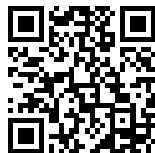


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# PERSEVERANCE,

A

# P O E M.

In REPLY to the

Reverend Mr. W E S L E Y'S

—K

POETICAL PERFORMANCE,

Falsly call'd,

“ An ANSWER to all which the Reverend Dr.  
“ GILL has printed on the Final Perseverance of the  
“ Saints.”

*What shall one then answer the Messengers of the Nation?  
That the Lord hath founded Zion, and the Poor of the  
People shall trust in it. Isa. xiv. 32.*

*This People have I formed for myself, they shall shew forth  
my Praise. Isa. xliiii. 21.*

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PRINTED IN THE YEAR M,DCC,XCI;

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## To the R E A D E R.

**M**R. Wesley in his Poem has represented the Tempter taking great Pains to delude Persons from his darling Opinion, (i. e. that Christ has purchased Heaven for all Mankind who would part with their Sins) by whispering what he calls, a bold presumptuous Lye; persuading them they are elected, and from thence encouraging them to live in a carnal, careless Way, and trample on Love, &c.

If so, the Tempter is falsely charged, when called a cunning Adversary, in going about to destroy his own Kingdom; the Redemption of the Soul is precious, and he had rather we believe the Blood of Christ is shed for any Thing but Sin. The Scriptures are clear, that Redemption by Christ is for Persons only, as 2 Sam. iv. 9. Pf. xxxi. 5. cvii. 2. cxxxvi. 24. Isa. i. 27. xxix. 22. xxxv. 9. xliii. 1. xlv. 22, 23. li. 11. lii. 3, 9. lxii. 12. lxiii. 4, 9. Jer. xxxi. 11. Luke i. 68. xxiv. 21. Gal. iii. 13. iv. 5. Rev. v. 9. xiv. 3. Also Eph. i. 14. Christ's purchased Possession there being his People or Portion, Deut. xxxix. 9.

Those he has purchased to the Enjoyment of Grace and Glory, which the Psalmist and Apostle of the Gentiles understood to be the Gift of God, Pf. lxxxiv, 11. Rom. viii. 32. I expect more Opponents here than Mr. John and Charles Wesley, who make use of such unscriptural Expressions as these: Purchased Peace, Life, the Spirit, the Love of God, Grace and Glory, for Persons. For instance, were his Majesty, who has a right of Redemption,

*to redeem a number of English Subjects from Slavery in Algiers, and give them to dwell in White-hall would any be so weak in their Explanation of this, as to ascertain the Redemption-Price was paid down for White-hall, and not for the Liberty of the Captives from Slavery? If Satisfaction to Divine Justice for Sin is once discarded, (as this Method of darkening Council by Words without Knowledge, has been a Mean to bring it under Contempt and Ridicule with some) it is no Matter whether such a professing People go under the Denomination of Mahometans or Christians.*



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# PERSEVERANCE.

A

## P O E M.

In REPLY to the

Reverend Mr. *WESLEY*, &c.

**W**AS ever such an empty Answer seen?  
So weak, so wicked, foreign, false, and mean?  
The Author only beats the Air in vain,  
And aims at something which he can't explain.  
In fine, the whole this mighty Piece affords,  
Is *Spite* and *Pride*, and strange unmeaning Words:  
Pleas'd with perverting sacred Writ, to shew,  
Salvation's not of *Grace*, but what we do.

He'd have us think it comes most richly fraught,  
In Answer to what *Dr. Gill* has wrote:  
Thanks to the Title, or 'tis understood  
As well of *Little John* and *Robin-Hood*.

Doctor, no need to turn those Darts aside,  
They either die in Air, or fly full wide;  
Truth stands unshaken, all this Babble's vain,  
While *Sion's King*, will *Sion's Cause* maintain;  
He's chose her for himself, his Dwelling's there,  
And can't forget the Children of his Care.

*Wesley*, if thy presumptuous *Lye* prevail,  
*Wisdom* may err, and mighty *Pow'r* may fail:  
*Grace* may deceive the Person where 'tis wrought,  
And all that *God* has said may stand for nought.  
If there's a Breach in Everlasting Love,  
Then *Faith is vain*, nor are they safe above.

This

This Truth should never, never be forgot,  
That *Jacob's God's*, a *God* that changeth not.

You once believ'd, you say, where you begin,  
That *Heav'n* is bought for those who leave their *Sin*;  
If your Foundation cannot stand the Test,  
There's Room to doubt the Truth of all the rest.

How Heaven is *purchas'd* you should first explain,  
Then, by what Pow'r vile Men from Sin refrain;  
A Saviour shed his Blood for *Sin*, not *Heav'n*,  
To purchase *Persons*, not for *Blessings* given;  
Where *Satisfaction's* rightly understood,  
*Persons*, not *Things*, must bear the Price of Blood;  
And all those Blessings added can't but be  
Th' unfeigned Gift of the Eternal Three.

Is nothing certain till I leave my *Sin*!  
Will *God* not love Me till I first begin?  
And will that Love decline as mine grows cold?  
Or can he hate me *young*, and love me *old*!  
Does Man's Obedience Happiness obtain,  
Then all's of Debt, and *Christ* has died in vain;  
Then *Saviour*, *Surety*, *Helper*, *Sacrifice*,  
Are empty Sounds, and mere Absurdities.  
Is this glad Tidings? Where can I depend?  
If *Christ* is wanting, I have ne'er a Friend.

Sir, I suppose your Meaning should be this;  
To part with *Sin* is not to do amiss:  
Then why this *Confidence*, this *Spite*, and *Pride*,  
Those many sacred Texts thus villified?  
And why this *Devil*, with a Sneer, to say,  
"Who wrongs my Child, who takes its Bread away?"  
Boast not *Perfection*, since the Case is thus,  
Except 'tis *perfect blind*, or something worse.

But, O! how impious, how profoundly base!  
To talk of *Sin* as Consequence of Grace!  
That those who live by Faith may as they please,  
Trample on *Love*, and live in *carnal Ease*;  
As tho' the Grace of God does not constrain  
The Hearts of those belov'd to love again.

This

This is the Doctrine which the *Tempter* brought,  
 Read and consider, tremble at the Thought !  
 " If thou'rt the Son of God then fear no Ill,  
 " What he has said he'll certainly fulfil ; ●  
 " He's bid the Angels watch and guard thee round,  
 " Neglect all Rule, go headlong to the Ground.

The Ways of God he never once put in ;  
 Here read *thyself* " the Soul that's safe may sin ;"  
 Choose to be holy thou wouldst set aside,  
 Thus *he* beset the Bridegroom, *you* the Bride.

O ! black Ingratitude from Hell below !  
 The grateful Christian cannot argue so.

What if my Prince should kindly condescend  
 To let me know he's always been my Friend ;  
 Paid off the many Scores that I should pay,  
 And sends me fresh Provision Day by Day.  
 Can I from hence such vile Conclusions draw,  
 To hate his *Love*, and set at naught his *Law* :  
 No, rather say, 'twould make me speak his praise,  
 And strive to serve him all my future Days.

That Soul that's humbled with a Sense of Sin,  
 And feels and loaths its Filthiness within ;  
 That knows its helpless Case, and does confess  
 He 's nothing of his own but Emptiness,  
 And by Divine Assistance can behold  
 More worth in *Christ* than Pyramids of Gold.  
 Tho' Sin and Satan often make him doubt,  
 This bruised Reed shall stand the Tempest out :  
 A Glimpse of *Love* shall cheer him in the way,  
 And Strength be given equal to his Day.  
 If in the gloomy Pit, where Horrors dwell,  
 And he concludes himself next Door to Hell,  
 His God shall pleasant Paths to him restore,  
 And make him sing a Song unknown before.  
 That mighty Arm that calm'd the raging Sea,  
 Shall guard him round, and guide him on his Way.  
 Thus, thus the Christian Man is to's'd about,  
 Sometimes his Faith prevails, and sometimes doubt ;

Though

Though various Changes may attend his *Frame*,  
His *State* shall evermore abide the same.

When in his Light they eye the golden Chain,  
And can the Order of each Link explain,  
From God's Fore-knowledge down thro' Time, and then,  
Ascending up to Deity again;  
Each Attribute concurs to make them blest'd,  
Sav'd to be call'd, and call'd to endless Rest.  
They with seraphic Views will sweetly trace  
The glorious Heights and Depths of mighty Grace;  
To see what was laid up in Christ their Head,  
In *Adam* was not *lost* or *forfeited*;  
And while they lay i'th Ruins of the Fall,  
Eternal Arms were underneath them all;  
They being Objects of that Ancient Love,  
Their Fall in *Adam* could not that remove:  
And as th' *Effect* of Union to their Lord,  
He bids them live, and they obey his Word:  
They see as *Adam* sunk them into Sin,  
The Life and Death of Christ have made them clean.  
Then how secure they stood e'er Time begun,  
And how eternal Settlements do run:  
If they are *Children* then they're Heirs of all,  
From him they did not, will not, cannot fall.  
As by *Adoption* they have this Relation,  
The *Nature's* given in Regeneration;  
As by the *first* they're Sons to the Creator,  
The *latter* as th' *Effect* gives Children's Nature.  
Here they may stand, and wonder and adore,  
How God could love them welt'ring in their Gore.

When by th' Eternal Spirit thus they're lead,  
To read their Interest in a risen Head;  
What glaring Glory ravishes their Eyes,  
In every Providence new Wonders rise;  
If they're surrounded with Afflictions here,  
Or Bread and Water be their only Cheer,  
Each needful Want he'll readily supply,  
Whose Ear is open to the Raven's Cry;  
He sends them earthly, sends them heavenly Food,  
And makes each crooked Thing to work for good.

When







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