. And you would have more to struggle with, because of the difference of sentiments, and ways of speaking as to some doctrines, about which his opinions and expressions were the same as theirs. And though this might make you more acceptable to most of the Episcopal persuasion, yet your way of speaking about Christian Perfection would make them fly far from you; as well as what they call *church-order* and *regularity*. For which last, the Presbyterians would not be so offended at you, and your urging so strict holiness in practice, would recommend you to the Presbyterians; but I am afraid not to the most part of the Episcopalians. And your doctrine of man's utter ruin by the fall, and utter inability to do any thing for his own recovery; and the necessity of regeneration; and of an interest in Christ by Faith only, that works by love, and produces universal holiness in heart, lip and life; and all by the operation of the Holy Spirit, &c. would be sweet to the Presbyterians, but not to many of the Episcopalians.

Mr. Whitefield, in a very short time, and in fewer months, than one would have thought could have been done in as many decades of years, overcame the prejudices of the far greatest part of the Presbyterians, and especially of the most religious, only by preaching that faith and holiness which you preach, and meddling with no debates, and by the power of the LORD signally accompanying his ministrations, awakening, converting, and building up many, almost wherever he went, in many places remote from one another. And bigotry and party-spirit opposed this blessed work in vain. Hardly any of the Episcopal party, though he always owned and professed himself of the church of England, did give him any countenance; and the few who inclined to do it, were so taken to talk for it by their clergy, (even to

threatning them with debarring from the sacrament) that only four or five, that I could hear of, did any where venture to hear him. And some of their clergy, I was told, did say, That the Bishop of London wrote to them to do so.

The same evangelical doctrine of Faith, Holiness, Regeneration, Influence of the Holy Spirit, &c. and such blessed divine power on your ministrations, managed with christian prudence and simplicity, and that wisdom from above which is profitable to direct, would likewise overcome the stronger prejudices against you and your brother.

But Mr. Whitefield had another advantage, which you would not have at present. The sermons, and other things he had printed, and were earnestly read by the Presbyterians, were to their taste, as well as his sermons, conversations, and prayers among themselves. And there is hardly any thing printed by your brother and you, in which, I fear, they would not find some thought or expression, that would stumble and offend them.

If therefore, you could publish something really worthy and good, and on the life of christianity, which would be to their taste, might not that contribute much, to remove their prejudices, and bring them to listen to the gospel preached by you, which is the same (notwithstanding all the little varieties) that they love, and receive in their hearts.

It was in this view, that I entreated you to read and consider, "The sum of saving knowledge, and the practical use thereof." We know already it is to their taste, and in great esteem among all, and has surely been blessed by our LORD to great numbers of his people there, for more than four-score years.

I see, you seek not fame by publishing only things of your own, but as gladly publish what was wrote by others, when you see it may do good. And this little piece abstains more than any thing almost I have hithero met with, from all disputed points of any sort, and keeps nearer to the great foundations only of real christianity in head and heart, and in so plain words and manners, that the meanest capacity is not too weak for it.

If you see fit to publish this, in a little cheap pamphlet, with a proper preface recommending it to the Scotch Presbyterians, who, (as their predecessors did,) do so much value it, and have found a blessing in it, they would at once see your soundness in the Faith of JESUS, and gladly hear you. And it would give exceeding joy to that honest successful Minister of CHRIST, who already loves you, Mr. James Robe of Killisyth; and so would it do to such ministers as he, and to all in particular friendship with him. Where you might think that some things wanted a little explication; so as you might venture publicly to recommend

mend it, I humbly incline to think it might be done by short Notes on such words or passages, as would answer your purpose, and yet not offend those whom you chiefly design the publication for? But for me to mention such in writing would be inexpedient. And had you once read, and considered the little piece, it would be profitable to me, if you will be pleased to point out to me in conversation, such passages as you thought required such Notes.

And besides the advantage of this, were you in Scotland, it would greatly induce the Scots who go to Newcastle, to join with you, and not be deterred from it by the Scotch seceders lately come to that place.

May our dear LORD direct you, to what is most for his own most worthy Glory, and the good of souls. May these most blessed ends be obtained: And that being my only aim, I hope you will pardon this trouble, from

Reverend and dear Sir,

Your affectionate and most faithful humble Servant,
JAMES ERSKINE.

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### L E T T E R XXVII.

From the REV. MR. WHITEFIELD,  
To the REV. JOHN WESLEY.

Rev. and dear Sir,

Bethesda, Dec. 23, 1746.

WITH great pleasure I lately received a kind letter from you and your dear Brother, dated above a year ago. The Redeemer's Spirit came with it, and drew me to my knees, for you and your dear brother, whom I honour and love much in the bowels of the ever-loving, ever-lovely Jesus. Blessed be his Name for causing your bows to abide in strength. May he yet continue to make you fruitful boughs, even fruitful boughs by a well; and cause your branches to run over the wall! Glory be to the riches of free and sovereign Grace, the arms of my hands are yet strengthened by the hands of the mighty God of Jacob. By the help of an all-gracious and all-powerful Redeemer, I continue to this day preaching among sinners, the unsearchable riches of Jesus Christ. In New-England there has been a great and glorious harvest, and therefore satan has been sowing many tares. Antinomianism has prevailed there more than in Old-England, and a great number have turned almost complete Ranters. I had strong invitations to go thither this last summer, but thought it my duty to see what might be done in the more Southern Provinces. I have now passed through

them once more, and the Lord Jesus (Oh amazing love!) has been pleased to bless my poor labours abundantly. This is one great reason why I cannot think of coming over to England as yet; for here is a range of many hundred miles, as it were, unwatered by the gospel, and no one (comparatively speaking) to go out into the high-ways at all. God is pleased to give me great favour in the eyes of thousands, and the Orphan-house affairs call for my longer continuance in America.

Blessed be God, I found my family grown in grace, and have a comfortable prospect of breeding up some youth for the service of the Sanctuary. I have now opened a Grammar-school, and have got persons to teach the children, who, I have reason to think, love Jesus Christ in sincerity. As for my own soul, it is kept cheerful, and happy: And I shall have reason to bless God to all eternity, for giving me such an help-mate. I expect her here in a day or two, and salute you heartily in her name. We propose leaving Georgia again in about two months, and return the way we came.

I wrote to you and your brother twice, in our journey hither. I wish we could correspond often. It might promote union, and be a means of imparting some spiritual nourishment to each other. Oh that all narrowness of spirit may die in us, and that love which burns up self and selfishness, grow and increase in us ever, more and more! I approve of your general Conference, but despair of much success, till the interest of every *particular party* is made to give way to the *general interest* of the Redeemer in the world. I see more and more, that he is the happiest man, who is most weaned from the creature, and has learnt the holy art of living upon God, even a God in Christ. To his tender mercy do I commit you, and the dear lambs committed to your charge. I beg a continued remembrance in their and your prayers, and am,

Rev. and dear Sir,

Your's, &c.

G. WHITEFIELD.



### L E T T E R XXVIII.

From the REV. MR. GRIMSHAW,  
To the REV. JOHN WESLEY.

Rev. and dear Brother, Haworth, May 30, 1747.

I Hope this will find you in good health, and at hard but happy-making, labour. O may the LORD give you sufficient strength of soul and body, as well as find you full employment in His vineyard, to the end. The Work, I hope prospers well in all these parts. The societies you formed in William Darney's circuit,

circuit, I hear are in a good state. I went amongst those about Todmorden, the week after you was there, and to my great comfort found it so. I likewise observed a general disposition in all sorts to hear the Gospel. I exhorted twice that day; for I will not have it called preaching. I afterwards gave a short exhortation to a few, who happened to come too late to hear either of the former. I then took leave and came away about seven in the evening. I lay that night at a friend's house about six miles from Todmorden, in the road to Halifax. Next morning, about half a mile from thence, in the parish of Hoptonstall, in which you also was; and in my way home at a Friend's house, (to whom I had signified my intention two or three days before) I was met, praised be GOD, by a great multitude: The house was so full, that one third part, if not more, I think, stood out of doors. I stood just within the door-threshold, for the convenience of all. I exhorted near an hour and an half. The LORD gave me great freedom and power: these were as attentive, serious, and civil, as those the day before.

At my coming home, I met with a letter from a clergyman about fourteen or fifteen miles hence, and not above two or three from that place where you preached in Rossendale, before you set off to Manchester. He desired me to come and preach at his chapel, on the morrow. I embraced the request, finding freedom in my heart, perceiving that a door is hereby opened, and that the LORD seems to make my way plain before me. I purpose to set out to-day at noon and to walk it, having an agreeable friend to bear me company. I know the LORD is with me. William Darney desires a particular letter from you respecting his going into Scotland. He would go soon after Whitfuntide, if you think proper. I shall see him I hope to-morrow, as also Mr. Bennet, who will both be at the chapel I am going to, and I intend that one or both of them shall preach at noon near the same place.

Last LORD's-day I received a letter from one Mr. Perronet, at Mrs. Holmes's, desiring to see me last Monday there, but I could not conveniently go. I suppose he is gone. However, this week I rode to Mrs. Holmes, assuring her, with the LORD's leave, that I would next week wait upon her. I hope we shall remember you with pleasure. I had Mr. Hutchinson and his sister, from Leeds, here the last LORD's-day. I hear a comfortable account from the LORD's people in those parts also. I hope you meet with all things well, wherever you come. You will not fail to present my tender respects to your brother. The same I desire to all the sincere servants, and seekers of the blessed JESUS, your REDEEMER, and mine. O may we be kept faithful to Him to the end: May we ever go forth in His strength,



strength, incessantly making mention, yea, loudly proclaiming, His righteousness only; indefatigably labouring to glorify Him in our hearts, lips, and lives, which are His, and continually endeavouring to bring innumerable sons and daughters to glory by Him. This week two members of our society, a married man and woman, are gone to rest with this precious LORD; Blessed be his name. To Him I heartily commend you and yours. LORD JESUS, sweet JESUS, be with you.

I am, dearest Sir,

Your unworthy, but affectionate younger Brother,  
W. GRIMSHAW.

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L E T T E R XXIX,

From the REV. MR. GRIMSHAW,
To the Rev. JOHN WESLEY.

Rev. and very dear Brother, Ewood, Nov. 27, 1747.

YOUR's, bearing date the 20th of this month, I yesterday received. I answer again, and by the length of my letter it will appear, I answer not in haste; though I must assure you, I have as little leisure for writing, as any thing I do. The want of preachers here at present is very great. That the harvest in these parts is really large, and the labourers but very few, is very manifest. Why it is so? Perhaps the LORD of it only knows. Indeed, you in some sort, assign a reason for it. But, dear Sir, are there such plenty of helpers in Cornwall? Send us one or two of them, without further intreaty.

You desire a particular account of the progress of the LORD's Work here. Indeed I have the pleasure of assuring you, that I think it never went better, since its first appearance amongst us, than it has done within this two months. I may say, at Leeds, Birstal, Keighley, Todmorden, Rossendale, Heptonstall, Pendleforest, and in my own parish, the societies are very hearty; souls are daily added to the church, and I may say, multitudes on all sides, (many of whom have been enemies to us and our MASTER's cause,) are convinced of the truth, run eagerly to hear the Gospel, and (as I told you in my last) are continually crying out for more preachers. New and numerous classes, have been lately joined. Were not matters thus with us, you may easily suppose, I should not be so urgent with you for assistance. I think my public exhortations (alias what I call my monthly visitations) in my parish, were never so visibly blessed, I praise God, for these four years past, as they have been within these two last months. Such a mighty presence of GOD has been in those visitations, and also in many of our weekly

weekly class-meetings, as I have rarely seen before. This evening I am venturing, by the divine assistance, upon a public exhortation in a wild, unchristian place, called Midgley, four miles west from Halifax, where of late I have a great part of my residence; and I hope my attempt will have the LORD on its side.

I hope brother Bennet fails not to inform you, how well the work of Grace flourishes in Derbyshire, Cheshire, and in the south of Lancashire; particularly about Bolton, Chowbent, &c. Mr. Lunelle, (whose wife has lately experienced the pardoning love of GOD,) wrote me a delightful account of the state of the church at Leeds. Thus much of my incoherent relation of our LORD's work in these parts.

Brother Bennet, Nelson and I, not only, (I hope) love as brethren, but are cordially united in carrying on the LORD's work. I hope we believe, and profess, and preach, one thing,—JESUS and HIM crucified. If you know them you know me. About three weeks since brother Nelson and Colbeck, were all night with me. Before then I accidentally met with brother Bennet at Bank near Heptonstall, where I went to meet all the Heptonstall-parish classes. Last week I met brother Colbeck, and all the Keighley parish classes. And about six weeks ago, I visited those of Leeds and Birstal. About a month since, those of Todmorden, Show, and some of Rossendale.

Dear Sir, I beg you will present my hearty respects to all your societies, classes, &c. in London, or elsewhere, in the following manner:

1. To believers: Dear souls, I frequently have you in my thoughts, and wonder how your hearts are disposed towards our SAVIOUR! Do you still continue fervent in spirit serving the LORD? Is He still the most precious, the more you experience of His Grace? Or like the ungrateful Israelites, which GOD forbid, do you begin to loathe the heavenly manna? Sure the more you feel by faith the virtue of the blood and righteousness of our dear SAVIOUR, the more you are filled with the Love of GOD, and the sweet consolations of the HOLY GHOST. For as our LORD truly affirms, the Kingdom of GOD is within you; so that kingdom is asserted by St. Paul, to be righteousness, (and then) peace, and joy in the HOLY GHOST. The more therefore you feel of this, the more will you rejoice, and the more will you hunger and thirst thereafter. Which if you do, "Blessed are you, says our LORD, for you shall be filled." Loath would I think, but that this is the disposition of your hearts, who have received the pardoning love of GOD our SAVIOUR. O may you be affected with an insatiable appetite for a SAVIOUR's Graces, daily more and more. How will the for ever blessed **THREE**, rejoice to see it, and rejoice to satisfy it! Therefore,
"Ask,

“Ask, and ye shall have; seek, and ye shall find.” The more you enjoy of God’s Grace, the more will He endue you therewith. He gives plentifully, and upbraideth no man. “To him that hath shall be given, and he shall have abundance.” God’s treasury never fails, how much so ever goes out of it. Nor doth He ever tire with giving; if you never tire with asking, and carefully improve what He gives. O may you receive abundantly at this all-bounteous hand, and may you never fail, nor faint, whilst breath lasts, to improve it to the Donor’s glory, and your own everlasting benefit!

2. To Seekers. And supposing some of you are but yet seeking the LORD, and have never felt his pardoning love, nor the joy which follows: Supposing you are mourning under the load of sin, or panting for a deliverance through a SAVIOUR: Courage, dear souls, and despair not. He that will come, will come, and will not tarry. The bruised reed he will not break; the smoking flax He will not quench. No, no; He has wounded you, on purpose to bind you up. To you He has made a promise. Blessed are you that mourn; for ye shall be comforted. This holy David well knew, Psalm cxvi. 5. “Come unto me,” cries our LORD, “all ye that are heavy laden, and I will give you rest.” What though you cannot, as yet with children, cry, *Abba, Father*; though with them you as yet perceive not yourselves set down to the full meal of your heavenly Father’s table. Though you may think, you are looked upon, at present, but as dogs, as indeed what are any of us better by nature, than dogs living upon our vomits? Yet with the Syro-phenecian woman, think well to be called dogs, (sincere contrition for sins will readily bear the name) and then have you hereby a title to the crumbs, which fall from your Master’s table. Claim but the dog’s portion; beg, but to live under the table, and then shall you shortly partake of the children’s loaf. A broken and contrite heart He will not despise, Psalm li. 17. You shall quickly hear your Master say, as He did to woman; “O my precious mourning souls! great is your faith! Be it unto you (mark the next words) even as you will.”

To Him I heartily commend you all, being one, who have I trust, received grace, and am determined through my Saviour’s never-failing assistance to live and die in His service; as, I hope, you all are, or else woe be to you.

W. GRIMSHAW.

LETTER

L E T T E R XXX.

From the REV. Mr. SAMUEL DAVIES, of New-Jersey,
To the REV. JOHN WESLEY.

Rev. and dear Sir, Nassau-Hall, August 6, 1760.

I Wrote to you I think about a year ago, to make my acknowledgments for your *Notes on the New Testament*; for which I am deeply indebted to you. But as I have received no answer, I am afraid my letter did not come to your hands. Both my head and my heart, I hope, have been improved by your valuable present. And I am so far from taking offence at the few little things in which we differ, that it give me no small pleasure, (though I must confess, attended with some mortification,) to find, that notwithstanding these errors, as I must account them, you so vastly exceed me in sanctified knowledge and real goodness. May the LORD, your Master, whom you serve with so much fidelity and success, enable you, my worthy friend, to go on and prosper.

The immediate occasion of my writing to you at present, will, I am sure, be acceptable to you; whether you should be able to comply with the design of the application or not. There has lately been an unusual stir about religion in the church of England in Philadelphia, occasioned by a clergyman of that church, who has officiated there for some time; I mean the Rev. Mr. M'Clenchen. Did you hear him preach, I am sure you would highly esteem him, and bid him GOD speed. The depravity of human nature, the nature and necessity of regeneration, the influence of the Holy Spirit, justification by faith in Christ, and other unfashionable peculiarities of the Gospel, which were wont to be contradicted, or at least, but slightly touched upon, or passed over in silence, in that pulpit, are the common materials of his sermons: and his talents are so considerable and popular, that he represents them in a very striking light. And it has pleased God to grant his ministry unusual success. Need I tell you, Sir, after the treatment you have yourself met with for so many years, that this gentleman could not be long tolerated within the walls of the church? He has been cast out; but the crowd of his hearers is not at all diminished; and they are now about erecting a new church for him, for ever appropriated to the use of ministers of his principles and spirit. The building must be large, (I think about 90 feet by 65,) to contain the multitude: And they have exerted themselves in contributing towards it. But they will fall short 1000*L.* after they have done their utmost. Will you forgive me, dear Sir, that I advised them, particularly my

SUP. 1797. G good

good friend Daniel Roberdeau, Esq; to apply to you for assistance, and undertook to introduce them. I told them, I could give them no assurance that it would be in your power to do any thing for them; but I could take upon me to assure them of your generous willingness: and it might be worth while to make so easy and inoffensive a trial. I know you need no persuasives from me, and therefore after introducing my friends to you, I leave them to speak for themselves.

My hurry will not permit me to enlarge. With a heart full of love and veneration,

I am, dear Sir,

Your Friend, Brother, and humble Servant,
SAMUEL DAVIES.

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L E T T E R XXXI.

From the HON. and REV. MR. SHIRLEY,  
To the REV. MR. JOHN WESLEY.

Dear Sir,

Loughrea, August 29, 1760.

I Well understand what you would imply by that *prudence*, against which you so lovingly endeavour to caution me. It is a principle disguised under this specious form, but has indeed no better source than the love of the world, and the fear of man. I am at the same time greatly sensible of my own danger from the plausibility of its arguing, and from the gentle *lullaby's* it is ever singing in one's ears, by which it is apt to hush one's zeal to sleep. Nay, perhaps, I may at this instant be a slave to it, without once suspecting my condition.

If I could discover this nasty motive in myself, I trust, by the Grace of GOD, I should disdain and triumph over it: But here, as in many other respects, I perceive to my cost, that the preacher stands continually in need of a preacher. All that I can do in my present case, is to pray the LORD to make his paths straight before me; to resign myself wholly to his direction; to wait for his impressions on my mind; and to be clear concerning those impressions, that they are of GOD; and then, to press boldly forward in the way which he is pleased to lay open before me, without deliberating on the prudence or imprudence of such a step; without considering whether any temporal gain or loss, is hereby likely to accrue to me.

Whether I have adhered closely enough to GOD in prayer, that he may favour me with these divine notices, is a question I am almost afraid to ask myself; or rather, to which I must plead guilty: But it is in vain to dwell upon the past; it is enough  
to

to be convinced of what is amiss, and then come to Christ, by whom I trust all will be set right.

I shall take into consideration what you say concerning fasting; and desire to make my hearty acknowledgments for this, and other useful hints I have received from you. Let me intreat you, dear Sir, to consider me as one standing greatly in need of a monitor, walking in fearful places, in the weakness of a babe, without any faithful guide to lean upon: And O for God's sake, call to me, when you apprehend I am going out of my way. Do not, I beseech you, content yourself with hinting; but be open in reproof. Be persuaded that I shall look upon this as the noblest proof of your affection: And whatever pain such a blow may give me, I shall be far from revolting against it.

If this reaches your hand before you leave Dublin, it bears to you my best wishes, and earnest prayers to God for your safe passage to England, and for every temporal and spiritual blessing which your own heart, according to the Will of God, can desire.

Commending myself, dear Sir, to your fervent prayers, I remain,

Your most affectionate Brother, and much obliged  
humble Servant,

WALTER SHIRLEY.

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L E T T E R XXXII.

From the REV. JOHN WESLEY,
To the REV. MR. GEORGE WHITEFIELD.

My dear Brother, Lewisham, Feb. 21, 1770.

MR. Keen, informed me some time since of your safe arrival in Carolina: Of which indeed I could not doubt for a moment; notwithstanding the idle report of your being cast away, which was so current in London. I trust our LORD has more work for you to do in Europe, as well as in America. And who knows, but before your return to England, I may pay another visit to the New-World? I have been strongly solicited by several of our friends in New-York and Philadelphia: They urge many reasons, some of which appear to be of considerable weight. And my age is no objection at all. For I bless GOD, my health is not barely as good, but abundantly better in several respects, than when I was five and twenty: But there are so many reasons on the other side, that as yet, I can determine nothing: So I must wait for farther light. Here I am:

Let the LORD do with me as seemeth him good. For the present, I must beg of *you* to supply my lack of service; by encouraging our preachers, as you judge best; who are as yet comparatively, young and inexperienced; by giving them such advices as you think proper. And above all, by exhorting them, not only to love one another; but if it be possible, as much as lies in them, to live peaceably with all men.

Some time ago, since you went hence, I heard a circumstance, which gave me a good deal of concern; namely, that the College or Academy in Georgia, had swallowed up the Orphan-house. Shall I give my judgment without being asked? Methinks, friendship requires, I should. Are there not then two points which come in view? A point of mercy and a point of justice? With regard to the former, may it not be enquired, Can any thing on earth be a greater charity, than to bring up Orphans? What is a College, or an Academy compared to this? Unless you could have such a College, as perhaps is not upon earth. I know the value of learning, and am more in danger of prizing it too much, than too little. But still, I cannot place the giving it to five hundred Students, on a level with saving the bodies, if not the souls too, of five hundred Orphans. But let us pass on from the point of mercy, to that of justice: You had land given, and collected money for an Orphan-house, are you at liberty to apply this to any other purpose? At least while there are any Orphans in Georgia left. I just touch upon this (though it is an important point,) and leave it to your own consideration, whether part of it, at least, might not properly be applied to carry on the original design? In speaking thus freely, on so tender a subject, I have given you a *frank* proof of the sincerity, with which

I am,

Your ever affectionate Friend and Brother,

JOHN WESLEY,

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L E T T E R XXXIII.

From the REV. MR. FURLY,

To the Rev. JOHN WESLEY.

Rev. and dear Sir,

August 16, 1773.

HAVING learned accidentally by my affectionate friend Mr. David Pugh, who was in your company in London about three years ago, that you had entertained some misapprehensions concerning me, I take the present opportunity of inviting you (if you can conveniently,) to take a bed at my house; as I can assure you that both I, and my dear Nancy, will be

very

very glad to see you; and I shall rejoice, by any act of civility to confirm my love towards you. Your race, dear Sir, is nearly run, and I may not have perhaps another opportunity of seeing you, on this side of eternity, if you do not now favour me with a visit. No difference of opinion, in some particulars, is any bar, I assure you, to my affection. I no more desire another man to think just as I do, than I could approve of another's requiring my sentiments to be moulded exactly according to his own. Whoever really possesses the Grace of GOD, and love's the LORD JESUS CHRIST in sincerity; I hope, that man, I shall ever love and esteem. Time is flying swiftly upon its rapid wing; and eternity is each moment approaching; even that eternal state, where all, all differences will be swallowed up in the perfect knowledge, and perfect love, of the infinitely perfect GOD.

Excuse haste, and believe me to be,

Your affectionate Friend, and humble Servant,  
SAMUEL FURL

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L E T T E R XXXIV.

From the REV. MR. GILLIES,
To the REV. JOHN WESLEY.

Rev. and very dear Sir, Glasgow, Sept. 1, 1757.

I Have delayed too long to answer your kind letter of June 16, but that I had not, till now, any religious intelligence of importance to send you. The following extract from a letter I received from Mr. Davies of Virginia, lately, will no doubt be very acceptable to you.

Hanover, June 3, 1757.

“ My honest friend Mr. Henry, has had remarkable success last winter among the young people in his congregation. No less than seventeen of them were struck to the heart by an occasional evening lecture; and he tells me he has great hopes of the perseverance of sundry of them, and that hardly any of them appear discouraging.

“ But the best news that perhaps I ever heard in my life, I lately received from my favourite friend Mr. Samuel Finley, minister of Nottingham, in Pennsylvania, tutor of a large academy, and one of the trustees of the College of New-Jersey. I had sent him some extracts from my British letters, giving an account of the revival of religion in sundry parts of England, particularly among the clergy. In answer to which he writes thus:

[April

[April 16, 1757.] "I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. Our glorious Redeemer has poured out his Holy Spirit upon the students at our college [i. e. New-Jersey:] not one of all who were present neglected: And they were in number sixty. The whole house, say my correspondents, was a Bochim. Mr. William Tennant, who was on the spot, says, he never saw any in that case who had more clear views of God, themselves, their defects, their impotence and misery, than they had in general. That there never was, he believes, in any house, more genuine sorrow for sin, and longing after Jesus. That this glorious work was gradual, and spread, like the increasing light of the morning: That it was not begun by the ordinary means of preaching, nor promoted by alarming methods: Yet so great was their distress, that he judged it improper to use any arguments of terror in public, lest some should sink under the weight. That what makes the gracious visitation more remarkable, was, that a little before, some of the youth had given a greater loose to their corruptions than was ordinary among them: A spirit of pride and contention prevailing, to the great grief and even discouragement of the worthy president. That there were no public out-cries; but a decorous, silent solemnity. That before he came away, several had received something like the Spirit of Adoption, being tenderly affected with a sense of Redeeming Love, and thereby disposed and determined, to endeavour after universal holiness. Mr. Treat, and Mr. G. Tennant, tell me, in their letters, That the concern appeared rational, solid, and scriptural; and that in a remarkable degree. I was informed by some of the students, who had been my pupils, that this religious concern first began with the son of a very considerable gentleman of New-York. The youth was dangerously sick at college; and on that occasion awakened to a sense of his guilt. His discourse made some impression on a few others; and theirs again on more: So that it became almost general, before the good president; or any other, knew any thing of it. As soon as it became public, misrepresentations were spread abroad, and some gentlemen sent to bring their sons home. But, upon better information, the most were sent back again. The wicked companions of some young gentlemen left no methods untried, to recover them to their former excess of riot; and with two or three, have been lamentably successful. Mr. Duffield, [a worthy young man,] informed me the other day, That a very hopeful religious concern spreads through the Jerseys, especially among young people. In several letters from Philadelphia, from Mr. G. Tennant and others, I have assurance of a revival there, for which good people are blessing God.

God. Lawyer Stockton informs me, that he is certified by good authority, of a gracious work of God at Yale-college [in New-Haven.]

“ This, Sir, [says Mr. Davies] is some of the best news from one of the best of my correspondents. You will join with me in blessing God, and congratulating posterity upon this happy surprizing revolution, in a college, to which the eager eyes of so many needy churches look for supplies. Perhaps it may afford me the more pleasure, as my having taken so much pains to promote that institution, and gives me a kind of paternal solicitude for it, though I live near four hundred miles from it.

“ The finger of God is the more conspicuous in this affair, as the students, who had so often heard such excellent sermons from the worthy president, and from the many ministers from various parts, who have occasionally officiated there, without any general good effect, should be univerally awakened by means of a sick boy. Who but a God could do such great things by such means? Though this college was well founded, and is well conducted; yet I must own, I was often afraid it was degenerating into a college of *mere* learning. But now my fears are removed by the prospect that sincere piety, that grand, ministerial qualification, will make equal advances.”

Rev. and dear Sir,

I thought proper to send you the above good news, in case you have not got them from some other. I sent off your letter to Mr. Davies some time ago.

I suppose your Book against Dr. Taylor is now in the press. I find both now and formerly, that Scotland is a bad place for getting subscriptions for Books. I have hardly been able to publish the *Historical Collections*, but for the subscriptions you got me in England. Please to order thirty setts of your Book against Taylor to be sent me. If I can dispose of any more, I will write for them. Mrs. Gillies joins me in our respectful salutations.

I ever am,

Rev. and dear Sir,

Your's most affectionately,

JOHN GILLIES.

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