THE

Arminian Magazine,

For the YEAR 1792.

CONSISTING CHIEFLY OF

EXTRACTS

AND

ORIGINAL TREATISES

ON

Universal Redemption.

VOLUME XV.

LONDON:

Printed by G. PARAMORE, *North-Green, Worship-Street;*
And sold by *G. Whitfield*, at the Chapel, City-Road, and all the Methodist Preaching-Houses in Town and Country.

PREFACE.

TO THE

Subſcribers of the Arminian Magazine.

THE loſs of the late venerable Mr. WESLEY, muſt be deeply felt by every lover of Religion and Literature that has been acquainted with his writings; more eſpecially by the body of Methodiſts, which he guided, under God, both by his diſcourſes and his pen.

Though we are now deprived of the perſonal inſtructions of that great Luminary (for which we mourn;) yet his writings will ſtill prove a bleſſing to thouſands: and with reſpect to the Arminian Magazine, we give you to underſtand that it will be conducted on the ſame plan as Mr. WESLEY left it, under the care of a Committee appointed by the Conference for that purpoſe; who, with the aſſiſtance of God, will omit no attention that may tend to give you ſatisfaction.

Many have urged, that the tenets of *Arminius* have not been fully or clearly laid before them, notwithſtanding the account of his Life given in the firſt Volume of our Magazine, which has borrowed its Title from the name of that great man. We have therefore introduced the preſent Volume to your notice with the leading tenets of *Arminius*, tranſlated into *Engliſh* by *Tobias Conyers* in the year 1655.

We have providentially another opportunity of gratifying you, by four manuſcript Sermons of Mr. WESLEY, lately found in his Study at *Briſtol;* which ſhall be inſerted in our Magazine during the enſuing months, and we doubt not but they will be very grateful to you,

as

as well as to the Public in general. In the other parts of the Magazine alſo we ſhall pay particular attention to the profit and entertainment of our Readers.

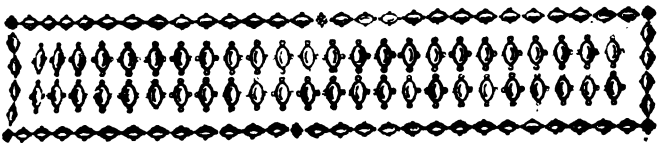
The Prints have of late years been juſtly complained of: but the Editors are reſolved to go to a greater expence in this reſpect than uſual; and to uſe their beſt endeavours to have more acceptable Prints in future. They alſo purpoſe to give better Paper than has been given for a few years paſt. And, in ſhort, to render the whole, not only pleaſing and edifying to the preſent purchaſers, but alſo uſeful to poſterity.

As many, perhaps, may deſire to know how the profits of our Magazines and other books ſhall be applied in future; for their ſatisfaction we aſſure them, that the whole will be appropriated, jointly with the yearly collection, to ſupply the deficiencies in the little ſalaries of the Preachers, and of their wives and children, on thoſe Circuits which cannot defray them, together with the expences of thoſe that are ſick: and alſo to ſupport the work of God in every neceſſary point, in the North of *Scotland*, the North of *Ireland*, *Wales*, *France*, (where God has been pleaſed to open a door lately for the preaching of the Goſpel by us!) and alſo in ſuch Circuits in *England* as the Conference (under whoſe direction the whole will be managed) ſhall think needful.

Sub Judice lis eſt. Should our endeavours come ſhort of your expectations; we ſhall ſtill have this conſolation—that the will was not wanting. But, if we are ſo happy as to give you ſatisfaction, we ſhall give God the glory; and ſhall enjoy a pleaſure ourſelves, in ſerving and obliging you. We are, with great ſincerity and reſpect, your humble and devoted Servants,

The EDITORS.

London, Nov. 1, 1791.



THE Arminian Magazine, For JANUARY 1792.

The JUDGMENT *of* ARMINIUS, *touching the* DIVINE DECREES.

1. THE first absolute Decree of God, concerning the salvation of sinful man, is that whereby he decreed to appoint Jesus Christ to be a Saviour, Redeemer, Prophet, Priest, King and Mediator, who shall abolish sin by his death, recover (by his obedience) lost righteousness, and by his virtue communicate the same.

The second absolute Decree is that whereby he determined to receive into favour, repenting and believing persons, and those continuing, and persevering to the end, to save in, for, and by Christ. The impenitent, and unbelievers, to leave in sin and under wrath, and to destroy as aliens from Christ.

The third absolute Decree, is that whereby he ordained to administer sufficient means, necessary to repentance and faith, and these to be given according to his wisdom, whereby he knows what becomes his mercy and justice, by which he shall put the same in execution.

Hence the fourth absolute Decree is the salvation of persons, who, he knows from eternity, would, upon exercising preventing grace, receive faith; and by his subsequent assistance would persevere: and the condemnation of those who would not believe or persevere. This Doctrine has always been allowed by the greater part of Christians, and stands approved; neither does it occasion ground of contention or occasion of abhorrence. It is much to be wished that men would proceed no farther in this matter, neither be inquisitive into the unsearchable judgments of God any farther than as they are revealed in Scripture.

2. Providence. I judge to be that careful and ever present eye of God, by which the care of the whole universe, and every creature, not one exempted, is upon him to the conservation and government of them in their essence, qualities, actions, and passions, as it best becomes him, and suits them, to the glory of his name and salvation of believers. Herein I subtract nothing from Divine Providence, but yield to it the conservation, regulation, and direction of all things, even to the abolition of chance and fortune. Yea, I subject to Providence the will of man, and the very acts of the rational creature, so that nothing is done without his permissive will, though contrary thereunto. This is the only difference; God wills to do good, but only permits evil.

3. Man's Will. He was endued with knowledge, holiness, and other abilities at his creation, whereby he was able to understand, will, and perform all that was required of him, yet not without the assistance of divine grace. In the state of apostacy and sin, he is disabled, of and by himself to think, will, or do, any thing truly good; and stands in need of the renovating and regenerating power of God in Christ, by his Spirit, in his intellects, affections, will, and other faculties, to impower him hereunto: but participating hereof, as freed from sin, he is able to think, will, and do good, yet still as under the supplies of God's grace.

4. The

4. The grace of God, I believe, is free and undeserved, whereby God is well affected towards a miserable sinner; by which first he gave his Son, that whosoever believeth in him might have eternal life; and then in and for Christ, justifies and adopts him into the right of his sons to salvation. Secondly, It is the infusion of spiritual gifts, into the understanding, will and affections of man, necessary to his regeneration and remission, viz. faith, hope and charity, without which blessings man is not able to think, will, or do any thing truly good. Thirdly, It is the continued assistance of the Holy Ghost, by which the Spirit doth excite and stir up a man (before regeneration) unto good desires, and willing of actual good; yea by this he works and wills together with man, that what man thus wills, he may accomplish; and I attribute to grace, the beginning, continuance, and consummation of all good.

Yea so far, that a man now regenerate is incapable to think, will, or do good, or to resist any temptation, without this preventing, exciting, subsequent, and co-operating grace. Hence it is apparent, that I am no ways injurious to the grace of God, by ascribing too much to the free-will of man, as some aspersе me. The hinge upon which all the controversy turns, is, whether the grace of God is irresistible: (actions and observations, ascribable to grace, are not here disputed, none more ready than myself to confess and inculcate them all.) The manner of operation only is the debate, wherein I believe, according to the Scriptures, that many resist the Holy Ghost, and reject grace offered them.

5. Justification. I believe the justification of sinners, to be by the sole obedience and death of Christ; and that his righteousness is the only meritorious cause, for which the pardon of sin is granted to believers, and they are reputed justified, as if they had fulfilled the perfect law; but in as much as God imputes this righteousness to believers only, I judge in this sense, it may be properly said, that faith is imputed for righteousness, by grace to him that believeth; God having set forth his Son, a

mercy-ſeat, or propitiation by faith in his blood; yea, my judgment is the ſame as *Calvin*'s himſelf, in the third book of his Inſtitutions.

6. Aſſurance. I judge he who believes in Jeſus Chriſt, both by the act of the Holy Ghoſt moving, and the fruits of faith, and by his own conſcience with the teſtimony of the Spirit witneſſing with it, may have a certain perſuaſion and aſſurance, that he is a ſon of God, and ſtands in the love of Chriſt: yea more, may depart this life, with an unſhaken confidence of the grace of God and mercy in Chriſt Jeſus, and appear before the tribunal of God, free of all anxious fear or ſolicitude; yet ought he always to pray, "Lord, enter not into judgment with me." But in as much as God is greater than our hearts, and knoweth all things, and man is not his own judge; it is God that judgeth him; I dare not equal this certainty, with that wherewith we know there is a God, and that Chriſt is the Saviour of the world.

7. Perfection of believers. *Auguſtin*'s opinion was (though the ſharpeſt adverſary to the Pelagian doctrine) that it was poſſible by the grace of Chriſt, in this life to be without ſin; yea, he further adds, "let *Pelagius* confeſs man's poſſibility of being without ſin, to be only by the grace of Chriſt, and we are agreed." To this I entirely agree, and ſay, "without Chriſt I can do nothing, but through him I can do all things."

8. Perſeverance. My judgment is, perſons ingrafted into Chriſt by true faith, and participating of his quickning Spirit, have ſtrength ſufficient to encounter Satan, ſin, the world, and their own corruption; and by the ſame aſſiſting grace to gain the victory, Chriſt himſelf ſtanding by them in their aſſaults, by his Spirit extending his favourable hand towards them (ſo they be found in a fighting poſture, imploring his aid, and not wanting to themſelves) to preſerve them from falling, ſo that neither the devices or violence of Satan, &c. ſhall be able to ſeduce them, or pluck them out of his hand. But whether theſe very perſons, by negligence, may not deſert Chriſt, embrace

brace again the present world, fall from the sound doctrine once delivered to the Saints, lose a good conscience, make void the grace of God, and receive it in vain, may be easily proved from Scripture; yet I profess ingenuously it was never publickly or privately taught by me; though there are places in Scripture, to prove that a true believer may totally and finally fall away from the faith, and so perish.

These are my sentiments, though there are many things, and those of a high nature, which I shall bear with in my brethren, not being Lord of another man's conscience; but a Minister to those that believe: that they may grow in knowledge, truth, piety, peace and joy in Christ Jesus our Lord. But, if my brethren cannot tolerate me, and grant me a place among them, yet as to what concerns myself, I hope no rent or division will ensue, which may God avert! There are schisms enough already in the christian world, and it is incumbent upon every one to diminish and abolish them. In this sense I will possess my soul in patience, and my place; though I shall endeavour to live, as long as God shall prolong my life, for the common good of Christianity.

SERMON LXV.

[By the late Rev. J. WESLEY.]

JEREMIAH xvii. 9.

The heart of man *is deceitful above all things, and desperately wicked: who can know it?*

1. THE most eminent of the antient Heathens have left us many testimonies of this. It was indeed their common opinion, that there was a time, when men in general were virtuous and happy: this they termed the *golden age*. And the account of this was spread through almost all nations. But it was likewise generally believed, that this happy age had expired long ago. And that men are now in the midst of the *iron age*. At the commencement of this, says the Poet,

Irrupit

Irrupit venæ perjoris in ævum
Omne nefas: fugêre pudor, verumq: fidesq:
In quorum subiêre locum fraudesq: doliq:
Insidiæque, & vis, & amor sceleratus habendi.

Immediately broke in
With a full tide, all wickedness and sin,
Shame, truth, fidelity swift fled away,
And cursed thirst of gold bore unresisted sway.

2. But how much more knowing than these old Pagans are the present generation of Christians! How many laboured Panegyrics do we now read and hear on the Dignity of Human Nature? One eminent Preacher, in one of his sermons preached and printed a few years ago, does not scruple to affirm, first, That men in general, (if not every individual,) are very *wise*; secondly, that men in general are very *virtuous*, and thirdly, That they are very *happy*. And I do not know, that any one yet has been so hardy, as to controvert the assertion.

3. Nearly related to them were the sentiments of an ingenious gentleman, who being asked, "My Lord, what do you think of the Bible?" answered, "I think it is the finest book I ever read in my life. Only that part of it which indicates the Mediatorial scheme I do not understand. For I do not conceive there is any need of a Mediator between God and man. If indeed, continued he, I was a sinner, then I should need a Mediator. But I do not conceive, I am. It is true, I often act wrong for want of more understanding. And I frequently *feel* wrong tempers, particularly proneness to anger. But I cannot allow this to be a sin; for it depends on the motion of my blood and spirits, which I cannot help. Therefore it cannot be a sin. Or if it be, the blame must fall not on *me*, but on him that made me." The very sentiments of pious Lord *Kaim*, and modest Mr. *Hume*.

4. Some years ago a charitable woman discovered, That there was no sinner in the world, but the Devil. For, said she, he

he *forces* men to act as they do, therefore they are unaccountable. The blame lights on Satan." But these more enlightened gentlemen have discovered, "That there is no sinner in the world but God. For he *forces* men to think, speak, and act as they do; therefore the blame lights on God alone." Satan, avaunt! It may be doubted, whether he himself ever uttered so foul a blasphemy as this.

5. But whatever unbaptized or baptized Infidels may say, concerning the innocence of mankind, He that made man, and that best knows what he has made, gives a very different account of him. He informs us, that *the heart of man*, of all mankind, of every man born into the world, *is desperately wicked*, and that it is *deceitful above all things*, so that we may well ask, *Who can know it?*

I. 1. To begin with this: *The heart of man is desperately wicked.* In considering this, we have no need to refer to any particular sins. (These are no more than the leaves, or at most the fruits, which spring from that evil tree:) but rather to the general root of all. See how this was first planted in heaven itself, by Lucifer, *Son of the morning:* till then undoubtedly "one of the first, if not the first archangel;" *Thou saidst, I will sit upon the side of the North.* See self-will the first-born of Satan! *I will be like the Most High.* See pride, the twin-sister of self-will. Here was the true origin of evil. Hence came the inexhaustible flood of evils, upon the lower world. When Satan had once transfused his own self-will and pride into the parents of mankind, together with a new species of sin: Love of the world, the loving the creature above the Creator, all manner of wickedness soon rushed in, all ungodliness and unrighteousness, shooting out into crimes of every kind, soon covering the whole face of the earth with all manner of abominations. It would be an endless task, to enumerate all the enormities that broke out. Now the fountains of the great deep were broken up. The earth soon became a field of blood: revenge, cruelty, ambition,

bition, with all ſorts of injuſtice, every ſpecies of public and private wrongs, were diffuſed through every part of the earth. Injuſtice in ten thouſand forms, hatred, envy, malice, blood-thirſtineſs; with every ſpecies of falſehood, rode triumphant, till the Creator looking down from heaven, would be no more intreated for an incorrigible race, but ſwept them off from the face of the earth. But how little were the following generations improved, by the ſevere judgment? They that lived after the flood do not appear to have been a whit better than thoſe that lived before it. In a ſhort time, probably before *Noah* was removed from the earth, all unrighteouſneſs prevailed as before.

2. But is there not a God in the world? Doubtleſs there is: And it is he that hath made us, not we ourſelves. He made us gratuitouſly, of his own mere mercy: for we could merit nothing of him, before we had a being. It is of his mercy that he made us at all; that he made us ſenſible, rational creatures, and above all, creatures capable of God. It is this, and this alone, which puts the eſſential difference between men and brutes. But if he has made us, and given us all we have; if we owe all we are and have to him, then ſurely he has a right to all we are and have, to all our love and obedience. This has been acknowledged by almoſt all who believed themſelves to be his creatures, in all ages and nations. But a few years ago a learned man frankly confeſſed, "I could never apprehend, that God's having created us, gave him any title to the government of us. Or, that his having created us laid us under any obligation to yield him our obedience." I believe that Dr. *Hutchinſon* was the firſt man, that ever made any doubt of this. Or that ever doubted much leſs denied, That a creature was obliged to obey his Creator. If Satan ever entertained this thought, (but it is not probable he ever did) it would be no wonder he ſhould rebel againſt God, and raiſe war in heaven. And hence would enmity againſt God ariſe in the hearts of men alſo; together with all the branches of ungodlineſs, which

which abound therein at this day. Hence would naturally arise the neglect of every duty which we owe to him, as our Creator, and all the passions and hopes which are directly opposite to every such duty.

3. From the devil the spirit of independence, self-will and pride, productive of all ungodliness and unrighteousness, quickly infused themselves into the hearts of our first parents in Paradise. After they had eaten of the tree of knowledge, wickedness and misery of every kind, rushed in with a full tide upon the earth, alienated us from God, and made way for all the rest: Atheism, (now fashionably termed *Dissipation*) and idolatry, love of the world, seeking happiness in this or that creature, covered the whole earth.

Upright both in heart and will,
We by our God were made:
But we turn'd from good to ill,
And o'er the creatures stray'd:
Multiplied our wand'ring thought,
Which first was fixt on God alone,
In ten thousand objects sought
The bliss we lost in one.

4. It would be endless to enumerate all the species of wickedness, whether in thought, word, or action, that now overspread the earth, in every nation and city and family. They all center in this Atheism, or Idolatry: Pride, either thinking of themselves more highly than they ought to think, or glorying in something which they have received, as though they had not received it: Independence and self-will, doing their own will, not the will of him that made them. Add to this, seeking happiness out of God, in gratifying the desire of the flesh, the desire of the eye, and the pride of life. Hence it is a melancholy truth, that (unless when the Spirit of God has made the difference) *all mankind* now, as well as four thousand years ago,

have corrupted their ways before the Lord: and every *imagination of the thought of man's heart* is *evil*, only evil, and that continually. However therefore men may differ in their outward ways, (in which undoubtedly there are a thousand differences) yet in the inward root, the enmity against God, Atheism, Pride, Self-will and Idolatry, it is true of all, that *the heart of man*, of every natural man, *is desperately wicked.*

5. But if this be the case, how is it that every one is not conscious of it? For who should *know the things of a man*, like *the spirit of a man that is in him?* Why is it that so few know themselves? For this plain reason, Because *the heart* is not only *desperately wicked*, but *deceitful above all things.* So deceitful, that we may well ask, *Who can know it?* Who indeed, save God that made it? By his assistance, we may, in the second place consider this, the deceitfulness of man's heart.

[*To be concluded in our next.*]

A short ACCOUNT *of* Mr. WILLIAM ADAMS.

[Written by a Friend.]

WILLIAM ADAMS was born in *Fairfax* county, in the State of *Virginia*, on the 23d of July 1759. From his infancy he was naturally inclined to passion and other evil tempers. But the Spirit of God very early impressed his mind with serious reflections concerning the salvation of his soul. When he was about fourteen years of age, he had frequent opportunities of hearing the Methodists preach. I am not certain in what manner the Lord first awakened him; whether it was suddenly or in a more gradual manner. However, when he was thoroughly awakened, he was greatly broken down, and most deeply convinced. For about two years he was in distress under a sense of the wrath of God; and by his countenance, tears, frequent groans, gestures, and indeed by his whole behaviour, discovered that he felt a hell in his soul.

During

During this time, he missed no opportunity of hearing the word: and early and late he poured out his soul to God in private prayer. He frequently retired into the fields and woods, and arose in the middle of the night, to seek rest for his troubled soul. He had at this time a power over outward sin, and walked circumspectly in attending all the ordinances of God; yet he still knew this would not suffice; except his past sins were blotted out, and his soul quickened and made alive by faith in Jesus Christ.

He was tempted to think, that all his prayers and tears were in vain; that he was a hypocrite; that God would never have mercy on him; and that it was now too late for him to expect it. He opened his mind to the Preachers with whom he conversed, and begged their advice and prayers. They sympathized with him in his distress, and exhorted him to persevere in seeking the Lord. Some of his friends, indeed, dreaded that his unbelieving fears would drive him to despair. Yet he determined by the grace of God to lie at the feet of Jesus, and, if he perished, to perish crying out for mercy. He had at the same time the conversion of others, especially his relations and neighbours, much at heart: and he earnestly prayed for the success of the gospel among all people.

About the first of March 1775, as he was one evening pouring out his soul in private, he felt in a moment such a change that his weeping and mourning were turned into joy in the Lord. His countenance, his behaviour, his prayers, his praises, all testified that the Lord had looked upon him in mercy, and had turned his darkness into light, and his mourning into songs of joy. He could now say with *David*, "Come hither, all ye that fear the Lord, and I will tell you what he hath done for my soul." And again, "as far as the east is from the west, so far hath he separated my sins from me." And, as the Lord was at this time pouring out his spirit on the people in the neighbourhood, in a glorious manner; this young

man went about day and night to pray among the people, and praiſed his God who had done ſo great things for him.

He walked humbly before the Lord, and though he found much of his preſence, yet he frequently complained of his barrenneſs, and expreſſed a want of more and more of the life of God. There was ſo much of the mind of Chriſt in him, that it ſeemed to the Preachers and others, that God had ſome work for him to do; therefore, though he was very young, he was appointed to meet with and aſſiſt a few perſons near his father's, who were reſolved to work out their ſalvation with fear and trembling. They received him gladly; and it pleaſed God to bleſs his labour of love among them. After a little time, it was impreſſed on his mind, that he muſt in a more public manner, warn his fellow-ſinners to fly from the wrath to come. Accordingly he firſt exhorted in the Society, and afterwards with the advice of the Preachers, he did it in public; enforcing all he ſaid by his holy life, and humble converſation. He was not deterred from attending at the houſe of prayer, by a little ſickneſs, by heat or cold, or by wet and dark nights; for it pained him exceedingly to let one hour of his time paſs by unimproved.

Sometime in the Summer of 1771, the Lord convinced him more deeply of the inward corruption of his heart. He was now all athirſt for a heart perfectly devoted to God; crying out,

> "'Tis worſe than death my God to love,
> And not my God alone."

And on the 17th of Auguſt in that year, he believed the Lord had ſaved him from all his inbred ſin; and felt what he could not fully expreſs. For ſome time he had no doubt of this work being wrought in him; and indeed none who knew him could diſbelieve him, for the tree was known by its fruit. But the enemy of ſouls ſoon robbed him in a meaſure of his confidence, reſpecting this work, ſo that he came ſhort of his gracious privilege. In

In the Winter of 1778, he felt a great desire to preach the word, and to give himself wholly to the work of the ministry. It was thought best that he should continue where he was till the ensuing Conference; and then, if God should permit, that he should go out into the work. But it pleased Providence to make a way for him sooner: and after many struggles in his own breast, and some outward opposition, he left his parents and friends, cheerfully commending them to God, and the word of his grace.

After staying some time among the people where he had been sent to labour, he went to the Conference, and was received on trial as a Travelling Preacher. He was much attached to the old Methodist plan; and grieved when any seemed inclined in any degree to deviate from it. He was appointed, in conjunction with two others, to labour in the *Baltimore* Circuit. Here he soon found some with whom he could take sweet counsel; men who were on full stretch for all the mind that was in Christ; and not a few who could testify that the blood of Christ had cleansed them from all unrighteousness.

He soon found the work of God reviving in his soul; and got so established in grace, that he had a constant sense of the indwelling Spirit of God, and was enabled to live nearer to the Lord than ever. He now experienced that he could rejoice evermore, pray without ceasing, and in every thing give thanks. All who truly loved God could easily perceive what spirit he was of; and were astonished to see a person so young blest with such gifts, and yet with still greater grace. When they heard this stripling conversing in private and preaching in public, they sat at his feet gladly, and were constrained to say, "Surely out of the mouths of babes God doth ordain praise!"

[*To be continued.*]

A short

A short ACCOUNT *of* JANE PLUMRIDGE.

[By R. Rodda.]

JANE PLUMRIDGE was born the third of June 1768. Her parents were professors of religion, and endeavoured to bring up their children in the fear of God. *Jane* was of a peevish, fretful temper from her infancy, and very soon endeavoured to get every opportunity she could to play, especially on the Sabbath. In other respects she obeyed her parents, and was very diligent in her employ, which was that of making lace.

At times she appeared deeply affected. When her mother talked to her about death and judgment, her fears were alarmed, and her mind distressed; but these convictions, like the morning cloud and the early dew, soon vanished away.

On September 6, 1782, being taken ill of a fever, she began to be dreadfully afraid of death; and enquired of many who came to see her, if they thought she would die. Some flattered her by telling her she was better; and they hoped she would do well enough again. Others, who wished her happiness in time and eternity, exhorted her to pray to God. The Lord now brought all her sins to her remembrance. Her Sabbath-breaking, her peevishness and fretfulness, appeared in their odious colours. The thought of dying and standing before God filled her mind with terror and deep distress, and constrained her to cry out, "What shall I do to be saved! I am afraid God will not have mercy on me!" She then desired her mother and others to pray with her: often complaining she could not pray, and earnestly desiring that religious people might visit her; which several in the neighbourhood did, who cared for her soul.

Being asked if she wished for a Preacher to come and see her; she answered, "I shall be very glad of it." Mr. *C*—— went, and finding her in great afflictions of body and mind, exhorted her to cry mightily to God, and beg of him to enable her to believe.

lieve. He then earneſtly poured out his ſoul to God in her behalf, and riſing from his knees told her, he had no doubt but God would have mercy upon her, and make her happy!

From this time ſhe took courage, and began to wreſtle with God in fervent prayer; and determined not to give over her ſuit until ſhe had obtained the bleſſing. The captive exile haſteneth that ſhe may be delivered, and that ſhe may not die in the pit. The great Deliverer appeared, and looſed all her bands; and in that hour ſhe felt, that whom the Son of God maketh free, they are free indeed! Bleſſed tranſition, when God wipes off the penitential tear, gives beauty for aſhes, the oil of joy for mourning; and the garment of praiſe for the ſpirit of heavineſs.

In the evening ſhe deſired to ſee ſome who had viſited her. When they came, ſhe broke out "I am not afraid to die, I know God hath forgiven me all my ſins. I have had a hard ſtruggle, but now I have overcome; now I would rather die than live, but in this, the will of the Lord be done!" Her friends joined with her in praiſing God for his unſpeakable mercies, and for ſome time her raviſhed ſpirit continued to rejoice in God her Saviour.

Her bodily pain was very great; and the enemy often tempted her to peeviſhneſs; and thruſt ſore at her that ſhe might fall, but the Lord enabled her to bear her bodily affliction, and to endure temptation with chriſtian fortitude and patience. He gave her ſtrength and courage to exhort thoſe that viſited her, to prepare in health to meet their God. She ſpake very affectingly to her play-mates, intreating them not to break the Sabbath, or ſpeak bad words any more; but to pray earneſtly to God that he might forgive them; and then if he called for them, they would not be afraid to die. She deſired her little brothers to ſeek the Lord in their youth, and told them, God liked her the better becauſe ſhe ſought him early.

A few days after this, I went to ſee her, and aſked her how ſhe found herſelf? She anſwered, "Very happy." I ſaid, why

why are you happy? "Because, said she, God hath forgiven me all my sins." I said, suppose God was to say to you, child, you shall either live or die as you like, what would you chuse? She answered, "Were I to chuse, it would be to die; but if God restores me, I hope it will be to speak of his goodness." I said, why would you wish to die? She replied, "That I may go to heaven." I said, what sort of company and employment do you think they have there? She said, "They are all very loving, and all their business is to praise God."

A day or two after this, her mother (a poor widow) being in great distress, wanting even the necessaries of life, she prayed to God to send her relief. God answered her prayer that day: for the benevolent and humane Mr. *B—n*, of *High Wycomb*, met her, and unasked, amply supplied her pressing wants. When the mother informed the child of this seasonable relief, she said, "You see, mother, how the Lord provides for you, and I believe, if you trust him, he will still provide."

To a woman that came to see her she said, "Now I am not afraid to die, are you?" The woman said, "No." She said, "I think if I was in your case, I should." The woman asked why? She said, because you have not repented: and then began exhorting her to repent and forsake her sins, and to pray to God for deliverance from them. The woman was so offended, that she came to see her no more.

At times her mind seemed much bewildered; and she was so distressed that she would scarce take any sustenance. These conflicts were short, the gales of God's holy Spirit soon drove away the clouds, and made her exulting soul often break out in these words,

"O Jesus, who art
The desire of my heart,
Continue my soul to defend;
'Till my wand'rings are o'er,
And I gain the blest shore,
And triumphant to heaven ascend."

The

The night before ſhe died ſhe was very happy, and told her mother ſhe ſhould die. A few hours before her departure, ſhe looked very earneſtly at her Aunt and ſaid, "Who waked me?" Her Aunt replied, no body. "Then (ſaid ſhe) it was the Lord! I ſhall ſoon be with him!" She deſired her brothers to be called, and when they came, ſhe intreated them to fear and ſerve the Lord, declaring ſhe was very happy; and ſhortly after her ſpirit returned to God, in the fourteenth year of her age.

EXTRACT *of a* LETTER *on* EDUCATION.

THE Education you propoſe giving your children will be only a varniſh, if it is not founded upon religion. It is neceſſary for the wiſdom and happineſs of man, that he ſhould have a view of the Deity from his tendereſt infancy, as the principle and the end of all things; and reaſon and faith ſhould tell him, that it is deſcending to the rank of beaſts to be without either worſhip or law.

You ſhould take a great deal of pains to elevate the ſouls of your three young people, and to convince them that the greateſt pleaſure of man is to reflect and to be conſcious of the end of his exiſtence. This is a pleaſure ſo ſublime, and ſo worthy of a heavenly ſpirit, that I look upon him who knows not this happineſs, as a wretched, or, at leaſt, an inſenſible being.

But in an age of infidelity ſomething more is wanted than the alphabet of religion: you ſhould therefore fill your children's minds with thoſe pure lights which diſſipate the clouds of modern philoſophy, and the darkneſs of corruption.

A few, but ſolid books will make your children well-informed. Let them be read leſs with an intention to fix them in the memory, than to grave them on the heart.

When youth have ſtudied religion from its firſt principles, they are not ſo eaſily ſeduced by ſophiſtry and impiety, unleſs the heart be entirely corrupted.

You ſhould watch carefully to preſerve them unblameable, not by employing informers and ſpies, but by having your ears and your eyes every where to imitate the Deity whom we do not ſee, but who ſeeth over all.

Children ſhould not perceive that they are diſtruſted and obſerved, for that will diſcourage them, and make them murmur; they will conceive averſion againſt thoſe they ought to love, ſuſpect an evil which they would not have thought of, and ſeek only to deceive: hence it is, that moſt ſcholars act only from fear, and are never more pleaſed than when at a diſtance from their ſuperiors.

Be leſs the maſter than the friend of your children; and then they will be tranſparent to your eyes, and even tell their faults themſelves. Young folks have a hundred times told me their griefs and their errors, becauſe I always treat them with mildneſs. They will give you the key of their hearts, when they find that you ſincerely wiſh them well, and that it is a pain to you to reprove them.

There are many reaſons which induce me to adviſe a domeſtic Education, and there are ſtill more which hinder me from perſuading you to it. Domeſtic Education is commonly the beſt calculated to ſecure their morals; but it preſents ſuch a ſameneſs, it is ſo lukewarm and languid, that it diſcourages all emulation: beſides, as they are watched too narrowly, they more frequently become hypocrites than good pupils.

Nevertheleſs, if you can find a Preceptor, gentle, patient, ſociable, and learned, who can unite condeſcenſion with ſteadineſs, wiſdom with chearfulneſs, temperance with amiableneſs, I ſhould deſire you to make the trial; being perſuaded that you will do nothing but in concert with him, and that you will not ſeek to controul him. There are too many fathers who look upon a Preceptor as a mercenary, and illiberally think they are his maſters becauſe he receives their wages.

Truſt your ſons only to a man upon whom you can depend as upon yourſelf; but after you have found ſuch a man, do not

hesitate

hesitate to leave them entirely at his disposal. Nothing disgusts a Tutor so much; as distrust and a diffidence of his capacity. Take care what servants you admit about your children; it is generally through them that youth are corrupted.

Manage so as to have an amiable serenity constantly shining on your face and in your eyes, and that every thing be done as you would have it, without restraint or fear. Nobody loves a storm; but all the world rejoices in fine weather.

Attach pleasures to every kind of study which you propose for your sons, by exciting a keen desire of knowledge, and an ardent impatience of ignorance.

Take care that they have relaxation from their studies, that their memories and judgments may not grow tired. When disgust is joined with study, they conceive an aversion to books, and sigh after idleness and supineness.

Instruct them by making them love your precepts, not by the fear of punishments; and for this purpose take care to enliven them by some little histories or sallies, which may awaken attention. I knew a young man at *Milan*, who became such a lover of study, that he looked upon holidays as necessary for relaxation, but considered them as days of sorrow; his books were his pleasure and his treasure. It was a good Preceptor who by chearfulness, and the resources of his imagination, had inspired him with a love for works of taste and learning.

Adapt their studies to their time of life, and do not think of making them Metaphysicians at twelve years old; that is not educating young people, but teaching words to Parrots.

Learning is like food. The stomach of a child requires light nourishment; and it is only by degrees that he is accustomed to more solid or substantial nourishment.

Never fail to let an amusing succeed a serious book, and to intermix poetry with prose. *Virgil* is not less eloquent than *Cicero*; his descriptions, images, and expressions, give fancy and elocution to those who possess it not naturally. In poetry we find the perfection of language; but if people do not apply

to it when they are young, they ſeldom acquire a taſte for it. Nevertheleſs, moderate the ſtudy of the Poets; for, beſides that they very often take liberties contrary to good morals, it is dangerous to grow too fond of them.

Let the hiſtory of the world, nations, and countries, be made familiar to your children, without becoming a dry ſtudy; it ſhould be accompanied with ſhort and accurate reflections, to teach them how to conſider events with judgment, and to acknowledge an univerſal agent, of whom all mankind are but the inſtruments, and all revolutions the combined and foreknown effects of his eternal providence.

Hiſtory is only inanimate reading, if they attend only to the dates and facts; but it is a book full of life, if they obſerve the playing of the paſſions, the ſprings of the ſoul, the movements of the heart, and eſpecially if they diſcover a God, who, always Maſter of events, produces, directs, and determines them, according to his good pleaſure, and for the accompliſhment of his ſublime purpoſes.

Our carnal eyes ſee in this world only a veil, which covers the actions of our Creator; but the eyes of faith ſhew us, that whatſoever happens is from one cauſe, and that this cauſe is truly God.

Take care that your children acquire a taſte for true eloquence, rather by example than by precept. Make them comprehend, that what is really beautiful does not depend either upon modes or times; and that if there are different ways of expreſſing things according to different ages, there is only one of conceiving them properly.

Guard them againſt that childiſh eloquence, which, playing on words, is diſguſting to true taſte; and perſuade them that no extravagant ideas or expreſſions ever enter into an elegant diſcourſe.

There are men, and periods of time, which have eſtabliſhed the ſtandard of taſte in every thing; and it is on their productions that the eyes of your children ſhould be conſtantly fixed,

fixed, as the beſt models; not, however with ſlaviſh ſtrictneſs, for they ſhould not be ſervile imitators of any perſon.

I love that the fancy ſhould take wing, and act from itſelf, inſtead of being a mere copy from want of invention. We have men of fine parts; and we ſhould have men of genius, if they did not too mechanically follow the beaten road. He knows little who knows only one path. The ſpirit of invention is inexhauſtible when we dare make the attempt. I often tell my pupils, "Be yourſelves——think in your own way." It is a melancholy thing to employ young people, for whole years in learning nothing but the art of repeating.

When your children have acquired the age of maturity, then it is high time to ſpeak to them, as a friend, of the nothingneſs of the pleaſures in which the world places its happineſs; of the misfortunes in which they engage us; the remorſe they excite; the injury they do both to body and ſoul; the abyſs they dig under our ſteps, while they appear only to ſcatter flowers.

It will be no difficult matter for you to point out to them the dangerous rocks of ſenſuality, either by vigorous expreſſions, or ſtriking examples; and to perſuade them that without idleneſs, the greater part of the pleaſures to which people addict themſelves ſo immoderately, would have no attractions. In idleneſs, as in ſleep, they form to themſelves the moſt brilliant ideas; and repreſent a thouſand agreeable chimeras which have no exiſtence.

When a ſon is perſuaded that a father talks only reaſon to him, and ſolely from tenderneſs, he hearkens to him, and his advice produces the beſt effects.

Laſtly, after having erected this edifice, there ſtill remains what I look upon as the moſt difficult of all——I mean the choice of a profeſſion. This is commonly the touchſtone of fathers and mothers, and the moſt critical point for children.

If you will be perſuaded by me, you will give them a year to themſelves to reflect upon the kind of life that ſuits them, before you ſpeak to them of one profeſſion in preference to another.

to it when they are young, they ſeldom acquire a taſte for it. Nevertheleſs, moderate the ſtudy of the Poets; for, beſides that they very often take liberties contrary to good morals, it is dangerous to grow too fond of them.

Let the [illegible] of the world, its laws and countries, be made [illegible] without becoming a dry [illegible]; it ſhould be accompanied with [illegible] and accurate reflections, to [illegible] them [illegible] agreement, and to [illegible] which [illegible] are [illegible] the [illegible] and [illegible]

[illegible] attention [illegible] the [illegible] always [illegible] ac-[illegible]

[illegible]

[illegible]

[illegible] that no [illegible] elegant dif-[illegible]

[illegible] eſtabliſhed [illegible] their pre-[illegible] conſtantly

uſed,

fixed, as the beſt models; not, however with ſlaviſh ſtrictneſs, for they ſhould not be ſervile imitators of any perſon.

I love that the fancy ſhould take wing, and act from itſelf, inſtead of being a mere copy from want of invention. We have men of fine parts; and we ſhould have men of genius, if they did not too mechanically follow the beaten road. He knows little who knows only one path. The ſpirit of invention is inexhauſtible when we dare make the attempt. I often tell my pupils, "Be yourſelves——think in your own way." It is a melancholy thing to employ young people, for whole years in learning nothing but the art of repeating.

When your children have acquired the age of maturity, then it is high time to ſpeak to them, as a friend, of the nothingneſs of the pleaſures in which the world places its happineſs; of the misfortunes in which they engage us; the remorſe they excite; the injury they do both to body and ſoul; the abyſs they dig under our ſteps, while they appear only to ſcatter flowers.

It will be no difficult matter for you to point out to them the dangerous rocks of ſenſuality, either by vigorous expreſſions, or ſtriking examples; and to perſuade them that without idleneſs, the greater part of the pleaſures to which people addict themſelves ſo immoderately, would have no attractions. In idleneſs, as in ſleep, they form to themſelves the moſt brilliant ideas; and repreſent a thouſand agreeable chimeras which have no exiſtence.

When a ſon is perſuaded that a father talks only reaſon to him, and ſolely from tenderneſs, he hearkens to him, and his advice produces the beſt effects.

Laſtly, after having erected this edifice, there ſtill remains what I look upon as the moſt difficult of all——I mean the choice of a profeſſion. This is commonly the touchſtone of fathers and mothers, and the moſt critical point for children.

If you will be perſuaded by me, you will give them a year to themſelves to reflect upon the kind of life that ſuits them, before you ſpeak to them of one profeſſion in preference to another.

another. The good education they will have received, the knowledge they will have acquired, will naturally tend to lead them to a happy iſſue; and there will be good reaſon to hope they will then decide for themſelves, according to their inclinations, and according to reaſon.

It will then be neceſſary to ſpeak frequently to them of the advantages and diſadvantages of the different conditions of life, and to let them know how much their temporal and eternal intereſt is concerned in the faithful diſcharge of their duty.

After theſe precautions, and after having often implored the aſſiſtance of heaven, your ſons will enter reſolutely upon the plan of life they have choſen; and you will have the conſolation to ſay before God and man, that you have regarded their inclinations and their liberty. Nothing is ſo fatal as for parents to thwart the inclinations of their children; they expoſe them to perpetual repining, and themſelves to the moſt bitter reproaches, and even imprecations, which they have unfortunately deſerved.

You ſhould ſupport your ſons according to their condition; letting them however feel ſome wants, and keeping them within the bounds of moderation, to teach them that this life is not the ſtate of our happineſs. Take care to give them ſome money, that they may learn from yourſelf not to become miſers, and that they may have it in their power to aſſiſt the unfortunate. It will be proper to obſerve with your own eyes the uſe they make of it; and if you find them addicted either to avarice or prodigality, you ſhould leſſen their allowance.

Laſtly, my dear and reſpectable friend, attend more to the hearts than the underſtandings of your ſons; if the heart is good, all will go well.

Circumſtances muſt teach you how to govern them; you ſhould appear at ſome times indulgent, at other times ſevere, but always juſt and candid. Thoſe young perſons who will not be wiſe, are diſtreſſed when they are reproved with a ſpirit of equity, becauſe they find, againſt their inclination, that they cannot reply,

Leave

Leave them a liberal freedom, so that their father's house may not be their last choice; it is necessary that they should be happier there than elsewhere, and find those pleasures which may reasonably be expected from a parent, who though a friend to order, is indulgent from affection.

My pen hurries me on in spite of me:——as if it had sentiment, and relished the pleasure which I state in speaking to you of your dear children, whom I love better than myself, and a little less than you. May God heap his blessings upon them, and they will be what they ought to be!——The Education which you will give them must blossom to eternity. There it is that parents reap the fruit of the good advice they have given to their children, and that excellent fathers find themselves with their excellent children to be for ever happy.

[*It was the particular desire of* Mr. WESLEY *a few months before his death, that this Treatise should be inserted in the Arminian Magazine.*]

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Translated from the FRENCH.]

WE cannot carefully examine the grounds which establish the truth of the Christian religion, without being convinced, that the same principles establish the Godhead of our Lord Jesus Christ: insomuch that he who doubts, whether Jesus Christ be indeed the Supreme God, ought also to doubt of those oracles on which Christianity is founded: and that he who is assured those oracles are true, cannot doubt of the Godhead of Christ.

We do not attempt to explain the mystery of this, but to prove the truth of it. Therefore we do not endeavour to shew, *How the thing is*, by human speculations, but to prove, *That this is*, by proofs drawn from divine revelation. Meantime, as

as it is my design to shew the essential connexion, which there is between the Godhead of Christ, and the truth of the Christian religion, it is my principal point, to prove that either both must be saved, or both perish in one common wreck.

SECT. I.

Wherein is shewn, that if Jesus Christ *is not the true* God, *of the same Essence with the Father, the* Mahometan Religion *is preferable to the* Christian, *and* Jesus Christ *inferior to* Mahomet.

CHAP. I.

That if Jesus Christ *is not of the same Essence with the Father, the* Christianity *which we profess is the Corruption of the* Christian Religion, *and* Mahometanism *the Re-establishment of it.*

IT is a principle of natural religion, more antient than all other religions, That there is an infinite distance between the Creator and the creature. Hence we cannot without impiety debase God to a level with the creature: nor can we without idolatry raise any creature to a level with God. If then Christ is the Creator, the Most High God, we cannot without impiety say, He is a mere creature, we cannot, without idolatry, own him to be the Most High God. So that if we are deceived in thinking he is the Supreme God, and worshipping him as such, we can in no-wise excuse ourselves from the charge of flat idolatry.

It avails not to say, That we really believe he is so, and that our worship at the bottom is meant to the Supreme God. The same plea may be urged for all idolatries, past, present and possible. The Heathens who worshipped *Jupiter* really believed, That he was the Most High God: and their worship was at the bottom meant to the Supreme Being. But they were no less idolaters for this.

Nor

Nor must we imagine, that any creature, how excellent ever, can be the object of divine worship. Those who worship the stars are not less idolaters than those who worship wood and stone: and those who worship angels are equally idolaters with those who worshipped the stars. The idolatry of the latter is not so gross, but it is as real as that of the former: for idolatry consists not in worshipping a mean creature, but any creature at all.

Now idolatry is a crime which so violates the law of God, as wholly to destroy the spirit of piety. In truth it is directly opposite to the two great ends of religion. It evidently opposes the glory of God, spoiling him thereof to bestow it on a creature. It opposes our salvation: for the Scripture declares, *Idolaters shall not inherit the kingdom of heaven.*

Hence it follows, that the Christianity which we profess, is the corruption of the Christian religion, and that Mahometanism is the re-establishment of pure original Christianity. For if this religion when in its purity acknowledged Jesus Christ as a mere creature only, we turn it upside down, when we worship Jesus Christ as being essentially God Most High. And if the religion of those who worship him as the Supreme God, is the corruption of Christianity; then Mahometanism which sets God infinitely above Christ, is in this respect, the re-establishment of it.

We allow, that Christianity consists more in practice, than in bare abstracted speculations. But can we treat as bare, abstracted speculations, principles of so vast importance, that according as they are false or true, we are idolaters, or we are not? If Jesus Christ is Supreme God, he ought to be worshipped as such. Nor can our adversaries without the utmost impiety, refuse to acknowledge him as the Supreme, and to worship him under that character: but if he is not, we cannot without idolatry confound him with the Supreme God. The point in view is, To avoid impiety or idolatry: consequently this is not a point of mere speculation, but closely connected with our practice, and that in things of the highest importance,

CHAP. II.

That if Jesus Christ *is not of the same Essence with the Father, we must regard* Mahomet *as sent of* God.

IT has been shewn, That if Jesus Christ is not the Supreme God, Mahometanism is, in this respect at least, the re-establishment of pure Christianity. If it may be said, his religion is, in other respects, full of fiction and imposture: I ask, How came truth and error to make so close an alliance? Mahomet is an impostor. We all acknowledge this: but Mahomet has abolished idolatry. This we suppose: see how two the most opposite characters meet in one person! If Mahomet has undeceived the world with regard to the Christian idolatry (for so I must term the worship Christians pay to Christ, if he is not the Supreme Being) by what spirit did he so great a work? By the Spirit of God, or the Spirit of the devil? If he acted by the Spirit of the devil, how came he to abolish idolatry? If he acted by the Spirit of God, how is he an impostor?

Heathen idolatry was overthrown before he appeared, by the preaching of the Apostles and the first Christians. It was not Mahomet therefore who did this. But it was he who taught, That the Christians were idolaters, by worshipping Christ as the Supreme God. He counted no pains more essential, than to recover those from their error, who under the name of Trinity, worshipped in effect more Gods than one. For it is thus he speaks in his *Koran*. Christ then and his Apostles were the reformers of the Heathen world by destroying Heathen idolatry. But Mahomet ought to be considered as the reformer of the Christian, by destroying the Christian idolatry.

As then we should have been much amazed, if the Apostles had destroyed Heathen idolatry by preaching fables, is it not equally amazing, That Mahomet should have abolished the Christian idolatry by impostures.

Christ

Christ declares, We are to know teachers *by their fruits*. Now, judging by this principle, we cannot but have a very high opinion of Mahomet, and acknowledge him as a great Prophet, if indeed he has taught men not to confound the Supreme God with a creature. He has enlightened many nations and many ages. He has placed God on the throne of God, and the creature in the rank of a creature. What could be more holy than such a design? What more grand than such a work?

Certainly, if Mahomet has enlightened the world, by scattering the darkness of this deep superstition, it would be a great injury to contest any of those titles which the *Musulmen* give him: nay, we may boldly say, he ought to be regarded as a teacher of truth, as a Prophet, as a greater Prophet than Jesus Christ himself! Strange paradoxes these? Yet they are certain and evident truths, if Jesus Christ is not the Supreme God.

I say, a teacher of truth. None can doubt of this, since he taught men the most essential truth. This first element of religion, "No creature ought to be worshipped as the Supreme God," is the ground of natural religion distinguished from superstition, of the Jewish religion distinguished from Heathen idolatry, and of the Christian religion in its purity. Mahomet then who has established his religion upon this grand principle, is not only a teacher of truth, but likewise a teacher who re-establishes all those truths, which are most important and most essential to religion.

"However you cannot deny, That Mahomet flatters our worst passions, and is rather a carnal than a spiritual teacher." If this is so, how astonishing is it, that so much truth should be joined with so much vice and impurity! For we know, that *there is no communion between light and darkness*: and consequently, that if Mahomet did not act by the spirit of God, he acted by the spirit of the world: if he did not act by the spirit of the world, he acted by the Spirit of God. Let us then search in him for the characters of the one or the other of

these spirits. We are told that Mahomet is impure both in his maxims and morals. This is the character of the spirit of the world: but it is contested. We know, he has reformed religion, by abolishing the Christian superstition, and causing one God to be worshipped every where. This is the character of the Spirit of God, and the fact is incontestable. Is it then more certain, with regard to us, that Mahomet has the character of the divine, than of the diabolical spirit.

If he was an impostor, how came an impostor to prosper the goop pleasure of God, enlighten the world, destroy idolatry? Would God have made an impostor the instrument of his mercy, and the Minister of his glory? What should we have thought of Divine Providence, if it had chose devils, appearing like men, to preach the gospel? We should have believed, either that God designed to make the gospel detested, by putting it in the devil's mouth: or to consecrate the devil, notwithstanding his wickedness, by making him the depositary of the gospel. The more odious this comparison is, the more it illustrates the truth. For what we say of the Devil, we say of Seducers, his Ministers; of Mahomet in particular. If such an impostor was chosen by Providence to re-establish the true religion, Providence designed either to make religion infamous, in re-establishing it by an impostor, or to consecrate imposture, by making choice of it, to re-establish religion: but the one or the other of these suppositions are impious and extravagant.

[*To be continued.*]

A COPY *of the late* REV. MR. WESLEY'S WILL.

In the Name of God, Amen!

I JOHN WESLEY, Clerk, sometime Fellow of Lincoln-College, *Oxford*, revoking all others, appoint this to be my last Will and Testament.

I give

I give all my Books now on ſale, and the copies of them (only ſubject to a rent charge of 85l. a year to the widow and children of my Brother) to my faithful friends, *John Horton*, Merchant, *George Wolff*, Merchant, and *William Marriott*, Stock-Broker, all of *London*, in truſt for the general Fund of the Methodiſt Conference in carrying on the work of God, by Itinerant Preachers, on condition that they permit the following Committee, *Thomas Coke*, *James Creighton*, *Peard Dickenſon*, *Thomas Rankin*, *George Whitfield*, and the *London* Aſſiſtant for the time being, ſtill to ſuperintend the Printing Preſs, and to employ *Hannah Paramore* and *George Paramore* as heretofore, unleſs four of the Committee judge a change to be needful.

I give the Books, Furniture, and whatever elſe belongs to me in the three houſes at *Kingswood* in truſt to *Thomas Coke*, *Alexander Mather*, and *Henry Moore*, to be ſtill employed in teaching and maintaining the children of poor travelling Preachers.

I give to *Thomas Coke*, Doctor *John Whitehead*, and *Henry Moore* all the Books which are in my Study and Bedchamber at *London*, and in my Studies elſewhere, in truſt for the uſe of the Preachers who ſhall labour there from time to time.

I give the Coins, and whatever elſe is found in the drawer of my Bureau at *London*, to my dear grand daughters *Mary* and *Jane Smith*.

I give all my Manuſcripts to *Thomas Coke*, Doctor *Whitehead*, and *Henry Moore*, to be burnt or publiſhed as they ſee good.

I give whatever Money remains in my Bureau and Pockets at my deceaſe to be equally divided between *Thomas Briſcoe*, *William Collins*, *John Eaſton*, and *Iſaac Brown*.

I deſire my Gowns, Caſſocks, Saſhes, and Bands, may remain at the Chapel for the uſe of the Clergymen attending there.

I deſire the *London* Aſſiſtant for the time being, to divide the reſt of my wearing apparel between thoſe four of the travelling Preachers that want it moſt; only my Pelliſe I give to the Rev.

Rev. Mr. *Creighton:* my Watch to my friend *Joseph Bradford*; my Gold Seal to *Elizabeth Ritchie*.

I give my Chaise and Horses to *James Ward* and *Charles Wheeler*, in trust, to be sold, and the money to be divided, one half to *Hannah Abbott*, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of Books, I bequeath to my dear sister *Martha Hall* (if alive) 40l. to Mr. *Creighton* aforesaid 40l. and to the Rev. Mr. *Heath* 60l.

And whereas I am empowered by a late Deed to name the persons who are to preach in the New Chapel at *London* (the Clergymen for a continuance) and by another Deed to name a Committee for appointing Preachers in the New Chapel at *Bath*, I do hereby appoint *John Richardson*, *Thomas Coke*, *James Creighton*, *Peard Dickenson*, Clerks, *Alexander Mather*, *William Thompson*, *Henry Moore*, *Andrew Blair*, *John Valton*, *Joseph Bradford*, *James Rogers*, and *William Myles*, to preach in the New Chapel at *London*, and to be the Committee for appointing Preachers in the New Chapel at *Bath*.

I likewise appoint *Henry Brooke*, Painter, *Arthur Keen*, Gent. and *William Whitestone*, Stationer, all of *Dublin*, to receive the annuity of 5l. *(English)* left to *Kingswood* school by the late *Roger Skiel*, Esq;

I give 6l. to be divided among the six poor men, named by the Assistant, who shall carry my Body to the grave; for I particularly desire there may be no herse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my Executors in the name of God, punctually to observe this.

Lastly, I give to each of those travelling Preachers who shall remain in the Connection six months after my decease, as a little token of my love, the eight Volumes of Sermons.

I appoint *John Horton*, *George Wolff*, and *William Marriott*, aforesaid, to be Executors of this my last Will and Testament, for

for which trouble they will receive no recompence till the Resurrection of the Just.

Witness my hand and seal the 20th day of February 1789.

JOHN WESLEY. (seal.)

Signed, sealed, and delivered, by the said Testator as and for his last Will and Testament, in the presence of us

WILLIAM CLULOW,
ELIZABETH CLULOW.

Should there be any part of my personal Estate undisposed of by this my Will: I give the same unto my two Nieces *E. Ellison*, and *S. Collet*, equally.

JOHN WESLEY.

WILLIAM CLULOW,
ELIZABETH CLULOW.

Feb. 25, 1789.

I give my Types, Printing-Presses, and every thing pertaining thereto to Mr. *Thomas Rankin*, and Mr. *George Whitfield*, in trust for the use of the Conference.

JOHN WESLEY.

MORAL MAXIMS.

LINK not yourself with a faction, but join with all Christians in communion.

Value no man but for his probity, and for living up to the rules of piety and justice; for no man can be truly religious, that is not likewise conscienciously just and honest. Holiness is the most prevailing interest in the world, for God is on that side. I wish the Christian world unity in essentials, liberty in things indifferent, and charity in all things.

Faith may exceed reason, but not oppose it; it may be above sense, but not against it: thus while faith doth assure me that I eat Christ effectually in the sacrament, sense doth assure me that I see bread, and taste it really: for though I often see not those things that I believe, yet I must still believe those things that I see.

Pay

Pay no reverence to a grey-headed error; for as antiquity cannot privilege a mistake, so novelty cannot prejudice truth.

Wish liberty of conscience to all men, so far as they make conscience of that liberty. I never understood the Logick of convincing a doubting conscience with sword and pistol. I never was so rigid a censor as to damn all those who were not within the purlieu of the Church; for my charity hopes for a reserve of mercy even for the very Heathens themselves.

A sound faith is the best Divinity; a good conscience the best Law, and temperance the best Physic.

If in Scripture some points are left unto us less clear and positive, be content; it is that Christians might have wherewith to exercise humility in themselves, and charity towards others.

Zeal doth well in a private breast, and moderation in a public state.

Set bounds to your zeal by discretion, to error by truth, to passion by reason, to divisions by charity.

If you design to make yourself happy, look to your thoughts before they come to desires; and entertain no thoughts which may blush in words.

Let your thoughts be where your happiness is, and let your heart be where your thoughts are; then though your habitation is on earth, your conversation will be in heaven.

Let your thoughts be such to yourself, as you need not be ashamed to have God know them; and your words such to God, as you need not be ashamed men should hear them.

Make good use of time if thou loveſt eternity; yesterday cannot be recalled, to-morrow cannot be assured: to-day is only thine, which if once lost, is lost for ever.

Let all your actions be a Deo, in Deo, ad Deum: never venture on any action unless you bring God to it; nor rest satisfied, unless you carry God from it.

Let your prayers be as frequent as your wants; and your thanksgivings, as your blessings.

In

In the morning think what you have to do, for which ask God's blessing: at night, what you have done, for which you must ask pardon.

Let thy estate serve thy occasions; thy occasions thyself; thyself thy soul; thy soul thy God.

Dispose of the time past to observation and reflection; time present to duty; and time to come to Providence.

Religion lies not so much in the understanding as in the practice; it is to no purpose to talk like Christians, and live like Infidels.

Fear God, and keep his commandments; for this is the whole of man.

EJECTED MINISTERS.

MR. BARTHOLOMEW WESLEY was ejected from *Arlington* in *Dorsetshire*. Having applied himself to the study of Physic as well as Divinity, while he was at the University, he was often consulted as a Physician, even while he was in his Living. But after his ejectment in 1662, though he preached as he had opportunity, yet he had much more employment as a Physician, than a Minister.

He did indeed use a peculiar plainness of speech, which hindred his being an acceptable popular Preacher. He lived several years after he was legally silenced: but the death of his son made a very sensible alteration in the father, so that he afterwards declined apace, and did not long survive him.

Mr. *John Wesley*, M. A. son of Mr. *Bartholomew Wesley*, was ejected from *Whitchurch* in *Dorsetshire*. It pleased God to incline his heart to remember his Creator in the days of his youth, and to lay him under serious impressions in his early years. He had a very humbling sense of sin, and a serious concern for his salvation, even when he was a school-boy. He began to keep a Diary soon after God had begun to work upon

 him,

him, and not only recorded the remarkable ſteps and turns of Providence that affected his outward man, but more eſpecially all the methods of the ſpirit of grace in his dealings with his ſoul; what was the frame of his heart in his attendance on the ordinances of the goſpel, and how he found his mind affected under the various methods of divine Providence, whether merciful or afflictive: and this courſe he continued with very little interruption to the end of his life.

When he had finiſhed his ſchool learning, he went to New-Inn Hall in *Oxford*, and continued there till after he had taken the Degree of M. A. During his ſtay there, he was taken notice of for his ſerioufneſs and diligence. He applied himſelf particularly to the ſtudy of the Oriental Languages, in which he made no inconſiderable progreſs. Dr. *Owen* who was at that time Vice-Chancellor, had a great kindneſs for him.

He was not above two and twenty, when he began to preach occaſionally, and in May 1658, was ſent to preach at *Whitchurch*. The income of the Vicarage was not more than 30l. a year. A few months after he came to *Whitchurch* he married the Niece of Dr. *Thomas Fuller*. Here he was obliged to keep a ſchool to maintain his growing family. Soon after the Reſtoration, ſome of his neighbours gave him a great deal of trouble, becauſe he would not read the Common-Prayer Book; and upon Dr. *Ironſide's* being made Biſhop of *Briſtol*, he was informed againſt by ſome perſons of diſtinction. Mr. *Weſley*, being aſſured by ſeveral that the Biſhop was deſirous to ſpeak with him, went to his Lordſhip and had much converſation with him, and was diſmiſſed in a very friendly manner.

In the beginning of 1662, he was ſeized on the Lord's-day as he was coming out of the Church, and carried to *Blandford* and committed to priſon. But after he had been ſome time confined, Sir *Gerard Napper*, who was the moſt furious of all his enemies, and the moſt forward in committing him, was ſo much ſoftened by a ſad diſaſter (having broken his collar bone) that he ſent to ſome perſons to bail Mr. *Weſley*, and told them, if they would not, that he would do it himſelf. Thus

Thus was he set at liberty, but was bound over to appear at the assizes, where he came off much better than he expected. The good man has recorded in his Diary the mercy of God to him in raising up several friends to own him, inclining a Solicitor to plead for him, and restraining the wrath of man, so that even the Judge though a very choleric man spake not an angry word. He came joyfully home, though bound over to the next assizes, and preached constantly every Lord's-day till August 17, when he delivered his farewel Sermon to a weeping auditory from Acts xx. 32.

On February 22 following, he removed his family to *Melcomb*; whereupon the Corporation made an order against his settlement there, imposing a fine of 20l. upon his Landlady, and five shillings per week upon him, to be levied by distress. He waited upon the Mayor, and pleaded his having lived in the town sometime formerly, and his giving notice of his design to come thither again, and offered to give security, which was all that their order required; but all was of no avail. For on March 11, another order was drawn up for putting the former into execution. Those violent proceedings forced him out of the town, and he went to *Bridgwater*, *Ilminster* and *Taunton*, in all which places he met with great kindness from all the Dissenters, and was almost every day employed in preaching in the several places to which he went; and got many good friends, who were afterwards very kind to him and his numerous family.

At length a Gentleman who had a good house at *Preston*, about three miles from *Melcomb*, gave him liberty to live therein rent free. He removed his family thither in May, and continued there as long as he lived. He records this in his Diary with great thankfulness. That he who had forfeited all the mercies of life should have any habitation at all; and that, while other precious saints were utterly destitute. Soon after he came to this place, he had great debates in his mind about going beyond sea, either to *Surinam* or to *Maryland*. But

after much consideration and advice, he determined to abide in the land of his nativity, and there take his lot.

He not a little hesitated about hearing in the Established Church, and was much troubled in his mind about it. But by reading Mr. *Nye*'s papers he was determined to hear. 1. Because it was the word of God which was preached, which he thought demanded attendance. 2. By separating from what was evil, and closing with what was good, he thought the testimony given would be the more convincing. 3. He looked upon this, not as a part of communion with them, or an intention of closing with them any farther than they held the head, and were unblameable in their lives.

He was in great doubts about his own preaching, whether it should be done openly, or only in private. Some of the neighbouring Ministers were for preaching publickly. But he thought it his duty to beware of men, and that he was bound prudently to preserve himself at liberty, and in a capacity for service as long as he could. Hereby he was kept a little longer out of the hands of his enemies, than the other Ministers, who were all indicted at the assizes, August 7, 1663, for a riotous and unlawful assembly held at *Shafton*, July 23. They were all found guilty by a Jury of Gentlemen, and fined forty marks each, and to find security for their good behaviour.

In the mean time Mr. *Wesley* preached frequently at *Preston*, *Weymouth*, and other places. And some time after he was called by a number of serious Christians at *Pool*, to be their Minister, and in that relation he continued to his death. But by the *Oxford* Act, he was obliged to withdraw from *Preston* for awhile, and leave his family and his people. But he preached wherever he was, if he could get a congregation.

Upon his coming to the place of his retirement he put this question to himself. What do I here at such a distance from church, wife, children, &c ? And then he set down the oath, and adds, although many have taken this oath, yet I cannot for the following

lowing reasons. 1. Swearing to a proposition (be the matter what it will) hath no Scripture precept, precedent or allowance, and is therefore taking the name of God in vain. 2. It is doubtful what the Law-makers intended by the words in the latter clause, and without their interpretation it cannot be understood. And for me to swear to them in my own private sense, is but juggling with God and the King, and with conscience too, especially when it was declared by some Magistrates, that they had no power to admit of such a private sense. 3. It was by the Speaker declared at the passing the Act, that the nation would judge the taking this oath a pledge of after conformity. 4. The word *endeavour* is so large, that it includes all meetings for religious worship, all praying and preaching in private, and forbids in an especial manner, the handling of some truths of the gospel, that ought at this day to be particularly insisted on.

And after all this he thankfully acknowledged the goodness of God in over-ruling the Law-makers, so that they did not send the Ministers farther from their friends and flocks, and that they had so much time to prepare for their removal, and a liberty to pass on the road to any place. After he had lain hid for some time, he ventured home again, and returned to his labour among his people: but notwithstanding all his prudence, in managing his meeting more privately than others, he was often disturbed, several times apprehended, and four times imprisoned: once at *Pool* for half a year: once at *Dorchester* for three months; but the other times were not quite so long. He was in many straits and difficulties, but was wonderfully supported and comforted, and many times surprizingly relieved and delivered.

The removal of many eminent Christians into another world, who were his intimate acquaintance, and kind friends in this; and the great decay of serious religion, and the increasing rage of the enemies of real godliness, manifestly seized and sunk his spirits. And having filled up his part of the afflictions of Christ in

in his fleſh, for his body's ſake, which is the Church, and finiſhed the work given him to do, he was taken out of this vale of tears into the inviſible world, to his bleſſed Maſter, whom he ſerved with his whole heart according to the beſt light he had.

* * *

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from* VOL. XIV. *page* 640.]

WHEN all the ſtores were on board, and the ſails bent, the Captain invited *Abba Thulle* to accompany him in her round to the watering-place, which he declined, and went with his attendants over land; the invitation was however accepted by the General and *Arra Kooker*, who were highly delighted at every manœuvre. Their canoes, with many others, full of the natives, attended them, ſhouting, hallooing, and rejoicing, *Raa Kook* calling out continually to his people to obſerve every motion and action of the *Engliſh* in conducting their veſſel. They carried her to the weſt ſide of the iſland, and moored her in ſix fathom, abreaſt of the well of freſh water.

Captain *Wilſon* then went on ſhore to the King, accompanied by *Raa Kook* and *Arra Kooker*, who related to their brother every circumſtance they had noticed, deſcribing particularly the man heaving the lead, and the manner of anchoring.—Some canoes, as uſual, had been out a fiſhing, and caught a great quantity, of which they had made no diſtribution, waiting for the *Engliſh* to come and ſhare with them; this friendly attention could not be accepted, as all our people were on board, and had no convenience as yet made for a fire-place in their little veſſel. The King then aſked the Captain to ſtay

and

and eat some of the fish with him, which he complied with, the interpreter remaining with him.

November 11. At day-light every body was busied, in filling water, bending the sails, compleating the fire-place, and getting the vessel ready for sea.

Early this forenoon a circumstance arose of a nature too singular to be omitted.—There was a young man frequently with our people, who had taken a pleasure to assimilate himself to all their ways and manners, and who now applied to Captain *Wilson*, to solicit him to take him in his vessel to *England*. He was answered by the Captain, that it would be impossible to do it without the direction and consent of the King, who had already spoken to him of taking his son and another man; but, as he wished it, he would speak to the King, and know his pleasure.—The young man above alluded to, was the King's nephew, and son of that brother who had been killed at *Artingall*, and whose death had occasioned the war, which had so lately been terminated between his uncle and those people.—

Captain *Wilson* accordingly mentioned the affair to the King, who appeared much displeased at the application; said his nephew was a bad man, and neglected his family; that he had himself, two or three times, since the decease of his father, changed his house and plantation for him, in order to cure his rambling disposition, but that nothing seemed to affect, or alter him.—The nephew now presented himself to urge his own suit, probably thinking, that the Captain, being present, would second his request.—The King gave him an absolute denial, saying, "You are undutiful, and neglectful of your mother; you have deserving and good women for your wives, to whom, as well as to all your relations, you behave ill, for which you have been justly exposed throughout the whole island.—You are ashamed of your conduct, and would now fly from your family; you shall not have my consent, and I desire the Captain not to countenance you;—stay at home,—and let your sense of shame amend your life."

The

The Captain intimated to *Abba Thulle*, that the veſſel being compleated, and the weather and wind fair, they intended to ſail the next day: this circumſtance ſeemed to give him great concern; he ſaid he had, by the return of the meſſenger who came to him at the iſland of *Pethoull*, ſent word to the *Rupacks* of the different iſlands in friendſhip with him, that the day *after* the day that the Captain *now* mentioned would be the time of departure, they all wiſhing to bring the *Engliſh* ſome preſents for their voyage, as memorials of their regard; and would in conſequence come up the evening of the next day, in full hope of ſeeing them before they quitted *Oroolong*, a ſatisfaction they would now be deprived of.—Captain *Wilſon* told *Abba Thulle*, they had been ſo amply ſtocked with proviſions by what his goodneſs had prepared for them, that they had ſufficient ſtore for all their voyage, and that, the wind and weather befriending them, they muſt requeſt to take leave of him the next day.

The diſappointment the Chiefs would feel, ſenſibly affected the King, as well as the recollection that he had himſelf been made the innocent inſtrument of deceiving them. The Captain was alſo much hurt at finding the uneaſineſs this circumſtance had occaſioned, and the more ſo, when he perceived that the generoſity of the King's mind ſoon overcame it; for he almoſt directly told him, that as it *muſt* be the *laſt* day, he requeſted himſelf and his officers would dine with him on ſhore; which they all accordingly did.—The true cauſe which induced the *Engliſh* to think of going a day earlier than they had given out, was to avoid the vaſt concourſe of ſtrangers who they knew were coming, and who, they feared, would impede their operations by the number of their canoes, and their curioſity to examine their veſſel; the buſtle and confuſion that this would neceſſarily have occaſioned, muſt have unavoidably incommoded our men, and prevented them from going away with that calmneſs and recollection which their departure, and their paſſage over the reef, required.—After dinner,

dinner, *Arra Kooker*, who had, from the first day of his seeing the *Newfoundland* dog, set his heart on the animal, and had often expressed a longing desire to possess it when our people went away, now renewed his solicitations: from the earnestness with which he begged it, and the care he assured them he would take of it, they were induced to make him happy, and relinquish all right in poor sailor.

Raa Kook, whose thoughts were of a different turn, and whose ideas were wholly intent on benefiting his country by every information he could obtain from the *English*, made many enquiries about the method of building a vessel in their way. Mr. *Barker* drew him a plan to work by, recommending the jolly-boat as a model, rather than the pinnace, she being broader, and not of so deep a form. He expressed a wish to have the launching-ways left, and said, if he was able to compass such a purpose, that he would do it on the same spot, esteeming it to be fortunate.—*Abba Thulle*, who had been diverted by *Arra Kooker*'s request, appeared to lend a very serious attention to the subject which had so much engaged *Raa Kook*; observing that with the iron and tools they had now in their possession, they could do more work in a few days, than they could before in as many months.

While the Captain was on shore, some words had arisen between two of his men on board, which had produced a blow, and a bloody nose; this passing on the deck, and being seen by many of the natives, who were alongside in their canoes, the account of it soon reached the shore; the Captain went immediately on board to enquire the cause. After reprimanding the parties, he returned to the King, who being apprized of the business, was told that it was a trifling dispute, and the effect of passion; on hearing which, he said, "there were in all countries bad men, who he supposed could not be kept in order." Some of the *Rupacks*, however, asked if such an accident might happen to the young man who was to go with him (meaning the King's son;) Captain *Wilson* assured

them no ſuch thing could, as *Lee Boo* would be as his own ſon, and entirely under his own care: with which anſwer they all appeared ſatisfied.

Before our people quitted the Cove, they left an *Engliſh* pendant hoiſted on a large tree, which grew cloſe to where their tents had ſtood; and cut upon a plate of copper the following inſcription, which after being nailed to a thick board, was affixed to a tree near the ſpot where they had built their little veſſel:

The Honourable
Engliſh Eaſt India Company's Ship
The *Antelope*,
Henry Wilſon, Commander,
Was loſt upon the reef north of this Iſland,
In the night between the 9th and 10th of
Auguſt;
Who here built a veſſel,
And ſailed from hence
The 12th day of November 1783.

The meaning of this inſcription was explained to the King, and that it was put up as a memorial of the *Engliſh* having been there.—He was pleaſed with the idea, and explained it himſelf to his own people, promiſing that it ſhould never be taken down, and if by any accident it ſhould happen to fall, he would take care of it, and have it preſerved at *Pelew*.

[*To be continued.*]

An ACCOUNT *of the* REVOLUTION *which happened in* DENMARK, *about a Century ago.*

TILL about the middle of the laſt century, *Denmark* was governed by a King, choſen by the people of all ranks, who, in their choice, paid a due regard to the family of the preceding Prince; and if they found one of the line properly qualified

qualified to enjoy that high honour, they thought it just to prefer him before any other; and were pleased when they had reason, to chuse the eldest son of their former Sovereign; but if those of the royal family were either deficient in abilities, or had rendered themselves unworthy by their vices, they chose some other person, and sometimes raised a private man to that high dignity.

One of the most fundamental parts of the constitution, was the frequent meetings of the states, in order to regulate every thing relating to the government. In these meetings new laws were enacted, and all affairs relating to peace and war, the disposal of great offices, and contracts of marriage for the royal family were debated. The imposing of taxes was merely accidental, no money being levied on the people, except to maintain what was esteemed a necessary war, with the advice and consent of the nation, or now and then by way of free gift, to add to a daughter's portion. The King's ordinary revenue consisted only in the rents of lands and demesnes in his herds of cattle, his forests, service of tenants in cultivating his ground, &c; for customs of merchandise were not then known in that part of the world: so that he lived like one of our modern Noblemen, upon the revenues of his estate. It was his business, to see justice impartially administered; to watch over the welfare of his people; to command their armies in person; to encourage industry, arts, and learning: and it was equally his duty and interest to keep fair with the Nobility and Gentry, and to be careful of the plenty and prosperity of the Commons.

But in 1660, the three States, that is, the Nobility, Clergy, and Commonalty, being assembled, in order to pay and disband the troops which had been employed against the *Swedes*, the Nobility endeavoured to lay the whole burden on the Commons; while the latter who had defended their country, their Prince, and the Nobility themselves, with the utmost bravery, insisted, that the Nobles, who enjoyed all the lands, should at

leaſt pay their ſhare of the taxes, ſince they had ſuffered leſs in the common calamity, and done leſs to prevent its progreſs.

At this the Nobility were enraged, and many bitter replies paſſed on both ſides. At length the principal Senator, ſtanding up told the Preſident of the City, that the Commons neither underſtood the privileges of the Nobility, nor conſidered, that they themſelves were no better than Slaves. The word Slaves was followed by a loud murmur from the Clergy and Burghers; when *Nanſon* the Preſident of the City of *Copenhagen*, and Speaker of the Houſe of Commons, obſerving the general indignation it occaſioned, inſtantly aroſe, and ſwearing that the Commons were no Slaves, which the Nobility ſhould find to their coſt, walked out, and was followed by the Clergy and Burghers; who proceeding to the Brewer's-Hall debated there on the moſt effectual means of humbling the inſupportable pride of the Nobility.

The Commons and Clergy next morning marched in great order to the Council-Houſe, where the Nobles were aſſembled; and there the Preſident *Nanſon*, in a ſhort ſpeech, obſerved, that they had conſidered the State of the Nation, and found, that the only way to remedy the diſorders of the State was to add to the power of the King, and render his crown hereditary; in which if the Nobles thought fit to concur, they were ready to accompany them to his Majeſty, whom they had informed of their reſolution, and who expected them in the Hall of his Palace.

The Nobles filled with a general conſternation at the ſuddenneſs of this propoſal, and at the reſolution with which it was made, now endeavoured to ſoothe the Commons by fair ſpeeches; and urged, that ſo important an affair ſhould be managed with due ſolemnity, and regulated in ſuch a manner as not to have the appearance of a tumult.

To this the Preſident replied, that they only wanted to gain time, in order to fruſtrate the intentions of the Commons, who came not thither to conſult, but to act. After farther debate

the

the Commons growing impatient, the Clergy, with the Bishops at their head, and the Burghers headed by their President, proceeded, without the Nobles to the Palace; and were met by the Prime Minister, who conducted them to the Hall of audience, whither the King soon came to them.

The Bishops now made a long speech in praise of his Majesty, and concluded with offering him an hereditary and absolute dominion. The King returned them thanks, but observed, that the concurrence of the Nobles was necessary: he assured them of his protection, and promised to ease their grievances. The Nobles were all this time in the greatest distraction; they could come to no resolution, and broke up in order to attend the funeral of a principal Senator: but while they were at a magnificent dinner, which was usually provided on such occasions, they were told that the City gates were shut by the King's orders, and the keys carried to Court. They were now filled with the apprehensions of being all massacred, and the dread of losing their lives, took away all thoughts of their liberty: they therefore immediately dispatched Messengers both to the Court and to the Commons to give notice of their compliance. But the King, being resolved to pursue the affair to the utmost, would not suffer the gates to be opened till the whole ceremony of the inauguration was concluded. Three days were employed in preparing for the fatal hour, in which they were to make a formal surrender of their liberty. Scaffolds, covered with tapestry, were erected in the Square before the Castle, and orders were given for the Burghers and Soldiers to appear in arms, under their respective Officers. In short, on the 27th of October in the morning, the King, Queen, and Royal Family being mounted on the Theatre erected for that purpose, and seated in chairs of State under velvet canopies, received publickly the homage of all the Senators, Nobility, Clergy, and Commons, which were performed on the knee, each taking an oath, to promote his Majesty's interest in all things, and to serve him faithfully, as became hereditary subjects.

One

One *Gersdorf*, a principal Senator, was the only person who had the courage to open his lips in behalf of their expiring liberties; and said that he hoped and trusted, that his Majesty designed nothing but the good of his people, and not to govern them after the *Turkish* manner, but wished his successors would follow the example his Majesty would undoubtedly set them, and make use of this unlimited power for the good and not for the prejudice of his subjects. None of the rest spoke a word, or seemed in the least to murmur at what was done.

Those who had paid their homage retired to the Council-house, where the Nobility being called over by name, and ordered to subscribe the oath they had taken, they instantly obeyed. Thus in four days time the Kingdom of *Denmark* was changed, from a state but little different from that of an aristocracy, to that of an unlimited Monarchy. We here see a House of Commons stimulated by resentment, and filled with indignation at the insolence of the Nobility, betraying their constituents, and instead of a noble effort to oblige those Nobles to allow them the privileges they had a right to demand, voluntarily giving up for themselves, their constituents, and their posterity, what they ought to have struggled to preserve at the hazard of their lives, and of whatever else might have been esteemed valuable; while the only comfort the people had left, was in being freed from the tyranny of their oppressors, and to see them as much humbled as themselves. The Clergy, indeed, reaped many advantages from this change; but the Citizens of *Copenhagen* obtained little more in exchange for their share in the legislature, than the privilege of wearing swords.

An ANECDOTE *of his present* MAJESTY, *when* PRINCE *of* WALES.

[A few years ago, I was returning in a coach from *Brentford* to *London*. One of the company was the King's Gardener at *Kew*. He had been in this employment either as chief

or

or under-gardener for a great number of years. In the course of our journey he related the following remarkable Anecdote of his present Majesty, when Prince of *Wales*.]

T. C.

THE Princess *Elizabeth*, sister to the Prince, lay ill at *Kew*, where the Prince then was. During her illness, the Prince one day was walking in the Garden, and seemingly engaged in deep meditation. The Gardener above-mentioned saw the Prince thus engaged, and, fearing to interrupt him, went and hid himself in the Shrubbery. The Prince observed him, and called him out. When he came out in obedience to the call, the Prince said he would take a walk into the Flower-garden. The Gardener who kept the key of the Flower-garden, led the way.

When they had entered, the Prince fixed his eye on a bed of Carnations; and observing one of them which far exceeded the rest in beauty, demanded its name. "The Princess *Elizabeth*," may it please your Royal Highness, replied the Gardener. "A most beautiful flower indeed," said the Prince, and retired.

When the Prince entered the Palace, he met the Physician just returning from a visit to the Princess, and inquired how she was. "I have the pleasure to inform your Royal Highness that she is out of all danger," answered the Physician.

The next morning the Prince was again in the Garden, and meeting the Gardener, said he would take another walk into the Flower-garden. He had no sooner entered, but he went to the Bed of Carnations, and missing the beautiful Flower, asked the Gardener, where it was. "Alas!" replied the Gardener, "there it is, withered and dead." "Alas! poor *Elizabeth*!" said the Prince, and immediately withdrew with some evident emotion of mind.

When he entered the Palace, he met Mr. *Hawkins* (afterwards, Sir *Cæsar Hawkins*) coming down from the Princess's chamber. "How is my sister?" asked the Prince. "Your Royal

Royal Highness," replied Mr. *Hawkins*, "has just time to take her in your arms, before she dies." The Prince immediately ran up, and took the Princess in his arms, where she soon afterwards expired.

LETTERS.

LETTER DLXXXI.

[From the Rev. Mr. F. to Miss H.]

YOU seem not to have a clear idea of the happiness of the love of Jesus, or at least of your happiness of loving him again. Your dulness of private prayer arises from the want of a familiar friendship with Jesus; to obviate which, go to your closet, as if you were going to meet the dearest friend you ever had; cast yourself immediately at his feet, bemoan your coldness before him; extol his love to you, and let your heart break with a desire to love him, till it can actually melt with his love: be importunate, and get your Lord to avenge you of your adversary, I mean your cold heart.

You ask some directions to get a mortified spirit; in order to it, get recollected. Recollection is a dwelling with one's self, and being abstracted from creatures towards God. It consists in silence, which cuts off superfluous words; speaks of necessity, and that for the glory of God. It consists in solitude, or a being wisely disentangled from the world; a keeping quietly to one's business, or a shutting the door of one's senses; in an inward deep attention to Jesu's love, and in a continual care of entertaining holy thoughts, for fear of spiritual idleness. Through the power of the Spirit, let recollection be steady, even in the midst of hurrying business. Let it be calm, peaceable, and lasting. In order to this, beware of engaging too deep, and beyond necessity in outward things; of being captivated or intangled in heart by any troublesome worldly desire or affection;

fection; of wilfully committing ſmall faults. For want of recollection prayer is uſeleſs, imagination and wandrings prevail; the heart gets looſe and roves every where; whereas we paſs eaſily from recollection to delightful prayer again. Without recollection, we cannot find out nor cruſh ſin in its firſt riſings; therefore it will break out in every unmortified perſon. To this I might add, that without recollection, we cannot know or deny ourſelves to any purpoſe. In recollection, let your mind act according to grace; it will probably lead you to contemplate Jeſus crucified, dying, riſing, interceding. Watch your ſenſes, ſuppreſs your paſſions. Keep before God in reſpectful ſilence of heart. Watch and follow the motions of grace, and feed on the promiſes.

Take care to be more taken with thoughts of God than yourſelf. Conſider, how hardly recollection is got ſometimes, and how eaſily loſt. Do not uſe much forced labour to raiſe a particular frame. Do not fret, tire, nor grow impatient, if you have no comfort; but meekly acquieſce and confeſs yourſelf unworthy of any, determining quietly to wait for the ſmiles of Jeſus. We muſt forſake all, and die to all by recollection; without which God's voice cannot be heard in the ſoul. It is the only altar on which to offer our *Iſaacs*. It is inſtrumentally a ladder (if I may ſo ſpeak) to aſcend unto God. It is the rendevous of God and the ſoul. By it, the ſoul gets to its centre; out of it, it is reſtleſs. Man's ſoul is the temple of God: recollection the Holy of Holies. As the wicked by recollection find hell in their breaſts, ſo faithful ſouls find heaven. Without recollection, all means of grace prove uſeleſs, or make but a ſlight impreſſion. It empties the ſoul that God may fill it.

I give you theſe hints, not to ſet Chriſt aſide, but that you may, according to the light and power given, take the ſtone and place it upon the chief corner ſtone: cement them with the blood of Jeſus, till the ſuperſtructure in ſome meaſure anſwers the excellency of the foundation. J. F.

LETTER DLXXXII.

[From Mrs. M. T. L. to the Rev. J. Wesley.]

Hague, July 16, 1783.

My Rev. and dear Brother,

HOW surprized, but at the same time how rejoiced was I to receive a letter from your dear hand. I who am the unworthiest of all your Sisters. You thought of me! O how thankful ought I to be; but I am ashamed that I find so little thankfulness. O God, give me a thankful heart, and I shall be so. I find more and more that without thee, O Lord, I can do nothing.

You say, dear Brother, that I constrained you to love. But how should we not love, when the grace of God puts love into our hearts. I must love you. But thanks be to him that gave it me. He that once loved me, and will for ever, is the truth, and his word never failed. He can still fill our hearts with love.

You kindly take notice of my hospitality; but I look upon it as a great blessing, that the Lord was pleased to bestow upon us, to give you a heart to come to us. And indeed we find it so, for it rejoices our heart to think what a blessing you have been to us. O may the God of grace preserve you many years; and may he give you a heart to come and see us again, and send his blessing along with you. I find this moment the bands of love tied faster and faster to you and all God's dear children, and my heart entirely united to them. O may the God of grace give me strength to walk before his face in holiness and righteousness. O what a blessing is it to me, that I believe I am a young plant, and he that planted me will make me grow up from grace to grace. Pray, my dear Brother, pray to God for me, to preserve me that I may never run astray.

I should be very glad, and beg it as a favour, to have now and then a little of your advice; and I really believe it would be a blessing to my soul. Another favour I have to ask is, if you would be so kind as to send me your Journals from the first to the last. I believe the reading of them will do me some good. And when I know the price of them, I will pay it with the greatest pleasure.

If

If it is not too much trouble, I would be glad you would be so good as to give my love to all the Brethren who accompanied you on your journey hither. I hope they will not forget us, for I can assure them we do not forget them. My dear mother desires her kind respects to you, and hopes you think on her. You are hardly a moment out of her mind, and she finds it a great blessing to her. My Brother, Sister, and Cousin *A*—— and all my children and family desire to be remembered to you. They join with me in praying for you. I remain, with due esteem, your most affectionate Sister in the Lord Jesus Christ,

M. T. L.

LETTER DLXXXIII.

[From Miss A. B. to the Rev. J. Wesley.]

Rev. Sir, *Keynsham*, Aug. 10, 1784.

I Have this evening been reading over the letters with which you have favoured me, and found my heart warmed with gratitude, for the fatherly care of me which you have shewn.

It is pleasing and profitable to trace the dealings of Providence, and to remember the way by which the Lord hath led us in the wilderness. I often say with *David*, "I am a wonder unto many, but my sure trust is in thee." The complaint in my lungs is so removed that I can sit in my School-room and read without injury; and my health, notwithstanding my great confinement, is better than for twenty years past. God hath graciously given me a comfortable abode, faithful, steady servants, and a good school of orderly affectionate children. They love to hear the word, and approve things that are excellent; but I fear their minds are not really awakened, and this discourages me; yet I have lately been comforted by hearing of some who have joined the Society since they left me.

My chief exercises with their parents arise from want of dancing. Some were to have been removed on this account at the last vacation. Through mercy I was enabled to "Keep innocency," and simply told them my plan; that I wished to maintain a consistency of character and conduct; which could

not be done, if I admitted a Methodist Preacher one night, and a Dancing master another; that I had counted the cost, and was fixed in my choice. Providence so over-ruled their minds, that they wrote to beg the children might be re-admitted without my yielding a hair's-breadth: yet others are still pressing me on this subject, and I wish to be favoured, by you Sir, with some arguments against their specious reasonings. You know all that can be said *for* and *against* dancing.

As I find it needful to mix instruction with delight, and in a measure to gratify my young folk's love of *variety*, I wish to enlarge my School-Library: but I can meet with few books that please me. Will you, Sir, oblige me by recommending me some, either *French* or *English*, calculated to improve young persons from twelve to twenty? Are there any unexceptionable Novels, besides the Fool of Quality?

We have cause to be thankful that there is a pleasing prospect of good days here: our Preaching-house is crowded with attentive hearers, and the few who meet are I believe upright, and simple-hearted. I have cause to be thankful that the Lord does not put me off with temporal good things, but continues to bless me with the light of his countenance.

Hoping to be favoured with your company when you come to *Bristol*, I remain, dear Sir, your obliged Friend and Servant.

A. B.

POETRY.

The 43d CHAPTER *of* ECCLESIASTICUS *paraphrased.*

[By Dr. *Broome*.]

THE sun that rolls his beamy orb on high,
Pride of the world and glory of the sky,
Illustrious in his course, in bright array,
Marches along the heavens, and scatters day
O'er earth, and o'er the main, and through th' ethereal way.
He in the morn renews his radiant round,
And warms the fragrant bosom of the ground;

But

But ere the noon of day, in fiery gleams
He darts the glory of his blazing beams;
Beneath the burnings of his ſultry ray,
Earth to her centre pierc'd admits the day;
Huge vales expand, where rivers roll'd before,
And leſſen'd ſeas contract within their ſhore.
O! Power ſupreme! O! high above all height!
Thou gav'ſt the ſun to ſhine, and thou art light:
Whether he falls or riſes in the ſkies,
He by thy voice is taught to fall or riſe;
Swiftly he moves, refulgent in his ſphere,
And meaſures out the day, the month, and year;
He drives the hours along with ſlower pace,
The minutes ruſh away impetuous in their race:
He wakes the flowers that ſleep within the earth,
And calls the fragrant infants into birth;
The fragrant infants paint th' enamel'd vales,
And native incenſe loads the balmy gales,
The balmy gales the fragrancy convey
To heaven, and to their God an offering pay.
By thy command the moon, as day-light fades,
Lifts her broad circle in the deepening ſhades;
Array'd in glory, and enthron'd in light,
She breaks the ſolemn terrors of the night;
Sweetly inconſtant in her varying flame,
She changes ſtill, another, yet the ſame!
Now in decreaſe by ſlow degrees ſhe ſhrouds
Her fading luſtre in a veil of clouds;
Now at increaſe, her gathering beams diſplay
A blaze of light, and give a paler day;
Ten thouſand ſtars adorn her glittering train,
Fall when ſhe falls, and riſe with her again;
And o'er the deſarts of the ſky unfold
Their burning ſpangles of ſidereal gold:
Through the wide heavens ſhe moves ſerenely bright,
Queen of the gay attendants of the night;

Orb

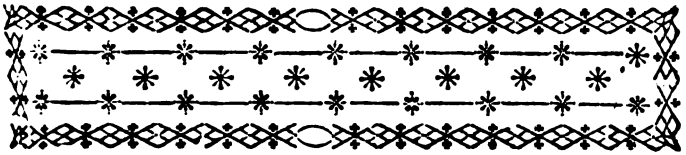
Orb above orb in ſweet confuſion lies,
And with a bright diſorder paints the ſkies.
The Lord of Nature fram'd the ſhowery bow,
Turn'd its gay arch, and bade its colours glow;
Its radiant circle compaſſes the ſkies,
And ſweetly the rich tinctures faint, and riſe;
It bids the horrors of the ſtorm to ceaſe,
Adorns the clouds, and makes the tempeſt pleaſe.
He, when deep rolling clouds blot out the day,
And thund'rous ſtorms a ſolemn gloom diſplay;
Pours down a watery deluge from on high,
And opens all the ſluices of the ſky;
High o'er the ſhores, the ruſhing ſurge prevails,
Burſts o'er the plain, and roars along the vales:
Daſhing abruptly, dreadful down it comes,
Tumbling through rocks, and toſſes, whirls, and foams:
Mean time, from every region of the ſky,
Red burning bolts in forky vengeance fly;
Dreadfully bright o'er ſeas and earth they glare,
And burſts of thunder rend th' encumber'd air;
At once the thunders of th' Almighty ſound,
Heaven lours, deſcend the floods, and rocks the ground.
He gives the furious whirlwind wings to fly,
To rend the earth, and wheel along the ſky;
In circling eddies whirl'd, it roars aloud,
Drives wave on wave, and daſhes cloud on cloud;
Where'er it moves, it lays whole foreſts low,
And at the blaſt eternal mountains bow;
While, tearing up the ſands, in drifts they riſe,
And half the deſarts mount the burthen'd ſkies.
He from aerial treaſures downward pours
Sheets of unſully'd ſnow in lucid ſhowers,
Flake after flake through air thick-wavering flies,
Till one vaſt ſhining waſte all nature lies;
Then the proud hills a virgin whiteneſs ſhed,
A dazzling brightneſs glitters from the mead:

The

The hoary trees reflect a ſilver ſhow,
And groves beneath the lovely burden bow.
He from looſe vapours with an icy chain
Binds the round hail, and moulds the harden'd rain:
The ſtony tempeſt with a ruſhing ſound
Beats the firm glebe, reſulting from the ground;
Swiftly it falls, and as it falls invades
The riſing herb, or breaks the ſpreading blades:
While infant flowers that rais'd their bloomy heads,
Cruſh'd by its fury, ſink into their beds.
When ſtormy Winter from the frozen North,
Borne on his icy chariot iſſues forth;
The blaſted groves their verdant pride reſign,
And billows harden'd into cryſtal ſhine:
Sharp blows the rigour of the piercing winds,
And the proud floods as with a breaſt-plate binds:
Ev'n the proud ſeas forget in tides to roll
Beneath the freezings of the Northern pole;
There waves on waves in ſolid mountains riſe,
And alps of ice invade the wond'ring ſkies;
While gulphs below, and ſlippery vallies lie,
And with a dreadful brightneſs pain the eye;
But if warm winds a warmer air reſtore,
And ſofter breezes bring a genial ſhower,
The genial ſhower revives the cheerful plain,
And the huge hills flow down into the main.
When the ſeas rage, and the loud Ocean roars,
When foaming billows laſh the ſounding ſhores;
If he in thunder bid the waves ſubſide,
The waves obedient ſink upon the tide,
A ſudden peace controuls the limpid deep,
And the ſtill waters in ſoft ſilence ſleep.
Then heaven lets down a golden-ſtreaming ray,
And all the broad expanſion flames with day!
In the clear glaſs the Mariners deſcry
A ſun inverted, and a downward ſky.

They

They who adventurous plow the watery way,
The dreadful wonders of the deep ſurvey;
Familiar with the ſtorms, their ſails unbind,
Tempt the rough blaſt, and bound before the wind:
Now high they mount, now ſhoot into a vale,
Now ſmooth their courſe, and ſcud before the gale;
There rolling monſters, arm'd in ſcaly pride,
Flounce in the billows, and daſh round the tide;
There huge *Leviathan* unwieldy moves,
And through the waves, a living iſland, roves;
In dreadful paſtime terribly he ſports,
And the vaſt Ocean ſcarce his weight ſupports;
Where'er he turns, the hoary deeps divide,
He breathes a tempeſt, and he ſpouts a tide.
Thus, Lord, the wonders of earth, ſea, and air,
Thy boundleſs wiſdom, and thy power declare;
Thou high in glory, and in might ſerene,
See'ſt and mov'ſt all, thyſelf unmov'd, unſeen:
Should men and angels join in ſongs to raiſe
A grateful tribute equal to thy praiſe,
Yet far thy glory would their praiſe outſhine,
Though men and angels in the ſong ſhould join;
For though this earth with ſkill divine is wrought,
Above the gueſs of man, or angel's thought,
Yet in the ſpacious regions of the ſkies
New ſcenes unfold, and worlds on worlds ariſe;
There other orbs round other ſuns advance,
Float on the air, and run their myſtic dance:
And yet the power of thy Almighty hand
Can build another world from every ſand.



THE Arminian Magazine, For FEBRUARY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *ſometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calviniſm a cloak for the Carnal, and an obſtacle to Converſion.

DIO. WELL met, neighbour Carnalis. What earneſt buſineſs makes you poſt ſo faſt this way, and ſo early?

CAR. Sir, I am going to my counſellor, for his advice about a purchaſe. We live in an age ſo full of hypocriſy and fraud, we had need take all the care we can to make things ſure, and prevent the machinations of deceivers.

DIO. I cannot blame you, that you are ſo cautious in your tranſactions for the world; for by this prudent courſe you may

prevent much trouble and ſuits of law, which otherwiſe might emerge and ſpring forth out of your purchaſe, and be entailed upon your poſterity, at leaſt devolve upon them with the land itſelf. But, neighbour, there is another thing, I am afraid, you are too careleſs in; that *one thing needful*, that great concern, which calls for our ſupreme care and diligence; "Give diligence to make your calling and election ſure." Here is the inheritance that is worth the purchaſing indeed; an eſtate of freehold for ever. All the ſervice we do for it, is but the inſtance of our liberty, and the preface of our joy, and our preparation unto glory. To ſecure our intereſt in this (wherein we have ſubtil enemies, that are vigilant and induſtrious to undermine us) is worth our daily travel, our morning thoughts, and our night watches too. How welcome ſhould you have been to me and how happy an hour ſhould I have eſteemed it, had your preſent addreſs been to me, with that queſtion of the jailor in your mouth; "What ſhall I do to be ſaved?"

CAR. Sir, you pretend you are an ambaſſador for Chriſt, (I ſhall not queſtion your commiſſion) and you have often importuned me, amongſt the reſt of your charge, in the name of Chriſt, that I would be reconciled unto God! But Sir, is it poſſible you ſhould think me averſe to that motion? Alas, what advantage can I propound to myſelf in being at enmity with him who is my God, my Conſervator, and, withal, Omnipotent? I have more reaſon, conſidering how vile a wretch I am, to be jealous of the diſtance of his love to me. The fear hereof is ſo great a diſcouragement, that if not removed, it may fruſtrate all further attempts to gain aſſurance of it. I would be ſatisfied, whether God hath a real purpoſe and intent to ſave me: for if he hath from all eternity rejected me, then I am paſſed over to be carried on in another channel, that leads finally to hell; and then it is to no purpoſe to be ſolicitous for ſalvation, ſeeing whatever applications I make to him, it ſtands not

not with the immutability of his counſel to accept me unto mercy.

DIO. That "the carnal mind is at enmity againſt God," Rom. viii. 7. is the affirmation of the apoſtle; and therefore there is no doubt to be made of it: and if you be not ſenſible of this enmity in yourſelf, againſt God, his ways and diſpenſations, the greater is your carnality and your miſery.

CAR. It is ſomewhat ſtrange there ſhould be enmity in the mind, and the man not conſcious of it. It muſt needs be very impotent and harmleſs, and as good as quite diſarmed, if there be no knowledge to draw it forth. I know the beſt of men are not without their infirmities. They are conſtant attendants upon our condition of mortality. But there may be involuntary treſpaſs, and treſpaſs for want of ſufficient circumſpection, when there is no hoſtility profeſſed, or oppoſition directly made againſt the law or the authority of the Almighty. But I pray, Sir, what do you reſolve me concerning God's purpoſe to ſave me? If you be able to declare "All the counſel of God," Acts xx. 27. as St. Paul did, (and a guide of ſouls, ſure, ought to be ſo) then you can give me ſatisfaction in this particular.

DIO. If you do unfeignedly believe, you need not doubt of God's purpoſe to ſave you; for "whoſoever believeth in him, ſhall not periſh, but have life everlaſting." John iii. 16.

CAR. Is God's purpoſe to ſave men, grounded upon the intuition or preſcience of their faith?

DIO. No: If faith be wrought in you, you owe that production to the gracious efflux and effectual egreſſions of that his purpoſe and good pleaſure to ſave you.

CAR. This doth ſomewhat confound me; becauſe, to my apprehenſion, it inverts the method of Holy Scripture; for the Scripture ſaith (as you alledged it even now,) "He that believeth ſhall be ſaved;" (which affords a fair encouragement to believe;) but your doctrine inverts the propoſition, and concludes, *He that ſhall be ſaved ſhall believe.*

DIO. The Scripture argues by way of ascending from the effect to the cause: but we infer in a way of descending from the cause to the effect.

CAR. However, Sir, you have lodged the cause at so remote a distance, that I perceive the effect is not in my power.

DIO. If by power you understand a faculty, or a strength (and it is most commonly and fitly taken in this sense) by which a man can do his duty, if he will; this physical power you have, and the worst of sinners have, while they are men on earth. *Serm. of Judgment. Answ. to Exc.* 22. *mihi* p. 240.

CAR. Sir, I suspect a fallacy in this part of your discourse: but I pass it over with this reply; that a man had as good want a power to his will, as a will to his power. That Christ hath so far redeemed mankind as to restore a power to them to do their duty, if they will; and yet that to will is still impossible for them: is not this liberty a fine purchase? If the new method with the evidence,* affords not a more rational account of those points in controversy than this amounts to, I am afraid it is not so sovereign as it is boasted, for healing the divisions of the Christian world. Besides, is not to will a part of a Christian's duty? Without doubt, it is. If then a man hath power to do his duty, he hath a power to will; and it being his duty too to will spiritual good after a gracious manner, he hath a power to do that too, if your doctrine be true. But, good Sir, let me have your opinion freely in this point: do you think a man hath free-will to spiritual good, without the assistance of supernatural grace?

DIO. "I pray let us not befool ourselves with opinions. Let the case be your own. If you have an enemy so malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your children, will you excuse him, because he saith, *I have not free-will, it is my nature; I cannot choose, unless God give me grace.* If you have a servant that robbeth you, will you take such an answer from him? Might

* See Mr. Baxter's Disput. of Right to Sacram. in the preface, p. 15.

Might not every thief and murderer that is hanged at the assize, give such an answer? *I have not free-will; I cannot change mine heart. What can I do without God's grace?* And shall they therefore be acquitted?"—*A call to the unconverted*, p. 232.

[*To be continued.*]

SERMON LXV.

[By the late Rev. J. WESLEY.]

JEREMIAH xvii. 9.

[*Concluded from page* 10.]

II. 1. IT *is deceitful above all things*, that is, in the highest degree, above all that we can conceive. So deceitful that the generality of men are continually deceiving both themselves and others. How strangely do they deceive themselves, not knowing either their own tempers or characters. Imagining themselves to be abundantly better and wiser than they are. The antient Poet supposes, there is no exception to this rule: that no man is willing to know his own heart.

At nemo in sese tentat descendere, nemo!
None but those who are taught of God!

2. And if men thus deceive themselves, is it any wonder that they deceive others also, and that we so seldom find an *Israelite indeed, in whom there is no guile?* In looking over my books some years ago, I found the following memorandum, "I am this day thirty years old, and till this day I know not, that I have met with one person of that age, except in my father's house, who did not use Guile, more or less."

3. This is one of the sorts of desperate wickedness, which cleaves to the nature of every man, proceeding from those fruitful roots, Self-will, Pride, and Independence on God. Hence springs

ſprings every ſpecies of vice and wickedneſs; hence every ſin againſt God, our neighbour and ourſelves. Againſt God: forgetfulneſs and contempt of God, of his name, his day, his word, his ordinances; Atheiſm on the one hand, and Idolatry on the other; in particular Love of the world, the deſire of the fleſh, the deſire of the eyes, and the pride of life; the love of money, the love of power, the love of eaſe, the love of the *honour that cometh of men*, the love of the creature more than the Creator, the being lovers of pleaſure more than lovers of God. Againſt our neighbour: ingratitude, revenge, hatred, envy, malice, uncharitableneſs.

4. Hence there is in the heart of every child of man, an inexhauſtible fund of ungodlineſs and unrighteouſneſs, deeply and ſtrongly rooted in the ſoul, that nothing leſs than Almighty grace can cure it. From hence naturally ariſes a plentiful harveſt of all evil words and works: and to compleat the whole, that complex of all evils,

> "That foul monſter, war, that we meet
> Lays deep the nobleſt work of the creation,
> Which wears in vain its Maker's glorious image,
> Unprivileged from Thee!"

In the train of this fell monſter, are murder, adultery, rape, violence and cruelty of every kind. And all theſe abominations are not only found in Mahometan or Pagan countries, where their horrid practice may ſeem to be the natural reſult of equally horrid principles; but in thoſe that are called Chriſtian countries, yea, in the moſt knowing and civilized States and Kingdoms. And let it not be ſaid, this is only the caſe in Roman Catholic countries. Nay, we that are called Reformed, are not one whit behind them in all manner of wickedneſs. Indeed no crime ever prevailed among the *Turks* or *Tartars*, which we here cannot parallel in every part of Chriſtendom. Nay, no ſin ever appeared in Heathen or Papal *Rome*, which is not found at this day, in *Germany*, *France*, *Holland*, *England*, and every

every other Proteſtant as well as Popiſh country. So that it might now be ſaid, with as much truth, and as few exceptions, of every Court in *Europe*, as it was formerly in the Court of *Saul, There is none righteous, no not one: they are all together become abominable: there is none that underſtandeth and ſeeketh after God.*

5. But, is there no exception as to the wickedneſs of man's heart? Yes, in thoſe that are born of God. *He that is born of God keepeth himſelf, and that wicked one toucheth him not. God has purified his heart by faith*, ſo that his wickedneſs is departed from him. *Old things are paſſed away, and all things in him are become new.* So that his heart is no longer deſperately wicked, but *renewed in righteouſneſs and true holineſs.* Only let it be remembered, that the heart even of a believer, is not wholly purified when he is juſtified. Sin is then overcome; but it is not rooted out: it is conquered, but not deſtroyed. Experience ſhews him, firſt, That the root of ſin, ſelf-will, pride and idolatry remain ſtill in his heart. But as long as he continues to watch and pray, none of them can prevail againſt him. Experience teaches him, ſecondly, that ſin (generally pride or ſelf-will) cleaves to his beſt actions. So that even with regard to theſe, he finds an abſolute neceſſity for the blood of atonement.

6. But how artfully does this conceal itſelf, not only from others, but even from ourſelves. Who can diſcover it in all the diſguiſes it aſſumes, or trace it through all its latent mazes? And if it be ſo difficult to know the heart of a good man, who *can know* the heart of a wicked one, which is far more deceitful? No unregenerate man, however ſenſible, ever ſo experienced, ever ſo wiſe in his generation. And yet theſe are they who pique themſelves upon *knowing the world*, and imagine they *ſee through* all men! Vain men! One may boldly ſay, they *know nothing yet as they ought to know.* Even that Politician in the late reign neither knew the heart of himſelf or of other men, whoſe-favourite ſaying was, "Do not

tell

tell me of your virtue or Religion: I tell you, every man has his price." Yes, Sir *R*—: every man like *you*: every one that sells himself to the Devil.

7. Did that right honourable wretch, compared to whom Sir *R*— was a saint, know the heart of man! He that so earnestly advised his own son, "Never to speak the truth? To lie or dissemble as often as he speaks? To wear a mask continually? That earnestly counselled him, Not to debauch *single women*, (because some inconveniencies might follow) but always married women." Would one imagine this groveling animal ever had a wife or a married daughter of his own? O rare Lord *C*———! Did ever man so well deserve, though he was a Peer of the Realm, to die by the side of *Newgate*? Or did ever book so well deserve to be burnt by the common hangman, as his Letters? Did Mr. *David Hume*, lower, if possible, than either of the former, know the heart of man? No more than a worm or a beetle does. After "playing so idly with the darts of death." Do you now find it a laughing matter? What think you now of *Charon*? Has he ferried you over *Styx*? At length he has taught you to know a little of your own heart! At length you know it is a fearful thing, to fall into the hands of the living God!

8. One of the ablest Champions of infidelity, (perhaps themost elegant, and the most decent writer, that ever produced a System of Religion, without being in the least obliged to the Bible for it,) breaks out in the fulness of his heart, "Who would not wish that there was full proof of the Christian Revelation, since it is undoubtedly the most benevolent System that ever appeared in the world!" Might he not add a reason of another kind; because without this, man must be altogether a mystery to himself. Even with the help of Revelation, he knows exceeding little. But without it, he would know abundantly less. And nothing with any certainty. Without the light which is given us by the oracles of God, how could we reconcile his greatness with his

his meanneſs? While we acknowledged with Sir *John Davies*,

"I know my ſoul has power to know all things,
Yet is ſhe blind and ignorant of all:
I know. I'm one of Nature's little Kings,
Yet to the leaſt and vileſt things in thrall."

9. Who then knoweth the hearts of all men? Surely none but he that made them. Who knoweth his own heart? Who can tell the depth of its enmity againſt God? Who knoweth how deeply it is ſunk into the nature of Satan?

III. 1. From the preceding conſiderations may we not learn, firſt, *He that truſteth in his own heart is a fool.* For who that is wiſe would truſt one whom he knows to be *deſperately wicked?* Eſpecially, whom he hath known, by a thouſand experiments, to be *deceitful above all things?* What can we expect, if we ſtill truſt a known liar and deceiver, but to be deceived and cheated to the end?

2. We may hence, in the ſecond place, infer the truth of that other reflection of *Solomon*, *Seeſt thou a man that is wiſe in his own eyes? There is more hope of a fool than of him.* For at what a diſtance from wiſdom muſt that man be, who never ſuſpected his want of it? And will not his thinking ſo well of himſelf, prevent his receiving inſtruction from others? Will he not be apt to be diſpleaſed at admonition, and to conſtrue reproof into reproach? Will he not therefore be leſs ready to receive inſtruction, than even one that has little natural underſtanding? Surely no fool is ſo incapable of amendment, as one that imagines himſelf to be wiſe. He that ſuppoſes himſelf not to need a Phyſician, will hardly profit by his advice.

3. May we not learn hence, thirdly, the wiſdom of that caution, *Let him who thinketh he ſtandeth take heed leſt he fall:* Or (to render the text more properly,) *Let him that aſſuredly ſtandeth take heed leſt he fall.* How firmly ſoever he may ſtand,

he has ſtill a deceitful heart. In how many inſtances has he been deceived already? And ſo he may again. Suppoſe he be not deceived now, does it follow that he never will? Does he not ſtand upon ſlippery ground? And is he not ſurrounded with ſnares? Into which he may fall and riſe no more.

4. Is it not wiſdom, for him that is now ſtanding, continually to cry to God, *Search me, O Lord, and prove me; try out my reins and my heart! Look well, if there be any way of wickedneſs in me, and lead me in the way everlaſting?* Thou alone, O God, *knoweſt the hearts of all the children of men.* O ſhew thou me what ſpirit I am of, and let me not deceive my own ſoul. Let me not *think of myſelf more highly than I ought to think.* But let me always *think ſoberly, according as thou haſt given me the meaſure of faith!*

Halifax, April 21. 1790.

A ſhort ACCOUNT *of* Mr. WILLIAM ADAMS.

[Written by a Friend.]

[*Concluded from page* 13.]

IN this circuit he ſpent about ſix months, with much ſatisfaction to his own mind, and profit to others. At the laſt quarterly meeting he attended, his words in the love-feaſt ſeemed to flow from a heart glowing with the love of God; and affected all who were preſent. He declared that the Lord had (ſince he came to that circuit) taken away every doubt of his being perfected in love; and had given him a confidence which was ſtronger than death and all the powers of darkneſs. He well knew the happineſs and advantages of converſing with ſuch chriſtians as had experienced a deliverance from indwelling ſin, and were daily preſſing after a growth in grace. Therefore he would fain have continued here longer with thoſe who had

had been ſuch an unſpeakable bleſſing to his ſoul. But as it did not ſeem convenient, he did not object to go to any place where God in his providence ſhould appoint him: nay, he would have willingly gone to the ends of the earth, (if called thereunto) ſo he might be a means of bringing ſinners to the bleeding ſide of his crucified Lord.

He evidently deſired to ſpend his little all in labouring for the converſion of his fellow men; hoping that the time was drawing nigh, when the Lord would pour out his ſpirit upon all fleſh, and ſpread the knowledge of himſelf over the whole earth. His capacious ſoul never ſaid, *it is enough*; though he was thankful for the leaſt mercy, knowing it was infinitely more than he deſerved. The more the Goſpel ſpread, the more he rejoiced, and prayed that the houſe of the Lord might ſoon be eſtabliſhed on the top of the mountains, and that all people would flow unto it: for he believed that Chriſt taſted death for every man, and that all, through him, might come to God and be eternally ſaved. He was ſo univerſal a lover of mankind, that for a time it was difficult to convince him that he had any enemies: yet before his death, when he became more acquainted with the world, and with the ſpirit that rules in the children of diſobedience, he ſaw that "whoever will live godly in Chriſt Jeſus muſt ſuffer perſecution."

Nov. 11th, 1779, he was taken with an ague. On the Sunday following, he went to hear a funeral ſermon preached by one of his brethren. He exhorted at the grave; but complained of being ill. On Wedneſday 17th, there being a prayer meeting in the neighbourhood, he had a deſire to go; but doubted whether it was prudent. However, after pauſing awhile he ſaid----"it may be the laſt time"----and then went. On Thurſday his diſorder ſeemed to increaſe; but he was truly reſigned, deſiring that the Lord would do with him as ſeemed him good. The language of his heart ſtill was—"Father, glorify thy name."—On Sunday the 21ſt he came

down ſtairs and ſung and prayed with the family, intending to preach in the evening, but he was not able. At night ſome friends came to ſee him; to whom he teſtified that for the laſt ſix months he had enjoyed more of the life of God in his ſoul than he could expreſs.

On Monday and Tueſday his diſorder ſtill increaſed. Talking with one of his ſiſters, he related to her ſome ſore conflicts which he had in his illneſs; but the Lord bruiſed Satan under his feet, ſo that he did not give place to that accuſer of the brethren. On Wedneſday he talked but little. At the claſs-meeting in the evening, when ſome friends aſked him how he was, he replied, "poorly in body; but my ſoul is full of love."

On Sunday the 28th in the morning he lifted up his hands, and continued for ſome time in praying to and bleſſing God. At night many friends, with whom he had had ſweet communion, came to ſee him. He knew them perfectly well, and holding out his trembling hand to each, he rejoiced to ſee them once more. When one of them ſaid, I hope you are not afraid to die; he anſwered, "no; bleſſed be God! I truſt ere long to be gathered into Abraham's boſom." On Tueſday 30th in the morning, he aſked his ſiſter to pray with him. When ſhe gave out,

"Corruption, earth, and worms,
Shall but refine this fleſh;
'Till my triumphant ſpirit comes,
To put it on afreſh." &c.

He ſang aloud with great devotion; and while ſhe was praying with him, he frequently repeated "Amen" with ſuch a tone as expreſſed the happy ſtate of his ſoul, which appeared ripened for its laſt remove; gaſping, panting, and longing to be loſt in that eternity of love which Chriſt has purchaſed with his precious blood. When his mother aſked him, if he was very ill?

ill? he replied, "I do not feel much pain; for it ſeems as if the Lord bore all for me." Soon after he looked up in his ſiſter's face and ſaid, "Siſter help me to ſing." She replied that ſhe was afraid it would hurt his throat, which was very ſore during his whole ſickneſs. But though it was with the greateſt difficulty that he could ſwallow a drop of water; yet he would diſcourſe of the things of God frequently with much eaſe.

December 1ſt. After praying in his bed, as if in family prayer, he ſaid, "I thought I was out of doors, and ſuch a light ſhone round about me, and I felt ſo happy, that I thought the Lord was going to remove me that moment. At night he ſung,

"Aſham'd I ſigh and inly mourn,
That I ſo late to thee did turn."

Then he added, "I cannot tell half the happineſs I have had, ſince I have been lying here." On Thurſday he ſeemed conſiderably worſe, and ſighed as if he knew what he had to go through; but ſaid with great compoſure, "I do not mind it: I know that I love Jeſus:"

"Jeſus, the name that charms our fears,
That bids our ſorrows ceaſe;
'Tis muſic in the ſinner's ears;
'Tis life, and health, and peace."

On Friday his feet were cold, and he appeared to have all the ſymptoms of death. Whilſt the family were ſtanding around him, his father aſked him if he ſhould go to prayers? This was always pleaſing to him; and whilſt four or five prayed, he repeated "Amen" to the laſt. When one who had ſat up with him, was about to take her leave, he aſked her if ſhe knew that God for Chriſt's ſake had blotted out her ſins? When ſhe replied, ſhe hoped ſo; he exhorted her not to deceive herſelf, but

to

to cry to God till ſhe *knew* it. A Negro of his father's coming in to take his leave, who was ſeeking the kingdom of heaven; being aſked if he knew him, he replied, "Yes;" and I truſt I ſhall know him in *Abraham*'s boſom.

When his ſiſter aſked whether he had a greater deſire to live than to die? He ſaid he was ſo happy at times, that he had rather die; but deſired that the will of God ſhould be done. He then added, are you willing to part with me? His mother replied, yes, I truſt God will make us willing. Whilſt his little brother ſtood by crying, he ſaid to him, "perhaps you may be the laſt that will follow me, and you are not prepared; therefore pray to God to have mercy upon a poor young ſtripling; to ſave you from lightneſs and laughter, and to bring you to reign with him in glory through Jeſus Chriſt our Lord." When his ſiſter ſaid, "I hope you ſee now that you have not followed a cunningly-deviſed fable?" He replied, "I ſee it; but the Devil would once have perſuaded me that I had deceived myſelf; but ſince that time I have been ſo happy, that all the Devils in hell could not make me doubt." Obſerving a young woman ſitting weeping, he fixed his eyes upon her; and when ſhe was called to the bed-ſide he ſaid, do not be frightened; but ſeek that faith which ſweetly works by love, and purifies the heart.

His father aſking him if he knew him? he ſaid, yes; and putting his arm round his neck, he kiſſed him, and ſaid, "Live near to God." He then kiſſed his mother and ſaid, "Farewel, Mamma; ere long we ſhall meet to part no more." He lay ſtill for ſome time, though his lips ſtill moved. He often ſaid, "Come, Lord! welcome! hallelujah!" At laſt, whilſt he remained perfectly ſenſible, and whilſt his heart ſeemed raiſed to God in praiſes, he reſigned his ſoul to him, without a ſigh or a groan, on the third of December 1779, in the twenty-firſt year of his age.

Mr.

Mr. ——'s ACCOUNT *of the last* ILLNESS *and* DEATH *of his* WIFE.

Briſtol, 1791.

IN the winter of 1790, whilſt my wife and I were in bed one night and both awake, we heard a ſudden ſmack, as if a perſon had ſtruck a chair with the palm of his hand. We were both very much ſurpriſed, and lay awake about an hour, not knowing what to think of it. In the morning, we ſtruck every place we thought would produce the ſame ſound, but to no purpoſe; nothing we could think of would ſound any thing like it. I was ſomewhat perplexed in my mind, becauſe I could not account for it on natural principles: for I was always averſe to the belief of ſupernatural influences.

A few days after this I was taken extremely ill. I went to bed as well as uſual and ſoon fell aſleep; but was awaked about the middle of the night by a ſtoppage at my heart, which ſeemed as if ſomething held it, ſo that it could not beat. I immediately got up in great terror of mind, expecting every moment to be my laſt. I walked to and fro during the remainder of the night; for if I ſat down even for a moment, my heart ceaſed to beat, and I ſeemed to be dying.

I ſent for a Phyſician, but could get little relief. It immediately came into my mind, that the noiſe we heard in the night muſt be a token of my death. I knew I was not fit to die, and was afraid, I therefore prayed to God to ſpare me a ſhort time for repentance, which, bleſſed be his holy name, he was pleaſed to grant, for had he cut me off then, I ſhould have ſunk lower than the grave.

I went as ſoon as I was able to the Methodiſt preaching-houſe in *Briſtol*, and the oftener I went there, the better I grew. The prayers and hymns were delightful to me, and I ſeemed almoſt in heaven. My mind now became more calm, the op-

preſſion

preſſion at my heart was almoſt gone, and I was as it were another creature; how gracious is God, who thus brought me down to the gates of death. The terrors of hell had encompaſſed me about; yet when he ſaw my repentance, he rebuked the diſorder, and ſnatched me as a brand from the burning. Oh, may I never forget his loving kindneſs!

I was ſtill weak and low, when my dear wife was taken extremely ill with the rheumatiſm. Her pain was ſo violent that it ſoon threw her into a decline, on which the country air was recommended as the only means left for her recovery. She went accordingly, but to no purpoſe; ſhe ſtill got worſe, and now began to have a mighty cry in her ſoul, "What ſhall I do to be ſaved?" Her cries and tears pierced my very ſoul: ſhe complained greatly of the hardneſs of her heart, and that ſhe could not pray. A few days after by deſire, Mr. *B*—— came to pray with her. She found great relief the firſt time he came, and after he had been with her three or four times ſhe was filled with joy. It was ſurpriſing to ſee ſuch a change in her, who a few days before was in ſuch fear and terror at the thoughts of death. Her cry now was, that God would be pleaſed to haſten her departure, for ſhe longed to be with Jeſus, and her mind was more employed on things above than it was before on things below.

She continued in this happy ſtate till the 13th of April, when ſhe came home, that ſhe might have Mr. *B*—— the oftener to pray with her. Several perſons came to viſit her, and amongſt the reſt a gay perſon who began talking of indifferent matters, and propoſed to call on her again and ſit with her; to which ſhe replied, "If any perſon that calls on me will talk of matters which concern the welfare of my ſoul, I ſhould be glad of their company."

The night after ſhe came home, being in the ſame bed and room where we heard the noiſe before related, ſhe heard a violent ſtroke which waked her out of a doſe, and a voice ſeemed to ſpeak cloſe to her ear, "Awake and pray to God."

This

This ſhe told me the next morning, but deſired me not to tell her ſiſter, leſt ſhe ſhould be afraid to ſleep with her.

Friday the 15th, ſhe complained of too much company, and begged to be more retired, as ſhe found it difficult to keep her mind ſtedfaſtly fixt on God in the midſt of much converſation. Sunday the firſt of May, as ſhe was waſhing her arms, ſhe remarked how much ſhe was fallen away in fleſh, and ſaid, "I am now ready for the grave, and it is amazing how nature could ſupport itſelf ſo long; Mr. *B*— gave me great comfort laſt week when he told me he expected I ſhould be in a better world by next Sunday: but God did not think fit to eaſe me ſo ſoon; I have not ſuffered enough yet, and perhaps his work is not yet finiſhed in my ſoul."

In the evening, while Temple bell tolled for a burial, ſhe cried, "Oh, how I could wiſh that bell was going for me; Oh, how I envy their happineſs who are gone before me, and long to be with them! Oh my God, how I love Thee! how I love Thee! (ſhe repeated this twice or thrice over in a ſort of extaſy) and I know thou doſt love *me*. Thou haſt been ſo kind to me, that when I think of it, I forget my pain and ſorrow, and am filled with joy. I uſed to dread the thoughts of death, even ſo lately as the beginning of this my illneſs; that I could not think of it without horror: but now it is my comfort and wiſh, and Oh, that my God would be pleaſed to take me this night; what a happineſs would it be for me; but his will, not mine be done!"

Tueſday the third about nine o'clock ſhe ſeemed to change for death; her voice nearly failed, her countenance altered, and ſhe had every appearance of a ſpeedy departure; but in a little while her voice returned and ſhe cried out with great eagerneſs, "Where is my Jeſus? Where is Jeſus? I muſt go to my Jeſus." Then looking round as if awaked out of ſleep, ſhe cried, "What! am I come into this wicked world again!" Then turning and ſeeing me ſhe fell upon my neck, and in a moſt feeling accent ſaid, "Oh, *Tommy*, do not forget me, do not for-

get me!" Then perceiving ſome of her friends crying round her, ſhe ſaid, "Why do you cry for me? You ought to rejoice, for I am going to God, and I hope this will be the means of bringing you all to God. Oh, how kindly, how gently, how calmly, has God dealt with me! I cannot ſpeak how kind and tender he has been to me. Oh, how I love him! How I do love my God, and he loves me! I *know* he loves me, I *feel* he loves me; but I cannot tell why."

Preſently after ſhe aſked for a drop of water, and when we deſired her to have a little wine in it, ſhe cried, "No! My Jeſus had no wine when he died, nor will I have any: give me ſome water." She then added, "I have no pain; God has taken away all my pain; I am quite well; let me get up, let me go, I want to go." When we begged ſhe would not fatigue herſelf too much, leſt it might hurt her, ſhe replied, "It cannot hurt me, for I am well; I am quite well; God has taken away all my pain." This ſeemed the more remarkable for ſhe had complained of much pain during the whole of her illneſs; but now for near two hours ſhe declared ſhe felt not the leaſt pain, and then repeated,

"Ah lovely appearance of death," &c.

And repeated it with ſuch a ſmile on her countenance, as ſhewed with what joy and pleaſure ſhe met that welcome meſſenger, which to ſome appears a king of terrors. She continued in this enraptured ſtate for near two hours, at which time her ſtrength failed, her pains returned, and ſhe continued in much the ſame ſtate as ſhe had been in at firſt.

Friday the 13th, ſhe told a remarkable dream which ſhe had. She thought a perſon came to her bed-ſide and told her that Mrs. *Weeks* was waiting for her to go. She anſwered ſhe could not come, for ſhe was in bed. The perſon replied, "If you do not come immediately, Mrs. *Weeks* cannot ſtay for you." "Then, ſaid ſhe, ſhe muſt go by herſelf, for I cannot, nor will not go with her." (Mrs. *Weeks* died the Sunday following.)

She

She had ſeveral changes before ſhe died, in all of which ſhe retained her ſenſes in a remarkable manner; but towards the end was ſo weak that ſhe could not ſpeak without pain, and for near a fortnight ſhe took no ſuſtenance but water. The morning ſhe died ſhe begged of Mr. B. to ſtay till one o'clock, as ſhe hoped to go off about that time. She ſoon altered for death, and aſked Mrs. B. "do you think I am dying now?" Who replied "Yes, my dear, you are dying, you will ſoon be with Jeſus." At this ſhe clapt her hands together in ſuch an ecſtacy as is ſcarcely deſcribable; and after a few faint ſtruggles, about ten minutes after three o'clock, on Tueſday the 24th of May, ſhe fell aſleep in Jeſus, aged twenty-three years.

* * *

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

CHAP. III.

That if Jeſus Chriſt *is not of one Eſſence with the Father,* Mahomet *is a great Prophet, the greateſt of the Prophets, and even preferable in all Reſpects to* Jeſus Chriſt.

[*Continued from page* 28.]

BUT we may go farther ſtill. According to this ſuppoſition, *Mahomet* may be regarded not only as a Prophet, but as a greater Prophet than any of thoſe of the Old Teſtament. They ſpake only to a ſingle nation: but he to the then moſt civilized and moſt conſiderable part of the world. They ſucceeded each other; becauſe no one of them lived long enough to inſtruct the men of different ages. *Mahomet* needed neither companion nor ſucceſſor to baniſh idolatry for ever out of the countries

which received his doctrine. The antient prophets wrought divers miracles, to destroy superstition and idolatry. *Mahomet*, without any miracle ruin'd the idolatry spread over the world. Even *Moses* did not know God as he is. *Christ* alone both knew and revealed him. But on that supposition, *Mahomet* has revealed him more perfectly than *Jesus Christ*: and ought therefore, if that supposition hold, to be esteemed a greater prophet than him: and that, whether we consider his doctrine, or the success of his ministry. As to the success, the thing itself speaks. *Christ* caused his gospel to be preached in all the world. But scarce had he destroyed one sort of superstition, when men fell into another no less dangerous. They were no sooner delivered from the heathen idolatry, than they fell into the christian. *Mahomet* established his religion upon firmer foundations; and took surer measures to hinder idolatry from reviving, after it had been destroyed: so that ever since his religion subsisted, his followers have never relapsed into it.

Nor is this strange. For (on the *Arian* scheme) the doctrine of *Mahomet* has a natural character more opposite to idolatry than that of *Jesus Christ*: of which any one will be convinced, who compares the language of *Christ*, whether speaking himself, or by his apostles, with the language of *Mahomet*.

Jesus Christ says, That he *was before* John the Baptist, yea, *before* Abraham: that he was in *glory with the Father before the foundation of the world*: that he is *Alpha and Omega, the Beginning and the End, the First and the Last*: that he *was in the beginning*: that *he was with* God; and that *He was* God: That *all things were made by him, and without him was not any thing made that was made*: that *the worlds were made by him*: that *he was before all things, and by him all things consist*. He tells you, that *there is one* Lord Jesus Christ *thro' whom are all things, and we through him*: that it is he who *hath laid the foundations of the earth, and the heavens are the work of his hands*.

He

He ſtiles himſelf *the Son of* God, *the only Son of* God, *the only Begotten of the Father : Immanuel*, that is, God *with us*; God *manifeſted in the fleſh : the* Lord *and* God ; *the Saviour, the great* God, *the* God *and Saviour of the whole world.*

And that we may not doubt, in what ſenſe theſe expreſſions belong to *Jeſus Chriſt*, it is highly remarkable, that (ſpeaking himſelf or by his apoſtles) he applies to himſelf thoſe words of the prophets, which clearly belong to the ſupreme God, and contain the moſt peculiar and moſt incommunicable characters of his glory, It was ſaid in the law, *Thou ſhalt worſhip the* Lord *thy* God, *and him only ſhalt thou ſerve :* but St. *Paul* informs us, that God *bringing his firſt-begotten into the world*, ſaid, *Let all the angels of* God *worſhip him.* God had ſaid by *Iſaiah* (ch. xxxv.) *Say to the faint-hearted, Be ſtrong ; fear not. Behold your* God *will come, taking vengeance* ; God *will come with a recompence, and he will ſave you. Then the eyes of the blind ſhall be opened and the ears of the deaf ſhall be unſtopped : then the lame ſhall leap as an hart, and the tongue of the dumb ſhall ſing.* Now this ſcripture *Chriſt* plainly applies to himſelf, in his anſwer to John's diſciples, hereby declaring himſelf to be the God of Iſrael : the God of *vengeance and recompence*, the God *of their ſalvation*: all which are titles applied in the antient oracles to the Supreme God alone. God had ſaid by the Pſalmiſt, *Thou in the beginning laidſt the foundations of the earth, and the heavens are the work of thy hands. They ſhall periſh ; but thou remaineſt : they all ſhall wax old as doth a garment : as a veſture ſhalt thou change them and they ſhall be changed ; but thou art the ſame and thy years ſhall not fail.* It cannot be denied, that all theſe things are ſpoken of and to the Moſt High God : no more than that they are all applied to Jeſus Chriſt in the firſt chapter of the epiſtle to the Hebrews. It was ſaid by Zachariah, God *will pour upon the houſe of* David, *and upon the inhabitants of Jeruſalem the ſpirit of grace and of ſupplication. And they ſhall look unto him whom they*

have

have pierced and mourn, as a man mourneth for his only son. One cannot doubt but it is the most high God who speaks in the prophecy. Just before the prophet had said, the Lord *who stretcheth out the heavens and layeth the foundations of the earth and formed the spirit of man within him, hath said—I will pour upon the house of* David, *&c.* But this St. John applies *to Christ. Again, another scripture saith, they shall look on him whom they have pierced.* It is the Most High God, whom Isaiah introduces speaking thus, *By myself have I sworn, that every knee shall bow before me, and every tongue shall swear unto me:* meantime it is certain that St. Paul applies this also to Jesus Christ. For after having said, *We shall all appear before the judgment seat of* Christ: he adds, *For it is written, As I live saith the* Lord, *every knee shall bow before me, and every tongue shall give praise to* God.

CHAP. IV.

That if Jesus Christ *is not of the same Essence with the Father,* Mahomet *was more true, more wise, more charitable, and more zealous for the Glory of* God *than Him.*

SEE how Jesus Christ speaking by himself or by his followers, equals and confounds himself with the Most High! Sometimes saying of himself the things which can belong to none but the Supreme God. Sometimes applying to himself those oracles which can agree to no other.

Mahomet has not done this. He continually declares, that there is no God but the Eternal Father. He stiles himself a prophet, a man sent of God; but he never aims at passing for God. He grants that Jesus Christ was sent of God; but he would not have him stiled either God, or the Son of God. His words are neither equivocal nor obscure. He says in express terms, *They are infidels who say, that the Son of* Mary is God. He says, *The Christians are infidels, making three* Gods, *whereas there is but One.*

Mahomet

Mahomet therefore, if our adversaries are right, was both more true, more wise, more charitable, and more zealous for the glory of God than Christ. These are consequences which our soul abhors; but which we cannot but allow, if Jesus Christ is not of one essence with the Father.

In this case, Mahomet would be more true; at least, in what is the essence of religion, what concerns the glory of the Most High God. This will be clear if we recollect the surprizing propositions, wherein Christ equals himself with the Most High, and compare them with those propositions of Mahomet, which are flatly contradictory to them.

Christ says, that he *was in the beginning*, and that he was God. Mahomet, That Jesus Christ was not *in the beginning*, and that he was not God: The doctrine of Christ is, That *all things were made by him*; that he *created all things, visible and invisible*: that he *laid the foundations of the earth, and the heavens are the work of his hands.* The doctrine of Mahomet is, that *all things were not made, nor any thing made by* Jesus Christ: that *he neither created things visible nor invisible*, and that *neither earth nor heaven are the works of his hands.* The Evangelists tell us, that God has *given his glory to* Christ, and that we are to *honour him even as we honour the Father.* Mahomet on the contrary maintains, That God *has not, and cannot give his glory to* Jesus Christ: and that when *any one thus honours the Son, he thereby dishonours the Father. Christ* applies to himself all those antient oracles which describe the Supreme God, Jehovah, a God *loving righteousness and hating iniquity*; *He who treasures the waters of the sea in the hollow of his hand, who weighs the mountains in a balance*; *the Creator of the Earth and the Heavens, the First and the Last, the Beginning and the End* of all Things. *He who swears by himself:* He to whom *every knee shall bow, and every tongue give praise*; *He who liveth, the* Lord, *the Redeemer, the* God of Israel; who saith, *There is no* God *beside Me.* Whereas Mahomet says, All these titles belong only to the Father, and are impious

impious and blasphemous if applied to any other. Now the language of Mahomet and of Christ cannot both be true; for they are flatly contradictory. One therefore must be true and the other false. If then Christ is a mere creature, that of Mahomet is true; and consequently, that of Jesus Christ is false. So that on this supposition, it is manifest, that Mahomet is more true than Jesus Christ.

It would, secondly, follow, that he was more wise. Wisdom is shewn in chusing the most proper means to attain the end proposed. Now the end which Mahomet declares he proposes, is, To have the Supreme God acknowledged as the only God, as raised above all other beings, and to be distinguished in all acts of religion from every other, even from Jesus Christ. And he has chosen the most clear and proper expressions in the world, to attain this end. He declares aloud, That all who acknowledge Christ to be God, are real idolaters. This is the certain way to attain that end. See whether Christ takes as sure a way to attain his. His end, we suppose, is, to glorify God. To glorify God is evidently to exalt him above all other beings. But at the same time that Christ's design was, to exalt him thus. He abases him, by confounding himself with him. For is it not confounding himself with him, to call himself God? To ascribe to himself the work of creation, with the attributes of God, and to apply or suffer to be applied to himself those antient oracles which contain the most essential characters of the glory of the Most High? Do you say, "It suffices, that he declares, *The Father is greater than I.*" Not so. For first, It would be a most arrogant modesty for a bare creature to say, the Most High God is greater than me. And again, What does it avail for Christ to say this one single time, on one single occasion, while his constant behaviour, his language, and the language which he taught all his disciples, say continually, That He and the Father are one, and confound him with the Supreme God?

If

If it be said, "This is not the meaning of those expressions:" I answer, If they have any other meaning, they are not a little obscure and equivocal. And this cannot be denied, seeing men have read and heard them for so many ages, without understanding them. Nay, and the first impression which they naturally make on our understanding, leads to no other meaning than this.

Now this suffices to prove, that Jesus Christ was less wise in his expressions than Mahomet. For Mahomet has spoken clearly and strongly to shew, that the Supreme God must not be confounded with any creature. Jesus Christ on the contrary uses, or (which is the same) permits his disciples to use, expressions obscure, equivocal, and which by the impression they naturally make, confound Christ with the Supreme God. It follows, That the language of Mahomet is more proper than that of Jesus Christ to glorify the Supreme God, and consequently, that if the design of Christ was to glorify God, he has less succeeded therein than Mahomet: a conclusion equally impious and extravagant.

I add, thirdly, That were the opinion of our adversaries true, Mahomet would be more charitable than Jesus Christ. For two things are certain. The one, that there is no greater charity, than to keep men from idolatry; since it is death to the soul, and no *Idolater shall inherit the kingdom of heaven*. The other, that it is Mahomet, and not Christ, (if he is not of the same Essence with the Father) who has taken the proper measures to hinder men from falling into idolatry. Mahomet abolished the Christian idolatry, and laid such foundation for his religion, that no man begins to be an idolater, but by ceasing to be his disciple. But Jesus Christ (if our opponents be right) has by his constant manner of speaking, given occasion to as real idolatry as ever was in the world. For he not only permits men to treat him as God, but to ascribe to him the incommunicable attributes of the Godhead, and apply to him the antient oracles which express the most

peculiar characters of the Supreme Being. It is a surprising thing, for example, That Christ appearing to *Thomas* after his resurrection, permits him to say, *My Lord and my God*, without any reproof for confounding the creature with the Creator. *Thomas* had been an unbeliever, and was now an idolater. Of the two extremes surely the last is the worst. His unbelief is less criminal than his idolatry. The former struck directly at Christ only; but the latter at God. Therefore *Thomas* had better have remained in unbelief, than to change from unbelief to idolatry. Yet Christ reproves him for the former, and not for the latter, which is quite astonishing. And this appears the more uncharitable, because he could not but know what impression these expressions made upon men in general, upon his friends, and upon his enemies. He knew both the past and future. He knew the *Jews* had accused him of blasphemy, for expressions less strong than these. He was not ignorant, that the same expressions would give occasion to Christians in following ag s, to confound him with the Supreme God, by maintaining that he was of the same Essence with Him. Knowing all this, charity doubtless required, that he should suppress and avoid all these expressions. Yet he not only permits his disciples to speak thus, but likewise to leave them in writing, without any explanation or softning.

Fourthly, If Jesus Christ was not the Supreme God, Mahomet was more zealous for the glory of God than Christ. The essential glory of God consists in the eminence of his perfections, which raise him above all other beings: the exterior glory of God, in those acts of worship, which distinguish him from all creatures. Now we easily comprehend that Mahomet has glorified God, by distinguishing him from all other beings: but how does Christ glorify him, when all his expressions tend to confound a mere creature with the Most High! These expressions which ascri e to a creature the glory of the Creator, are truly sacrilegious. If they were equivocal, they would

would be impious ſtill: but they are not equivocal at all. They are a plain direct application of the glory of the Supreme God to Jeſus Chriſt: conſequently, they are plain direct blaſphemy, if *he* is not the Supreme God.

Therefore if Jeſus Chriſt is a mere creature, it manifeſtly follows, That Mahomet who had nothing more at heart, than to eſtabliſh the worſhip of the one Supreme God, has ſpoken agreeably to truth, to wiſdom, to charity, and to piety. Whereas Chriſt, if he be not God, has ſpoken falſely, unwiſely, uncharitably and impiouſly.

But if on the contrary, Jeſus Chriſt be of one eſſence with the Supreme God, it is plain that Chriſt ſpoke agreeably to truth, when he aſcribed to himſelf the names, titles and works of God: he ſpoke in the wiſeſt manner, ſeeing he uſed thoſe expreſſions which were moſt proper to declare this grand principle. He ſpoke charitably, ſince he would not leave us in ignorance of ſo neceſſary a truth: and in a manner promotive of piety: ſince to diſhonour the Son, is to diſhonour the Father alſo.

[*To be continued.*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a reſpectable* GENTLEMAN *in the* EAST-INDIES, *reſpecting a* MISSION *thither.*

Maldai, Feb. 19, 1785.

Rev. Sir,

I Have received two copies of the Letter you did me the favour to write me, dated in January and May 1784. The ſubject upon which it is written, the converſion of the *Gentoos* to the faith of Chriſt, is certainly one of the higheſt importance to the glory of God, and the happineſs of man; and your zeal, Sir, for this good work is deſerving of great commendation. That in the courſe of twenty years, during which we have

possessed extensive territories here, there should have been no public institution for carrying on such a work, must doubtless have been matter of regret to many. To any sincere design of that sort I cannot myself but be well affected, and as far as my private situation can enable me to contribute to its success, I shall feel myself gratified and honoured in doing so, upon principles I trust entirely Catholic; as, since Religion has been my concern, I have been placed at a distance equally remote from the distinguishing denominations of Christians. Upon these principles, I shall now beg leave to submit to you what has occurred to me, as well upon the general subject of your Letter, as the particular enquiries stated in it; and I am sincerely desirous, that I may not mislead, and that what I offer may be of any use.

The most important of your queries runs thus——"What are the dispositions of the *Hindoos*, and the probability of their conversion?"

The whole country of *Hindostan* is as you must have read, peopled by two sorts of men, the *Hindoos* or *Pagans* who are the *Aborigines*, and the *Mahometans*. The former are every where far more numerous than the latter, and their distinctive characters every where much the same; but I mean to confine myself particularly to the provinces under *Great Britain*, which at present afford sufficient scope for a Mission.

The leading features in the character of the *Mahometans* are pride and cruelty, treachery and love of power; those of the *Hindoos* are abject servility, cunning, lying, dishonesty and excessive love of money. Other vices the two sects have in common: neither is free of those which mostly mark the other, and the state of society and morals among the whole body of natives, *Hindoos* and *Mahometans*, affords at this very time a most lively and deeply lamentable exemplification of the state of Heathenism described by St. *Paul* in the first chapter to the *Romans*, which gives a wonderfully just and concise view of a very wide subject,

As

As the light of nature is so much neglected and obscured among them, so they possess but very little of the light of Science. The *Mahometans* of *Hindostan* had a portion of the Arabic learning, which I believe has been stationary for many centuries; but with the decline of the Mogul empire their knowledge has also sunk, and what still remains is confined to Persian manuscripts and students, without any extensive influence. As to the boasted wisdom of the Bramins said to be contained in volumes, to which they ascribe a fathomless antiquity, it is certain that whatever their books contain is so little known, even to the generality of the Bramins themselves, and so entirely unknown to the people at large, that it can have no influence upon their understandings or manners. But the pretence of those books infinitely multiplies errors, for every absurd iniquitous invention of every ignorant Bramin is referred to them; so that the tenets and ceremonies of the Hindoos now make an endless jumble of inconsistencies.

With respect to the real antiquity of the Hindoos and the contents of their bedes and shasters, there is reason to hope that some very learned men of the present time, will give more light into these points than the world hath hitherto received; and from what I have already heard, I cannot doubt but the true antiquity of the Hindoos will be proved after all to accord with the Mosaic history: and their doctrines with those truths disseminated over the earth in the ages succeeding the flood, and to be traced in other heathen nations. Their earliest period, the event with which the very first of their immense æras commences, I am told is plainly no other than the universal deluge. Thus here as in other instances, what might have been thought to impugn the only true system of Revelation, may in the end serve as a further confirmation of it.

With respect to the probabilities of converting either the Hindoos or Mahometans, I am sorry to say, that humanly speaking they appear to be very small. The Mahometans, besides rejecting Polytheism, possessing many just notions of the attributes

attributes of the Deity and of moral duties, acknowledge the divine miſſions of Moſes and of our bleſſed Lord. But the ſource whence they derive theſe truths poiſons them. They look upon their own founder, who carefully adopted much both from Judaiſm and Chriſtianity, as the laſt prophet; and themſelves as ſecure in his doctrines. They ſtill poſſeſs the ſame bigotted ſpirit, which, kindled by him, eſtabliſhed his impoſture with the ſword; and they have ſuch an uncontrouled pride, that there is little hope of convincing them. Beſides that there would be obſtacles to their following their convictions, ſimilar to thoſe which I ſhall mention in ſpeaking of the Hindoos.

With reſpect to theſe, who will form the chief object of any miſſion, it is hardly poſſible to conceive any people more completely enchained than they are, by their ſuperſtition, by their moral and their civil or political ſtate. Beſides their great ignorance and their vices, they are under a moſt proſtrate ſubjection of mind to their Bramins. And their Rajahs and Zemindars or land-holders exerciſe a high deſpotiſm over them. The firſt diviſion of the Hindoos into four caſtes or tribes, according to the principal profeſſions, no longer remains in its original ſimplicity; but from theſe have ſprung ſuch a variety of ſubdiviſions, that it is no eaſy matter to innumerate them; ſtill leſs eaſy to underſtand the points by which they are ſeparated; and leaſt of all to comprehend the manifold ways in which each caſte may be forfeited or ſtained.

As the different caſtes neither marry nor eat with each other, and are thus ſo many excluſive communities, ſo any member of a caſte who tranſgreſſes thoſe greater laws or barriers of it, which in proceſs of time have, by the craft of the Bramins, been multiplied, becomes an outcaſt from it and from all ſociety; neither himſelf nor his children can find a ſingle family who will intermarry, or aſſociate with them. And as this caſe has other civil inconveniencies attending it, particularly to the poor who depend on their labour for ſubſiſtence; it is a very dreadful kind of excommunication, to a people whoſe religion, tempers, and habits tie them ſo much to their own ſoil.

Again,

Again, as despotism has been the principle of government here in all ages, the people have hardly an idea of any other; and it descends in gradation through every rank. Where therefore the will of individuals, not any enlightened system of laws, governed, and the people themselves were very depraved, great imperfection and corruption must have prevailed in the civil and judicial administration of the country; and fear and force have been grand instruments therein. Since the English have possessed the country, attempts have been made to reform the evils which they found prevalent in it; but as no method has hitherto been devised, by which the required rents could be secured without leaving the husbandmen, in reality, much in the power of their Landlords, the influence of these over their tenants, who are still in a kind of vassalage, continues great; and how they would exercise it over those who should make themselves most abhorred in their sight, we can be at no loss to determine.

Now, Sir, you will easily judge that these formidable bulwarks of a religious and civil kind, must powerfully deter the Hindoos from attempting to come out at the call of the gospel. They could have nothing before their eyes but loss of caste, and all its penalties, with the persecutions of the Bramins on this score, and of the Zemindars on the plea of rent; or various misdemeanours which they are at no loss to invent. They must also encounter the resentment and contempt of their equals, and the loss of their business. In short, a poor creature could see nothing but disgrace, odium, want, and the ruin of himself and his family. But besides all this, they have an implicit faith in their own religion, and must love the easy terms on which it indulges and absolves their vices, much better than the pure self-denying spiritual precepts of Christianity. And they have seen too little of the influence of that holy religion on those who name themselves of it, to apprehend its superior excellency. Nor must it be forgotten, that the Zemindars and Bramins would league together to prevent the preaching of the gospel in the

the villages; and thus the design be obstructed in the very first stage of it.

You see, therefore, Sir, that the difficulties are great; greater it may be in some respects than were those of the first Preachers among the freer and more polished people of the Roman empire. Nevertheless the same divine Power that then made a few obscure, and for the most part unlearned men, triumph over the united resistance of the spiritual, secular, and carnal powers of this world, remains unchanged; and without its aid no work of conversion, however fair the probabilities, can be accomplished. If God be graciously pleased to stir up a zeal for an undertaking of this kind, and especially to incline the hearts of sincere and faithful men to labour in it, it will be an encouraging sign that their attempts shall not be wholly in vain, and we may therefore the more chearfully inquire concerning the means by which, through his blessing, the difficulties above stated may be either obviated or lessened.

The work of persuasion must rest peculiarly upon the missionaries; but it would probably be one of extreme difficulty as may be gathered from the reasons before hinted at. And to this task of the Missionaries others must stand in necessary connection: as to form, constitute and govern the Community, to which various things would be requisite. On this subject, as well as all that relates to the establishment of a mission, I have had the benefit of conversing with an experienced Christian now here, who was many years on the coast of Coromandel, and intimately acquainted and indeed connected with the state and management of the Danish Mission there. From what he has said, I have received a strong conviction of the necessity of the support of Government; and his thoughts upon the further conduct and management of the undertaking, are so much the result of good judgment and actual observation, that I cannot carry on the subject so well as by giving the substance of them here.

[*To be continued.*]

The

The INSCRIPTION *on* Mr. WESLEY'S TOMB.

To the Memory of
THE VENERABLE JOHN WESLEY, A. M.
Late Fellow of LINCOLN College, OXFORD.

This GREAT LIGHT arose,
(By the singular Providence of God)
To enlighten THESE NATIONS,
And to *revive*, *enforce*, and *defend*,
The Pure, Apostolical DOCTRINES and PRACTICES of
THE PRIMITIVE CHURCH:
Which he continued to do, by his WRITINGS and his
LABOURS,
For more than HALF a CENTURY.
And who, to his inexpressible Joy,
Not only, beheld their INFLUENCE extending,
And their EFFICACY witnessed,
In the Hearts and Lives of MANY THOUSANDS,
As well, in THE WESTERN WORLD, as in THESE
KINGDOMS:
But also, far above all human Power or Expectation,
Liv'd to see PROVISION made, by the singular Grace of GOD,
For their CONTINUANCE and ESTABLISHMENT,
TO THE JOY OF FUTURE GENERATIONS!

READER, If thou art constrain'd to bless the INSTRUMENT,
GIVE GOD THE GLORY!

After having languished a few days, He, at length, finished his COURSE *and his* LIFE *together: gloriously triumphing over* DEATH, *March* 2, *An. Dom.* 1791, *in the Eighty-eighth Year of his Age.*

A LETTER *on* PANEGYRIC.

[By a late eminent Writer.]

A Panegyric on St. *Paul* is no ſmall undertaking. It requires a ſoul equal to the teacher of the *Gentiles*, to celebrate him in a manner worthy of him. His eulogium is the eulogium of religion; they are ſo eſſentially united, that they cannot be praiſed ſeparately.

You find in this great Apoſtle the ſame ſpirit, the ſame zeal, and the ſame charity. How rapid ſhould your pen be, if you would deſcribe his travels and apoſtolic labours! He flies as ſwift as thought, when he is about to undertake a good work. And breathes nothing but Jeſus Chriſt, when he preaches the goſpel. One would believe, by the manner in which he multiplies himſelf, that he alone formed the whole apoſtolical College: he is at the ſame inſtant on land and ſea, always watching for the ſalvation of the faithful, always deſiring the Palm of Martyrdom, always preſſing forward to eternity. Nobody was ſo good a citizen, ſo good a friend. He forgot nothing; he remembered the ſmalleſt ſervices that were done him, and his heart did not once palpitate, but with a deſire for heaven, which enlightened him; or with a movement of love for Jeſus Chriſt, who converted him; or with an act of acknowledgment to thoſe Chriſtians who aſſiſted him.

Panegyric, in general, is a kind of writing, which ſhould not reſemble a ſermon; it ſhould lighten, but the flaſhes ſhould burſt from a fund of morality, which ſhould be the baſis of the diſcourſe. They do not inſtruct who only praiſe; and they do not celebrate their Hero, who confine themſelves ſolely to inſtruct.

The ſkill of the Orator conſiſts in producing from the boſom of the eulogium ſhining reflections, which ſhould have in view the reformation of morals. But above all things, my dear friend,

friend, take care that you do not make a panegyric for one Saint at the expence of another: nothing can better prove the sterility of the Orator. Every illustrious person has his merit, and it is an insult to the memory of one servant of God, who looked upon himself as the lowest of all, to raise his glory to the prejudice of another.

Let there be no digressions foreign from your subject. Do not lose sight that it is St. *Paul* whom you mean to praise; and it is to miss your aim, if you attach yourself to any thing but his eulogium. No languors are to be excused in Panegyric; —all ought to be rapid, and especially in that of the great Apostle, whose zeal was always active. Your audience should believe they see and hear him, that they may say, "It is he, behold him!" You should, like him, display all the powers of grace; like him, discomfit all those who would lessen the absolute dominion of God over the heart of man: and like him, thunder against the false Prophets, and the corrupters of morals. And in the end, you should give a succinct account of his different epistles, and present them burning with the flames of charity, and radiating with the lights of truth.

No forced comparisons should here have place; they ought to rise out of the subject:—no needless words be admitted:—every sentence should be instructive; no bombast phrases:—they ought to be all natural. Your heart should be the Orator in this discourse, and not your imagination: reserve your rhetorical flights for the Academies, when you are to pronounce an eulogium there; but the dignity of the pulpit, the sanctity of the Temple, the eminence of the subject, in fine the Panegyric of *Paul*, are all superior to Antitheses.

Human eloquence is intended to praise human actions; but divine eloquence is requisite to celebrate divine men. It is not among the Poets that you should gather flowers to crown the Elect; but from among the Prophets.

I am more than I can tell, &c.

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 42.]

THE discourse of the day turned much on the subject of their departure; whilst they sat together, *Abba Thulle*, addressing Captain *Wilson*, said, "You are going; and when gone, I fear the inhabitants of *Artingall* will come down in great numbers and molest me, as they have frequently done before; and, having lost the aid of the *English*, I shall be unable to resist them, unless you will leave me a few of your musquets, which you have already taught me to hope you would."——Captain *Wilson* spoke to his officers on the propriety of doing this instantly. They seemed somewhat unwilling to put the arms they actually meant to give them, into their hands till the last moment;—that mistrust which had possessed their minds, still kept its hold, and appeared too strongly impressed on their countenances to escape the quick discernment of the King; who, willing perhaps that they should know he had noticed their apprehensions, with that calm reflecting temper which marked his character, asked if they were afraid to trust him with a few arms? "What is there (said he) can make you harbour doubts of me? I never testified any fear of *you*, but endeavoured to convince you that I wished your friendship.—Had I been disposed to have harmed you, I might have done it long ago; I have at all times had you in my power—but have only exercised that power in making it useful to you—and can you not confide in me at the last?"

When the foregoing pages are attentively considered, the hospitality with which our people had been treated, both by Abba Thulle and the natives, from the first friendly interview to the present moment—who had spread before them whatever they

they had to give, or their country produced; and when, added to this, the King, as an unequivocal proof of the high opinion he entertained of the *English*, was going to consign his own son to their care—is there a reader who, recalling all these circumstances, can wonder they affected the sensibility of Abba Thulle?—Or rather, is there a reader who will not be ready with myself to ask, under what sun was ever tempered the steel that could cut such a passage to the heart as this just reproach of the King's?—Every individual felt its force, and its truth;—every individual also felt how much his mind had injured the virtues of this excellent man.

The King's rebuke was too powerful for our people to resist; they instantly desired the Captain to assure him, that whatever had been promised should be faithfully fulfilled, and, to convince him they could have no suspicions, the arms should be immediately given to him; they accordingly sent on board for the quantity of arms they could with conveniency spare, and on the boat's return presented him with five musquets, five cutlasses, near a barrel of gunpowder, with gun-flints and ball in proportion. Captain *Wilson* also made him a present of his own fowling-piece, with which he seemed to be particularly pleased, having often seen its effect on the fowls and other birds at Pelew.

And now the gentle spirit of the King appeared to forget every trace of what had happened;—but the scene enabled all who were present to transmit a most captivating picture of the forcible, yet mild triumph of virtue!

Nov. 11. In the evening arrived the King's second son, Lee Boo; he was brought from Pelew by his elder brother, Qui Bill, to accompany our people to England. His father introduced him to Captain *Wilson*, and then to the officers who were on shore; he approached them all in so easy and so affable a manner, and had so much good-humour and sensibility in his countenance, that every one was immediately impressed in his favour, and felt that interest for him which his amiable

manners

manners daily increaſed.—Before dark the officers took their leave of the King, and went on board the Oroolong, leaving the Captain behind, whom Abba Thulle had requeſted to paſs the night on ſhore. The King now (having Lee Boo cloſe at his ſide) diſcourſed much with him, giving him inſtructions how to conduct himſelf, and what he was to attend to; telling him he was henceforward to look upon Captain *Wilſon* as another father, and win his affection by obſerving his advice.—Then, addreſſing the Captain, ſaid, "When Lee Boo got to England, he would have ſuch fine things to ſee, that he might chance to ſlip away from him, to run after novelty; but that he hoped the Captain would keep him as much as he could under his eye, and endeavour to moderate the eagerneſs of his youth."

After further converſation relative to the confidence repoſed in Captain *Wilſon*, Abba Thulle concluded his recommendation in nearly theſe expreſſions:—"I would wiſh you to inform Lee Boo of all things which he ought to know, and make him an Engliſhman.—The ſubject of parting with my ſon I have frequently revolved; I am well aware that the diſtant countries he muſt go through, differing much from his own, may expoſe him to dangers, as well as to diſeaſes that are unknown to us here, in conſequence of which he may die;—I have prepared my thoughts to this;—I know that death is to all men inevitable, and whether my ſon meets this event at Pelew, or elſewhere, is immaterial.—I am ſatisfied, from what I have obſerved of the humanity of your character, that if he is ſick, you will be kind to him; and, ſhould that happen, which your utmoſt care cannot prevent, let it not hinder you, or your brother, or your ſon, or any of your countrymen, returning here; I ſhall receive you, or any of your people, in friendſhip, and rejoice to ſee you again."

Captain *Wilſon* repeated his aſſurance, that he would have the ſame care for Lee Boo as for his own child; and that nothing ſhould be wanting on his part to teſtify, in his attention to the ſon, the gratitude and regard he ſhould ever feel for the father.

The

The thoughts of the King, as well as those of the Captain, were too much engaged, to devote much of the night to sleep: Abba Thulle passed a considerable part of it, as did also the Rupacks, in discoursing with their young countryman, who was now launching into a new and untried world, and on the point of being separated by an immense distance from every former connection. Being so near to their departure, Captain *Wilson* took this opportunity to talk again with Blanchard, and to give him advice how he should conduct himself towards the natives, and in what things he could be instructive and beneficial to them; particularly in working such iron as had been given to them, and what more they might hereafter obtain from the wreck; and also in taking care of the arms and ammunition they had left them, which would be of the utmost consequence; requesting he would never go naked, like the natives, as, by preserving the form of dress his countrymen had appeared in, he would always support a superiority of character; and, that he might be better enabled to follow this advice, he was furnished with all the clothes they could spare; and directed, when these were worn out, to make himself trowsers with a mat, which he could always procure from the natives, and thereby preserve that decency he had always been accustomed to.

In the instructions delivered to him, an attention to his religion was not forgotten; he was earnestly exhorted not to neglect those acts of devotion which he had been taught to practise; and to keep a Sabbath or Sunday, and follow those Christian duties in which he had been educated.——He was lastly desired to ask for any thing that he might think would be of use and comfort to him:——when he requested to have one of the ship's compasses; and, as the pinnace was to be left, that they might have the masts, sails, oars, and every thing belonging to her; which were all given, as soon as they had towed the vessel over the reef.

[*To be continued.*]

MAXIMS

MAXIMS *of* STATE.

THAT Government is beſt tempered, where a few drams of fear are blended with the people's love. It is the intereſt of Princes to make acts of grace peculiarly their own; becauſe they who have the art to pleaſe the people, have commonly the wiſdom to govern them, and the power to raiſe them.

If any perſon begins to be aſpiring, it is prudence in the Prince to deal with him as the birds did, who beat the Cuckow, for fear he ſhould become a Hawk.

A Parliament is the trueſt glaſs, wherein a Prince may diſcern his people's love, and his own happineſs.

Too great ſeverity in the laws ſeldom does good; for many times the common guilt makes the penalties impracticable.

It may ſometimes be the intereſt of a Prince, not only to remove grievances by doing what is deſired, but even jealouſies by doing ſomething which is not expected; for when a Prince does more than his people look for, he giveth them reaſon to believe that he is not ſorry for doing what they deſired.

Two things break treaties; jealouſies when Princes are ſucceſsful, and fear when they are unfortunate.

Rigour in matters of religion, ſeldom makes men better Chriſtians, but many times makes them ſubtle and reſerved hypocrites.

A Prince's fortune, and a favourite's faith, generally end together.

Polity at home, and intelligence abroad, are the two poles upon which every well governed State turns.

A wiſe Prince doth ſtrike his enemies more ſmartly with the head than with the hand, and is as much to be feared for his prudence as for his valour. A Prince ought to fear thoſe whom he hath advanced, more than thoſe he hath oppreſſed; for the one hath the means to do miſchief, but the other hath not the power.

In

In civil tumults an advised patience and an opportunity well taken, are the only weapons of advantage. It is wisdom in a Prince to shew himself absolute in his authority first, and then indulgent in his nature. *Antigonus* being asked, why in his old age his government was so mild and easy? replied, "Formerly, I sought for power, but now for glory and good will."

When a Prince seeks the love of his subjects, he shall find in them enough of fear; but when he seeks their fear, he loses their love. The Prince who screws up the pins of power too high, will break the strings of the Common-wealth. Wise Princes make use of their prerogative as God Almighty doth of his omnipotence, upon extraordinary occasions. A wise Prince is the Pilot of the Common-wealth, and good laws are the compass. That Prince who, upon every commotion of the subject rusheth presently into open war, is like him who sets his own house on fire to roast his eggs. Reputation abroad, and reverence at home are the pillars of safety and soveteignty. That state which doth not subsist in fidelity, can never continue long in potency. A destructive peace, and an unsuccessful war, are both fatal in the issue. The sword should be the last reason of Kings, and if it be not the best, yet certainly the best able to defend them. It is easier for a King to make subjects than to keep them; men may submit to the force of arms, but they will only obey a just power. When a nation is at war within itself, it is not safe for any State or Prince to attempt the invasion of it, for it will certainly re-unite them. A good Magistrate must be like the Statue of Apollo, who had a lance in one hand, and a harp in the other: that is, resolution to awe on the one side, and sweetness to oblige on the other. The two main principles which guide human nature, are conscience and law: by the former we are obliged in reference to another world, by the latter in reference to this. The state of a Prince is never established by cruelty, or confirmed by craft. Kings may marry, but kingdoms never marry; so that by marriage there is no permanent interest

gained. In extremity, the help of Foreigners is not to be condemned, but it is a remedy least to be trusted, and last to be tried. God ruleth in the kingdoms of men: by him kings reign, therefore fear God, and honour the King.

The CONFESSION *of* FAITH *of the late* KING *of* PRUSSIA, *which he caused to be addressed to all the* PROTESTANT MINISTERS *in the* DIET *of the* EMPIRE *at* RATISBON.

I. "I Do not believe in the Ordinances of the Pope; nor even in the writings of *Luther*, *Beza*, or *Calvin*; but I believe in the adorable Trinity, and I make his holy word the foundation of my faith; nor shall I ever believe any thing that clashes with it, even though an angel from heaven should reveal it.

II. I believe also, that I shall be saved, together with all true Christians, by the blood, and by the death of Jesus Christ, by his wounds, and holy merit.

III. And because there is no salvation in any other name than the saving name of Jesus Christ; I would not be stiled a Lutheran, a Calvinist, or a Papist; but I am, and choose to be stiled a Christian.

IV. With regard to eternal Election or Predestination, this is my private opinion, that the merciful God hath called all men to salvation; and it is not for want of being called that they are not saved, but by their wickedness and obstinacy in opposing divine grace, and by reason of their corrupt hearts, and their sins, that they are condemned through the just judgments of God.

V. As to good works, it is my opinion that there must necessarily be good works where there is a true and sincere faith: for faith and good works can no more be separated, than light from fire. Nevertheless, it is an error to believe, that man can merit heaven by good works, or that we can be saved but by true faith. How then can the merit of good works save us?

VI. With

VI. With regard to Baptiſm and the Lord's ſupper, it is my private opinion, that as I have been waſhed from ſin in Baptiſm, not by the water, but by the real blood of my Lord and Saviour Jeſus Chriſt, and have been by it received into the eternal covenant of grace with God the Father, the Son, and the Holy Ghoſt; ſo I am nouriſhed in the Holy Supper at the table of grace of Jeſus Chriſt; and in virtue of this ſacrament, I am rendered partaker of all the benefits which my Saviour has purchaſed by his wounds, and by his ſufferings; and am become an inheritor of life everlaſting. Whence I conclude, that whoever believeth in God, and ſeeketh his ſalvation in the blood of Jeſus Chriſt, and leadeth a true Chriſtian life, may die the death of the righteous, and ſhall be ſaved.

VII. I leave to every one the liberty of faith and conſcience; proteſting, before the face of God, that I am determined to live and die in this plain confeſſion of faith. Nevertheleſs, I leave to all good people to judge whether I am cold, or hot, or lukewarm.

VIII. I am very far from believing, that the ſervice of Catholic Prieſts aims at the ſalvation of ſouls; having learned, by the experience which I have had, that all their actions tend, not to the honour of God, and the ſalvation of men; but ſolely to their own honour, and to be reſpected among men.

IX. It is with reaſon, that I ſcruple to be called a Papiſt, Lutheran, or Calviniſt; but becauſe according to the cuſtom and opinion of the world, it is not ſufficient to take the name of a Chriſtian, but we muſt be engaged to ſome particular Church, and make profeſſion of its faith; and as the pure reformed religion beſt agrees with my religion, I think it not improper to call myſelf a Reformed; although I ſee no cauſe to ſay there is the leaſt difference between my confeſſion of faith, and the pure Lutheran religion; I would not however be called a Calviniſt, but I am and ſhall always be a reformed Chriſtian; that is to ſay, one who is diſengaged from error in the doctrine of faith, and who believes all which I have

before mentioned. But, a Calviniſt is one who makes the doctrine of Calvin the rule of his faith.

X. As *Calvin* was a man, he might be therefore miſtaken. I regard *Calvin*, *Luther*, and others, as choſen inſtruments of God, drawn by virtue of the Holy Ghoſt from the darkneſs of popery, and that they ſhewed the true way to life; but, as they were but men, they were all liable to error; therefore, I do not believe in any doctrine, which is not agreeable to the true word of God. For, St. *Paul* ſays, *Try all things, and hold faſt that which is good.*"

Such were the religious ſentiments of the great Frederick, in his younger years. That he changed his opinions afterwards, we may thank *Voltaire*. But what has either of them gained by this?

* * *

AN INSTANCE *of* EXTRAORDINARY GRATITUDE.

[Tranſlated from L' Hiſtoire Generale des Voyages.]

THE Spaniards being beſieged in Buenos-Aires by the natives of the country, the Governor forbade all thoſe that dwelt in the town to go out of it: but, apprehenſive that the famine, which began to be felt, might urge ſome to violate his orders, he ſtationed guards in all parts, charging them to fire upon all ſuch as ſhould ſeek to go beyond the preſcribed incloſure.

This precaution was a check upon thoſe that were in a famiſhing condition, except one only woman, by name Maldonata, who deceived the vigilance of her guards. This woman, after wandering about for ſome time in deſart fields, diſcovered a cavern, which ſeemed to her a ſecure retreat againſt all dangers; but ſhe found a Lioneſs in it, at the ſight of which ſhe was ſtruck with conſternation. The fawning, however, of the animal upon her diſſipated her fears, and ſhe found that

that this fawning was not without a meaning. The Lioness very big with young, and not able to bring forth her litter, seemed to demand a service which Maldonata did not hesitate to render her.

When she was happily delivered, her gratitude was not confined to present testimonies; she went out in quest of food; and, from that day forth, did not fail to bring and lay at Maldonata's feet a provision which she divided with her. Her cares lasted as long as her young detained her in the cavern. When she had brought them out, Maldonata ceased seeing her, and was reduced to seek for her subsistance herself. But she could not often go out without seeing Indians, who at last made a slave of her. Heaven permitted her to be retaken by the Spaniards, who brought her back to Buenos-Aires.

The Governor had left the place. Another Spaniard, who commanded in his absence, an ill natured man and cruel, knowing that this woman had violated a capital law, did not think her sufficiently punished by her misfortunes. He gave orders for her being fast bound to the trunk of a tree, in the open country, there to die for hunger, the evil she wanted to guard against by flight, or to be devoured by some wild beast. Two days after, he was desirous to know what was become of her: Some soldiers whom he had charged with this commission, were surprised to find her quite alive, though surrounded by tigers and lions, that dared not to approach her, because a Lioness that stood guard at her feet with several young Lions, seemed to defend her. At sight of the soldiers, the Lioness withdrew a little, to leave them, as it were, at liberty to unbind her Benefactress. Maldonata related to them the adventure of that animal, which she knew immediately; and, when loosed of her bonds, and the soldiers were ready to reconduct her to Buenos-Aires, the Lioness fawned greatly upon her, seemingly full of sorrow at seeing her depart. The report, made by the soldiers to the Commandant, made him understand that he could not, without appearing more savage than Lions themselves, refuse to

grant

grant a free pardon to a woman, whom heaven had so visibly taken under its protection.

The truth of this singular fact was corroborated by a number of evidences.

An Account of the restoration of a Gentleman from drowning.

[By Mr. R. Hall, Surgeon of Manchester.]

AT *Black Pool*, on the 7th *September* 1786 as *W. Tidd*, Esq. was bathing (the weather being tempestuous, and the tide ebbing) he was taken off his feet, and by the violence of the waves involuntarily carried out to sea, to the distance of a mile. Some gentleman on the beach saw him, and declared the impossibility of his returning alive; and being exhausted he called out, but too late for any help to be given to him. He went down, and was carried out by the tide two miles or more to sea. A purse of 30 guineas was collected, and offered to the fishermen to recover the body, but was refused on account of the danger; when Messrs. *Horton*, *Fenton*, and *Silvester*, launched a boat, and, amidst nameless dangers and difficulties, brought the body to shore in about 40 minutes after he ceased to call for assistance.

The body when brought on shore, was to appearance dead, as there seemed to be an entire extinction of life and vital heat; *(for those gentlemen who had observed him from the first, were confident that he had been under water forty minutes.)* His eyes were fixed, and greatly inflamed, and the pupils much dilated. Warm blankets were prepared, in which he was carried to his bed, made very warm. From the boat to the bed, there was certainly the space of ten minutes; so that *nearly an hour* elapsed before the *re-animating process* was commenced; I insisted on the assistants only staying in the room. The apparent corpse was dried well with warm flannels; his head fomented with

with hot brandy, and bottles of hot water applied to the extremities; with the application of volatiles to the nose, and temples. In about *forty minutes* a grumbling noise was heard in the abdomen, and the pulse could be felt, though extremely languid, and warmth seemed gradually to diffuse itself over the thorax, but the arms and legs continued of a dead cold. In about an hour and half I attempted to get down warm broth by tea spoonfuls; even at this time there was not the least power of deglutition, and the attempt gave him great uneasiness. His extremities continued cold and motionless; he spoke incoherently. Mr. *Silvester* intreated him to take a cup of broth; which he did not retain more than a minute, and from the instant of his vomiting, he became perfectly sensible, but had not the least recollection of having answered before any questions. The hands and arms became warm, but it was some time before his legs and feet were restored to their natural heat. In two hours from the time of his being put to bed, and *two hours and fifty minutes* from the time of his drowning, we had the high satisfaction of having this valuable gentleman restored to the world.

R. HALL.

ANECDOTE OF LEWIS XIVth.

THIS famous Monarch was one day approached by a woman of low condition, who complained that some of his soldiers had entered her fields in the night and taken away her cattle, in which her whole wealth consisted. "You must then (said the King) have been in a very deep sleep, that you did not hear the robbers." "Yes, Sire, replied she, I slept very soundly, but it was in confidence that your Majesty waked for your peoples' safety." The King, though absolute and ambitious, had an elevated mind. He approved of her answer, bold as it was, and ordered her to receive ample satisfaction.

LETTERS.

LETTERS.

LETTER DLXXXIV.

[From Mr. Adam Clarke, to the Rev. J. Wesley.]

Guernsey, March 16, 1787.

Rev. and very dear Sir,

AS in my last I intimated my intention to visit the Isle of *Alderney*; I think it my duty to give you some particulars relative to the success of that voyage.

My design being made public, many hinderances were thrown in my way. It was *reported* that the Governor had threatened to prohibit my landing, and that in case he found me on the Island, he would transport me to the *Casketts*, (a rock in the sea, about three leagues W. of *Alderney*, on which there is a light-house.) These threatnings being published *here*, rendered it very difficult for me to procure a passage, as several of my friends were against my going, fearing bad consequences; and none of the Captains who traded to the Island were willing to take me, fearing to incur thereby the displeasure of the Governor, notwithstanding I offered them any thing they could reasonably demand for my passage. I thought at last I should be obliged to hire one of the *English* Packets, as I was determined to go by God's grace at all events.

Having waited a long time, watching sometimes day and night, I at last got a vessel bound for the Island, in which I embarked, and after a few hours of pleasant sailing, we came to the S. W. side of the Island, where we were obliged to cast anchor, as the tide was too far spent to carry us round to the Harbour. The Captain put me and some others on shore with the boat. I then climbed up the steep rocks, and got to the top of the Island, and heartily thanked the Lord for my safe arrival.

Being

Being arrived I found I had ſome new difficulties to encounter. I knew not where to go: I had no acquaintance in the place, nor had any invited me thither. For ſome time my mind was perplexed in reaſoning on theſe things, till that word of the God of *Miſſionaries* came powerfully to me, "*Into* whatſoever houſe ye enter, firſt ſay, Peace be to this houſe,——and in the ſame houſe remain eating and drinking ſuch things as they give." Luke x. 5—7.

From this I took courage, and proceeded to the town which is about a mile diſtant from the Harbour. After having walked ſome way into it, I took particular notice of a very poor cottage, into which I found a ſtrong inclination to enter. I did ſo, with a "Peace be unto this houſe!" and found in it an old man and woman, who having underſtood my buſineſs, bade me "welcome to the beſt food they had, to a little chamber where I might ſleep, and (what was ſtill more acceptable) to their houſe to preach in." On hearing this, I ſaw plainly the hand of the Lord was upon me for good, and I thanked him and took courage.

Being unwilling to loſe any time, I told them I would preach that evening, if they could procure me a congregation. This ſtrange news ſpread rapidly through the town, and long before the appointed hour a multitude of people flocked together, to whom I ſpoke *of the kingdom of God*, nearly as long as the little ſtrength held out, which remained from the fatigues of my voyage. With much difficulty I could perſuade them to go away, after promiſing to preach to them the next evening. I then retired to my little apartment, where I had ſcarcely reſted twenty minutes, when the good woman of the houſe came and entreated me to come down and preach again, as ſeveral of the gentry (among whom was one of the Juſtices) were come to hear what I had to ſay.

I ſtepped down immediately, and found the houſe once more quite full. Deep attention ſat on every face, while I ſhewed the great need they ſtood in of a Saviour, and exhorted them to

turn immediately from all their iniquities to the living God. I continued in this good work about an hour, having received peculiar assistance from on high, and concluded with informing them what my design was in visiting their Island, and the motives that induced me thereto.

Having ended, the Justice stepped forward, exchanged a few very civil words with me, and desired to see the book out of which I had been speaking. I gave it into his hand: he looked over it with attention, and asked me several questions, all which I answered apparently to his satisfaction. Having bestowed a few more hearty advices on him and the congregation, they all quickly departed, and the concern evident on many of their countenances fully proved that God had added *his* testimony to that of his feeble servant.

The next evening I preached again to a large attentive company, to whom, I trust, the word of the Lord came not in vain. But a singular circumstance took place the next day. While I sat at dinner, a Constable from a person in authority came to sollicit my immediate appearance at a place called the *Bray* (where several reputable families dwell, and where the Governor's stores are kept) to preach to a company of Gentlemen and Ladies, who were waiting, and at whose desire one of the large store rooms was prepared for the purpose.

I went without delay, and was brought by the Lictor to his master's apartment, who behaved with much civility, told me the reason of his sending for me, and begged I would preach without delay. I willingly consented, and in a quarter of an hour a large company was assembled. The Gentry were not so partial to themselves as to exclude several sailors, smugglers, and labourers from hearing with them. The Lord was with me, and enabled me to explain from Prov. xii. 26. the character and conduct of the righteous; and to prove by many sound arguments, that such a one was beyond all comparison "more excellent than his" ungodly "neighbour," however great, rich, wise or important he might appear in the eyes of men. All

heard

heard with deep attention, ſave an *Engliſh* Gentleman, ſo called, who walked out about the middle of the diſcourſe, perhaps to ſhew the Iſlanders that *he* deſpiſed ſacred things.

The next Sabbath evening I preached in the ſame place to a much larger congregation, compoſed of the principal Gentry of the Iſland, together with Juſtices, Jurats, Conſtables, &c. The Lord was again with me, and enabled me to declare his counſel without fear, and ſeveral were affected. Surely there will be fruit found of this, to the honour and praiſe of God. Even ſo, Lord Jeſus! Amen!

The next day being the time appointed for my return, many were unwilling I ſhould go, ſaying, "We have much need of ſuch preaching, and ſuch a Preacher; we wiſh you would abide in the Iſland and go back no more." The tide ſerving at about eleven o'clock in the forenoon, I attended at the Beach in order to embark; but an unexpected Providence rendered this impracticable. The utmoſt of the flood did not ſet the veſſel afloat, and though many attempts were made to get her off by hauling aſtern, &c. all were in vain. I then returned to the town, the people were glad of my detention, and earneſtly hoped "that the veſſel might ſit faſt, at leaſt till the next ſpring tides."

Many came together in the evening, to whom I again preached with uncommon liberty, and God appeared more eminently preſent than before, giving ſeveral to ſee at leaſt "Men as trees walking." This, with ſeveral other obſervable circumſtances, induced me to believe that my detention was of the Lord, and that I had not *before* fully delivered his counſel. The veſſel being got off the ſame night about twelve o'clock, I recommended them to God, promiſed them a Preacher ſhortly, and ſetting ſail I arrived in *Guernſey* in about twenty-one hours. Glory be to God for ever! Amen.

Several very remarkable circumſtances attended this little voyage. The relating of which I omit: from the whole of which I conclude, that an effectual door is opened in that

Island for the reception of the everlasting Gospel, and am convinced that I did not mistake the call of the Lord. One thing I believe greatly contributed to the good that may have been done, viz. a day of fasting and prayer, which I got our Societies both in town and country to observe, Were this method more frequently adopted, we should not attempt the introduction of the Gospel into *new* places. so much in vain.

There is not the smallest opposition, nor likely appearance of any. As to the Clergyman, he is absolutely a *Gallio*; for, on being informed that a Methodist Preacher had got into the Island, he said, "A *Quaker* came a preaching here some years ago, and he did not convert one, and it is probable it will be the case with this *Methodist* also." And so *he* rests perfectly contented. I am, Rev. and dear Sir, your affectionate and obedient Son in the Gospel,

ADAM CLARKE.

Since the above was written, a very blessed Work has broke out in *Alderney*. Many souls have been brought to an acquaintance with God by the Ministry of our *French* Preachers; a Chapel has been built, and a large Society raised.

Alderney lies about three leagues S. W. of *Cape la Hogue* in *Normandy*.

LETTER DLXXXV.

[From Miss E. Ritchie, to the Rev. J. Wesley.]

Oiley, Sept. 23, 1784.

OFTEN have the visits of my ever dear and Reverend Father unto this part of the vineyard been much blest to my soul, but never more than the last: indeed it was to me an added proof of the faithfulness of God. May he still lengthen out your life, increase your usefulness, and fill you with every spiritual blessing. May you, my dear Sir, enjoy in time and in eternity, all my full heart prays for you to receive: then will every

every truth you so encouragingly hold forth to others, be in all its blessed fulness unfolded in your own soul. Your parting words in the congregation at *Birstal* have frequently been sounding in my heart since you left us. Yes, I hope to "Go on and meet you there." I should not greatly wonder if we next meet in our Father's kingdom: but if my dearest Lord sees meet, willingly would I take my flight to procure your longer stay. So insignificant a life as mine might well be spared, compared with one that stands where you do, and fills that place in the Church your Lord honours you with: but blessed be his name, "The issues of life and death are in his hands," all things serve his will, "The Lord God Omnipotent reigneth," and much as we feel ourselves concerned for his glory, he is abundantly more so. I am often comforted to think that the concern my spirit feels for the welfare of those precious friends to whom his love unites me, is but small, compared to what he feels both for them and me. "As the Father hath loved me, even so have I loved you." What a depth did my soul discover in this love one day last week, while reading these blessed words! I was sweetly penetrated therewith, and blessed be my Lord, he gives me to feel a power to continue in his love. I long more deeply to experience its fulness and enjoy present peace: my soul rejoices in hope of future glory. The present posture of my soul is "astonishment and love." This draws out all my powers in desire to love him more and serve him better, to whom my more than all is due. My soul breaks out in ardent longings after the fulness I see before me. Help me, my dear Sir, as you often have done, to gain my glorious hope, to be all my Lord would have me be. Lately I have had sweet fellowship with the Holy Trinity, and felt such a sense of the Father's love as has sunk me in depths of self abasement at his feet, through whom I have access to the grace wherein I stand. I have hardly left room to subscribe myself what my heart feels, your truly affectionate, though unworthy child, E. R.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXI.

On MATT. vii. ver. 8.——*He that seeketh findeth.*

HAVE I not sought a length of years,
And blindly follow'd on,
With joy and grief, with hopes and fears
Pursued the God unknown:
Through every means unwearied rov'd
And search'd the desart round!
Yet still by me he is not lov'd,
By me he is not found.

How can I lose, if God is true,
My unavailing pain?
What is it keeps him from my view,
And makes me seek in vain?
If every earnest seeker finds
The smiling Deity,
It must be sin my spirit blinds,
And hides my God from me.

The mountain dark that stands between
I cannot heave away,
Remove the separating sin,
Or struggle into day;
I cannot find the hindrance out
With all my searching care,
But wander on in endless doubt,
And sink in sad despair.

Thou great Incomprehensible
To whom my heart is known,
Whose absence from my soul I feel,
And painfully bemoan;

Th' ob-

Th' obſtructing thing, the ſecret bar
Diſcover by thy light,
And now at laſt my ſoul prepare
To ſeek thy face aright.

Thou bidſt me ſeek, and thy command
Confers the power t' obey;
And all in thee may underſtand
The true and living way:
Thy Father, Lord, to me reveal,
The faith divine impart;
And then I ſee th' Inviſible,
I find him——in my heart.

A SONNET *by* SIGNOR ABATE METESTASIO.

[Tranſlated from the ITALIAN by a young LADY.]

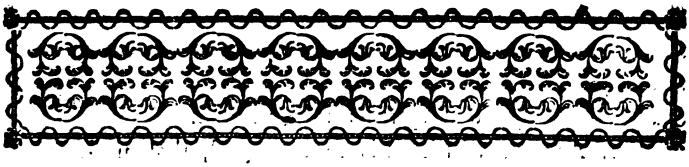
VAIN dreams and fictions of diſtreſs and love
I fondly feign'd; but while I idly ſtrove
To paint with every grace the tale of woe,
Ah fool! my tears unbid began to flow;
O'er the invented griefs I vainly mourn,
With real ſorrow in my boſom torn:
But has the Muſe alone the fatal power
To vex with fancy'd woes the troubled hour?
When Genius quits her Empire o'er my ſoul,
Does reaſon then my tranquil breaſt controul?
Deceiv'd no longer by the Muſe's art,
Does wiſdom rule the motions of my heart?
Do no vain loves, no idle paſſions rage?
No fond deſires my fooliſh hopes engage?
Alas, not only when I write and ſing,
I ſoar on fancy's ever ranging wing:
But all my hopes, and all my fears are vain,
And all my acts but like the tales I feign:
Urg'd by vain hopes; by vain deſires deceiv'd,
In empty dreams I joy and I am griev'd;

My

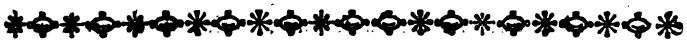
My raving life is one continual cheat,
And all my wishes but a fond deceit:
Ah! Lord! arouse me from this dream of woes,
And let me in the arms of truth repose!

HEAVENLY CONTEMPLATION.

ROMANTIC pleasures please no more:
Fantastic shadows I give o'er:
Devotion lend me wings to rise;
This earth I'd quit to reach the skies.
Sweet *contemplation*, fill my mind
With rapture, such as angels find:
Their sacred transport let me feel;
My bosom fire with heavenly zeal:
O! wrap me in thy sober veil;
From ev'ry human eye conceal:
No bold intruder dare invade
Thy solemn, silent, mystic shade:
O! hide me in thy close recess;
With beauty's-self my soul impress;
And teach me always, how to chuse
The good: the evil to refuse:
Reason, matur'd by Thee, shall learn,
Bright truth from falsehood to discern:
Nor blindly cleave to *wrong*, but *right*,
Illum'd by thy unerring light:
From airy phantoms set me free:
From ev'ry scene of vanity:
No more my wild affections rove;
Vain! panting after creature love!
But *Thou*, whom only I admire,
Fill my whole soul with pure desire.
Thy power all-bounteous Lord display,
And chase my darkness into day.



THE Arminian Magazine, For MARCH 1792.



DIALOGUES on PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

[*Continued from page* 61.]

CAR. SIR, if your instances be pertinent, your answer to my question is affirmative: for the law presumes such false servants and malicious enemies to have free-will in those actions; and so a power to omit them; else it would not bind them over to punishment, but hold them excused, as we may collect from the indemnity allowed to arrant fools and mad men committing the like facts. But to turn from the power of darkness to serve the living God, to believe in

Christ, and perform other evangelical duties, requires an irresistable operation on God's part, not inferior for mightiness to that power whereby he created the world, or raiseth up the dead; as the Synod at Dort hath determined.

DIO. As your will itself is so corrupted, that nothing but effectual grace will move it, you have the more cause to seek for that grace.

CAR. Sir, it seems to be a contradiction, that a man who is not actually willing, should seek for grace to make him willing; for where there is a seeking, there is a desiring; and where there is a desiring, there is a willing: so that you prescribe such an use of means to procure effectual grace to make one willing, as supposeth him willing without that grace; which most, if not all our divines, account impossible. But I pray tell me, Sir, whether an insuperable impotency to be converted and become God's servant, doth not render a man excusable; and whether Christ will accept of me, is to be resolved according to his eternal purpose, which is not certainly to be understood, but by his own special revelation, or his effectual work of grace, without which it is impossible to be his acceptable servant; and to obtain that work is a difficulty, which the willingest mind in the world, of itself, cannot overcome.

DIO. But God hath appointed certain means for the ungodly, which they are bound to use, in order to their conversion; and if they will not use them, they are without excuse. *Directions to prevent miscar. in convers.* p. 265.

CAR. Sir, when a man is made captive, and kept manacled and fettered in prison, though you command the prison doors to be all opened, and invite him to come forth, with all the rhetoric and earnestness you can, and give him ten thousand keys to unlock his fetters, yet if you keep the right key from him, no man will look upon you as any other than a deluder; nay, though you put the right key into his hands too, yet if his hands be so manacled, and his sinews so benumbed

and

and ſtupified, that he cannot uſe it; if you do no more for the reſtitution of his liberty, your offer of it will be but a perfect piece of mockery. I pray therefore do not conceal the right key from theſe poor priſoners, the bondmen of corruption: but give us a preſcription of ſuch means as are ſufficient and effectual for the work.

DIO. See that ye be conſtant readers and hearers of the word; and that it may not ſlip out of your hearts, meditate diligently upon it, and confer frequently about it, eſpecially with your teachers: be ſtrict in the obſervation of the Lord's-day; and conſtant in duty with your family; and importunate with God in your prayers, that he would pardon your former rebellions againſt the motions of his Spirit, and give you a ſenſe and feeling of your needs, and a thirſt after the ſupplies of his grace and righteouſneſs. Theſe are the means that God hath appointed to bring you into a ſtate of ſaving grace. *Treatiſe of Converſ.* p. 238, 239.

CAR. I pray God we have the right key yet! Here are but two to ſpeak of in the whole bunch, prayer, and the word; and it is well if we do not find the firſt to be a key without wards; and the ſecond, one that will not fit the lock well: let us try: and to begin with prayer.

1. Dr. *Twiſs** makes a mock of it, and upbraids Dr. *Tilenus* for ſeeming to attribute ſomething to the power of prayer, in order to our converſion. His words are theſe: "This author ſeems by his diſcourſing here of prayers, either to be poorly exerciſed in antiquity, or richly exerciſed in the contemning of it; for he would have men to be effectually called by virtue of their prayers. The apoſtle ſaith, how can they call upon him, in whom they have not believed? But this author is able by his prayers to obtain faith." In his judgment (you ſee) prayers ſignify nothing to the obtaining of faith, or converſion.

* Againſt Tilenus, *ubi ſupra.* p. 85.

2. I have read in the writings of Mr. *Baxter*,* that "the first special work of conversion, God hath not promised conditionary, or absolutely, to any individual person that hath it not; he hath bound all to repent and believe, but hath not promised to make them to do it; only, he hath revealed that there are certain persons so given to Christ, as that they shall be infallibly drawn to believe." Sir, that act of grace (you know) was past before I was born: and so it is too late for any address of mine to procure my name to be put into the donation. If it be there already, I am then of the surer side; I shall be infallibly drawn to believe: but if God hath made no promise (absolute or conditional) of that special work, what encouragement can I have to pray for it? Will not a prayer without a promise, prove to be a key without wards, as I said? It is only the prayer of faith that finds acceptation; and (not to speak of an unregenerate man, into whose heart that faith is not yet infused) such a prayer it cannot be, unless it be established upon some promise; † for (it is Mr. *Baxter*'s doctrine, two or three pages after the place mentioned, p. 269.) "When men say, they believe that which was never promised,——this is presuming, and not true believing:" and whatever prayer may be (according to your doctrine) I am sure, presumption is none of the means that God hath appointed to bring me into the state of saving grace.

DIO. Though he hath made you no promise to give you saving grace, yet he hath revealed it to be his sacred will, that you repent and believe, in order to your salvation; 1 Tim. ii. 4. 2 Pet. iii. 9.

CAR. I have read in the author mentioned, ‡ that "God's will is sufficient to cause the thing willed:" from whence I

* Direct. to prevent Miscar. in Convers. p. 265.

† For prayer is the formal act of faith and hope. And hope is a virtue, by which we are inclined to the expectation of those things which God hath promised us. *Ames. Medal.* p. 277.

‡ Mr. *Baxter*'s Preface to the Gro. Rel. sect. 12.

suppose

ſuppoſe I may rationally infer, that either God doth not will my converſion; or if he wills it, that his will hath cauſed it alſo; and then why would you ſo ſharply reprehend me for my non-converſion?

DIO. We muſt diſtinguiſh of God's will; it is either ſecret, and this is ſufficient to cauſe the thing willed, and never fails to accompliſh whatever it pleaſeth; or elſe it is revealed, and this hath no other efficacy than what conſiſts in the manner of ſignification (by commands, perſuaſions, exhortations, &c.) which may be, and oftentimes is rejected. When I ſay God wills you to repent and believe, I underſtand it, not of his ſecret, but of his revealed will, whereby he declares what ſhall be your duty to do, though by his ſecret will he hath determined the contrary. To this purpoſe Dr. *Twiſs* § ſaith, "By his commandment God ſignifies what is our duty to do; but by his purpoſe he decrees what ſhall be done, or not done. God commanded *Abraham* to ſacrifice his ſon *Iſaac*, and thereby made it his duty to offer *Iſaac*; but withal he determined that *Iſaac* ſhould not be ſacrificed."

[*To be continued.*]

SERMON LXVI.

[By the late Rev. J. WESLEY.]

2 CORINTHIANS iv. 7.

We have this treaſure in earthen veſſels.

1. HOW long was man a mere riddle to himſelf? For how many ages were the wiſeſt of men utterly unable to reveal the myſtery, to reconcile the ſtrange inconſiſtencies in him, the wonderful mixture of good and evil, of greatneſs and littleneſs, of nobleneſs and barrenneſs? The more deeply they conſidered theſe things, the more they were intangled. The more pains they took in order to clear up the ſubject, the more they were bewildered in vain, uncertain conjectures.

§ *Ubi ſupra*, p. 58.

2. But

2. But, what all the wisdom of man was unable to do, was in due time done by the wisdom of God. When it pleased God to give an account of the origin of things, and of man in particular, all the darkness vanished away, and the clear light shone. *God said, Let us make man in our own image.* It was done. In the image of God man was made. Hence we are enabled to give a clear satisfactory account of the greatness, the excellency, the dignity of man. But *man being in honour* did not continue therein, but rebelled against his sovereign Lord. Hereby he totally lost not only the favour, but likewise the image of God. And *in Adam all died.* For fallen *Adam* begat a son *in his own likeness.* And hence we are taught, to give a clear, intelligible account of the littleness and baseness of man. He is sunk, even below the beasts that perish. Human nature now is not only *sensual* but *devilish.* There is in every man born into the world (what is not in any part of the brute Creation; no beast is fallen so low!) a *carnal mind*, which *is enmity*, direct enmity *against God.*

3. By considering therefore these things in one view, the creation and the fall of man, all the inconsistencies of his nature are easily and fully understood. The greatness and littleness, the dignity and baseness, the happiness and misery of his present state, are no longer a mystery, but clear consequences of his original state, and his rebellion against God. This is the key that opens the whole mystery, that removes all the difficulty, by shewing, what God made man at first, and what man has made himself. It is true, he may regain a considerable measure of *the image of God wherein he was created.* But still, whatever we regain, we shall *have this treasure in earthen vessels.*

In order to have a clear conception of this, we may enquire, first, *What is the treasure which we* now *have:* and in the second place consider, How we have this treasure *in earthen vessels.*

I. 1. And

I. 1. And first, let us enquire, What is *this treasure* which Christian believers have? I say, believers; for it is of these directly that the Apostle is here speaking. Part of this they have in common with other men, in the remains of the image of God. May we not include herein, first, an immaterial principle, a spiritual nature, endued with understanding, and affections, and a degree of liberty, of a self-moving, yea and self-governing power, (otherwise we were mere machines, stocks and stones.) And secondly, all that is vulgarly called, Natural Conscience, implying some discernment of the difference between moral good and evil, with an approbation of one, and disapprobation of the other, by an inward monitor excusing or accusing? Certainly whether this is natural, or superadded by the grace of God, it is found, at least in some small degree, in every child of man. Something of this is found in every human heart, passing sentence concerning good and evil, not only in all Christians, but in all Mahometans, all Pagans, yea the vilest of Savages.

2. May we not believe, that all Christians, though but nominally such, have sometimes at least some desire to please God? As well as some light concerning what does really please him, and some convictions, when they are sensible of displeasing him? Such treasure have all the children of men, more or less, even when they do not yet know God.

3. But it is not these of whom the Apostle is here speaking, neither is this the treasure which is the subject of his discourse. The persons concerning whom he is here speaking, are those that are born of God, those that *being justified by faith, have now redemption in the blood of Jesus, even the forgiveness of sins:* those who enjoy that peace of God, which passeth all understanding; whose soul doth magnify the Lord, and rejoice in him with joy unspeakable; and who feel the *Love of God shed abroad in their hearts by the Holy Ghost which is given unto them.* This then is the treasure which they have received, a faith of the operation of God, a peace which sets them above the

the fear of death, and enables them in every thing to be content: an hope full of immortality, whereby they already *taste of the powers of the world to come*; the love of God shed abroad in their hearts with love to every child of man, and a renewal in the whole image of God, in all righteousness and true holiness. This is properly and directly the treasure, concerning which the Apostle is here speaking.

[*To be concluded in our next.*]

The JOURNAL *of* Mr. WILLIAM BLACK, *in his visit to* NEWFOUNDLAND.

HAVING had an intention for some time of paying a visit to *Newfoundland*, on August 2, 1791, I agreed for a passage on board the Snow Turner, *Robert Young*, master, an enemy to religion. On my going on board the vessel, I found they had hung a cart over my birth, in which two butchers were to sleep; and it came so low that it would be impossible for me to live under it. I requested the Captain that it might be moved. He gave me an insolent, blasphemous answer, declaring if I did not like it, I might let it alone. I thought if things were so before we left the port, I did not know what might be the consequence before we reached *Newfoundland*.

I told him it would be impossible for me to breathe under that cart: and there being no other birth but mine in the cabin, I should decline going, unless he would give orders for it to be removed. He swore he did not care what I did. I gave orders for my trunk to be taken on shore again, but it was in vain; go I must: unless I left my trunk, and lost three pounds, the money I paid for my passage. I said no more, but quietly went down into the cabin, praying the Lord to overrule all for his glory. In about a quarter of an hour after, we sailed for St. *John's*.

In

In the evening he came down into the cabin, ſaid he had been in a paſſion before, hoped we ſhould be as agreeable as poſſible, and gave orders to have the cart removed. So can God reſtrain the wrath of man. Perhaps Satan ſaw, and feared the conſequences of my coming to this Iſland, therefore he wiſhed to prevent my coming altogether. And indeed he had well nigh carried his point.

Wedneſday 3. Moſt of this day, I was ſtrongly tempted, and much borne down by a ſenſe of my unfaithfulneſs to God. I thought I ſaw God chaſtiſing me, and felt his rod in the conduct of the Captain towards me. I endeavoured to humble myſelf before his throne, and reſolved to live more to him.

Thurſday 4. We have had a fine paſſage ſo far. The Captain is far more kind to me, than I expected to find him; but has an implacable hatred to religion. He cannot bear one word to be ſaid about God, or the things of God. Lord pity his poor ſoul.

I feel a deſire to ſet out anew in the ways of God. My lukewarmneſs and unfaithfulneſs ſtare me in the face, and fill me with confuſion. O my God! why ſhould I wander in heart from thee! Where can I go? Thou art the joy of my ſoul! Still, my ſoul ſhall hang by faith on thee. To thee I'll look for quickning, healing grace. I cannot, even now in my diſtreſs, doubt thy love and favour! I know thou loveſt me! But, Lord, I am diſtreſſed with a ſenſe of my ſoul ingratitude. O enable me to repent, and fill all my powers with humble love.

Saturday 6. I feel my mind quickened by thy grace, comforted by thy love, and encouraged by thy word. Thou art my portion: and I am well ſatisfied with thee. Lord, I want no better, no greater good than thyſelf. Thou art all the world to me! Thy loving kindneſs is better than life! O that my ſoul may never loſe its reliſh for thee and the enjoyments of thy love. I long to love thee with all my heart, and ſoul, and ſtrength. I know the world, with all it can afford, is a

poor, empty, vain thing; but, Lord, thy ſweet ſmile is heaven! Thou art the joy, and life and ſtrength of my ſoul! Unto thoſe that believe, Jeſus is precious! Unſpeakably ſo! And ſo thou art to me, O thou comfort of the afflicted! Thou light to thoſe that are in darkneſs! Thou ſtrength of the weak!

Tueſday 9. Through mercy, we arrived ſafe at St. *John's*. I waited on Mr. *Jones* the Preſbyterian miniſter, who is a kind, friendly, chriſtian man. He has ſuffered much for Chriſt, and has been bleſſed in his labours. After ſpending the evening with him, I retired to a neighbouring houſe, where the good man had provided me lodgings. I found myſelf happy here alſo. Both the man and his wife appear to be no ſtrangers to Jeſus. I could not but admire the goodneſs of God to me! My heart overflowed with gratitude. My ſoul ſeems like a bird eſcaped from the cage. How happy to dwell with the followers of Jeſus! O Lord, what people are like unto thy people! with theſe may I live and die! It matters little by what name we are diſtinguiſhed amongſt men. We could not agree in our ſentiments concerning the decrees; but no matter, I truſt we agreed in this, "*Jeſus is altogether lovely; and we will count all things but dung, ſo we may win Chriſt, and be found in him at laſt.*"

Wedneſday 10. At ſix in the evening I preached in Mr. *Jones's* meeting-houſe, to about a hundred people. The old gentleman thanked me for my diſcourſe, and added, "It was a good, plain, old Methodiſt ſermon. St. *John*'s is but a fiſhing-town. I ſuppoſe, in the ſummer-ſeaſon it may contain three thouſand inhabitants, many of whom return home in autumn to *England* or *Ireland*, and come out again in the ſpring of the year.

Thurſday 11. In the morning I left St. *John's* in a fiſhing-boat, and in the afternoon reached *Carbonear*, where I was joyfully received by brother *M'Geary*. He ſaid, he had been weeping before the Lord over his lonely ſituation, and the lamentable ſtate of the people. It ſeems there was once, (about twenty years ago) a great ſtir amongſt the people in different harbours

harbours of this bay, under Mr. *Coughlan*, many of whom were converted to God. Some of these have removed to different parts of the world; some have turned to folly again; and not a few of them are gone to heaven: so that now there is no regular Society: only about fifteen women meet among themselves. O my God, do thou lay to thy hand, make bare thine arm, and the mountains shall become a plain. Convince them of the worth of their souls, the emptiness of the world, and the preciousness of thy love; and they will gladly meet together to strengthen each other's hands, and encourage one another in the way to thy kingdom. O that *my* conversation, and preaching may, under thy powerful influence, be made a means of rousing them from their sad lethargy, and bringing them home to thee! To-night I am to preach to them. My God, let it not be without thine aid and blessing! I would not preach myself, but Christ Jesus and him crucified. In the evening I preached, on, *Behold I stand at the door, &c.* but the people were little moved.

Sunday 14. The last evening I preached, I believe God convinced many of their foul revolt. Some, I trust, resolved to return to Jesus the Shepherd and Bishop of Souls. Several who never knew his ways, were much affected. I feel encouraged now, and trust I have not come here in vain.

This morning I had much liberty in preaching Jesus to the people at *Carbonear*. God was with us! The power of his Spirit was amongst the people both to wound and to comfort. In the afternoon I went over, with about thirty more, in a boat to *Harbour-grace*, and in the evening preached to a crouded audience. I feel a great hope that God will make bare his arm here. I have no doubt now, but God sent me in mercy to this people. I desire to live to God alone, and with a single eye pursue the work he has given me to do. I aim at sincerity in the Lord's work, and pray that I may be found faithful.

[*To be continued.*]

A short ACCOUNT *of the* LAST DAYS *of the* RIGHT HONOURABLE, SELINA, COUNTESS DOWAGER *of* HUNTINGDON.

[By the Rev. T. Haweis, L. L. B.]

SOME little time before her Ladyſhip's laſt confinement, one of the Clergymen whom ſhe honoured with her confidence, ſpending a day with her, as he paſſed through town, ſhe ſpoke of herſelf in a ſtrain ſo remarkably affecting, that he could not but mention it afterwards.

The ſubject of the converſation was the cauſe of Chriſt, which ſhe always had ſo deeply at heart; and that led to the ſtate of her own mind and expectations.

Her expreſſions were to this effect, but more forcible than thoſe feeble traces of them.

"I ſee myſelf a poor worm. Drawing near *Him*, what hope could I entertain, if I did not know the efficacy of his blood, and turned as a priſoner of hope to this ſtrong-hold? How little could any thing of *mine* give a moment's reſt to a departing ſoul?—So much ſin and ſelf mixing with the beſt, and always ſo ſhort of what we owe! It is well for us that he can pity and pardon; and we have confidence that he will do ſo. I confeſs, my dear friend, I have no hope but that which inſpired the dying malefactor at the ſide of my Lord; and I muſt be ſaved in the ſame way, as freely, as fully, or not at all."

The friend ſaid, "Madam, I cordially join you, and feel with you, though our lives may be dovoted to the work of Jeſus, and our deaths the conſequence of the ſervice, it is not to theſe ſacrifices we could look for comfort in a dying hour." She replied, "No, verily:"—and enlarging on the idea of the mixture of infirmity and corruption which tarniſhed all our beſt meant ſervices, ſhe added, "That a ſinner could only reſt ſatisfactorily on one foundation, and would find nothing in the beſt

beſt works of his beſt day, that he could dare produce before God for its own ſake——ſufficiently bleſſed and ſecure, if he could but cry, God be merciful to me a ſinner; and let me be found accepted in the Beloved; and compleat in him."

To theſe, in the courſe of a long converſation, were added many like words of truth and grace.

To a paper of importance, written a few months before her laſt illneſs, were ſubjoined theſe words:

"——And as I have always lived the poor unworthy penſioner of the infinite bounty of my Lord God and Saviour Jeſus Chriſt, ſo I do hereby declare, that all my preſent peace, and my future hope of glory, either in whole or in part, depend wholly, fully, and finally, upon his alone merits, committing my ſoul into his arms unreſervedly, as a ſubject of his ſole mercy to all eternity."

When the blood-veſſel broke, which was the commencement of her illneſs in November, ſhe ſaid to Lady *Ann Erſkine*, on being aſked how ſhe did, "I am well; all is well——well for ever. I ſee, wherever I turn my eyes, whether I live or die, nothing but victory."

She has lately, with great emphaſis repeated often, "The coming of the Lord draweth nigh. O Lady *Ann*, the coming of the Lord draweth nigh!" Adding, "The thought fills my ſoul with joy unſpeakable, whether I ſhall ſee his glory more abundantly appear, or whether it be an intimation of my own departure to him."

At another time.——"All the little ruffles and difficulties which ſurround me, and all the pains I am exerciſed with in this poor body, through mercy, affect not the ſettled peace and joy of my ſoul."

A day or two before her laſt illneſs, juſt as ſhe had come from her room to her elbow-chair, ſhe broke out in theſe remarkable words:

"The Lord hath been preſent with my ſpirit this morning in a remarkable manner: what he means to convey to my mind I know

I know not; it may be my approaching departure; my ſoul is filled with glory; I am as in the element of heaven itſelf."

They who knew how conſtantly her converſation was in heaven, will conclude, that thoſe who were around her might fill volumes, inſtead of pages, with her energetic expreſſions; but ſhe has forbidden it, and the publication of her papers and correſpondencies.

Weakened by complicated diſorders, and enfeebled by age, when about a week preceding her departure ſhe was confined on the bed of languiſhing, it could not but afford ſurpriſe to all around her, that the vigour of her mind was as unabated, and her intellects as clear as in any period of her life. The ſame earneſt concern for the work of God, and the advancement of the kingdom of his dear Son abroad and at home, occupied all her thoughts.

Anxious that an attempt to ſend the goſpel to *Otaheite*, in the *South Seas*, ſhould ſucceed, to a friend engaged in that labour of love, who was ſitting by her bed-ſide, ſhe began to expreſs her earneſt deſire that it might be accompliſhed. He with difficulty prevailed on her to drop the ſubject, leſt talking earneſtly might interrupt the reſt which was deſirable for her; aſſuring her that every means would be purſued to effect ſo deſirable an event; and to-morrow," ſaid he, "your Ladyſhip ſhall hear what can be done." And when the next day difficulties were raiſed, and the two perſons who had engaged to go as Miſſionaries demurred, unleſs they could be ordained in the eſtabliſhed church, which was refuſed them; ſhe ſaid, on being informed of it, "We ſhall find others, I doubt not;" and gave immediate orders to her Secretary, to write a note to the perſon engaged in the purſuit, to aſſure him of her affectionate regard; and to expreſs her love and honour for his zeal and faithfulneſs. So warmly was her heart intereſted in this work to her very laſt moments.

About an hour only before her death, ſhe ſaid to Lady *Ann Erſkine*, who with aſſiduous attention, for many nights and days, never

never quitted her room. "Is *Charles*'s letter come?" (she had sent for him to supply her Chapel in *Spa-Fields*, when Mr. *Jones* of *Langan* returned home:) on being answered, "It is:" she said, "It must be opened, to see if he comes." When Lady *Ann* said, "I will go and open it"—— she added, "To know if he comes, that is the point." So anxiously were the cares of her work impressed upon her dying heart; and often she added, when speaking of the people in her connection, as her children, "I feel for their souls."

During the whole of her illness, her pains never made her impatient, but she seemed more concerned about those who attended her, than about herself. She said, tenderly, to Lady *Ann Erskine* and Miss *Scutt*, whose long faithful and tender attachment to her is well known, "I fear I shall be the death of you both (alluding to their constant watching with her;) it will be but a few days more."

She appeared, during the tedious nights and days of pain and sickness, engaged in prayer, and animated with thankfulness for the unutterable mercies which she had experienced; saying, "I am incircled in the arms of love and mercy:" and at another time, "I long to be at home; O! I long to be at home." A little before she died, she said repeatedly, "I shall go to my Father this night; and shortly after, "Can he forget to be gracious? Is there any end of his loving kindness?"

Dr. *Lettsom* had visited her between four and five. Shortly after, her strength failed, and she appeared departing. Alarmed, they summoned up a friend, who was waiting anxiously below; he took her hand—it was bedewed with sweat—he applied his fingers to the pulse—it had ceased to beat—and that instant she breathed her last sigh, as he leaned over her, and fell asleep in Jesus, June 17th, 1791, in the 84th year of her age.

The next day Dr. *Lettsom* wrote the following letter to Lady *Ann Erskine*, which speaks the worthy sentiments of his own heart, and the satisfaction which so noble an example afforded him.

"Dear

"Dear Lady Ann Erſkine,

"I deep'y ſympathiſe with thee, and all the family in Chriſt, in the removal of that evangelic woman, ſo lately among us, the Counteſs of *Huntingdon*. Your ſouls were ſo united, and your affections ſo endeared together, that I cannot but feel in a particular manner on thy account; leſt the mournful ſtate of thy mind may undermine thy conſtitution, and endanger a life ſpent in mitigating the painful ſufferings of body of our deceaſed friend whilſt living. Her advanced age, and debilitated frame, had long prepared my mind for an event, which has at length deprived the world of its brighteſt ornament.

"How often have we, when ſitting by her ſick bed, witneſſed the faithful compoſure with which ſhe has viewed this awful change! Not with the fearful proſpect of doubt——not with the dreadful apprehenſion of the judgment of an offended Creator——her's was all peace within: a tranquility and chearfulneſs which conſcious acceptance alone could convey. How often have we ſeen her, elevated above the earth. and earthly things, uttering this language, "My work is done! I have nothing to do, but to go to my heavenly Father?" Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as ſhe followed her Redeemer. Let us be thankful that ſhe was preſerved to advanced age, with the perfect exerciſe of her mental faculties; and that, under long and painful days and nights of ſickneſs, ſhe *never* repined; but appeared conſtantly animated in prayer and thankfulneſs for unutterable mercies ſhe experienced.

"When I look back upon the paſt years of my attendance, and connect with it the multitudes of others whom my profeſſion has introduced me to, I feel conſolation in acknowledging, that of all the daughters of affliction, ſhe exhibited the greateſt degree of Chriſtian compoſure that ever I witneſſed; and that ſubmiſſion to divine allotment, however ſevere and painful, which nothing but divine aid could inſpire.

"It

On the 12th of this month, our dear friend appeared more particularly indiſpoſed, and afforded me thoſe apprehenſions of danger, which on the 17th finally terminated her bodily ſufferings. I had, on former occaſions of her illneſs, obſerved, that when ſhe expreſſed "a hope and deſire to go to her heavenly Father;" (for this was often her language) ſhe uſually added ſome ſolicitudes upon her mind reſpecting her *children*, as ſhe ſpoke of her people in religious profeſſion; adding, "But I feel for the good of their ſouls." When under the utmoſt debility of body, ſhe has continued this ſubject in animated and pious converſation, extending her views to all mankind; ſhe has expreſſed a firm perſuaſion in the gradual and univerſal extenſion of virtue and religion. Wherever a fellow creature exiſted, ſo far her prayers extended.

In her laſt illneſs, I never heard her utter a deſire to remain longer on earth. A little before ſhe died, ſhe repeatedly ſaid, in a feeble voice, juſt to be heard, "I ſhall go to my Father this night;" adding, "Has God forgot to be gracious? or is there any end of his loving kindneſs?" On this day ſhe converſed a little on the ſubject of ſending Miſſionaries to *Otaheite*, in the *South Seas*, in the pious hope of introducing Chriſtianity among that mild but uninformed race of people: indeed her whole life ſeemed devoted to one great object, the glory of God, and the ſalvation of his creatures.

June 18, 1791. J. C. LETTSOM."

A ſhort ACCOUNT *of* MATTHIAS OWNER.

[By R. Rodda.]

MATTHIAS OWNER was born in *Germany* of religious parents, who took great pains in cultivating his mind, and forming his morals while under their tuition. They were members of the *Lutheran* Church. Every Sabbath after public worſhip, they with others of their religious neighbours uſed to

meet together to ſing, pray and converſe freely about the things of God.

When *Matthias* was grown up to manhood he left the place of his nativity, and after travelling through various parts of *Germany*, *Ruſſia*, and *Pruſſia*, about the year 1779, came into *England*. In theſe peregrinations he ſought happineſs, but found none. Creature-good can never ſatisfy the infinite deſire of an immortal ſpirit. All that the world calls great of good, are but as bruiſed reeds and broken ciſterns, which can neither ſupport the weight laid on them, nor fill up the immenſe vacuity of a ſoul made for God.

In theſe travels he had ſome ſerious intervals, and would often reflect on the good advice given him by his parents; and the Chriſtian example they had ſet him made a deep impreſſion upon his mind. He thought if he could meet with ſuch people in *England*, he would caſt in his lot among them, and ſpend the remainder of his days in the ſervice of God.

He had been in *England* near four years, and ſaw nothing of what he deemed true piety, and was ready to conclude there was none in the nation. It pleaſed God in December 1784, he came to the city of *Cheſter*, where he ſoon gained the eſteem of all he became acquainted with, being naturally of a generous, charitable, humane diſpoſition. Here by the kind providence of God he found the people he had long ſought. Being informed of the people called Methodiſts, he enquired into their doctrine, and practice, and was ſoon ſatisfied that theſe were the people he had deſired to be acquainted with.

He came to hear, and the word was quick and powerful; he ſaw and felt the need of repentance towards God, and of faith in the atoning blood of our Lord Jeſus Chriſt. He immediately joined the Society, and the firſt time he met in Claſs, the Lord gave him the deſire of his ſoul. He was enabled to believe with his heart unto righteouſneſs, and with his mouth he made confeſſion unto ſalvation. He felt the comforts which

flow

flow from being united by living faith to the Lord Jesus; that is, peace with God, and joy in the Holy Ghost.

From this time he witnessed a good confession, and evidenced his love to Christ and his ways, by diligence, benevolence, and patience; and by a constant use of the means of grace, both public and private. Great part of the time which he could spare from business he spent in retirement, reading the Scripture, meditation and prayer.

In his unconverted state he was much addicted to drink spirituous liquors; but from the time he knew God, he totally abstained from them, and drank nothing but water. Though some urged that his self-denial might be hurtful to his health, yet he could not be prevailed on to make use of that liquor which had so often overcome him. He got plenty of money by his business, a part of which he distributed among the poor during his life; the remainder he left to two men to divide among the poor members of Society after his death.

After he had been about five months in Society, he was seized with a violent head-ach, which terminated in his death. In the beginning of his illness he confessed he was afraid to meet death. Satan suggested Christ would not receive such a sinner as he had been. This struggle was not long; God soon dispelled all his doubts and fears, and filled him with divine consolation. Though his body was racked with pain, his soul was indued with perfect patience; he rejoiced with joy unspeakable, glorifying God in the fire. If any mentioned his pain, he would say, "The Lord doeth all things well! He knoweth best what to do." During the last week of his illness, his evidence was unclouded; he endured as seeing Him that is invisible; his path shone more and more unto the perfect day. One night while his pains were exquisite, his friends were weeping around him, expecting every moment would be his last. They prayed for him, and after prayer when one went to comfort him, he eagerly said, "I thought it was all over, I thought I had been in heaven!"

Two or three days before his death, to a woman who came to ſee him, he ſaid, "Peggy, I thought I ſhould not ſee you before I died, come here, you are old, O ſeek for Jeſus, don't you ſee him? She ſaid no, do you? He ſaid "Yes, there he is! I ſee him, and many more things than you can ſee! Oh ſeek him, ſeek him!" Another friend ſeeing him a little revived ſaid, you may yet get through this ſickneſs: He haſtily replied "No, I do not want to live, I long to go to *my* Jeſus!"

For about a day and half before his death he was ſpeechleſs, until a few hours before his happy ſpirit took her flight. The Lord then ſuddenly opened his mouth in prayer and praiſe; which he did with great fervour and devotion. He prayed and ſung in *German* with an uncommon loud voice, and his friends could only underſtand him when he mentioned the precious name of Jeſus. After he had ſung part of a hymn, he clapped his hands together, ſaid, "I am happy!" And ſo ſaying, fell aſleep in the Lord.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

SECT. III.

Wherein is ſhewn, that if Jeſus Chriſt *was not the true* God, *of the ſame Eſſence with the Father, the* Sanhedrim *did an act of juſtice, in putting him to death.*

CHAP. I.

That Jeſus Chriſt *takes the name of* God.

[*Continued from page* 83.]

AS the ſentiment of thoſe who believe Chriſt to be a mere man, would conſecrate the Mahometan religion, ſo it would juſtify the moſt execrable parricide which was ever committed. Namely, the murder of our bleſſed Saviour.

To

To justify this, we need only shew, first, That the Sanhedrim had a right to judge him: secondly, That they had reason to condemn him as a blasphemer, and thirdly, That they had a right to put him to death. But it is certain, all these propositions are true, if Jesus Christ is a mere creature.

As to the right which they had to judge Jesus Christ it is incontestable. For the Sanhedrim was the council established by God himself, to take cognizance of all capital offences, relating either to the tranquility of the state, or the preservation of religion.

It is no less certain, that they had a right to put him to death, if he was convicted of blasphemy. So that all the question is, whether he really could be convicted of it? And nothing is more sure: nothing can be more plain, if we observe either his own words, or those of his disciples. For hence it manifestly appears, 1. That Christ was called God: 2. That the attributes of God were ascribed to him, and the honour which had never been paid to any but God: 3. That he caused himself to be worshipped; and, that he applied to himself all those antient oracles which express the glory of God: 4. That he made himself equal with God: now it is evident, that all this cannot be said of any creature, without the most apparent blasphemy.

There are but two possible ways of evading this: either to prove, that Jesus Christ was not called God, that he did not cause himself to be worshipped, that he did not pretend to be equal with the Father, and that he did not pretend to apply to himself those antient oracles which express the glory of the supreme God: or to shew, that a mere man may without impiety, assume the name of God, with all the attributes which it includes, and the glory and worship which are due to it.

To prove the first is impossible. Jesus Christ is called God. He is termed, the great God. *Thomas* says to him, *My* Lord, and *my* God. St. *John* says, *the Word was* God.

St.

St. *Paul* terms him, God *manifested in the flesh*. And every one knows, this name expresses the glory of a being, raised above all creatures: that it is peculiar to the Supreme Being. What then can we think of any, who is not the Supreme Being, and yet dares to assume that name? Without question he would be justly condemned for blasphemous impiety.

Had not the Jews then reason to be offended, that Jesus Christ being but a mere man, should make himself God? And can we censure the sentence they passed upon him, if he was not the God that created heaven and earth?

They attached the idea of the Supreme Being to this name of God, because they had learned from the prophets, that there is but one God who made heaven and earth; that all other Gods are but vanity, and should perish from off the earth. If they were deceived they were deceived together with the prophets, who threw them into that error. If they were not deceived, they had reason to condemn all those who usurped the name of God.

Perhaps it will be said, that Jesus Christ did not stile himself God, but the Son of God: and that he justifies himself therein, in a manner which shewed, that he did not aspire to the former title, seeing he cites for that end those words of the Psalmist, *I have said, ye are Gods*. But our adversaries themselves agree, that Christ on this occasion as on several others, as it were conceals his glory, and does not say to the Jews all that he might have said. For although these words might seem to imply, that he was God in no other sense than as magistrates are so stiled in scripture, yet themselves allow him to be God in a far higher sense than this, and indeed in a manner peculiar to himself. But not to insist on this, were it true, that he had never himself assumed the name of God, and that the Sanhedrim could have alledged nothing of this kind, to justify their sentence against him: it is at least incontestable, that his disciples have given him both the titles and the attributes of God. The succeeding Jews therefore, knowing that the spirit of Christ

Christ was the same with that of his disciples, could not but approve of the sentence of their fathers, condemning him as a blasphemer.

In a word. If he who was in the fulness of times, to come, to redeem Sion, and turn away iniquity from Jacob, was to be the true God, the God of Israel; and if the oracles of the prophets clearly testify this, then are the Jews without excuse. But if he was to be but a mere man, or a mere creature, neither can his disciples be excused; nor can Jesus Christ himself be accounted innocent, but a blasphemer worthy of death.

CHAP. II.

That his disciples ascribe to Jesus Christ *all the principal titles which in the writings of the prophets form the idea of the supreme* God, *and essentially distinguish him from all creatures.*

WHAT farther shews, that Jesus Christ assumes the name of God in the true and proper sense, is, that the apostles ascribe all those works and attributes to him, which the prophets ascribe to none but the Most High.

The prophets constantly speak of the creating heaven and earth, as the peculiar work of the Most High. But this the Apostles ascribe to Jesus Christ. By him, saith St. *John, all things were made.* He hath created, saith St. *Paul, things visible and invisible. He laid the foundations of the earth, and the heavens are the work of his hands.* Thus do they characterize Christ by the creation of all things, the standing character by which the prophets use to distinguish the supreme God, and to exalt him above all things, by ascribing to him the power which made them. What impiety were this, if he were a mere creature?

Secondly:

Secondly: The prophets ſpeak of God, as of one who knoweth all things. But this alſo is aſcribed to Chriſt. Lord, ſaith St. *Peter, thou knoweſt all things: thou knoweſt that I love Thee.* Now either this is blaſphemy or a truth. If he does know all things, it is a truth. If he does not, it is a blaſphemy; there is no medium. If it is a truth, he who is truth itſelf could not but approve of it. But if it was blaſphemy, both the glory of God, and the care he had for the ſalvation of his diſciple required that he ſhould ſet him right and ſeverely cenſure him. When this Apoſtle would have hindered him from going to ſuffer at Jeruſalem, our Lord rebuked him ſharply, *Get thee behind Me,* Satan; *thou art an offence unto Me.* And when he was robbing God of his peculiar honour, to give it to a creature, could he have kept ſilence? Certainly that which was reprovable in St. *Peter's* zeal, on the way to Jeruſalem, was his inconſiderate deſire to hinder a work which was for the glory of God. But in this aſſertion, if it be not true, he not only ſpeaks inconſiderately, but openly blaſphemes againſt God, by giving his glory to another.

St. Peter here aſcribes to Chriſt both the knowing all things in general, and in particular, what paſſes in the heart, *Thou knoweſt all things: thou knoweſt that I love Thee.* But this is a moſt eſſential character of the ſupreme God. *The heart of man is deceitful* (ſaith God by *Jeremiah*) *and deſperately wicked*: Who can know it? I the Lord, I am He, *who know the hearts and ſearch the reins.* So *Solomon, Thou alone knoweſt the hearts of men.* Two things are here affirmed. The firſt, That God knows the hearts of men; the ſecond, that none elſe does. Whence it follows, that the character of Searcher of Hearts is, according to the prophets, peculiar to the God of *Iſrael.* But in how ſolemn a manner does Jeſus Chriſt aſcribe this glorious title to himſelf? *And all the churches ſhall know, that I am the Searcher of the Hearts and Reins.*

Reins. Thus he attributes to himself, not barely the name of God, but the peculiar character given of him by the prophets. Consequently, either he is indeed the God of *Israel*, or the Jews had reason to regard him as a blasphemer.

Thirdly, The prophets describe the Supreme God as the Saviour, the only Saviour of the world. So *Isaiah*, *Look unto Me, and be ye saved all the ends of the earth*: manifestly implying, there is no other Saviour. I allow the prophet here alludes to the idols of the heathens, which were not able to save them. But nevertheless, he establishes this general principle, that it is God alone who can save the *ends of the earth*. This cannot be doubted, if we consider those words of God by the same prophet, *Am not I the* Lord? *Is there any other* God *beside Me? There is no other* God, *just and that saveth but Me*. Now Jesus Christ not only professes to save men, but names himself *The Saviour*, by way of eminence. And must it not be owned, that he hereby attributes a name to himself, which belongs only to the God of *Israel*? But if this be an eternal truth, that there is no other God, *just and that saveth*, but the God of *Israel*: how can we help regarding him as a blasphemer, who not being the God of *Israel*, yet stiles himself *the Saviour of the world*, of *the ends of the earth*? The prophets acknowledged but one God and Saviour, namely, The God of *Israel*, the Most High God. He therefore who stiles himself God and the Saviour of all the earth, not only takes to himself the name of God, but takes it in the highest sense wherein it occurs in the antient oracles.

Fourthly, The prophets to distinguish the Supreme God from all others, say, *He is the first and the Last*. But Jesus Christ assumes this title to himself, no less than five times in the revelation. That this is the incommunicable title of the Most High, may appear from many considerations. 1. Every one allows, that this title was never given before Christ came to any but the Supreme God. 2. There is no doubt, but if

any before him had assumed it, he would have been charged with blasphemy; and so would any one, 3. who at this day attributed it to himself. 4. This title is placed amidst the strongest descriptions of the Supreme Majesty of God: add to this, it is so blended with the other attributes which are peculiar to the Supreme God, that it is not possible to separate one from the other. Sometimes it is mingled with his power: as when it is said, *Who is he that hath done this? It is He that calleth the generations from the beginning. I am the* Lord: *I am the First, and with the Last, I am He.* Sometimes with his glory and majesty: as, *Thus saith the* Lord, *the King of* Israel, *and his Redeemer*, the Lord, *the* God *of Hosts: I am the First and the Last, and there is no other* God *beside Me, and who is like unto Me?* You see that after having said, *I am the first and the last*, God adds, *Who is like unto Me?* Giving us to understand, that none but He possesses the majesty and glory which is contained in that title and the others that accompany it. Sometimes he joins this title with the great work of creation, ascribing to himself both the one and the other. As, *Hear me*, Jacob, *and thou* Israel, *whom I have called. I am the First and the Last; and it is my hand that hath laid the foundation of the earth.* Certainly then, either Jesus Christ is the Most High God, or he is the most grievous blasphemer that ever lived. If therefore he was not the Most High, the Jews did well in condemning him to death, and in opposing to the uttermost his whole religion, grounded on such shocking blasphemy. [*To be continued*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a respectable* GENTLEMAN *in the* EAST-INDIES, *respecting a* MISSION *thither.*

[*Continued from page* 88.]

"THERE is, saith he, no hope of instructing, converting, and baptizing the natives, without a *standing Mission*; that is, a fixed establishment, with some means belonging to it: not

not only becaufe as foon as a poor native refolves to turn Chriftian, he is caft off by his deareft relations for ever, obliged to forfake wife and children, denied work, left to perifh for want, if not killed by his own kinfmen; but becaufe they are the poor, the diftreffed, the difabled, thofe who are brought low through affliction that will firft relifh the Gofpel doctrine; and fuch perfons will need either employment, by which they may earn a maintenance, or charity whereon to fubfift; and from hence arifes the neceffity of fome refources and funds which can only confift with a fixed eftablifhment.

"How has an Ambaffador of Chrift that invites finners to be reconciled to God, who preaches good tidings to the poor, and calls the heavy laden to come to Jefus for reft; how, I fay, has a Minifter to act; into what perplexity of mind does he come, in cafe fome poor and miferable creatures profefs a defire of this free falvation, and to be inftructed and baptized, but at the fame time have not fubfiftence for a fingle day? Shall he that invited them to heavenly blifs for their fouls, refufe to receive them for want of being able to fave their bodies from ftarving? But they expect to be fupported, he wants means, and is brought to the dilemma, either of baptizing them and feeing them lie at his door, or go away perhaps to renounce and difgrace what they have done; or to avoid this, refufing them baptifm; and in either cafe of fending them away hungry, dejected, and deftitute. What anguifh this produces to a tender hearted fhepherd of Chrift, I have been a witnefs of.

"For the fettlement of a Miffion it is not neceffary to begin by building a Church. This would only alarm the natives, and thofe who fhould be feen to go into it would be held unclean, which would be a powerful preventative. The eafieft and fureft way is to commence by building only a dwelling-houfe for the perfons fent out as teachers; with a room in it for the purpofe of receiving natives, who might come to vifit. The fame apartment would alfo ferve for a fchool, or fuch a fmall congregation as could be gathered at firft. The next requifite

would be to connect this building with some manufactory of indigo, sugar, opium, cloth or silk, which should employ a number of people. If such a manufactory could belong to the Mission, without involving in its management the persons appointed teachers, it might be most advisable. Hence various advantages would follow: constant opportunity of conversation with the labourers, of instructing them, and removing their prejudices; towards which it would contribute that they should be allowed their wages on Sundays, on condition of coming to the appointed room to hear some good instruction. Hence would also follow the power of employing, protecting, relieving converts, which has been before adverted to.

"If this beginning succeeds, to make the work of conversion further successful and lasting, the establishment of a Bengalese school would be of great importance. Children educated in the principles of practical Christianity must be looked upon as the solid foundation of the building; for the adult will hardly depart in their hearts from their idolatrous superstition. But the children must be educated gratis, for the parents are too poor and avaritious to pay for them: the expence however would not be great: fifty children might be maintained, clothed, and instructed for about two Rupees per month each. Native masters could be hired for a small salary, and this would much assist an European in acquiring the Bengalese language; for being present in the school he would not only hear it constantly spoken, but have opportunities himself of speaking to the children, and thence getting a better acquaintance with the true idiom. Another benefit which would spring from the school is, that the parents would often come to see the children, whence they would get confidence and a regard for the Missionaries, and by their good report in the villages, the people would be disposed to a favourable opinion of the persons and doctrine of the Missionaries.

"If the work of a Mission is in earnest undertaken, it would be of the utmost advantage, if the persons appointed to carry it on

on would first touch at *Tranquebar* on the coast of *Coromandel*, and visit the *Danish* Missionaries in that place, who have long experience; see the schools, the regulation of them, and the manner of teaching the children; observe also the manner of conversing with the Heathen, and preparing them for Baptism: the management of their congregations, the schools in the country, the work of the travelling Catechists, of Schoolmasters and female Teachers, who alone can visit women, &c. In short, very many important things may be learned there: many worthy of imitation, and others that may suggest caution. Whether the visitors should at first chuse to reveal their own views, must be left to themselves to determine."

What has been hitherto said, Sir, may serve as an answer to your third and sixth queries, so far as they respect the establishment and progress of a Mission. The first and grand requisite is the countenance of the governing powers, and from them an assignment of lands (which may be easily spared) in one or several parts of the country, such as should be found most commodious: and these would probably be in the center, Northern, or Western divisions, remote from the larger cities. Numerous are the assignments of this sort still remaining, which the *Mahomedan* Rulers gave to their own sect; and the lands conferred on *Bramins*, constitute no very trifling proportion of the whole territory.

I cannot forbear, in this place, pointing to one division of the country, which seems to me to afford superior hope of success in the work of a Mission. It is a hilly District on the Western side of *Bengal*, distinguished by the name of the *Jungletterry*, and a particular Map is given of it in *Rennell's* Atlas. The inhabitants, who are mostly *Aborigines*, are not of the *Hindoo*, nor of the *Mahomedan* religion; nor in language, manners, or appearance like either race, so far as is known to us here, in their neighbourhood. This country is poor, they have little trade, few arts, no letters, but seem to have capacities, and to be good natured. They have a kind of Priests, and some sacrifices a

fices; but are comparatively little troubled by superstition, have none of the fetters of the *Hindoos* about *Caste*, &c. and eat and drink whatever Europeans do. From all these circumstances, which make their condition so much more unentangled, the *Hill* people, as they are called, seem to bid much the fairest for listening to instruction, and becoming Christians. The same remark may be extended to some inhabitants of the Eastern Hills of *Bengal*, who are still less known to us, and seem to be in no regular subjection, civil or religious to the *Hindoos*.

[*To be continued.*]

EXTRACTS *concerning the words* ANATHEMA MARANATHA.

ANATHEMA (Ἀνάθημα) is used by some of the old Greek writers, to denote a person or thing, which on account of some public calamity, was devoted as an expiatory sacrifice to the *Infernal Gods*. vide Scap. sub voce τίθημι· and *Parkhurst*.

The words Maran Atha (μαρὰν ἀθά) seem to be added by way of *Amen*, or fixt to the dreadful execration, (1 Cor. xvi. 22.) in order to establish it, and prove to the unhappy object of it, that if he continued in a state of enmity against Christ, his eternal destruction would be inevitable.

Maranatha is supposed to be Syriac, and to mean *the Lord cometh*; namely, to take vengeance on the person anathematized. In the Syriac Version it is *Moran etho*, literally, *our Lord cometh:* but even here the words seem to be borrowed. Mr. *Parkhurst* ingeniously conjectures them to have been originally Hebrew, viz. מחרם אתה mecherem attah, *cursed art thou*, which the Hellenistic Jews finding difficult in pronounciation, softened into Maran atha. *Parkhurst's Greek Lex. sub voce.*

This supposition seems pretty well founded, first on the analogy the Greek words bear to the Hebrew; and secondly, on the frequent use of the חרם cherem among the Jews, many examples

examples of which *Buxtorf* gives in his Talmudic Lexicon. As to the substitution of the Greek ν in μαρὰν, for the final ם in מרם, the learned *Montfaucon* observes, that *(N pro M frequentissimè ponunt Græci, quia nempe à terminatione μ abhorret Græca lingua.)* "The Greeks very frequently put N for M, because the latter termination is very disagreeable to the Greek tongue." See the place in *Parkhurst*.

As a farther elucidation of the above passage, I subjoin a translation of an ancient form of the חרם or Anathema among the Jews, which *Buxtorf* tells us he transcribed "from an ancient Hebrew Manuscript."

* "By the sentence of the Lord of Lords, let P. the son of P. be anathematized in both houses of judgment, the superior and inferior: let him be anathematized by the supreme Saints: let him be anathematized by *Seraphim* and *Ophanim*; and let him be anathematized by every assembly of the great and the small.

"Let great and permanent afflictions be laid upon him, with multitudes of horrible diseases. Let his house be the habitation of dragons, and let his constellation be obscured in the clouds: let his dead body be cast out to the serpents and wild beasts, and let all his adversaries prevail over him: let him be (a prey) to fury and wrath and burning rage. Let his silver and gold be given to others, let his children be consumed at the gate of their enemies, and let posterity be astonished at his day.

"Let him be anathemized by the mouth of *Adiriron* and *Achtariel*; by the mouth of *Sandalphon* and *Hadraniel*; by the mouth of *Ansisiel* and *Pachtiel*, by the mouth of *Seraphiel* and *Zaganzael*; by the mouth of *Michael* and *Gabriel*; and by the mouth of *Raphael* and *Meshartiel*. Let him also be

Though we fear this form of Anathema will not be very edifying to our readers; yet we have given it a place in our Magazine as a piece of Talmudical antiquity for the curious.

anathematized

anathematized by the mouth of *Tsabhtsbhibh*, and by the mouth of *Habhhabhibh*, he is the great Jehovah; and by the mouth of the seventy names of the Supreme King, and from the seat of *Tsortak* the high Chancellor.

"Let him be swallowed up like *Corah* and his company; let his soul depart with trembling and horror; let the chiding of the Lord slay him; and let there be no resurrection of his ruins. In the burying-places of *Israel* let him not be buried; let his wife be given to strangers, and let them bow themselves upon her in his death. In this Anathema let P. the son of P. be, and let this be *his* inheritance: but upon me, and all *Israel* may God extend his peace and benediction! Amen.

"And if it come to pass that in hearing the words of this curse, he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst; the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses written in *this* book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant written in this book." vid. Lexicon Talmud. Sub. voce חרם.

If St. *Paul* alluded to the above, which might have existed in his time, or to any thing similar, how deplorable must the state of that man be, who, destitute of the love of the Lord Jesus Christ, is exposed to so great a condemnation! Be this as it may, we are assured that our God is a consuming fire, and that it is a fearful thing to fall into his hands without a Mediator. May the eternal Spirit help us to take refuge by faith in Christ Jesus, in whom alone is salvation! Amen.

A. CLARKE.

COPY

COPY *of a* DEED.

[*As many of our friends have repeatedly desired to see the late Rev. Mr. Wesley's Deed, or, as it is termed in the Prerogative Court of Canterbury, the third Codicil of his Will, which disposes of all his Books, Pamphlets and Copy-Rights, we at length comply with their desire, and shall in the next Magazine give a Copy of the Deed of sale of the whole property to the Conference: though we acknowledge we are unwilling to fill up so much room with what is not directly of a religious nature.*]

THIS INDENTURE made the fifth day of October, in the thirtieth year of the reign of our Sovereign Lord *George* by the grace of God of *Great-Britain*, *France*, and *Ireland*, King, defender of the faith, and so forth; and in the year of our Lord one thousand, seven hundred and ninety, between John Wesley, Clerk, Master of Arts, late of *Lincoln*-College, in the University of *Oxford*, but now of the City-Road, in *London*, of the one part—Thomas Coke, Clerk, Doctor of Civil Law, late of Jesus College, in the University of *Oxford*, now of the City-Road, in *London*; Alexander Mather, Preacher of God's holy word, in connection with the said John Wesley, now of *Wakefield*, in the county of *York*; Peard Dickinson, Clerk, late of the University of *Oxford*, now of the City-Road, in *London*; John Valton, Preacher of God's holy word, in connection with the said John Wesley, now of *Kingswood*, near *Bristol*, in the county of *Gloucester*; James Rogers, Preacher of God's holy word, in connection with the said John Wesley, now of the City-Road, in *London*; Joseph Taylor, Preacher of God's holy word, in connection with the said John Wesley, now of *Derby*,

in the county of *Derby*; and Adam Clarke, Preacher of God's holy word, in connection with the said John Wesley, now of the city of *Dublin*, of the other part, witnesseth—That the said John Wesley, out of love and respect, and for divers other considerations him thereunto moving, doth give, grant, and convey all his Books, Tracts, Pamphlets, and stock in trade, in *Great-Britain* and *Ireland*; and all his Books, Tracts and Pamphlets which shall be his property at the time of his death; and all his Copy-Right to all Books, Tracts, and Pamphlets, which he has already printed, or may print hereafter unto the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke; to have and to hold the said Books, Tracts, Pamphlets, and Copy-Rights, to the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, their Executors, Administrators, and Assigns; nevertheless upon special trust and confidence, and to the intent that the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke; and the survivor or survivors of them, or the Administrators or Assigns of the survivors of them, do and shall apply all the profits of the said Books, Tracts, Pamphlets, and Copy-Rights, as aforesaid, unto the sole use and benefit of the Conference of the people called Methodists, as established by a Deed-Poll under the hand and seal of the said John Wesley, bearing date the twenty-eighth day of February, in the year one thousand, seven hundred, and eighty-four; and enrolled in his Majesty's High Court of Chancery, in such manner as to the said Thomas Coke, Alexander Mather, Peard Dickinson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, and the survivor or survivors of them, or the Administrators, or Assigns of the survivor or survivors of them, shall seem most proper and expedient; provided nevertheless that the said Thomas Coke, Alexander

Mather,

Mather, Peard Dickinſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, do, and ſhall with all convenient ſpeed, pay and diſcharge all ſuch debts as the ſaid John Weſley ſhall owe at the time of his death out of the profits of the ſaid Books, Tracts, Pamphlets, and Copy-Rights; provided alſo that the ſaid Thomas Coke, Alexander Mather, Peard Dickinſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, or their Executors, Adminiſtrators, or Aſſigns, ſhall have full power and authority to pay out of the ſaid Books, Tracts, Pamphlets, and Copy-Rights, as aforeſaid, any Legacies, or Annuities, which the ſaid John Weſley ſhall bequeath by Will to any perſon or perſons whomſoever. In witneſs whereof the ſaid John Weſley hath ſet his hand and ſeal to theſe preſents on the day and year above written.

JOHN WESLEY. (L S)

Signed, ſealed and delivered, the day and year above written, (being firſt duly ſtampt) in the preſence of

THOMAS WINDSOR,
WILLIAM TYLER.

STATEMENT *respecting the* EXECUTORS.

AT the laſt Conference the three Executors of Mr. *Weſley*'s Will were introduced. The Preſident then informed them, that, as Mr. *Weſley*'s Books were burdened with a debt of ſixteen hundred pounds and upwards, the Conference was willing to make proviſion for that debt, and to take the Books off their hands. The Executors replied, that in *their* opinion, their authority was to continue over the property, for the benefit of the Conference, as long as they ſhould live; and therefore they could not comply with the propoſal.

The Conference were greatly surprised at this; and the President replied, "Gentlemen and Brethren, we think you can only be Executors of the property which Mr. *Wesley* died possessed of: we cannot think that your authority extends to the property which may arise out of it *by our means!* Nevertheless, that we may meet you, and agree, if possible, we propose to incorporate you with us, so that you may be present at our Conferences when the money is disposed of, and have a voice in the disposal of it. You shall also be Members of the Committee to be formed in *London*, for the regulation of the Press, and the examination of the Accompts: and we think this will be a safe and effectual way to fulfil the design of the Testator."

This proposal the Executors refused. The Conference therefore determined to give up the entire property into their hands, in order that the Executors might sell it to them, or dispose of it otherwise, as they might think fit, giving them a month or thereabouts to consider the subject.

Before the expiration of the month the Executors had taken the opinions of two of the greatest Lawyers in the nation, who both declared that the *Deed* was *Testamentary*, and that it superseded the Will in respect to all the Books, Pamphlets and Copy-rights, being made subsequent to the Will. Yet the Trustees of the Deed, wishing for peace, and desirous to agree with the three other Gentlemen, made the same offer to them in *London*, which was made by the Conference at *Manchester*: and declared to them, that if they would comply with the proposals of the Conference, the Deed should for ever lie dormant. This offer they also refused.

The Trustees have now administered to the Deed, and have disposed of the property to the Conference, that they may fulfil the grand end which the Testator had in view. The Bargain and Sale will be inserted in the next Magazine, and also the manner in which the profits of the Books will be disposed of in future.

We,

We, whose names are hereunto affixed, do testify, that (though we cannot exactly recollect *every word* that was spoken on the subject) we believe the above is (in substance) a just statement of the whole transaction.

THOMAS COKE,
JAMES CREIGHTON,
HENRY MOORE,
RICHARD RODDA,
JOSEPH BRADFORD,
JAMES ROGERS,
GEORGE WHITFIELD.

London, Dec. 23, 1791.

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

IN 1609 it was resolved, that all the *Morescoes* in *Spain*, those in *Valentia* as well as those in other Provinces, should be expelled. The Cardinal-Archbishop went himself to *Rome*, to persuade the Sovereign *Pontiff* to grant his sanction to the Expulsion by a publick deed. But the *Pontiff* chose that the odium which must attend a measure so barbarous, and so unprecedented, should rather fall on the Court of *Spain*, than on the holy See; and, therefore he sent no other Bull, but one, addressed to the Bishops of *Valentia*, commanding them to assemble together, to consider whether any method of converting the *Morescoes* could be devised? This Bull was dated in the year 1606, before the Cardinal set out for *Rome*; but was not published till after his return in 1608. In compliance with it, the Bishops soon after met together, and spent several months in deliberating on the subject. But, as if the design of their meeting, had been to condemn the *Morescoes*, not to convert them, they pronounced the following sentence: "That the

the *Moreſcoes* of the kingdom of *Valentia* were all apoſtates from the Chriſtian faith, and were, beſides, ſo obſtinate and inflexible in their infidelity, that no hopes could be entertained of their converſion."

This ſentence confirmed the King in the reſolution which he had formed. It was agreed, however, that the Expulſion ſhould be deferred; and that in the mean time, the ſtricteſt ſecreſy ſhould be obſerved. It was judged neceſſary to keep the deſign ſecret, leſt the *Moreſcoes* ſhould, either of themſelves or inſtigated by the Barons, have recourſe to arms. And no ſuſpicion was entertained, either by the *Moreſcoes* or *Barons*, of the King's determination, till every neceſſary precaution was made for carrying it into execution.

The Court having determined to begin with the *Valentian Moreſcoes*, orders were ſecretly given to the Naval Commanders in *Spain*, *Portugal*, and *Italy*, to receive a certain number of troops on board their ſhips, and to rendezvous in Auguſt 1609, at *Alicant*, *Denia*, and other Sea-ports in the *Mediterranean*, on the coaſt of *Valentia*. About the ſame time, Don *Auguſtin Mexia*, an old experienced officer, Governor of *Antwerp*, was ſent to the city of *Valentia* to concert with the Viceroy, the Marquis of *Cararena*, and others concerning the meaſures neceſſary to be taken, to prevent tumult. The pretext employed for aſſembling the fleet was an expedition againſt the Moors in *Barbary*. But the Barons, obſerving that frequent conferences were held, by night and by day, at the Viceroy's, and being informed that the Arch-Biſhop (who aſſiſted at theſe conferences,) as if he expected to be beſieged, had conveyed into his palace an extraordinary quantity of proviſions, beſides ſome troops and arms, they ſoon ſuſpected what was the real purpoſe of the Naval armament: and having, conformably to a privilege which belonged to them by the conſtitution of *Valentia*, ſummoned an aſſembly of their own number, they ſent Deputies to the Viceroy, requeſting him to acquaint them with the deſign of

the

the present preparations. To this enquiry the Viceroy replied, that whatever it was, the Barons might rest assured that no resolution could be formed by the King, who had ever regarded them as his most faithful vassals, but such as in the issue would be found conducive to the true interest of *Valentia*. By this answer, the Barons were confirmed in their suspicions, and as they could not but suppose the Viceroy would have chosen, had it been in his power, to dispel their apprehensions, they could no longer doubt, that the object of all the preparations, was the expulsion of their vassals. They instantly convened again, and drew up a remonstrance to be presented to the King, of which the purport was, that *Valentia* would be entirely ruined, if the *Morescoes*, by whom most of the work in that kingdom was carried on, were expelled.

At the desire of the Viceroy, who dreaded that this step might be an alarm to the *Morescoes*, the *Justiza*, or chief Justice in criminal matters, having attempted in vain to divert them from their purpose, was so violently agitated with grief and rage, that he dropped down dead in the assembly. This prevented them from coming to any decision, but next morning they had another meeting, in which they appointed the Deputies to carry their remonstrance to the King.

It was expressed in the strongest terms, dictated by a deep conviction, of the melancholy truth which it contained: but the Deputies, though received by the King and his Minister with much distinction were told that, the King's resolution, having been formed after the most mature deliberation, was unalterable; that the Barons had been too late in presenting their petition, and that the Edict of expulsion was already published.

A strong body of *Castilian* troops had actually entered *Valentia*, about the time of the arrival of the Deputies at *Madrid*, and the *Morescoes* were now acquainted with their fate.

[*To be continued.*]

An

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 95.]

NOVEMBER 12, In the morning, at day-light, an *English jack* was hoisted at the mast-head of the vessel, and one of the swivels fired, as a signal for sailing; this being explained to the King, he ordered boats immediately to take on board yams, cocoa-nuts, sweet-meats, and other things provided for the voyage; beside which, many canoes of the natives, loaded with a profusion of provision, lay along-side the *Oroolong*; so that, had all the expected Northern *Rupacks* added their intended presents, it would have supplied a ship of five-times the size.

As soon as the vessel was loaded with every thing they could take on board, and got ready for sea, the boat was sent on shore for the Captain; who acquainting the King therewith, he signified that he and his son would come on board presently in his canoe.—Captain *Wilson* then took *Blanchard*, as also the five men who had come on shore for him, into a temporary house that had been erected for the accommodation of the *Rupack Maath*, who was expected from the Northward, and being entered, he once more requested *Blanchard* to impress on his memory all that advice which he had before given him, and particularly to be observant of his duty, that the people of *Pelew* might thereby see that he retained that faith and sense of religion in which he had been trained. He then made the seamen present kneel down with him, and unite in thanksgiving to that Supreme Being, who had not only supported their spirits in the midst of severe toils and dangers, but had now opened to them the means of deliverance.——

During

During this act of devotion, the King and his Chiefs remained near the entrance of the houſe, obſerved and well knew what our people were about, and preſerved a profound ſilence.

It muſt be alſo noticed, that when *Lee Boo* came up, a baſket with ſome dozens of a fruit reſembling an apple, was brought from *Pelew*; they were of an oblong ſhape, and in colour of a deep crimſon, not unlike what are called in *England, The Dutch Paradiſe Apple.**—They ſpoke of them as a fruit that was very rare, and ſaid they were then juſt coming in ſeaſon. The Captain gave one to each of his Officers, being a fruit they had not ſeen before; and the reſt he carefully reſerved for his young paſſenger, to treat him with during his voyage.

About eight o'clock in the morning the Captain went on board in his boat; the King, with his ſon *Lee Boo*, and his *Rupacks*, followed him very ſoon in their canoes, accompanied by *Blanchard*. Their little veſſel was ſo deeply loaded with their ſea ſtores, that a doubt aroſe whether ſhe might be able to get over the reef; it was therefore agreed to land the two ſix-pounders, and leave the jolly-boat behind, they having no materials wherewith to repair her, and without it ſhe could not much longer ſwim. This being made known to the King, and that they were in want of a boat, he immediately offered to ſupply them with a canoe, and pointed to ſeveral then along-ſide; all which being too large to hoiſt on board the veſſel, the King diſpatched his eldeſt ſon *Qui Bill* on ſhore, who ſoon returned with one of a proper ſize.

Mr. *Sharp* had been deſired to take the King's ſon under his particular care, till the *Oroolong* ſhould arrive at *China*; and *Abba Thulle* now pointed out Mr. *Sharp* to him, who he ſaid was to be his *Sucalic*; and from that moment *Lee Boo* attached himſelf to him, keeping cloſe at his ſide in whatever

* Of this fruit there are different ſorts, in many of the South Sea Iſlands; it is the Jamboo Apple, the *Eugenia Mallaccenſis* of *Linnæus*.

part of the veſſel he went. In putting every thing to order before the *Oroolong* moved, there was a ſmall ſail belonging to the pinnace, which could not be found. *Blanchard* was now got into the pinnace, in order to take the veſſel in tow; he had, with the moſt unwearied aſſiduity, lent his countrymen every aſſiſtance in his power to the laſt, and, having laid up carefully the ſail enquired after, came on board to ſhew where he had ſtowed it; which having done, he wiſhed them all a proſperous voyage, and, without teſtifying the ſmalleſt degree of regret, took leave of all his old ſhip-mates, with as much eaſe as if they were only ſailing from *London* to *Graveſend*, and were to return with the next tide.

The *Oroolong* now proceeded towards the reef; and, loaded as ſhe had been by *Abba Thulle*'s bounty, even to ſuperfluity, with whatever he conceived might be uſeful or pleaſant to his departing friends, yet on either ſide of her were a multitude of canoes, filled with the common natives, who had all brought our people preſents from themſelves, intreating they might be accepted.——It was in vain they were told that the veſſel was ſo full there was no room to receive any thing more; each held up a little ſomething, "*Only this from me*"—"*Only this from me*," was the general cry;—the repetition of which was urged with ſuch ſupplicating countenances, and watery eyes, that this bewitching teſtimony of affection and generoſity almoſt overcame every one on board.——From ſome of thoſe who were neareſt, a few yams or cocoa-nuts were accepted; and the poor creatures, whoſe intreaties could not be attended to, unable to bear the diſappointment, paddled a-head, and threw the little preſents they had brought into the pinnace, totally ignorant that ſhe was to return back with *Blanchard*.

Several canoes preceded the pinnace, to mark the ſafeſt track for the veſſel; and others were ſtationed at the reef, by the King's command, to point out the deepeſt water for her paſſage over it: by all the previous examinations, as well as by the preſent precautions, the *Oroolong* cleared the reef without the leaſt difficulty.

The

The King accompanied the *English* in their veſſel, almoſt to the reef, before he made a ſignal for his canoe to come alongſide; he then gave *Lee Boo* his bleſſing, wiſhing him happy and proſperous, which his ſon received with great reſpect.—Seeing Captain *Wilſon* buſied in giving directions to his people, he ſtopt till he found him quite at liberty, and then went up to him and embraced him with great tenderneſs, ſhewing, by his looks and voice, how much he was diſtreſſed to bid him farewell; he ſhook all the officers by the hand, in a moſt cordial manner; ſaying, "You are happy becauſe you are going home;—I am happy to find you are happy—but ſtill very unhappy myſelf to ſee you going away."——Then, aſſuring our people of his affectionate wiſhes for their ſucceſsful voyage, he went over the ſide of the veſſel into his canoe.

Moſt of the Chiefs on board left them at the ſame time, except *Raa Kook*, and a few men who attended him, who would ſee the *Engliſh* clear of danger to the outſide of the reef. As the canoes drew cloſe and ſurrounded that of the King, the natives all looked up eagerly, as if to take leave, whilſt their countenances communicated all their benevolent hearts felt, in looks more expreſſive than language. Our countrymen might with truth ſay, they left a whole people in tears; and ſo ſenſibly were they impreſſed themſelves by this intereſting ſcene, that when *Abba Thulle* and his train turned back to *Oroolong*, they were hardly able to give them three cheers, and their eyes purſued them to catch the lateſt look, whilſt every man on board, with the warmeſt emotions of gratitude, felt the efficacy of his ſervices, which in a great meaſure had brought about their deliverance—and the ſteadineſs of his friendſhip, which, though from imaginary alarms at times doubted, they had found firm and unſhaken to the laſt.

[*To be continued.*]

MODE *of exciting* FERMENTATION *in* MALT LIQUORS, *without* YEAST.

OF all the processes of Chemistry, there is, perhaps, none, which have been less satisfactorily explained, than those of Fermentation. The writers on Chemistry have been content to describe the several appearances, the progress and result of Fermentations, and have declined any enquiry into its primary causes; or into the mode by which the changes, induced by it, are effected in bodies, which are the objects of its action.

Within these few years, great changes have taken place in the theory of Chemistry. The important discoveries of several philosophical Chemists have happily explained many operations of Chemistry, which were before wholly unintelligible: and the present time forms one of the most distinguished æras in the history of that Science. We now understand the nature of lime and of alkalis; the difference between a metal and its calx; the cause of the increase of weight in the latter, and of its decrease when turned to a metallic form.

The constitution of atmospheric air has been demonstrated. Various gazes resembling air, in many points, but differing from it in others, have been discovered; and, among these, an ætherial fluid, superior in its properties to common air, and capable of supporting life and combustion more vigorously and durably. Our acquaintance with this pure fluid, which forms the vital part of common air, seems to promise much enlargement to our Chemical knowledge, in the investigation of its various combinations; and we have already derived much information, relative to the constitution of acids, and of water, from the researches of philosophers into the nature of pure air.

Of the gazes, which have so much engaged the attention of the pneumatic Chemists, fixed air, or, as it has more properly been

been denominated by Sir *Torbern Bergman*, aerial acid, was that which first attracted their notice. This gas, which had been remarked by *Van Helmont*, to be discharged, in great quantities, from liquors, in the vinous fermentation, was found to be again miscible, with them; and, on the presence of this gas, the briskness and pleasantness of these liquors depends, and, when deprived of it, they become vapid and flat.

But though the honourable Mr. *Cavendish* had proved the separation, and ascertained the quantity of this gas, discharged in fermentation, and though Dr. *Priestley* had early made the above-mentioned observations, it does not appear to have occurred to these Philosophers, that this gas was the exciting cause, as well as the product, of fermention.

It is a fact well known to Brewers of Malt Liquors, that wort, contrary to what takes place in Liquors more purely saccharine, as the juice of the grape, cannot be brought into the vinous fermentation, without the addition of a ferment; for which purpose Yeast or Barm, which is a viscid frothy substance, taken from the surface of other masses of fermenting liquor has been commonly used. But the nature of this substance, much less its mode of action, has not been considered, with that degree of attention, which one would have expected should have been excited by so extraordinary an agent. We are told indeed that a vinous ferment induces the vinous, that a ferment of an acetous kind brings on the acetous fermentation, and a putrid one that fermention which ends in putrefaction. But we receive no more information relative to the manner in which they produce these effects, than we do with regard to fermentation itself.

Before I endeavour to deliver any theory of ferments or of fermentation, I shall relate a number of facts, which have led to a few thoughts on the subject; and having mentioned the phenomena attendant on the process, as described by other Chemists, shall then proceed to offer an hypothesis, with the greatest diffidence; a diffidence which nothing could enable me

me to surmount, but the kind indulgence I have so often experienced from men of Science. And on no occasion have I stood more in need of their candour than on the present one; as the obscurity and intricacy of the path, on which I am entering, the almost total want of guides, and my inadequate abilities to clear away the obstacles, throw light on the dark parts, and point out those that may be traversed with ease and certainty, place me in a situation truly difficult. Indeed I was in hopes to have rendered what I have to offer, less imperfect, but an accident has so engaged my thoughts, and added so much to my necessary avocations, that I have been able to devote but a small portion of my time to Scientific pursuits.

Soon after Dr. *Priestley* had published his method of impregnating water with fixed air; I began to prepare artificial Pyrmont-water by that means: and early observed that water, so impregnated, though it at first shewed no sparkling when poured into a glass; yet after it had been kept in a bottle, closely corked, for some days, exhibited, when opened, the sparkling appearance of the true Pyrmont-water.* This I attributed, and perhaps not unjustly, to the gas which had been more intimately combined with the water, and reduced to a kind of latent state, recovering its elasticity and endeavouring to escape.

Having one day made some punch with this water, and having about a pint of it remaining, after my friends had retired, I put it into a bottle capable of containing a quart, and corked the bottle. On opening it, at the distance of three or four days, the liquor, when poured out, creamed and mantled, like the briskest bottled cyder. An old gentleman, to whom I gave a half pint glass full of it, called out in raptures to know what delicious liquor he had been drinking, and earnestly desired, if I had any more of the same, I would give him another glass.

Dr. *Priestley*

* Various methods have since been devised of forcing such a quantity of gas to combine, or at least to mix with water, as immediately to communicate to it this appearance.

Dr. *Priestley*, as has been already mentioned, had informed us that fixed air, thrown into a wine or malt liquor, grown vapid, restored to them their briskness and pleasant taste. On impregnating some vapid ale with fixed air, I was disappointed in not finding the effect immediately produced. But after bottling the ale and keeping it closely stopped for four or five days, it became as brisk as ale, which in the common way has been bottled several months.

In the year 1778, I impregnated, with fixed air, a quantity of milk-whey, which I had clarified for the purpose of preparing some sugar of milk, and bottled it. In about a week, the whey in one of the bottles, which had been so closely corked, that the liquor had partly oozed out, was remarkably brisk and sparkling. Another bottle, which was not opened till the Summer of 1782, contained the liquor, not in so brisk a state, but become evidently vinous, and without the least acidity perceptible to the last.

I now began to suspect that fixed air is the efficient cause of fermentation; or, in other words, that the properties of Yeast, as a ferment, depend on the fixed air it contains; and that Yeast is little else than fixed air, enveloped in the mucilaginous parts of the fermenting liquor. I therefore determined to attempt the making of artificial Yeast. For this purpose, I boiled wheat flour and water to the consistence of thin jelly, and putting the mixture into the middle part of *Nooth's* machine, impregnated with fixed air, of which it imbibed a considerable quantity. The mixture was then put into a bottle, loosely stopped, and placed in a moderate heat. The next day the mixture was in a state of fermentation, and by the third day, had acquired so much of the appearance of Yeast, that I added to it a proper quantity of flour, kneaded the paste, and after suffering it to stand, during five or six hours, baked it, and the product was bread, tolerably well fermented.

I now determined to make a more satisfactory experiment. The wort, obtained from Malt, it is known cannot be brought into

into a ſtate of fermentation, without the aid of a ferment; for which purpoſe Yeaſt is always uſed. I therefore found, by impregnating wort with fixed air, I could bring on the vinous fermentation; if I could carry on this fermentation ſo as to produce ale, and, from the ale, procure ardent ſpirit, I imagined that I ſhould be able to announce to the world, a mode of procuring newly fermented liquors, in moſt climates, and in moſt ſituations.

I, accordingly, procured from a public-houſe two gallons of ſtrong wort. It had a diſagreeable bitter taſte, owing either to bad hops, or to ſome ſubſtitute for hops. A large part of the liquor was impregnated in *Nooth's* machine with fixed air, which it ſeemed to abſorb very rapidly and in a large quantity. When it was thus impregnated, it was mixed with the other part, and poured into a large earthen jug, the mouth of which was ſtopped with a cloth; and placed in a degree of heat, varying from 70° to 80°. In twenty-four hours the liquor was in briſk fermentation, a ſtrong head of Yeaſt began to collect on its ſurface; and on the third day, it appeared to be in a ſtate fit for tunning. It was therefore put into an earthen veſſel, ſuch as is uſed in this country, by the common people, as a ſubſtitute for a barrel, for containing their ſmall brewings of fermented liquors. During the ſpace of near a week, previous to the ſtopping up of this veſſel, much Yeaſt was collected on its ſurface, and occaſionally taken off; and by means of this Yeaſt, I fermented wheat flour, and procured as good bread, as I could have obtained, by uſing an equal quantity of any other Yeaſt.

The veſſel was now ſtopped up; and, in about a month, tapped. The liquor was well fermented, had a head or cream on its ſurface, and though, as might be expected from the deſcription of the wort, not very pleaſant, yet as much ſo, as the generality of the ale brewed at public houſes.

I flatter myſelf that theſe experiments may be of extenſive utility, and contribute to the accommodation, the pleaſure, and the

the health, of men, in various situations, who have hitherto, in a great degree, been precluded from the use of fermented liquors; and be the means of furnishing important articles of diet and of medicine. Not only at sea, but in many situations in the country, and at particular seasons, Yeast is not to be procured. By the means I have suggested, in these experiments, fresh bread and newly fermented Malt or Saccharine liquors may at any time be procured.

N. B. We have not been favoured with the name of the Author of the above experiments, owing to the neglect of the Transcriber.

LETTERS.

LETTER DLXXXVI.

[From ———, to the Rev. J. Wesley.]

Edinburgh, Oct. 25, 1783.

Rev. and dear Sir,

I Most sincerely congratulate you upon your recovery, in being once more given to the prayers of God's people, I doubt not for wise and good purposes. I hope the Lord has much to do with you, and by you yet, before he calls you to receive your full reward. I am glad to find your excursion to *Holland* has been so comfortable and profitable. How desirable is it to spend and be spent for God, and to be enabled to increase your labours instead of diminishing them, as you advance in years. Surely this must be of the Lord, and may well be wondrous in your eyes: what cannot faith and prayer effect! Through mercy I feel much of the sweetness and profit of the latter; and pant to prove the utmost power of the former; for some time past I have not enjoyed much comfort, but have been struggling into God, following hard after him for all he is willing to bestow; to *this* I seem drove by a hasty

neceſſity, feeling more and more of the emptineſs of all created good, and being more and more fully perſuaded of the fulneſs that is in God. It ſeems as if I could not live at this poor dying rate. The ſmall taſte I have of the goodneſs of the Lord, has quite ſpoiled my reliſh for worldly ſatisfactions. Indeed it is an enjoyment of ſuch a ſuperior nature to what earthly good can beſtow, ſo much more delicate, yea exquiſite, that it has proved a great preſervative againſt the pleaſing baits and dangerous temptations of the world. Yet ſometimes I have been tempted to think I was miſtaken in this point, and that it was rather owing to great ſhyneſs of temper, and perhaps a degree of pride, that I was ſo little diſpoſed to unite with the generality of people I met with, or to be made happy by thoſe things that many others were perfectly ſatisfied with. It is no doubt of conſequence to have this matter cleared up, and to be fully aſcertained from which of the above cauſes theſe effects flow; but I feel quite unable to determine the point, nor do I believe any but God himſelf could fully ſatisfy me. I ſhall be glad to hear that all the effects of your late diſorder are gone; that your ſoul proſpers as the palm tree, and your labours grow more and more ſucceſsful. I am Rev. and dear Sir, your faithful, humble ſervant. ———.

LETTER DLXXXVII.

[From John Bauſell, to the Rev. J. Weſley,]

October 14, 1789.

Dear Friend John Weſley,

WITH this I preſent thee with a pamphlet for thy peruſal; if thou art perſuaded it is dictated by the Maſter, receive it as from him. Look not at the inſtrument; at the meanneſs of the veſſel by which our heavenly Father conveys us food. I doubt not but thou haſt been an inſtrument in thy Maſter's hand, of good unto the inhabitants of this

nation, in awakening many thousands out of a state of lethargy: go on in the name of the Lord, and may his blessing attend thee, and the Angel of his presence encamp round about thee, and accompany thee through this vale of tears! And, when thy earthly habitation of clay shall be dissolved, may thy soul be translated into those regions of immortal bliss, where the morning stars sing together, and the Sons of God shout aloud for joy!

I am free to inform thee, my friend, that from my childhood I have been seeking a city called Jerusalem. I have heard and read many excellent things concerning her, that her walls are salvation, and her gates praise: that her gates are continually open, both day and night; and that her Priests are clothed with salvation, and her Ministers are as a flame of fire. O that I might gain an entrance in at the gate of the Holy City, and know the laws, statutes, and commandments of the great King of Kings, and do them, that I may have a right unto the tree of life, and eat of the heavenly fruit of paradise, and live for evermore! And may thou, my friend, partake with me, may we drink together of the streams of that pure river which proceedeth from the throne of God, clear as crystal! May it be our concern to walk in the counsel of the Holy One of Israel while here, then we shall have a well grounded hope of being admitted into the kingdom of glory hereafter. And may thou, my ancient friend, for whom I feel a sincere regard, pray unto the Lord the fountain of light and wisdom, to direct thy steps in righteousness, that great may be thy peace, and that thy peace may flow as a river into thy soul, and that thou mayest have to drink deep draughts of divine consolation, of the joy of God's salvation! May the Lord anoint thy head with holy oil, and cause thy cup to run over; may the Lord spread a table for thee in the sight of thy enemies; may my God teach thy hands to war, and thy fingers to fight, against the enemies of his holy kingdom: and may thou be instrumental in his hands, in bringing the children of men unto the

mountain of the Lord, unto the house of the God of *Jacob*, who has promised to teach his people his ways, and to guide them in the midst of the paths of judgment; causing those that love him to inherit substance.

If mankind were to hear and obey the voice of the Spirit of God, they need not the teachings of men. If the sheep of the Lord's pasture hearken and obey the voice of the good Shepherd and follow him; he will lead them into the green pastures. It was the concern of the Ministers of Christ in the morning of the Gospel-day, to turn men from darkness unto light, from Satan unto God, and from the teachings of men unto the word of God. The engrafted word to which they bore testimony was able to save the soul, that their faith might not stand in the wisdom of words, but in the power of God alone. This is the rock upon which the Church of Christ is built, and against which the gates of hell are not able to prevail. There is no other foundation can be laid, than what is already laid, viz. Christ Jesus, the wisdom and power of God, the divine light that enlighteneth every man coming into the world. Those that walk in this heavenly light become the children of the light, and of the day, in whom there is no cause of stumbling.

I write not these things, my friend, under an apprehension, thou art a stranger unto them, but to stir up the gift of God in thee that thou mayest be exercised under the influence of this divine gift, in forming a people that may live to the praise and glory of God. Remember, the great Apostle Paul saw that after his departure, grievous wolves would creep in, not sparing the flock. O that all who profess themselves Ministers of Christ might move under the constraining influence of pure disinterested love! that they and their hearers might be rooted and grounded in love, that they might comprehend the heights and depths, and know and experience divine love to possess their souls, that they may enjoy this treasure in their earthen vessels; and this will be the happy experience of all those who

are

are looking with a single eye unto God, whose dependance upon, and expectation is alone from him, from whom every good and perfect gift cometh. He is the God and Father of the spirits of all flesh, the fountain of light and love, in whom there is no variableness, nor shadow of turning. His love is as great towards man, his beloved offspring, in this as in any other age. In that love that is without dissimulation, I salute thee, and bid thee farewel in the Lord, a travailler for the prosperity of Sion, JOHN BAUSELL.

P. S. I am at present separated from all Society. I can see no people I can join in religious fellowship with. I have had two meetings with thy people at *North Walsham* to comfort; but was refused the like opportunity last week. The excuse my friend *C*—— made was, it was contrary to thy Rules. I hope thou makest no Rules contrary to the Gospel Rule, to do by others as thou wouldst be done unto: I hope better things of thee. I attempted this summer to speak after the Minister had done in the Tabernacle at *London*, but they pulled me down. I write these things that thou mayest be instrumental in promoting a more noble liberal conduct among thy people.

I should be glad to see thee with any of thy friends, and if thou feel freedom to have a meeting at my house, it is open to receive thee: and if thou conclude upon it, please to let me know, and I will by divine permission give notice of it next week. I have thought, if thou and those that minister in the word and doctrine among thy people wait upon God to be endued with wisdom and power from him to feed the flock, his blessing will attend you; but if the Preachers move in their own will and wisdom, the Lord will set them aside, and raise up others to bear testimony to his great power, goodness and love; for he will have a people that shall worship him under the influence of his own Spirit. These he will own with his presence. Those that honour God he will honour.

POETRY.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXII.

On MATT. vii. ver. 8.—*To him that knocketh, it shall be opened.*

PLEADING in prayer the faithful word,
The blessing I implore;
Open to me most gracious Lord
The penitential door:
At God's right-hand with glory crown'd,
If crown'd for me thou art;
By one kind look my spirit wound,
And break my flinty heart.

Strengthen'd by Thee to persevere,
In ceaseless prayer to pray;
Jesus, thy earnest suppliant hear;
And mercy's door display:
The door of faith and pard'ning grace
Now let it open'd be,
T' admit into thy children's place
The chief of sinners, me.

An entrance through thy speaking blood,
Into the holiest give;
And bring me back by faith to God,
And with thy Saints receive:
Yet will I, Lord, my suit repeat
For more abundant love;
Till thou my urgent soul admit
Into thy fold above.

CHRIST'S

CHRIST'S PASSION. *An* ODE.

[By Mr. Pitt.]

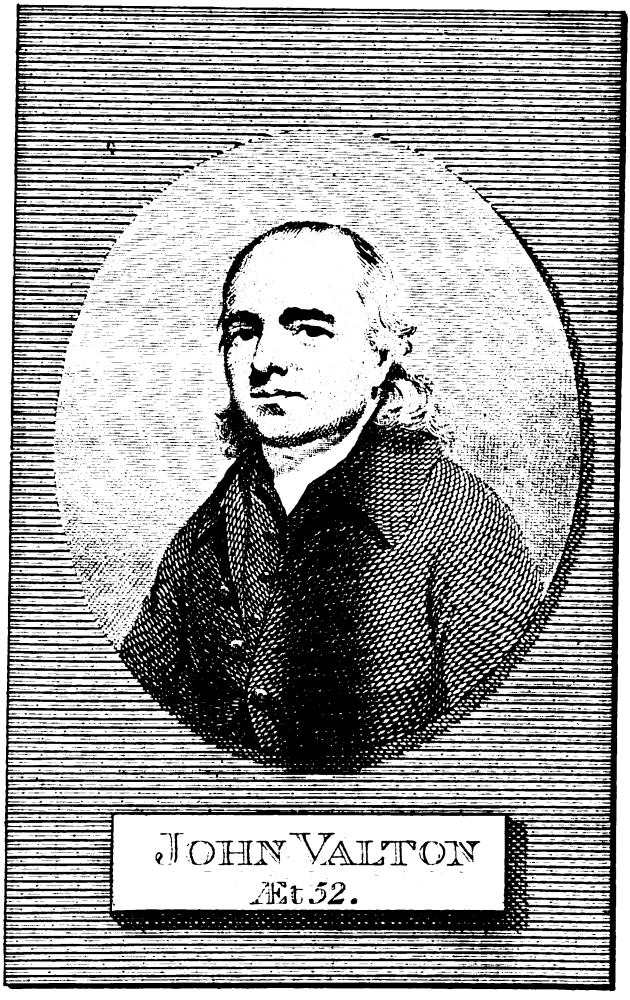
NO more of earthly ſubjects ſing,
To heaven, my Muſe, aſpire;
To raiſe the ſong, charge every ſtring,
And ſtrike the living lyre.
Begin; in lofty numbers ſhow
Th' eternal King's unfathom'd love,
Who reigns the ſovereign God above,
And ſuffers on the croſs below.
Prodigious pile of wonders! rais'd too high
For the dim ken of frail mortality.
What numbers ſhall I bring along!
From whence ſhall I begin the ſong?
The mighty myſtery I'll ſing inſpir'd
Beyond the reach of human wiſdom wrought,
Beyond the compaſs of an angel's thought,
How by the rage of man his God expir'd.
I'll make the tracklefs depths of mercy known,
How to redeem his foe God render'd up his Son;
I'll raiſe my voice to tell mankind
The Victor's conqueſt o'er his doom,
How in the grave he lay confin'd,
To ſeal more ſure the ravenous tomb.
Three days th' infernal empire to ſubdue,
He paſt triumphant through the coaſts of woe;
With his own dart the tyrant death he ſlew,
And led hell captive through her realms below.

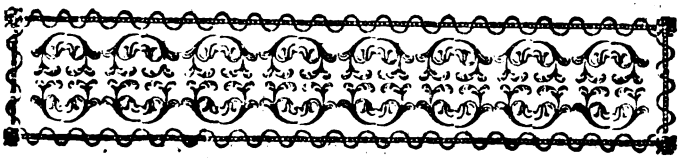
A mingled ſound from *Calvary* I hear,
And the loud tumult thickens on my ear,
The ſhouts of murderers that inſult the ſlain,
The voice of torment and the ſhrieks of pain.
I caſt my eyes with horror up
To the curſt mountain's guilty top;

See

See there! whom hanging in the midst I view!
Ah! how unlike the other two!
I see him high above his foes,
And gently bending from the wood
His head in pity down to those
Whose guilt conspires to shed his blood.
His wide extended arms I see,
Transfix'd with nails, and fasten'd to the tree,
Man! senseless man! canst thou look on?
Nor make thy Saviour's pains thy own?
The rage of all thy grief exert,
Rend thy garments and thy heart:
Beat thy breast, and grovel low,
Beneath the burden of thy woe;
Bleed through thy bowels, tear thy hairs,
Breathe gales of sighs, and weep a flood of tears.
Behold thy King with purple cover'd round,
Not in the Tyrian tinctures dy'd,
Nor dipt in poison of *Sidonian* pride,
But in his own rich blood that streams from every wound.
Dost thou not see the thorny circle red?
The guilty wreath that blushes round his head?
And with what rage the bloody scourge apply'd,
Curls round his limbs, and ploughs into his side?

At such a sight let all thy anguish rise,
Break up, break up the fountains of thy eyes.
Here bid thy tears in gushing torrents flow,
Indulge thy grief, and give a loose to woe.
Weep from thy soul, till earth be drown'd,
Weep, till thy sorrows drench the ground.
Canst thou, ungrateful man! his torments see,
Nor drop a tear for him, who pours his blood for thee?





THE

Arminian Magazine,

For APRIL 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

[*Continued from page* 117.]

CAR. I Shall not ask you how it can consist with God's sincerity, to profess to will one thing, and secretly to will another: but I shall only observe, that since this revealed will of God is nothing but his external word, repudiable, and for the most part eventually rejected, it must needs be, as I said, a key that will not fit the lock; I mean it is no fit and adequate means to bring us into the state of grace, though you say God hath appointed it to that purpose. Insomuch, as Dr. *Twiss* affirms, * that "the execution of God's

* *Ubi supra*, p. 84.

goodneſs towards a man, is not haſtened by his hearkening to God's word; for though men do hear it daily, yet are they not forth-with brought to faith."

For this word is but a moral inſtrument, whoſe whole energy is exerted, and put forth only by precepts and inſtructions, exhortations and perſuaſions, promiſes and threatenings, (as was intimated even now;) ſuch inducements as haply may conduce ſomewhat towards the inciting of a ſoul already alive and active, but can confer nothing towards the exciting of a ſoul that is dead of thoſe two great ſpiritual diſeaſes, wilfulneſs and blindneſs; and therefore it ſeems very irrational to undertake her reſurrection by ſuch feeble and incompetent applications: and Dr. *Twiſs* * doth readily acknowledge, "That God, unto the outward miniſtry of the word, doth not, for the moſt part, add the efficacy of his Spirit to work men unto faith and repentance," which is the actual cure of their blindneſs and wilfulneſs. So that this zeal and earneſtneſs you hold forth in a way of moral perſuaſion, with that ineffectual aſſiſtance of the Spirit, flies at no higher an aim, than to render men inexcuſable, if it can amount to that; for whatever cure it may work upon his blindneſs, it leaves his diſeaſe of unwillingneſs ſtill unmaſtered: and ſo, in fine, you leave me but where you found me, in my inſuperable ſtate of death ſtill, after all theſe applications; and though you call it but a moral impotency, yet it is ſuch, it ſhould ſeem, as is not to be cured by moral means, though ſome motions of the Holy Ghoſt concur with it. What therefore can you preſcribe me further, that I may, if it be reaſonable, ſubmit to it?

DIO. You muſt diligently go forward in the uſe of thoſe means, and ardently deſire, and humbly and reverently expect the good hour of more plentiful grace; ſo that famous *Synod* † doth adviſe you. And though you be dead in your treſpaſſes and ſins, yet you know, a condemned trator, that is dead in

* *Ibid.* p. 116. † *Synod* of *Dort*, cap. i. art. 16.

law,

3. Something of this great truth, that the "corruptible body presses down the soul," is strongly expressed in those celebrated lines of the ancient Poet: speaking of the souls of men he says,

> Igneus est ollis vigor & cœlestis origo
> Seminibus, quantum non noxia corpora tardant
> Terreniq; hebetant artus moribundaq; membra.

> These seeds of heavenly fire
> With strength innate would to their source aspire,
> But that their earthly limbs obstruct their flight,
> And check their soaring to the plains of light.

4. But suppose it pleased the All-wise Creator, for the sin of man, to suffer the souls of men in general, to be weighed down in this miserable manner, by their corruptible body: why does he permit the excellent treasure which he has intrusted to his own children, to be still lodged in these poor earthen vessels? Would not this question naturally occur to any reflecting mind? Perhaps it would; and therefore the apostle immediately furnishes us with a full answer; God has done this, that *the excellency of the power might be of God, and not of us:* that it might be undeniably plain, to whom that excellent power belonged: that no flesh might glory in his sight, but that all who have received this treasure, might continually cry, *Not unto us, but unto thee, O Lord, be the praise, for thy name and for thy truth's sake.*

5. Undoubtedly this was the main design of God, in this wonderful dispensation, to humble man, to make and keep him little and poor, and base and vile in his own eyes. And whatever we suffer hereby, we are well repaid, if it be a means of *hiding pride from man*; of laying us low in the dust, even then, when we are most in danger of being lifted up by the excellent gifts of God.

6. Nay,

6. Nay, if we ſuffer hereby, from the mean habitation of the immortal ſpirit; if pain, ſickneſs and numberleſs other afflictions beſide, to which we ſhould not otherwiſe have been liable, aſſault us on every ſide, and at length bear us down into the duſt of death: what are we loſers by this? Loſers! No, *In all theſe things we are more than conquerors through him that loved us:* come on then, diſeaſe, weakneſs, pain: afflictions (in the language of men.) Shall we not be infinite gainers by them? Gainers for ever and ever! Seeing *theſe light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory!*

7. And are we not by the conſcioufneſs of our preſent weakneſs effectually taught wherein our ſtrength lies? How loud does it proclaim, *Truſt in the Lord Jehovah, for in him is everlaſting ſtrength?* Truſt in him who ſuffered a thouſand times more than ever you can ſuffer! Hath he not all power in heaven and in earth? Then what though

The heavenly treaſure now we have
In a vile houſe of clay!
Yet he ſhall to the utmoſt ſave,
And keep it to that day.

Potta, June 17, 1790.

The JOURNAL *of* Mr. WILLIAM BLACK, *in his viſit to* NEWFOUNDLAND.

[*Continued from page* 123.]

TUESDAY 16. Yeſterday evening I preached in the church built by brother *Stretton*. God is evidently at work here alſo Several are beginning to awake out of their ſins. The word ſeems to have reached their hearts. Several alſo are ſtirred up, and ſome not a little comforted. There is no

no regular Society here: only about twelve or thirteen women meet together in Class. In the forenoon I went across the bay to visit a few poor people on that side. My heart was pained with the sight. They are not many degrees above the savage tribes, either in manner of living, or intellectual improvements. May God think upon them, that they perish not! After praying with them, I gave each of them a few words of exhortation, and then commended them to God. I was glad to find them at the preaching in the evening.

This morning I called on the minister of the church of *England*, Mr. *Belfour*, but he was not at home. I then walked over to *Carboneer* and dined at brother *Valentine*'s. He appears to be a friendly, pious man. He informed us, that about fifteen were under conviction, and some very deeply so. Tuesday 16. I preached in the evening in the church at *Carboneer*. Under the sermon some began to cry out. I stopped preaching, and began to pray. My voice was soon drowned. I left the pulpit, and went up and down the church, exhorting those that were wounded and crying for mercy, to look unto Jesus as the only Redeemer. Weeping was on every side. About thirty were under deep distress, if one might so conclude from weeping eyes, heaving breasts, solemn groans, shrill cries, self accusations, and serious, reiterated inquiries "What shall I do to be saved?"

In the midst of this general distress, one young woman rose up and declared the loving kindness of the Lord to her soul. She appeared almost carried beyond herself. The happiness she found within, sparkled in her eyes, and gave an uncommon beauty to every feature: so that she looked not like the same person. I requested those who were in distress to withdraw to brother *M'Geary*'s house, but they would not leave the church: so that it was between nine and ten o'clock before the meeting broke up. After they left the church, one might hear the language of distress for a considerable distance in different directions. What a change among this people in so short a

time! Lord, the work is thine; carry it on unto full ſalvation. I truſt this is but the beginning of good days. I always dread the thought of leaving them ſo ſoon as in all probability I muſt. However, the work is the Lord's. Not my will, but thine be done. I deſire to labour faithfully while I am here, and leave the reſt to the Lord.

Wedneſday 17. This morning I viſited the young woman that found peace laſt night. She was rejoicing in the Lord, and praiſing the wonders of redeeming love. Peace and joy ſtill ſparkled in her eyes. I gave her and two others who were in the houſe, a few words of advice, and by prayer commended them to God.

I walked about ſix miles to *Harbour-grace*, in company with brother *Stretton*, and preached in our chapel, built by him at his own expence. Before we parted, the ſpirit of conviction was poured upon the people here alſo, much in the ſame manner as at *Carboneer*. Some followed me to brother *Stretton's* houſe. I prayed and exhorted, until my ſtrength was ſo exhauſted that I could ſcarcely ſpeak. Nothing was to be ſeen or heard in all parts of the room but the marks of diſtreſs; tears, groans, cries, prayers, &c. I know I cannot abſolutely judge of the depth of the work by theſe outward circumſtances; yet I apprehend they are pleaſing ſymptoms, and they make my heart to rejoice.

Thurſday 18. I diſcourſed upon the nature and neceſſity of religious Society. I read the rules of our Society, and explained to them ſome points of our diſcipline. Deep attention ſat on every face; and many reſolved to give themſelves to God. Before I diſmiſſed the people, I gave an invitation to thoſe under diſtreſs to call upon me at brother *Stretton's*, and I would ſpend half an hour with them in prayer, and ſerious converſation. Preſently the houſe was filled. The ſpirit of conviction fell on the people. Nothing was to be heard through the whole room but the language of diſtreſs, attended with the moſt affecting prayers and cries for pardon. Some of them I

truſt

truſt are not far from the kingdom of God. It was difficult to get the people to leave the houſe. Some of them ſtaid till twelve o'clock. I prayed, exhorted and talked till a pain in my breaſt obliged me to deſiſt. At laſt I retired to my chamber in order that they might go home; but they knew not how to leave the houſe without the bleſſings they ſought for. One young man from *Briſtol* in *England*, who came to the houſe weary and heavy laden, was delivered of his burden, and went home rejoicing in Jeſus.

I believe there is a general ſhaking throughout the place; particularly amongſt the young people. This is the day of their viſitation. Lord, grant them to know and improve it!

Friday 19. This morning ſeveral of thoſe who are awakened called upon me at brother *Stretton's*, to join with us in prayer, and receive a word of exhortation. There is a bleſſed proſpect! O my God, carry on the work, and enable me to be faithful.

" 'Tis worth living for this,
To adminiſter bliſs
And ſalvation in Jeſus's name."

My ſoul thirſteth after perfect purity of intention, and affection. The greateſt grief of my life is, that I do not always live in the ſpirit of full conformity to God.

Saturday 20. Yeſterday, I rode over to *Carboneer*. About thirty perſons came round in a boat. In the evening I preached in the church. O what a time! weeping, praying, &c. were on every ſide. Three more profeſs converting grace. My God, let none ſnatch at comfort 'till adminiſtered by thee. About one o'clock in the morning, I was called to go and pray with one in deep diſtreſs of ſoul, but did not go till about eight o'clock. Some had been praying and ſinging with her all night. I left her as I found her, refuſing to be comforted, till God gave her the knowledge of ſalvation by the remiſſion of

ſins. Her ſoul ſeemed to be in dreadful agonies. A man may eaſily ſuſtain his natural infirmities; but a wounded ſpirit, who can bear!

Sunday 21. I preached to about three hundred people at *Port de Grave* in the open air; and in the afternoon to about two hundred and fifty at *Bay Roberts*, where I found about twenty-ſix that met together in Society, though not many of them have yet found peace. They appeared much affected. I formed them into a regular claſs, and added five more to their number. A pious young man leads them, and I truſt will be a great bleſſing to them.

Having met the Society, I ſet off for *Harbour grace* in a ſmall ſkiff. The wind came a-head, and began to blow freſh, ſo that we were obliged to land, and grope our way through the woods in the dark. Such a road I have hardly ever travelled before. About ten o'clock we arrived ſafe at brother *Stretton's*, a fiſherman putting us acroſs the harbour.

Monday 22. While preaching at *Harbour grace*, there was ſuch a ſhaking among the dry bones, as I have not ſeen ſince I came to the Iſland. Weeping, praying, groaning, &c. were on every ſide. O what a ſight! to ſee forty or fifty drowned in tears: ſome crying in the moſt affecting manner, deeply bewailing their ſins, and ſupplicating mercy for three hours together. One I hope found mercy to his weary ſoul.

Wedneſday 24. I cannot but obſerve the goodneſs of God in ſending me here, and that by a chain of providences. My intention was, inſtead of coming to *Newfoundland*, to have viſited *Paſamaquady*, the river St. *John's*, &c. &c. But the Lord over-ruled, and by viſiting two or three of the preachers with ſickneſs, occaſioned my return to *Hallifax* at the time the before mentioned veſſel was to ſail for this iſland. I now ſee his deſign was big with mercy. What a change has God wrought in leſs than two weeks!

I rode with brother *Stretton*, to *Carboneer*. In the evening we had a moſt powerful ſeaſon, while I endeavoured to point out

out the difference between the righteous and the wicked, between him that ſerveth God, and him that ſerveth him not. Many were pricked at their hearts, and cried out, "What ſhall I do to be ſaved?" Some in a moſt affecting manner. One young woman, who was in extreme diſtreſs for ſome time, was delivered from her burden, and went home rejoicing greatly in the God of her ſalvation. There are now five or ſix who have profeſſed redemption in the blood of Chriſt within theſe few days. Many backſliders are healed, and not a few under deep conviction for ſin. Lord, the work is thine, carry it on, until righteouſneſs fill the earth.

[*To be continued.*]

A ſhort ACCOUNT *of* WILLIAM LANKTREE.

[By Mr. Math. Lanktree.]

WILLIAM LANKTREE was born at *Oldcaſtle*, in the county of *Weſtmeath* in *Ireland*, in the year 1772. In his childhood he was taught to pay regard to the publick worſhip of God, and to reverence his name and word: yet he remained ignorant of his own depravity, and ſaw no need of redemption in the blood of Chriſt. This indeed was not ſtrange, ſince he converſed with none who profeſſed vital religion, nor was there any in the place to direct him in the way to the kingdom of God. It pleaſed God to give him a loud call, when he was in his ſixteenth year. He took ſwellings in his limbs, which broke and emitted the ſubſtance of his body; and baffled all the means made uſe of to remove them: yet ſtill he had no great apprehenſion of death, or the preparation neceſſary for ſo awful a change.

About the beginning of the year 1790, God who is rich in mercy, in love to him, and many ſouls in this place, who were likely to be deſtroyed for lack of knowledge, and were dead in treſpaſſes and ſins, ſent his ſervants to proclaim the acceptable year

year of the Lord, and ſhew unto periſhing ſinners their Goſpel privileges. The meſſengers of glad tidings were joyfully received by his father's family, for which I truſt they will with him have reaſon to bleſs God through all eternity! Being ignorant of the Scriptures, and a ſtranger to ſpiritual doctrines, Mr. *W*——'s firſt ſermon had no great effect on him; but when he ſaw its effects on others, and heard the experience of one who had found peace with God, he began to hear for himſelf; and truly the ſeed fell in good ground. He was deeply convinced, and brought forth the fruit of true repentance. His deſire to hear, was now ſo greatly increaſed, that when through weakneſs (which was the effect of his diſorder,) he could hardly walk, he regularly attended the miniſtration of the word, and all the other means of grace.

He delighted in the word of God; and from this time whilſt he was able to read, was ſeldom found without the Bible, or ſome other religious book in his hand. His converſation was truly profitable, and his ſpiritual diſcernment amazed me. He frequently accompanied me, when I viſited a friend that lay on her death-bed; and it was here the Lord firſt revealed himſelf in his ſoul. One evening, whilſt we were agonizing in prayer for her that was afflicted, he found light break into his ſoul. His heart began to melt, and take the divine impreſſion, whilſt his flowing eyes, and expreſſions of joy, clearly evidenced his happy change.

His whole deportment from that time, plainly teſtified, that a work of redemption was wrought in his ſoul. The ſpeedy advances of his diſorder prevented his aſſembling with the people, except at his father's; here he ſometimes prayed at prayer-meetings, and conſtantly in the family. He was frequently at the throne of grace in private; but as his diſſolution haſtened, his whole life ſeemed to be one continual prayer.

His love for ſouls was great; which he ſhewed by his care over the family; and all with whom he converſed. He reproved all who ſinned in his preſence, with cautious meekneſs.

He

He mourned for the impenitent and backſliders; and had a feeling for all.—He generally had ſuch humiliating views of himſelf, that his experience was not a tranſporting joy; but a reverential fear. Yea, ſo great a ſenſibility had he of the reality of *eternal things*, that I do not know that he laughed ſince he was firſt convinced of ſin. The cunning Adverſary, however, endeavoured to perſuade him, that a work of grace had never taken place in his ſoul, which cauſed him to doubt (for a time) of the reality of his faith.

About a fortnight before his death, he ſaid, "I know I am not yet ripe for eternity." One evening whilſt I called the family to prayer, in the room where he lay, I aſked him if he was able to pray a few words, which he did, pouring out his ſoul with ſuch unction, and power, for us, for the whole Society, the backſliders, the whole church, and for an abundant out-pouring of the Spirit of God on all fleſh, that I think I ſhall never forget the impreſſion it made on my mind.

The Lord was pleaſed at laſt to remove all his doubts, and give him a clear ſenſe of his acceptance, and a ſweet manifeſtation of that perfect love, which caſteth out all fear. He now boldly ſaid, "I have no doubt but my pardon is ſealed." He ſaw his approaching diſſolution with joy; repeatedly ſaying, "I long to be diſſolved, and to be with Chriſt." He was now worn almoſt to a ſkeleton; but ſtill enjoyed perfect reſignation, ſaying, "The will of the Lord be done!" When aſked how he was, he would patiently anſwer, "I have great reaſon to praiſe the Lord. O! that I was ſufficiently thankful for his mercies! and again, "O how ungrateful was I! elſe I ſhould always been praiſing the Lord for his goodneſs."

He rejoiced when he ſaw any near him, to whom he might declare the goodneſs of God, ſaying, "Religion is more than ſaying of prayers, &c. It is an inward work in the ſoul, that makes us feel God always; and fear him as much in private, as though there were a thouſand witneſſes," adding, "I do not deſire you ſhould think any thing of me; I am a poor unworthy creature,

creature, but ſeek thoſe things for yourſelves, ſeeing you muſt ſoon die as well as I." He deſired his mother not to grieve for him, but to work out her own ſalvation. He deſired always to have ſome one, either reading or praying by him; and was uneaſy when any thing trifling, or worldly was ſpoken of, ſhewing by his brightened countenance and lifted eyes, that eternal things ſhould be the peculiar object of their concern. And when we were ſilent, he would ſay to me, "Why do not you ſpeak? Why do you not comfort me?" When we ſpoke of eternity, heaven, the goodneſs of God, &c. his ſoul ſeemed to be almoſt ſolemnly engaged in the contemplation of what we ſaid.

His debility increaſing, he could hardly ſpeak; but what he did ſay was expreſſive of that inward happineſs he ſtill enjoyed. The three laſt days of his trial, he would willingly have me with him always, ſtill ſaying, when I was not ſpeaking, "Why do not you encourage me?" I read Mr. *Weſley's* dying expreſſions for him, and when I came to thoſe words, "The beſt of all is, God is with us:" he ſeemed to receive new ſtrength, ſaying with rapture, "The beſt of all is, God is with us." At another time he ſaid, "Lord, make us faithful! O may the Lord feed, and nouriſh us with his love!

On Saturday, September 17, 1791, he ſeemed to be very near his departure, and often ſaid, "Come, Lord Jeſus! Come quickly!" He then informed a perſon that ſtood by, that he would go ſooner than they expected; and deſired that there ſhould be no noiſe at his wake, but ſinging and prayer. All this he did with as much compoſure, as if he was only going to take a natural ſleep.

During the night he grew ſomething delirious; but it was eaſily perceived his heart was with Chriſt. At day-light he could not be underſtood; I aſked him ſeveral queſtions, and he ſtrove to make anſwer; but not ſo as to be underſtood. After a little, I ſaid, Chriſt is precious at this hour: he anſwered, "O yes! I deemed him, if his ſoul was happy, and if

if he could not ſpeak, to lift up his hand; which he did. For ſome time after he could articulate, "O Lord! O Lord!" But I think the laſt word he ſpoke plainly was, "Come, Lord Jeſus." About eight o'clock, as we were meeting the Claſs, the ſilver cord was looſened, and leaving a propitious ſmile imprinted on the countenance of his earthly tabernacle, his happy ſpirit took its wiſhed for flight to the manſions of eternal glory. M. L.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Tranſlated from the FRENCH.]

CHAP. III.

That the Apoſtles make JESUS CHRIST *equal with* GOD.

[*Continued from page* 138.]

ST. *Paul* ſcruples not to ſay, That *Jeſus Chriſt thought it no robbery to be equal with* his Father. And his Father, without all controverſy, is the Moſt High God. It is remarkable, that he who ſpeaks thus is St. *Paul*, who of all men in the world, aſcribes the moſt to grace, and moſt carefully refers all things to the glory of God. Would one who is ſo careful, not to aſcribe to ſecond cauſes any of the praiſe that belongs to God, have lightly uſed an expreſſion, which ſets a creature on a level with his Creator?

I deſire three things in particular, may be conſidered on this head. The firſt is, That God had ſolemnly declared by his Prophets, there was *none like unto him*. He had not ſaid it once or twice only, but had repeated it a thouſand times. He had ſpoken it in a manner capable of confounding Idolaters: he had made it the grand principle of his religion. St. *Paul* knew this: he had read the oracles of God again and again. Yet St. *Paul* dares anſwer that voice from heaven, *Who is like*

unto me? by boldly anſwering, "*Jeſus Chriſt:* he *thought it no robbery to be equal with* this great God.

The ſecond conſideration is, The Apoſtle could not but know that reaſon, (or rather pretence) for which Chriſt had been accuſed and condemned by the Jews, was that he made himſelf like and equal to God. This was an inſufferable offence to them, who had heard God ſaying by the Prophets, *Who is like unto me?* St. *Paul* did all that lay in his power, to draw the Jews to Chriſtianity: but inſtead of juſtifying the Chriſtian from the crime of equalling a creature with the Creator, at a time when this was ſo neceſſary both for the ſalvation and for the glory of God, he affirms, that Jeſus Chriſt *thought it not robbery to be equal with God!* Would he who rent his garments, when they took him for *Mercury*, a ſubaltern God of the Heathens, have dared to equal a mere creature with the Moſt High God?

In the third place, I conſider, that the other expreſſions of the apoſtles, are a ſure comment on this: and that as the apoſtles of Chriſt, not only attribute to him the name of God, but attribute it with the very ſame idea which the Prophets had affixed to it: as they gave him the titles which could not poſſibly belong to him, if he were not equal with God: it cannot be doubted, but St. *Paul* here uſes the term in its proper and literal ſenſe.

Obſerve four judgments which the Jews might reaſonably form hereon. They judged, firſt, that Chriſt was a mere creature: ſecondly, that we cannot without impiety ſay, that a creature is equal with God: thirdly, that the diſciples of Chriſt did ſay, Chriſt was equal with God, equalling a creature with the Creator: and, fourthly, that they ought, for ſo doing to be treated as blaſphemers. This laſt is but a juſt and natural concluſion from the three preceding. For how properly might they have ſaid to the apoſtles, "When God ſaith, *Who is like unto me?* He does not exclude a reſemblance of conformity and analogy: (for thus we are like him in many reſpects) but

a reſemblance

a resemblance of equality. And it is this very resemblance which you ascribe to a creature, when you affirm, That Jesus Christ *thought it not robbery to be equal with God.* For, if you spoke this only of a resemblance of analogy, you say nothing: this may be ascribed either to angels or men: and yet no angel or man, could or ought, to have expreſt himself in this manner. You must therefore ascribe a resemblance of equality to him, according to the truth and natural force of the expression.

In fine: if Jesus Christ was not equal with God, why does the Apostle say so? What necessity was there for speaking thus? Was it necessary for the glory of God? No. On the contrary, it dishonours God, by giving his glory to another, at least, if you take the words in the same sense, wherein they have been always hitherto taken. Was it necessary in order to do honour to Jesus Christ? But might not honour have been done to him, without setting him on an equal footing with the Supreme God? Was it necessary, in order to shew the truth and accomplishment of the ancient oracles? But those very oracles had pronounced, that there was but one God, and that there was none like him. Was it to edify men? But how could they be edified by seeing a creature equalled with the Most High? St. *Peter* and *Paul* were the disciples of Christ, his Ministers, his Ambassadors; and those who undoubtedly held the first rank in the Church of Christ. Nevertheless were St. *Peter* or *Paul* to say, *I count it no robbery to be equal with Christ*, should not we, would not every serious Christian, look upon him as a blasphemer? Now God, the Supreme God stands at a infinitely greater distance from Jesus Christ (if he is a creature) than Jesus Christ can stand from one of his Apostles. If therefore it would be a blasphemy for him, to say he was equal with Christ, what blasphemy must it be, to say Jesus Christ (if a creature) *thought it no robbery to be equal with God?*

CHAP. IV.

That JESUS CHRIST *required and received* ADORATION.

TO ſhew ſtill more clearly, that the Apoſtles made Chriſt equal with God and that he equalled himſelf with the Moſt High, in the proper ſenſe of the word, over and above ſhewing that he aſſumed the names and titles which were ſacred to the Supreme God, we ſhall now ſhew farther, that he laid claim to the ſame homage and adoration.

It is certain, that we are to worſhip God, and that we are to worſhip none but him. When men have pretended to this worſhip, they have thereby pretended alſo to be Gods. And if they have not pretended to be Gods, neither have they pretended to this worſhip.

Had we then hitherto doubted, whether Jeſus Chriſt would have men regard him as God, we could doubt it no more when we ſee him permitting and requiring men to worſhip him. Not long after his birth, he was adored by the Shepherds, and then by the Wiſe-men. And the ſame Goſpel which records this, records his being frequently adored, through the whole courſe of his life: and adds not only that men are permitted to do this, but likewiſe, that all *the angels of God* are commanded to *worſhip him.*

Now if Jeſus Chriſt is the Supreme God, he has reaſon to claim adoration. But if he is not, we cannot pay it him, without a kind of ſacrilege. Certainly were all the reſt ſupportable, this could not be borne or excuſed in any wiſe: for a creature to make himſelf equal with the Moſt High, not by words only, but actions too.

It is pretended indeed, that there are two ſorts of worſhip: a ſubaltern or inferior kind; which may be paid to creatures, and a Supreme, which can be paid to the Supreme God only. But this avails nothing; for it is eaſy to ſee that Chriſt laid claim to the higheſt Adoration: he would have men think of him as they think of the Moſt High God, would be worſhipped

as

as the Moſt High. But Jeſus Chriſt would have men think of him as they think of the Moſt High God. For he deſcribes himſelf as equal with the Moſt High. He aſſumes to himſelf his attributes, his omnipotence, omniſcience, and the reſt. Therefore he would have men think of him as they think of the Moſt High God. Again, he who ſpeaks of himſelf as the Moſt High God, or who authoriſes others ſo to ſpeak, deſigns to be acknowledged as ſuch, and to be adored as the Moſt High. But Jeſus Chriſt ſpeaks of himſelf thus, and authoriſes others ſo to ſpeak. This appears in his taking the names of God. For otherwiſe what need had he to take them? It appears farther, from his aſcribing to himſelf the attributes and the works of God. *All things were made by him, and without him was not any thing made which was made.* Laſtly, He would not have us to do for him what has never been done but for the Moſt High God, would be worſhipped as the Moſt High. But Jeſus Chriſt would have us do for him what has never been done but for the Moſt High. We ought to give our hearts to God; to love him above all; and it is to God alone that we owe this. But we owe it to Jeſus Chriſt. We ought to love him above what we love moſt, even our own life. *If a man hate not his own life,* ſaith he, *for my ſake, he is not worthy of me.* We owe to God, not the ſacrifice of bullocks and lambs, but the ſacrifice of our blood and our life: a ſpiritual ſacrifice worthy of a religion and a covenant more perfect than that of the law. But Jeſus Chriſt requires us to pay him this; which was never done for any but God. It is therefore every way plain, that he would have us worſhip him as the Moſt High God.

That inferior or ſubaltern kind of worſhip, of which ſome love to ſpeak, was not known either by our Law-giver, or by the Prophets, or by Chriſt himſelf, or his Apoſtles.

Two conſiderations ſhew, that the ſubaltern worſhip was not known to the Law-giver. The firſt is, that he forbids in general

general all worſhip, but that of the Supreme God. Now this he would not have done, if there had been a ſort of ſubaltern worſhip, which was ſtill lawful: leſt he ſhould lay a ſnare for men, by ſo ambiguous an expreſſion, as would naturally intangle them in error. He would not have forbidden us in general, to worſhip any but God; but, to worſhip any other with ſupreme worſhip. The ſecond is, that the Law-giver manifeſtly deſigned, to ſtop the courſe of Heathen idolatry. Now the idolatry of the Heathens properly lay, in paying this ſubaltern worſhip to many gods: for they generally (as well as the Jews) acknowledged one Supreme Being.

I ſay in the ſecond place, that the Prophets knew nothing of this ſubaltern worſhip. For they had no example of it before their eyes. They had never heard it ſpoken of. They never mentioned it themſelves. They ſcoff at thoſe ſubaltern Gods, of the Heathens, as not being able to comprehend, how they could regard or worſhip as Gods, any other Being than him who governs the world, and who created heaven and earth. But this they certainly could not have done, had they known that there was, or would be in the fulneſs of time, a ſubaltern and dependant God, who ought to be worſhipped, though he did not govern or make the world.

Thirdly, The Apoſtles knew nothing of this diſtinction between ſupreme and ſubaltern worſhip. They thought that all, even outward worſhip paid to a creature, was injury to the Creator. When *Cornelius* fell down at St. *Peter*'s feet, he did not take him for God. He knew him well to be but a man: this therefore could be but a ſubaltern worſhip. Yet as even this outward worſhip was an action conſecrated by cuſtom, to denote the honour paid to the Supreme Being, St. *Peter* could not ſuffer that to be done to him, which ought to be done to God only. *Ariſe*, ſaid he, *I alſo am a man*: giving us hereby invincible proof, that it is in no caſe lawful to worſhip any other than the Supreme God. The firſt, that St. *Peter* oppoſes this action, for the glory of God: whence it appears, that ſub-

altern

altern worſhip, as well as all other, paid to any but God, is contrary to his glory. The ſecond, in as much as it appears from hence, that whoever is by nature a mere man, has no right to any worſhip at all, either ſupreme or ſubaltern.

In the fourth place, the angels know nothing of this ſubaltern worſhip. Otherwiſe the angel who ſpake to St. *John*, would not ſo earneſtly have rejected that which the Apoſtle was willing to pay him. St. *John* did not take him for God: for he had juſt been ſaying, *The Lord God of the holy prophets has ſent his angel to ſhew his ſervants the things which muſt be ſhortly.* The Apoſtle adds, *After I had heard and ſeen theſe things, I caſt myſelf down to worſhip at the feet of the angel who ſhewed me theſe things. But he ſaid, See thou do it not. I am one of thy fellow-ſervants and of thoſe who keep the words of the prophets: worſhip God.* St. *John* would have worſhipped him, becauſe he was an angel of God, not becauſe he thought he was God himſelf. But this angel, who made none of theſe diſtinctions, ſaid to him, *Worſhip God.* Shewing in the plaineſt manner, that worſhip of whatever ſort, muſt be paid to God alone.

[*To be concluded in our next.*]

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a reſpectable* GENTLEMAN *in the* EAST-INDIES, *reſpecting a* MISSION *thither.*

[*Continued from page* 142.]

THE reſt of your queries have reſpect chiefly to proviſion for the perſons who ſhall be ſent as Miſſionaries; and becauſe I have already enlarged ſo much, I ſhall endeavour to be conciſe in my anſwers to theſe.

To the 1ſt. The proviſion of linen, of any ſort, neceſſary, will be juſt as much as will ſuffice for the voyage; and that rather of cotton cloth, which may be worn more conveniently

here afterwards. For other apparel, besides what may be used on board ship, one suit of thin black cloth, another of black camblet, dimity, or any light stuff of that kind, and if convenient, some of the same in the piece. Of shoes, hats, &c. there need be little superfluous stock, because they spoil by being kept. Of white thread or cotton stockings, if to be had of a good sort, under four shillings the pair, it might be advisable to lay in two or three dozens, for wear here, where very ordinary stockings cost two rupees per pair. Blankets are used here in the cold weather, and a pair might be furnished. In regard to the building of a house, such materials as glass panes, door locks, bolts and the like, could be purchased far more cheaply in *Europe* than here, and a great saving would accrue, if they could be brought out.

To the second question. Living is very dear in *Bengal:* money is not worth perhaps a third of the value it bears in *England.* The *Danish* Missionaries by being sent upon such narrow pittances, are in most straitened mean circumstances, and exposed to low cares for a subsistence. Some indeed rise nobly above all worldly hardships and respects, and in poverty, want, almost nakedness, give themselves cordially and wholly to their work. Among these the Rev. Mr. *Swartz* deserves to be eminently mentioned, and also the Rev. Mr. *Gericke.* Others, especially those with families, have some times been induced to ways of bettering their condition, which though not unlawful in themselves, have been inexpedient for persons set a part for such a ministry.

Missionaries appearing upon this larger scene in circumstances equally mean, would bring additional contempt and obstruction to their undertaking. They should be able to appear among their own countrymen, occasionally with decency, and to the natives as distinguished from low *Europeans*; and indeed with both would find the advantage of joining to more solid qualifications, a genteel carriage, and an intelligent conversation. It appears to me therefore, that two hundred Secia

Rupees

Rupees per month, is as little as can be given to a Miſſionary; many of the native *Portugueſe* writers and others have an equal or better income. Upon this allowance a Miſſionary will find it difficult to ſubſiſt; without moderation and œconomy he cannot; more eſpecially if he ſhould be a married man. Whether it would be deſirable that a Miſſionary ſhould be ſo, I cannot pretend to ſay. The ſtile in which *European* women, even of the lower ſort, live here is very expenſive, more ſo than the propoſed allowance would bear; ſingle perſons alſo would have fewer cares: but on the other hand, a truly chriſtian companion that could ſubmit to the circumſtances of her huſband, without regarding the faſhions of the world, might be uſeful to him; eſpecially in his work, by viſiting the native women, who cannot receive any viſits from men, except thoſe of their own family. I humbly conceive therefore that ſuch, if they were willing, ſhould not be rejected.

To the 4th queſtion. I have already anſwered generally. My reſidence is fixed at this place, remote from *Calcutta*, where the Miſſionaries will come firſt; and where it may be expedient that they ſtay *ſome time* to be acquainted with perſons and things, ſo far as may be requiſite for their views. Any influence too, upon which I can reckon, and as it ariſes from my buſineſs here, is confined to that circle of it. It is the duty of all who profeſs faith in Chriſt to own his cauſe in the world, to honour thoſe that love with him in ſincerity, and doubly the faithful Miniſters of his word. Not queſtioning therefore that the perſons ſent will truly be of this deſcription, and that they will demean themſelves ſuitably to their high character, and the profeſſed deſign of their coming; I can have no difficulty in ſaying, that I ſhall be happy to give them and their undertaking all the little aid and countenance I can. And on the other hand, however far I am from imagining, however reluctant to advance even a ſuppoſition, that the conduct of any individual might tend to diſcredit the cauſe he profeſſed; yet were ſuch a caſe actually to happen, the ſame principle of duty

would then oblige me, under whatever ſenſe of perſonal imperfections I might myſelf labour, to diſcountenance that individual.

To the 5th queſtion. The moſt general *dialect* of the Company's provinces here is the *Hindoſtannee*, which is a mixture of the original language of the country, and that brought in by the *Mahomedans*; but it has no peculiar character, and is not often written. It will be neceſſary however for converſing with the *Mahomedans*, and for common intercourſe; but for the *Bengaleſe*, their *own language* will be requiſite; and I conceive, ought to be the firſt ſtudy of the Miſſionary. It is uſed univerſally by the *Hindoos* of *Bengal* among themſelves in diſcourſe and writing, and may be learned among the natives, eſpecially with the help of the Grammar, lately publiſhed, in no great time. This will be the language of addreſs to the far greater part of the inhabitants of *Bengal*; and is therefore of the laſt importance. As to the *Portugueze*, it is ſpoken chiefly on the ſea-coaſts, and is of little or no uſe to thoſe whoſe object is the converſion of the Heathen; becauſe among them in the inland parts of the country it is not underſtood; ſo that the Miſſionaries would only loſe time by reſidence at *Liſbon*.

[*To be concluded in our next.*]

A COPY *of the Bargain and Sale of Books, belonging to the late* Rev. J. WESLEY.

WE, Thomas Coke, Alexander Mather, Peard Dickenſon, John Valton, James Rogers, Joſeph Taylor, and Adam Clarke, Truſtees named in a Deed bearing date the fifth day of October one thouſand ſeven hundred and ninety, and executed by the Reverend John Weſley lately deceaſed, and which Deed we have been allowed to prove as a Codicil to his laſt Will and Teſtament, whereby he gave unto us as his Truſtees

Truſtees all his Books, Tracts, Pamphlets and Stock in Trade then in *Great Britain* and *Ireland*, and all his Books, Tracts and Pamphlets which ſhould be his property at the time of his death, and all his Copy-Right to all Books, Tracts, and Pamphlets which he had at the making of the ſaid Deed printed or might thereafter print, unto us his ſaid Truſtees, our Executors, Adminiſtrators and Aſſigns. Nevertheleſs, upon ſpecial truſt and confidence and to the intent, that we ſhould apply all the profits of the ſaid Books, Tracts, Pamphlets and Copy-Rights as aforeſaid, unto the ſole uſe and benefit of the Conference of the people called Methodiſts, as eſtabliſhed by a Deed-Poll, under the hand and ſeal of the ſaid John Weſley, bearing date the twenty-eighth day of February, one thouſand ſeven hundred and eighty-four, and enrolled in the Court of Chancery, in ſuch manner as to us ſhould ſeem proper and expedient: Provided that we did and ſhould with all convenient ſpeed pay and diſcharge out of the ſaid Books, Tracts, Pamphlets, Copy-Rights and Stock in Trade, all ſuch debts as the ſaid John Weſley ſhould owe at the time of his death; and alſo that we ſhould pay out of the ſame any Legacies or Annuities which the ſaid John Weſley ſhould bequeath by Will to any perſon or perſons whomſoever. And the ſaid Conference having ſignified their deſire to have the ſaid Books, Tracts, Pamphlets, Copy-Rights and Stock in Trade under their own direction, and having appointed George Whitfield of the *City-Road*, *London*, to receive and manage the ſame: we the ſaid Truſtees and Executors for and in conſideration of the ſum of five ſhillings of lawful money of *Great Britain* to us in hand paid by the ſaid George Whitfield at or before the ſealing and delivery of theſe preſents, the receipt whereof we hereby acknowledge, have granted, bargained and ſold, and by theſe preſents do grant, bargain and ſell, unto the ſaid George Whitfield, for the ſole uſe and benefit of the ſaid Conference, all the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in

Trade whatſoever, given unto us in truſt by the ſaid Deed, and to which we are or can be entitled by virtue thereof, or as Executors to the ſame, as the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade are particularly mentioned in a Schedule thereof, and ſigned by us and the ſaid George Whitfield; all and ſingular which ſaid premiſes are now remaining and being in the Book-Room and warehouſes late belonging to the ſaid John Weſley in the *City-Road* aforeſaid and elſewhere: TO HAVE AND TO HOLD all and ſingular the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade whatſoever late belonging to the ſaid John Weſley, and given to us as aforeſaid, and above-bargained and ſold, or mentioned or intended ſo to be, to the ſaid George Whitfield and his aſſigns to and for the ſole uſe and benefit of the ſaid Conference and the ſucceſſors thereof for ever: ſubject nevertheleſs and chargeable with the payment of all ſuch debts as were owing by the ſaid John Weſley at the time of his death, and ſubject and chargeable with all Legacies and Annuities which the ſaid John Weſley hath bequeathed by Will; and alſo ſubject and chargeable with all ſuch expences as we have been or may be put to, and with all claims and demands for which we are or may be liable, as his Truſtees and Executors as aforeſaid. And we the ſaid Thomas Coke, Alexander Mather, Peard Dickenſon, John Valton, James Rogers, Joſeph Taylor and Adam Clarke, for ourſelves, our Executors and Adminiſtrators, all and ſingular the ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade, unto the ſaid George Whitfield and his Aſſigns for the ſole uſe and benefit of the ſaid Conference againſt us the ſaid Truſtees, our Executors, and Adminiſtrators, and againſt all and every other perſon or perſons whatſoever, ſhall and will warrant and for ever defend by theſe preſents; of all and ſingular of which ſaid Books, Tracts, Pamphlets, Copy-Rights, Goods and Stock in Trade, we the ſaid Truſtees have put the ſaid George Whitfield in full poſſeſſion, by delivering to him one ſet of the ſaid John

Weſley's

Wesley's Notes on the New Testament at the sealing and delivery of these presents, in the name of the whole premises hereby bargained and sold, or mentioned or intended so to be, unto the said George Whitfield as aforesaid. And we the said Trustees severally bind and oblige ourselves, our Executors, and Administrators, to execute any other Deed or Deeds which the said Conference shall at any time require, for further securing the sole use and benefit of the premises to the said Conference. In witness whereof we have hereunto set our Hands and Seals this eighth day of November, in the year of our Lord one thousand seven hundred and ninety one.

Signed, THOMAS COKE,
ALEXANDER MATHER,
PEARD DICKENSON,
JOHN VALTON,
JAMES ROGERS,
JOSEPH TAYLOR,
ADAM CLARKE.

Signed, sealed, and delivered, (being first duly stamped,) in the presence of

RICHARD SHROPSHIRE,
WILLIAM BARTLETT.

It will be proper to inform our friends of the mode in which the profits of the Books will be applied; which is as follows: 1st. The necessities of the Preachers in *Scotland*, particularly in the North of that kingdom, will be considered: 2dly. The necessities of the Preachers in *Ireland*, especially in the North of that kingdom: 3dly. Those of the Preachers in *Wales*: 4thly. Those of the Preachers in the poor Circuits in *England*: and lastly, Those of the Preachers in *France*. First, it will be examined, according to the above-mentioned order, whether the salaries of twelve pounds for each Preacher, and twelve pounds

pounds for each wife, with the allowance for their children, have been paid up. Secondly, What expences have been incurred by sickness or other occurrences, which the respective Circuits have not been able to bear.

Sixteen hundred pounds, which have been paid with *borrowed* money to the widow of the late Mr. *Charles Wesley*, together with our venerable father's funeral expences, will take up all the produce of the Book-Room for a considerable time. But the yearly Collection, with some hundreds of pounds which Mr. *Wesley* annually gave out of the profits of the books, have not been sufficient to supply the urgent necessities of the Preachers, their wives and children, for the last fifteen years, one excepted.

Of FRIENDSHIP.

OUT of your acquaintance choose familiars, and out of those pick friends. But let me advise you, never make a coward your friend, or a drunkard your Privy-counsellor; for the one upon the approach of the least danger will desert you; and the other will discover all your secrets; both are dangerous to human Society.

A real friend is your very self, and so treat him: do but think him faithful, and you make him so. Friendship is a sacred thing, and deserves our tenderest acknowledgments.

A friend is a great comfort in solitude, an excellent assistance in business, and the best protection against injuries. He is a counsellor in difficulties, a confessor in all scruples, and a sanctuary in distress.

Amongst all human enjoyments, nothing is so rare, so valuable, and so necessary as a true friend.

In the kindness of my friend, I sweeten the adversities of my life; by his cares I lessen my own, and repose under his friendship. When I see any good befal him, I rejoice, and thereby

increaſe my own happineſs. My friend is a counterpart of myſelf.

It is a great ſatisfaction to me to ſee my friend pleaſed, but it is much more to make him ſo.

A friend, like a good Mirror, will beſt diſcover to you your own defects.

Phocion told *Antipater*, "You are deceived, Sir, if you would have me your friend, and expect I ſhould play the flatterer."

It is better to decide a difference betwixt our enemies than our friends; for one of the friends will certainly become an enemy, one of the enemies a friend.

If you cannot make a great man your friend, let it ſuffice to keep him from being your enemy. To fix yourſelf in the favour of a great perſon, except he be virtuous, is like the mouſe that built her neſt in the Cat's ear.

Never ſeek for a *Friend* in a *Palace*, or try him at a *Feaſt*.

Never purchaſe friends by gifts; for, if you ceaſe to give, they will ceaſe to love.

Next to my friend I love my enemies, for from them I firſt hear of my faults.

Go ſlowly to the feaſt of friends; but make haſte to them in their misfortunes.

Love is built upon the union of minds, not the bribery of gifts; and the more you give, the fewer friends you will have.

Be ſlow to chooſe a friend, and ſlower to change him. Courteous to all, intimate with few. Scorn no man for his meanneſs, nor humour any for their wealth.

Proſperity is no juſt ſcale; adverſity is the only ballance to weigh friends in. Friendſhip multiplies joys, and divides griefs.

Many times when I have heard that my friend was dead, how have I drowned my eyes in tears! And I could as paſſionately have wept over his urn, as the *Grecian* matron did for the loſs of her mother; but then I conſidered, it was more kindneſs

kindness in me than prudence; for I might as reasonably have wept that my friend was born no sooner, as that he should live no longer.

"All that we know of what is done above
By blessed souls, is that they sing and love."

There is a friend that sticketh closer than a brother.
This is my Beloved, and this is my friend!

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 155.]

HAVING now bid adieu to this good and amiable prince, it may not be improper to give an outline of his general character.——It is more than probable, that the curtain is for ever dropped between him and the world!——He is entered into his own unnoticed domains, where he and his Ancestry have passed a long succession of ages in oblivious silence, unknowing and unknown to their cotemporaries inhabiting the rest of the globe.——An accident, wholly unexpected, hath given us at last a transient sight of these people; nor is it likely that they will again be sought, or looked after, as they possess nothing but good sense and virtue, and live in a country which supplies no materials that may tempt the avarice of mankind to disturb their tranquility.

If they have not, nor yet know the comforts of civilized nations, the advantages of arts, or the blandishments of luxury ——they have, in counterpoise, been ignorant of the anxieties they awaken, the passions which they inflame, and the crimes they

they give birth to!——Even in their ſtate of native ſimplicity, as pictured in the foregoing pages, there is, I ſhould conceive, ſufficient matter to intereſt, and ſtill far more to admire. With regard to the excellent man, who ruled over the ſons of nature, he certainly, in every part of his conduct, ſhewed himſelf firm, noble, gracious, and benevolent; there was a dignity in all his deportment, a gentleneſs in all his manners, and a warmth and ſenſibility about his heart, that won the love of all who approached him.——Nature had beſtowed on him a contemplative mind, which he had himſelf improved by thoſe reflections that good ſenſe dictated, and obſervation confirmed.—His remarks on the affair of the muſquets was as pointed, and at the ſame time as delicate a reproof as perhaps was ever thrown out.——His converſation with Captain *Wilſon*, reſpecting his ſon, whilſt it ſhewed an unbounded confidence on the part of the King, marked alſo the force of great ſentiment and reaſoning; and his rebuke, when refuſing his nephew's ſolicitation, diſcovered a heart tutored in the ſentiments of refined honour.

The happineſs of his people ſeemed to be always in *Abba Thulle's* thoughts.——In order more effectually to ſtimulate them to uſeful labour, he had himſelf learnt all the few arts they poſſeſſed, and was looked on, in ſome of them, to be the beſt workman in his dominions.——His requeſting from Captain *Wilſon* the *Chineſe* mat, was only to give his people a better pattern than their own to follow; and, in ſending his ſon to *England*, and in the long inſtructions given him before his departure, he had not, nor could have, any other object in view, but that of benefiting his ſubjects by the future improvements he would bring back to his country; ideas, which the intercourſe he had had with the *Engliſh* muſt have ſolely excited.——In ſhort, had his lot been thrown to rule over a great nation, connected with mankind, one is at liberty to conjecture, that his talents and natural diſpoſition might have made him the *Peter* of the Southern world!

Placed as he was by Providence in its obſcurer ſcenes, he lived beloved by his Chiefs, and revered by his people; over whom, whilſt he preſerved a dignity that diſtinguiſhed his ſuperior ſtation, he reigned more as the father than the ſovereign. ——The eyes of his ſubjects beheld their naked prince with as much awe and reſpect, as thoſe are viewed who govern poliſhed nations, and are decorated with all the dazzling parade and ornaments of royalty; nor was the purple robe, or the ſplendid diadem neceſſary to point out a character, which the maſterly hand of nature had rendered ſo perfect!

Having paſſed the reef, and being clear of preſent danger, every one would have been in great ſpirits, had not the pain of quitting theſe friendly people overſhadowed their joy.——*Raa Kook* remained very penſive, and ſuffered the veſſel to proceed a conſiderable way from the reef before he recollected himſelf, and ſummoned his canoes to return back.——As this Chief had been their firſt and truly valuable friend, they preſented him with a brace of piſtols, and a cartouch-box loaded with the proper cartridges.——The pinnace being now at the ſide of the veſſel, the Captain and officers were prepared to take leave of the General; but, when the moment of ſeparation arrived, he was ſo affected, that he was at firſt unable to ſpeak; he took them cordially by the hand, and pointing with the other to his heart, ſaid, *it was there he felt the pain* of bidding them farewell; nor were there any on board who ſaw his departure without ſharing nearly the ſame diſtreſs. ——He addreſſed *Lee Boo* by his name, and ſpoke a few words to him; but, being unable to proceed, he went into the boat, when, immediately quitting the rope, he gave our people a laſt affectionate look,—then dropped aſtern.

This excellent man appeared to be ſomewhat upwards of forty years of age, was of a middling ſtature, rather inclinable to be corpulent; he had great expreſſion of ſenſibility in his countenance, tempered with much good-nature. His character

was

was firm and determined, yet full of humanity; in whatever he undertook he was ſteady and perſevering; he delivered his orders to the people with the utmoſt lenity, but would be obeyed; and they, on every occaſion, ſeemed to ſerve him with ardour and alacrity, as if mingling affection with duty. The reader muſt have obſerved, that from his firſt interview with our people, he had ſhewn an attachment to them, which was never after leſſened or cooled.

He was not of ſo ſerious a caſt as the King, nor had he that turn for humour and mimickry which *Arra Kooker* ſo ſtrongly poſſeſſed; but he had abundant good-humour, was always pleaſant and lively, and well-diſpoſed to laughter, when it was occaſionally excited. He had an eager ſpirit of inquiry, and a deſire to examine the cauſes and reaſons of every effect which he ſaw produced, and was wonderfully quick in comprehending whatever was deſcribed to him; his mind was ſtrong and active, his behaviour manly and courteous, and accompanied with ſo nice a ſenſe of honour, that he felt it wounded whenever any of the natives had, by their little trifling thefts, violated, as he judged, the laws of hoſpitality, which he held moſt ſacred, and always diſcovered an impatience till he could make them reſtore what they had taken away. This he carried ſo far as even to ſhew his diſpleaſure at the *Chief Miniſter*, for requeſting a cutlaſs of Captain *Wilſon* (at the firſt interview,) thinking it a breach of this virtue, to ſolicit a favour of thoſe who were ſo ſituated, as not to be at liberty to refuſe the requeſt, though the granting it might be inconvenient. He was much amuſed by the peculiar manner of the *Chineſe*, and their way of talking; would frequently ſit down to pick oakum with them, on purpoſe to ſee more of them, without ſeeming to intrude.

Our people were probably partly indebted to his good offices for the ſteady friendſhip the King had for them; at leaſt, on their firſt coming, he certainly intereſted his brother in their favour. He beheld all duplicity with indignation, and pub-

licly, before the King, ſhewed his contempt of *Soogle*, the *Malay*, who had dared to throw out inſinuations prejudicial to the *Engliſh*. He was communicative to our people on every occaſion, and at all times willing to explain any thing to them; and, had they always had the linguiſt at their elbow, or a language in which they could have more eaſily converſed with him, many things might have been cleared up, which muſt now remain undetermined.—With all theſe excellent qualities, he appeared in his domeſtic character equally reſpectable; as the reader will recollect, who has had a view of his pleaſant deportment in his own family, and has ſeen him in all the ſilent majeſty of grief attending the obſequies of a valiant ſon who had been ſlain in fighting for his country.—To all theſe circumſtances I muſt add, that the concern he diſcovered in taking leave of his nephew, and our countrymen, evidently proved there was no ſmall portion of ſenſibility lodged about his heart.

[*To be continued.*]

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

[*Continued from page* 151.]

IN the edict of expulſion, which was publiſhed with the uſual formalities in the beginning of September 1609, they were all commanded, men, women, and children, under the penalty of death, within three days, to repair to the ſea-port, appointed for their embarkation, and there to go on board of ſhips prepared for carrying them into foreign parts.

It was ordained under the ſame penalty, that they ſhould all remain in the places where they were, at the time of publiſhing the edict, till the commiſſaries appointed to conduct them to the

the seacoast should arrive; that if any of them should, before the arrival of the commissaries, presume to change the place of their abode, they might be carried by any person before a Judge, and in case they should make resistance, instantly be put to death.

It was enacted that all their effects should belong to the lords whose vassals they were, except such as they could carry along with them; and that in case they should conceal or destroy any of their effects, they should be punished with death.

For the preservation of the sugar works, granaries of rice, drains or aqueducts, and that the christian inhabitants might be instructed in the works and manufactures, which had hitherto been carried on by the *Morescoes*; it was declared, that six families, to be named by the Barons out of every hundred, might remain.

It was ordained that all children under four years of age might remain, provided their parents or guardians should consent: that children under six or seven, one of whose parents was an old christian, might remain, and the mother with them, though they were *Morescoes*; but if the fathers were *Morescoes*, and the mothers christians, the fathers should be expelled, while the children might remain with their mothers. That all such of the *Morescoes* might remain, who for any considerable time had demeaned themselves as christians, who could produce certificates from the parish priests, of their having received the sacrament, or who had not for two years attended any of the *Moresco* religious meetings.

They were all permitted to depart into any country not subject to the Crown of *Spain*, provided they should leave the kingdom within the time specified. The several concessions contained in this edict were considered by the ecclesiastics and the Court of *Spain* as proofs of extraordinary clemency on the part of the king; but they could not be regarded in the same light by the *Morescoes*. They were equally overwhelmed with

astonishment

aſtoniſhment and anguiſh, and their hearts ſunk within them when they reflected on the miſery which they were doomed to undergo. They were not only diſquieted with ſo near a proſpect of the loſs of their moſt valuable poſſeſſions, and of perpetual baniſhment from their native country, but dreaded, that they were all to be butchered, as ſoon as they were put on board the ſhips appointed for their tranſportion. They never had any friends to whom they could look for aſſiſtance, except their patrons the Barons, whoſe intereſt was inſeparably linked with theirs; but the Barons, they knew, were unable to afford them protection on the preſent occaſion, and all the good offices, which they had interpoſed in their behalf, had been without avail.

The reſolution of leaving no children behind them was warmly embraced not by them of *Valentia* only, but by all the other *Moreſcoes* in the kingdom. Only thoſe who inhabiting certain mountainous parts of the country, which they deemed impregnable, formed the deſperate reſolution, of maintaining their poſſeſſions by force of arms.

This declaration that they would leave none behind them, was a matter of deep concern to the Barons, who had, in ſome meaſure, been reconciled to the expulſion, by the promiſe which had been given for ſix families out of every hundred to remain. They now dreaded the utter ruin of their eſtates, if the *Moreſcoes* ſhould perſevere in their preſent reſolution. Of all the Barons the Duke of *Gandia* was likely to prove the greateſt ſufferer, as his eſtate chiefly conſiſted of thoſe manufactures, with which the *Moreſcoes* alone were acquainted. By employing all his influence with them, and making them the moſt advantageous offers, he at length obtained their conſent, on condition that they ſhould be allowed the free exerciſe of their religion. The Duke ſolicited the Viceroy to grant them this indulgence, till the *Chriſtians* ſhould be inſtructed in the manufactures, which would not require more than two or three

three years at the moſt; but was told by the Viceroy, that it could not be granted for a ſingle day. This anſwer being communicated to the *Moreſcoes*, there was not one perſon of more than a hundred and fifty thouſand, who could be perſuaded to remain.

Nor were they leſs inflexible in refuſing to leave their children behind them, that were under ſix years of age; they were well aware, as they ſaid to the eccleſiaſtics who applied to them on this head, of the great inconveniencies, and dangers to which ſo many thouſand children with their mothers and nurſes, none of whom had ever been at ſea, muſt be expoſed, from being crowded together on board the ſhips and gallies. But they were unalterably determined to carry them along with them to whatever part of the world they themſelves ſhould go, and choſe rather to ſee them periſh before their eyes, than to leave them in the hands of a people, by whom their parents had been treated with ſo much cruelty.

The army having been diſtributed into the ſeveral ſtations, where they might moſt effectually prevent any inſurrection, and the ſhips being fully equipped for their intended voyage, the Viceroy, without any farther delay, began to carry the royal edict into execution, by ſending commiſſioners with a ſufficient body of troops, to collect the *Moreſcoes* in different quarters together, and to conduct them to the coaſt. The vaſſals of the Duke of *Gandia*, amounting to more than twenty thouſand men, were the firſt who embarked, and after a proſperous voyage, they were ſafely landed at *Oran*, a Spaniſh fortreſs, on the coaſt of *Barbary*.

At *Oran* they were well received, by the Count of *Aguilar*, the Governor of the fort; and on his application to the Viceroy of *Tremezan*, which ſtands at a diſtance of two days journey from *Oran*, leave was granted them to come to take up their reſidence in the former of theſe places. In their journey thither, they were deeply affected, and few of them could re-

ſtrain

ſtrain their tears, when they compared the deſart barren plains through which they paſſed, with the fertile, and delightful regions of *Valentia*. It afforded them however no ſmall conſolation in their diſtreſs, to reflect that, as the dread which they had entertained of being murdered by the way, had proved groundleſs, they had now found a Prince of their own religion, diſpoſed to grant them his protection. Upon their arrival at *Tremezan*, they were ſuffered to retain all their wealth, which they had brought with them, and admitted to all the ſame liberties, and privileges, as the natives of the place.

[*To be concluded in our next.*]

EXTRACT *of a private* LETTER *received by the* HAWKE, *lately arrived from* INDIA.

IN the laſt war, Major *Gowdie* had been *Tippoo's* priſoner, and was confined, with many other gentlemen, in *Bangalore*, where they ſuffered every ſpecies of inſult, hardſhip and barbarity. A humane and beneficent butcher, whoſe buſineſs led him often to their priſon, ſaw and felt for their ſufferings; they had been ſtripped of their clothes, and robbed of their money, before they were confined.

It would have coſt the butcher his ears, perhaps his life, had he diſcovered any ſymptoms of pity for the priſoners before his countrymen. They were allowed only one ſeer of rice, and a piece, or halfpenny per day, for their ſubſiſtence; but the butcher continued to relieve their neceſſities. Upon opening the ſheeps' heads, which they frequently bought from him as food, they were aſtoniſhed to find pagodas in the brains. Upon paſſing the yard of their priſon, he often gave them abuſive language, and threw balls of clay or dirt at them, to teſtify his hatred and contempt; but, upon breaking the balls, they always found that they contained a ſupply of money for their relief, and this he did frequently for a long ſeries of time.

Major *Gowdie* had not long entered the breach lately in *Bangalore*, when he saw and recollected his friend the butcher; he ran with eagerness to embrace him, saved him from the carnage, and led him to a place of safety. The transports of the two generous spirits, at their meeting, gave the most pleasing sensations to all who beheld them; it softened the rage of the soldiers, and made the thirst of blood give way to the emotions of humanity.

HOSPITALITY REWARDED.

THE Czar Ivan, who reigned over *Russia* about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk, near *Moscow*, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged: his appearance mean; and what ought to have excited the compassion of the villagers, and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation, to which he had not yet applied for assistance. It was the poorest cottage in the village. The Emperor hastened to this, and knocking at the door, a peasant opened it, and asked him what he wanted.—"I am almost dying with fatigue and hunger," answered the *Czar*; "can you give me a lodging for one night?"—"Alas!" said the peasant, taking him by the hand, "you will have but poor fare: you are come at an unlucky time; my wife is in labour; her cries will not let you sleep: but come in; come in; you will at least be sheltered from the cold; and such as we have you shall be welcome to."

The peasant then made the *Czar* enter a little room, full of

children; in a cradle were two infants sleeping soundly! A girl three years old was sleeping on a rug near the cradle; while her two sisters, the one five years old, the other almost seven, were on their knees, crying, and praying to God for their mother, who was in a room adjoining, and whose piteous plaints and groans were distinctly heard——"Stay here," said the peasant to the Emperor. "I will go, and get something for your supper."

He went out, and soon returned with some black bread, eggs, and honey.—"You see all I can give you," said the peasant; "partake of it with my children. I must go and assist my wife." Your hospitality," said the *Czar*, "must bring down blessings upon your house; I am sure God will reward your goodness."—"Pray to God, my good friend," replied the peasant, "pray to God Almighty, that she may have a safe delivery: That is all I wish for"—"And is that all you wish to make you happy?"—"Happy! judge for yourself; I have five fine children; a dear wife that loves me; a father and mother both in good health; and my labour is sufficient to maintain them all."—"Do your father and mother live with you?"—Certainly; they are in the next room with my wife."—"But your cottage here is so very small!"—"It is large enough; it can hold us all."

The good peasant then went to his wife, who in about an hour after was happily delivered. Her husband in a transport of joy, brought the child to the *Czar*: "Look," said he, "Look: this is the sixth she has brought me! May God preserve him as he has done my others!"—The *Czar*, sensibly affected at this scene, took the infant in his arms: "I know," said he, "from the physiognomy of this child, that he will be quite fortunate. He will arrive, I am certain, at preferment." The peasant smiled at the prediction; and at that instant, the two eldest girls came to kiss their new born brother, and their grand-mother came also to take him back.——The little

ones followed her; and the peasant, laying himself down upon his bed of straw, invited the stranger to do the same.

In a moment, the peasant was in a sound and peaceful sleep; but the *Czar*, sitting up, looked around, and contemplated every thing with an eye of tenderness and emotion,——The sleeping children, and their sleeping father. An undisturbed silence reigned in the cottage.——"What a happy chasm! What delightful tranquility!" Said the Emperor: "Avarice and ambition, suspicion and remorse, never enter here. How sweet is the sleep of innocence!"—In such reflections, and on such a bed, did the mighty Emperor of the *Russias* spend the night! The peasant awoke at the break of day, and his guest, taking leave of him, said, "I must return to *Moscow*, my friend; I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me, therefore, that you will wait for me, that I may be present at the christening; I will be back in three hours at the farthest."——The peasant did not think much of this mighty promise; but in the good nature of his heart, he consented, however, to the stranger's request.

The *Czar* immediately took his leave: the three hours were soon gone; and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry his child to church; but as he was leaving his cottage, he heard, on a sudden, the trampling of horses, and the rattling of many coaches. He knew the Imperial guards, and instantly called his family to come and see the Emperor go by. They all ran out in a hurry; and stood before their door. The horses, men, and carriages, soon formed a circular line; and at last, the state coach of the *Czar* stopped, opposite the peasant's door.

The Guards kept back the crowd, which the hopes of seeing their sovereign had collected together. The coach door was opened; the *Czar* alighted; and advancing to his host, thus addressed him: I promised you a god-father; I am come

to fulfil my promiſe: give me your child, and follow me to church."——The peaſant ſtood like a ſtatue; now looking at the Emperor with the mingled emotions of aſtoniſhment and joy; now obſerving his magnificent robes, and the coſtly jewels with which they were adorned; and now turning to a crowd of nobles that ſurrounded him. In this profuſion of pomp he could not diſcover the poor ſtranger, who lay all night with him upon ſtraw.

The Emperor, for ſome moments, ſilently enjoyed his perplexity, and then addreſſed him thus; "Yeſterday you performed the duties of humanity: to-day I am come to diſcharge the moſt delightful duty of a Sovereign, that of recompenſing virtue. I ſhall not remove you from a ſituation to which you do ſo much honour, and the innocence and tranquility of which I envy.—But I will beſtow upon you ſuch things as may be uſeful to you. You ſhall have numerous flocks, rich paſtures, and a houſe that will enable you to exerciſe the duties of hoſpitality with pleaſure.—Your new-born child ſhall become my ward; for you may remember, continued the Emperor, ſmiling, that I prophesied he would be fortunate."

The good peaſant could not ſpeak; but with tears of ſenſibility in his eyes, he ran inſtantly to fetch the child, brought him to the Emperor, and laid him reſpectfully at his feet. This excellent Sovereign was quite affected; he took the child in his arms, and carried him himſelf to church, and, after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he ſhould be ſent to him, as ſoon as he could be weaned. The *Czar* faithfully obſerved his engagement, cauſed the boy to be educated in his palace, provided amply for his further ſettlement in life, and continued ever after to heap favours upon the virtuous peaſant and his family.

Hiſtorical

Hiſtorical ANECDOTE *of a remarkable* DUEL.

THE fame of an Engliſh dog has been deſervedly tranſmitted to poſterity by a monument in baſſo relievo, which ſtill remains on the chimney-piece of the grand hall at the caſtle of *Montargis*, in *France*: the ſculpture repreſents a dog fighting with a champion, and was occaſioned by the following circumſtance.

Aubri de Mondidier, a gentleman of family and fortune, travelling alone through the foreſt of *Bondi*, was murdered, and buried under a tree. His dog, an Engliſh blood-hound, would not quit his maſter's grave for ſeveral days, till at length, compelled by hunger, he went to the houſe of an intimate friend of the unfortunate *Aubri*'s, at *Paris*, and by his melancholy howling, ſeemed deſirous of expreſſing the loſs they had both ſuſtained. He repeated his cries, ran to the door, then looked back to ſee if any one followed him, returned to his maſter's friend, pulled him by the ſleeve, and with dumb eloquence entreated him to go with him.

The ſingularity of all the actions of the dog; his coming there without his maſter, whoſe faithful companion he always had been; the ſudden diſappearance of his maſter; and perhaps, that divine diſpenſation of juſtice and events, which will not permit the guilty to remain long undetected; made the company reſolve to follow the dog, who conducted them to the tree, where he renewed his howl, ſcratching the earth with his feet, to ſignify that that was the ſpot they ſhould ſearch. Accordingly, on digging, the body of the unfortunate *Aubri* was found.

Some time after, the dog accidently met the aſſaſſin, who is ſtiled, by all hiſtorians that relate this fact, the *Chevalier Macaire*; when inſtantly ſeizing him by the throat, it was with great difficulty he was made to quit his prey.

Whenever

Whenever he saw him after, the dog pursued and attacked him with equal fury. Such obstinate virulence in the animal, confined only to *Macaire*, appeared extraordinary to those persons who recollected the dog's fondness for his master, and at the same time several instances wherein *Macaire* had displayed his envy and hatred to *Aubri de Mondidier*.

Additional circumstances increased suspicion, which at length reached the royal ear. The king (*Lewis* VIII.) sent for the dog. He appeared extremely gentle, till perceiving *Macaire* in the midst of twenty noblemen, he ran directly towards him, growled, and flew at him as usual.

In those times, when no positive proof of a crime could be procured, an order was issued for a combat between the accuser and accused. These were denominated the judgment of God, from a persuasion that heaven would sooner work a miracle, than suffer innocence to perish with infamy.

The king, struck with such a collection of circumstantial evidence against *Macaire*, determined to refer the decision to the chance of war, or in other words, he gave orders for a combat between the Chevalier and the dog. The lists were appointed in the aisle of *Notre Dame*, then an uninclosed, uninhabited place: *Macaire's* weapon was a great cudgel.

The dog had an empty cask allowed for his retreat, to recover breath. The combatants being ready, the dog no sooner found himself at liberty, than he ran round his adversary, avoiding his blows, menacing him on every side, till his strength was exhausted; then springing forward, he griped him by the throat, threw him on the ground, and forced him to confess his crime before the king and the whole court. In consequence of which the Chevalier, after a few days, was convicted upon his own acknowledgment, and beheaded on a scaffold in the aisle of *Notre Dame*.

The above curious recital is translated from the *Memoires sur les Duels*, and is confirmed by many judicious, critical writers, particularly *Julius Scaliger*, and *Montfaucon*, neither of them relators of fabulous stories.

Anecdote

ANECDOTE *of* CASIMER *second* KING *of* POLAND.

WHILE Casimer was Prince of *Sandamir*, he won at play all the money of one of his Nobility, who, incensed at his ill fortune, struck the Prince a blow on the ear, in the heat of passion. He fled immediately from justice; but being pursued and overtaken, was condemned to lose his head; but the generous *Casimer* determined otherwise. "I am not surprised, said he, at the Gentleman's conduct; for, not having it in his power to revenge himself on fortune, no wonder he should attack her favourite." After which he revoked the sentence, returned the Nobleman his money, and declared that he alone was faulty, as he encouraged by his example a pernicious practice, that might terminate in the ruin of hundreds of the people.

An Answer to a Correspondent in CORNWALL.

WITH respect to the account of a fire-damp in a Tin-Mine in *Cornwall*, published in our Magazine for November last; we can only say that it was found among many other papers, which were delivered some years ago by Mr. *Wesley* to the person who then corrected the press under his directions. We suppose, Mr. *Wesley* got it from some of his correspondents in *Cornwall*, and that he believed the fact well authenticated. We beg leave further to inform our readers in general, that many of the materials now printing, and which will be inserted in our Magazine for some years to come, were collected by Mr. *Wesley*, or transmitted to him from his numerous correspondents.

The EDITORS.

LETTERS.

LETTERS.

LETTER DLXXXVIII.

[From Miſs E. Ritchie, to the Rev. J. Weſley.]

Otley, Sept. 2, 1784.

Rev. Sir,

MANY thanks to my ever dear and Reverend father for his welcome and truly profitable letter. The language of my heart to God and man is, "What I know not teach me," and glory be unto his name, I hear my Saviour's voice by his Spirit, his word, and through his ſervants. Some weeks ago, while waiting upon my Lord for direction, reſpecting what lay before me, that word was given me from above, "I will guide thee by mine eye." My ſoul embraced it by faith, and has ſince found ſuch nearneſs to my Lord, and intimate communion with him as is inexpreſſible. Never did I feel a ſtronger deſire to do and ſuffer all my maſter's will. O that my power was adequate to my will! I may ſay with *Gambold*, in regard to the degree,

"Practice grovels far behind."

My manifold weakneſſes tie me down: 'tis true I feel that faith in my precious Lord which bringeth conſtant victory, and a meaſure of that love which is the fulfilling of the law. What I ſee before me draws out my ſoul in ſtrong deſire, more deeply to ſink into the unbounded ocean. My life is but in embryo: "when I awake up after thy likeneſs, I ſhall be ſatisfied therewith." Let me more fully behold thy transforming glory, O my God and king!

At ſome of my ſeaſons of neareſt approach to the mercy-ſeat, I have lately had peculiar power and freedom in prayer for

for you. My dear Sir, your welfare both in public and private life lies near my heart. My spirit longs for you, as the father of a people, whom God has graciously given you, to increase in comfort and usefulness to your latest moment. As a private christian, may you be filled with a plenitude of God, and continually anticipate glory, by dwelling beneath the directest ray of that Sun, whose blessed beams distil a Gilead's balm! This morning I felt much power in prayer, respecting the intended voyage of our friends. They embark on a blessed errand. The angel of the Lord's presence will accompany them, I trust, and give them power to serve the royal heirs of heaven. Continue to remember and pray for, my dear Sir, your truly affectionate though unworthy child,

E. R.

LETTER DLXXXIX.

[From Mrs. Ann Joyce, to the Rev. J. Wesley.]

Caribb boundaries, Oct. 31, 1788.

Rev. and very dear Sir,

YOUR valuable favour dated July 17th. I received, for which I give you my hearty thanks. Blessed be God, who put it into your heart to be mindful of unworthy me in a foreign country. Your letter was truly a word in season. My soul was in great need of encouragement, and the Lord made it as a refreshing draught indeed. I was enabled to lay hold on the promises you mentioned. And blessed be God, I have not since let them go.

It requires an abler pen than mine, rightly to inform you of matters in this Island, I mean as to expences, situation, and produce thereof; therefore I will let these things rest, and in my simple manner tell you all I can of myself. By the grace of God I am what I am; but how unlike Him I feel, when I consider how much I cleave to earth, and how little I glorify God.

I came to this valley October 2d. When I first came, the *Caribbs* were very shy, particularly the women, who would not come near me if they could help it, but some that could speak broken English cursed me, for asking them how they did. But now most that I see will speak to me, and several have come into our house and sat down. There is but one who seems to have any desire to learn to read, or to hear of spiritual, and eternal things; yet I have no doubt, but, when the house is finished and we live there, if *we* are resolved by the assistance of Him, to whom belongeth all power, to give ourselves up unreservedly unto God, this little one will become a thousand.

Blessed be God, he hath exercised our faith, and patience, and now we feel "The good that is done on the earth, the Lord doth it himself." Mr. *Joyce* said to me this evening, "I think I never felt more of my own unworthiness, more of my uselessness, nor my inability of doing good than at present." I was glad to hear it, for these considerations humble us and enable us to give the glory to whom it is due, while the language of the heart is "Not unto me—not unto me, but to thee, O God, be the praise."

I have not been favoured with those ravishing views of eternal things since I have been here, as I have had in England, nor have I had those extacies of joy as then; yet blessed be God, I have been enabled to walk by faith, for I do know in whom I have believed; *Abraham's* God is mine! Perhaps had I been favoured as in days past, I might not have been brought thus to see, and feel, my own inability. Not that I would be understood to say, that those happy desirable frames and feelings are dangerous. No, even Dr. *Watts* could say,

"The more thy glory strikes mine eyes,
The humbler I shall lie."

Yes verily, for when the soul is thus made capable of receiving so much of the divine presence, this glorious light

makes manifeſt, that all is a free gift, and the language of the heart is,

"Oh! to grace how great a debtor,"

and having a clear ſight of what Chriſt Jeſus hath done, and ſuffered, how it lays us low at his feet, and feeling we are thus loved, it cauſes us to love again, and

"Love makes our willing feet,
With ſwift obedience move."

I remember when I was often grieved at believers for living below their privileges, when I ſaw them caſt down on account of outward trials, or inward temptations. If I could not perſuade them to leave all in the hand of God, and keep their eye fixt on Jeſus every moment, I blamed them much: perhaps I had not then ſuch a ſenſe that this alſo is a gift from God.

Though I am conſcious I deſerve not the leaſt of God's favours; yet he hath been pleaſed to give me ſuch a glorious hope, ſuch a clear manifeſtation of his love, that I dare not doubt. No, I will not let him go. I have often, and do now again, make a full, and free, ſurrender of my ſoul, and body, all I have, and all I am, unto my God, who hath been pleaſed to accept the ſacrifice and give me the witneſs of his Holy Spirit, which kills and makes alive. Oh that he may throughly purge the floor, and I become a lump of holineſs devoted to his honourable ſervice!

Since I have been here, I have not found that deſire to depart, as in former times. Then, when under your preaching, as well as others, and when in private, and often when my hands have been employed, I have found ſuch a deſire to depart and be with Chriſt, that I would gladly have left all below, to be for ever with him whom my ſoul loved. But of late, when

any disorder hath caused me to feel my mortality, and I have seriously considered that I could not call any moment my own but the present, I found my mind has roved to the other side the Atlantic, and I have felt a desire to see those in the body, with whom I often took sweet counsel. But then the reviving thought of that blest abode where saints and angels meet, makes me forget this, and I am enabled in a measure to rejoice at the approach, yet not as in times past.

Some of the coloured people seem in earnest, and often are able to say, they know they have peace with God. Our present business is to cultivate a friendship with the *Caribbs*,—and on Sabbath days to instruct as many poor negroes as will come. May the Lord accompany his own word with a blessing, that what is sown in great weakness may be raised in power!—I find I love and revere you more and more, and am, dear Sir, your unworthy, but highly favoured, daughter in Christ,

A. J.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXIII.

On MATT. vii. ver. 9.—*What man is there of you, whom if his Son ask bread, will give him a stone.*

WHEN undistinguishing I pray'd
For worldly good instead of bread,
I fondly ask'd a stone;
But for a stone my loving God
Hath the true bread on me bestow'd,
By giving me his Son.

Who

Who teach, that the moſt righteous man
  Muſt ſin in thought, and word, and deed;
As Satan's advocates maintain
  That evil doth from good proceed;
And boldly give our God the lie,
  And Truth himſelf in Chriſt deny.

On the DUTCHESS *of* MAZARIN'S *retiring into a* CONVENT.

[By Dr. Langhorne.]

YE holy cares that haunt theſe lonely cells,
  Theſe ſcenes where ſalutary ſadneſs dwells;
Ye ſighs that minute the ſlow waſting day,
Ye pale regrets that wear my life away;
O bid theſe paſſions for the world depart,
Theſe wild deſires, and vanity of heart!
Hide every trace of vice, of follies paſt,
And yield to heaven the victory at laſt.

To that the poor remains of life are due,
'Tis heaven that calls, and I the call purſue.
Lord of my life, my future cares are thine,
My love, my duty greet thy holy ſhrine:
No more my heart to vainer hopes I give,
But live for thee, whoſe bounty bids me live.

The power that gave theſe little charms their grace,
His favours bounded, and confin'd their ſpace;
Spite of thoſe charms ſhall time, with wide eſſay,
Tear from the cheek the tranſient roſe away;
But the free mind, ten thouſand ages paſt,
Its Maker's form, ſhall with its Maker laſt.

Uncertain

Uncertain objects shall our hopes employ;
Uncertain all that bears the name of joy!
Of all that feels the injuries of fate,
Uncertain is the search and short the date:
Yet ev'n that boon what thousands wish to gain?
That boon of Death, the sad resource of pain!

Once on my path all fortune's glory fell,
Her fair, magnificent, and courtly swell:
Love touch'd my soul at last with soft desires,
And vanity there fed her meteor fires:
This truth at last the mighty scenes let fall,
An hour of innocence was worth them all.

Lord of my life! O let thy sacred ray
Shine o'er my heart, and break its clouds away;
Deluding, flatt'ring, faithless world adieu!
Long hast thou taught me, GOD IS ONLY TRUE.
That God alone I trust, alone adore,
No more deluded, and misled no more.

Come sacred hour, when wav'ring doubts shall cease!
Come, holy scenes of long repose and peace!
Yet shall my heart, to other interests true,
A moment balance 'twixt the world and you?
Of pensive nights, of long reflecting days,
Be yours, at last, the triumph and the praise!

Great gracious Master! whose unbounded sway,
Felt thro' ten thousand worlds, those worlds obey;
Wilt thou for once thy awful glories shade,
And deign t'espouse the creature thou hast made?
All other ties indignant I disclaim,
Dishonour'd those, and infamous to name!

O fatal

O fatal ties, for which ſuch tears I've ſhed,
For which the pleaſures of the world lay dead!
That world's ſoft pleaſures you alone diſarm;
That world without you ſtill might have its charm.
But now thoſe ſcenes of tempting hope I cloſe,
And ſeek the peaceful ſtudies of repoſe;
Look on the paſt as time that ſtole away,
And beg the bleſſings of a happier day.

Ye gay ſaloons, ye golden-veſted halls,
Scenes of high treats, and heart-bewitching balls!
Dreſs, figure, ſplendor, charms of play, farewel,
And all the toilet's ſcience to excel!
Ev'n love, that ambuſh'd in this beauteous hair,
No more ſhall lie, like Indian archers there;
Go, erring love! for nobler objects given!
Go, beauteous hair, a ſacrifice to heaven!

Soon ſhall the veil theſe glowing features hide,
At once the period of their power and pride!
The hapleſs lover ſhall no more complain
Of vows unhear'd, or unrewarded pain;
While calmly ſleep in each untortur'd breaſt,
My ſecret ſorrow, and his ſighs profeſt.

Go, flattering train! and ſlaves to me no more,
With the ſame ſighs ſome happier fair adore!
Your alter'd faith I blame not, nor bewail—
And haply yet (what woman is not frail?)
Yet, haply, might I calmer minutes prove,
If he that lov'd me knew no other love!

Yet were that ardor, which his breaſt inſpir'd,
By charms of more than mortal beauty fir'd,

What

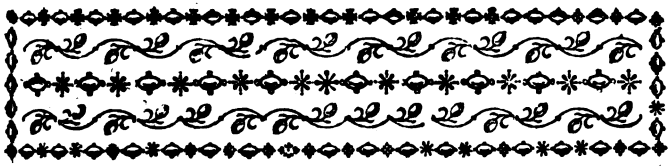
What nobler pride! could I to heaven resign
The zeal, the service that I boasted mine!
O change your false desires, ye flatt'ring train!
And love me pious, whom ye loved profane!

These long adieus with lovers doom'd to go,
Or prove my merit, or my weakness shew;
But heaven, to such soft frailties less severe,
May spare the tribute of a female tear;
May yield one tender moment to deplore
Those gentle hearts that I must hold no more.

On SUGAR.

GO, guilty, sweet seducing food,
Tainted by streams of human blood!
Emblem of woe and fruitless moans,
Of mangled limbs and dying groans!
To me thy tempting white appears
Steep'd in a thousand Negroes' tears!
I see the lash uplifted high;
I see the vainly—streaming eye;
The shrunk clasp'd hands that but provoke
Their tyrants to a harder stroke.
The varied punishments I view,
Invention's blackest pencil drew,
And did to cruel man impart,
To rend and pierce a brother's heart.
Oh! can I then a sweet enjoy,
That tempts me only to destroy!
No!—I abhor the luscious food,
Purchas'd by many a brother's blood!
I'll wage with habit virtuous strife,
To save a fellow creature's life;
And bless the day I scorn'd the food,
Produc'd by torments, groans, and blood!

THE LATE REV^D. CHA^S. WESLEY A.M.



THE Arminian Magazine, For MAY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

[*Continued from page* 172.]

CAR. SIR, I have those two assemblies against you: for, mark their reason what they say, the works of an unregenerate man are sinful and cannot please God, nor make him meet to receive grace from God; their reason is, not because those works are wrought by his own strength, and not by common grace, but "because they proceed not from a heart purified by faith."

2. The *Synod of Dort* is clear against you: for they say, "All men are untoward to all good tending to salvation, for-

ward to evil; and neither will nor can, without the Holy Ghost regenerating them, set straight their own crooked nature; no, nor so much as dispose themselves to the mending of it;" chap. iii. and iv. art. 3. They do not say, men cannot dispose themselves by their own strength, without common grace, to the amending of their crooked nature; but they cannot dispose themselves to it, without the Holy Ghost regenerating them.

DIO. But you should consider withal, what those divines add in their 16th article, where they say, "As by the fall man ceased not to be man, endued with understanding and will; nor did sin, spreading itself through all mankind, abolish nature with us, but corrupted and spiritually slew it: in like manner, this regenerating grace of God worketh not upon men as if they were stocks and stones."

CAR. 'Tis true, they say, grace doth not work upon men as stocks and stones, because it finds them endued with a will and understanding; but if you observe it, they tell us also that that will and understanding, do contribute as little to the work, as if God should of stones raise up children unto Abraham; therefore they compare our regeneration to that powerful work of God "whereby he giveth being to this our natural life," (*ib. article* 17.) Now in conferring our natural life, God imposeth no duty upon us towards the possession of it; and 'tis absurd, and a contradiction to say, we should address ourselves by any way of preparation or disposition, to the production of our own being. God indeed makes a providential use of our parents; but they say marriages are made in heaven; and the whole process of the affair, in order to our natural birth, is extrinsical to us: and because it is impossible we should either resist or further it, therefore it is no part of our duty to regard it. So we are taught also to believe concerning our regeneration, or new birth; for when God worketh true conversion in the elect, "He provideth that the Gospel may be outwardly preached to them, and powerfully enlightneth their minds

minds by the Holy Ghoſt, that they may underſtand aright, and judge of the things of the Spirit of God. And not only ſo, but by the efficacy of the ſame regenerating Spirit, he alſo pierceth into the moſt inward parts of man; whoſe heart being cloſe ſhut up, he openeth it: being hard, he ſofteneth it; being uncircumciſed, he circumciſeth it: and as for the will, he inſuſeth new qualities into it, and maketh it, of a dead heart lively, of an evil heart good." *Ibid. art.* 11. *and art.* 14. God doth not only give a power of believing, and then expect the conſent or act of believing from the will of man; but he works the willingneſs and act itſelf of belief; and this he worketh *in nobis, ſine nobis*; in us, without us, (art. 12.) irreſiſtibly by his omnipotent ſtrength; (reject. 8.) So that this operation, for the mightineſs thereof, is not inferior to the creation of the world, or raiſing up the dead. (Ib. art. 12.) And therefore all the actual reſiſtance a man can or doth make, cannot prevail to the defeating of his own regeneration: (ibid. reject. 8.) This, Sir, is the expreſs doctrine of the *Synod of Dort*: in ſubmiſſion and reverence to whoſe determination, I muſt conclude, that this regenerating grace of the Holy Ghoſt comes ſo freely, that I ſhould but diſparage its freedom, in being at any coſt or charge to make proviſion for it: for the Holy Ghoſt brings his own entertainment; and having a power ſovereign and paramount, he will, wherefoever he comes, make his own welcome.

DIO. Well! whatever be the opinions of that *Synod* and the aſſembly at *Weſtminſter*, and the meſſengers of the congregational churches, in their meeting at the *Savoy*; I am very well ſatisfied that common grace is truly preparative and diſpoſitive to ſaving grace; not as one degree of the ſame ſpecies in morality diſpoſeth to another degree (for this we are agreed againſt) but, 1. As it is a leſs unpreparedneſs and undiſpoſedneſs than a worſe eſtate. 2. As it removeth many and great impediments. 3. As it is a uſe of the means appointed by God for obtaining his ſaving grace. 4. As in itſelf,

and as far as it goes, it is a thing pleasing to God, and loved by him; yea, as he loveth such as have it, more than those that are without it, with the love of complacency and acceptation; so as it is a state much nearer Christ, than other men's of obstinate wickedness are in; in these five respects I think it prepareth and disposeth to saving grace. *Mr. Baxter on saving faith*, p. 45, 46.

CAR. Sir, what are your own reasons, though assisted by the concurrent judgment of some Protestant divines—I say what are they, that they should turn the scale against the decision of a *Synod*,* of so many truly learned and worthy men, and an assembly, and the declaration of so many congregational churches? But to gratify your opinion and zeal, I shall in this subscribe to your reasons, and those alledged by some of the divines of the forementioned *Synod*, rather than pay a blind obedience to the other's naked votes, and proofless propositions. I pray what advantage will you make of this concession?

DIO. By this means I shall be able to demonstrate that all the unconverted are inexcusable; and as their impenitency and unbelief are wilful, so their damnation also is just.

CAR. That will be some advantage to your ministry indeed, if you can make it good: but how can you make that evident to us?

DIO. "I remember Christ hath assured me, that of the many that are called, few are chosen; and that most men perish, for all the mercy that is in God, and for all that Christ hath done and suffered, and for all the grace that is offered them in the Gospel." *Treat. of Convers.* p. 2.

CAR. I pray, Sir, were those few chosen, because they did receive this grace, and entertain Christ and the mercy of God, as it was offered to them when they were called? and was the refusal of grace, and the non-reception of Christ and mercy, the reason of their non-election, who do finally perish?

* Mr. Baxter's pref. sect. 11.

DIO.

DIO. I do not affirm it.

CAR. You cannot, unless you turn remonstrant. According to your principles, election is the fountain of all saving grace, and non-election the denial of it. How then will you (as you have undertaken to do) render the unconverted inexcusable, and their impenitency wilful, and consequently their damnation just; and all upon this account, because common grace is preparative and dispositive to special grace?

DIO. Why? their impenitency is wilful, and therefore inexcusable; and their damnation just, because they receive the grace of God in vain.

[*To be continued.*]

SERMON LXVII.

[By the late Rev. J. WESLEY.]

EPHESIANS ii. 12.

Without God in the world.

1. PERHAPS these words might be more properly translated *Atheists in the world.* This seems to be a little stronger expression, than *without God in the world*, which sounds nearly negative, and does not necessarily imply any more, than the having no fellowship or intercourse with God. On the contrary, the word *Atheist* is commonly understood to mean something *positive*, and not only disclaiming any intercourse with him, but denying his very being.

2. The case of these unhappy men may be much illustrated by a late incident; the truth of which cannot reasonably be doubted, there having been so large a number of eye witnesses. An antient Oak being cut down and split through the midst, out of the very heart of the tree, crept a large toad, and walked away, with all the speed he could. Now how long, may we probably

[illegible]

[illegible] Is not [illegible] above a hundred [illegible] kingdom, [illegible] included [illegible] more [illegible] kind of [illegible] manner [illegible]

[illegible]

"O [illegible]
O [illegible] to burn"

[illegible] and [illegible]

3. This poor [illegible] [illegible] to [illegible] be [illegible] It [illegible] moved its black [illegible] [illegible] there, it was [illegible] from [illegible] and [illegible] nature. Indeed from the place [illegible] as much as it had no [illegible]

4. As no air could penetrate to have touch, it consequently could have no hearing. Wherever organs it was provided with, they could be of no use; [illegible] air could find a way, through the walls that surrounded it. And there is no reason to believe, that it had any sense [illegible] to their either of smelling or tasting. In a creature, which did not need any food, the sense could have been of no profit to it. Neither was there any way, whereby the objects of smell or taste could make their approach to it. It must be very rare if at all, that it could be acquainted even with the general sense that of feeling, as it always continued in one unvaried posture amidst the [illegible] that surrounded it, all of these being immoveably fixt, could not make the new impression upon it. So that it had only one

one feeling from hour to hour, and from day to day, during its whole duration.

5. And as this poor animal was destitute of *sensation*, it must have equally been destitute of *reflection*. Its head, (of whatever sort it was,) having no materials to work upon, no ideas of sensation of any kind, could not produce any degree of reflection. It scarce therefore could have any *memory*, or any *imagination*. Nor could it have any locative *Power*, while it was so closely bound in on every side. If it had in itself some springs of motion, yet it was impossible that power should be exerted, because the narrowness of its cavern could not allow of any change of place.

6. How exact a parallel may be drawn between this creature (hardly to be called an animal) and a man that is *without God in the world?* Such as are a vast majority of even those that are called Christians! I do not mean that they are *Atheists*, in the common sense of the word. I do not believe, that these are so numerous as many have imagined. Making all the inquiry and observation I could for upwards of fifty years, I could not find twenty who seriously disbelieved the being of a God: nay, I have found only two of these, (to the best of my judgment,) in the *British* Islands: both of these then lived in *London*, and had been of this persuasion many years. But several years before they were called to appear before God, both *John S*——— and *John B*——— were fully convinced, That there is a God, and what is more remarkable, they were first convinced, that he is a terrible, and then, that he is a merciful God. I mention these two accounts, to shew, not only that there are real literal *Atheists* in the world; but also, that even then, if they will condescend to ask it, they may find *grace to help in time of need.*

7. But I do not mean such as these, when I speak of those who are *Atheists* or *without God in the world*. But of such as are only practical *Atheists*, as have not God in all their thoughts: such as have not acquainted themselves with him, neither

probably imagine, had this creature continued there? It is not unlikely it might have remained in its neſt above a hundred years. It is not improbable, it was nearly, if not altogether, coeval with the Oak; having been ſome way or other incloſed therein, at the time that it was planted. It is not therefore unreaſonable to ſuppoſe, that it had lived that ſtrange kind of life, at leaſt a century. We ſay, *it had lived!* But what manner of life? How deſirable! How enviable!

As *Cowley* ſays,

> "O Life, moſt precious and moſt dear!
> O Life, that Epicures would long to ſhare!"

Let us ſpend a few thoughts upon ſo uncommon a caſe, and make ſome improvement of it.

3. This poor animal had organs of ſenſe: yet it had not any ſenſation. It had eyes, yet no ray of light ever entered its black abode. From the very firſt inſtant of its exiſtence there, it was ſhut up in impenetrable darkneſs. It was ſhut up from the ſun, moon and ſtars, and from the beautiful face of nature. Indeed from the whole viſible world, as much as if it had no being.

4. As no air could penetrate its ſable receſs, it conſequently could have no *hearing*. Whatever organs it was provided with, they could be of no uſe: ſeeing no undulating air could find a way, through the walls that ſurrounded it. And there is no reaſon to believe, that it had any ſenſe analogous to thoſe either of *ſmelling* or *taſting*. In a creature, which did not need any food, the ſe could have been of no poſſible uſe. Neither was there any way, whereby the objects of ſmell or taſte could make their approach to it. It muſt be very little if at all, that it could be acquainted even with the general ſenſe that of *feeling*: as it always continued in one unvaried poſture amidſt the parts that ſurrounded it, all of theſe being immoveably fixt, could make no new impreſſion upon it. So that it had only

one

one feeling from hour to hour, and from day to day, during its whole duration.

5. And as this poor animal was destitute of *sensation*, it must have equally been destitute of *reflection*. Its head, (of whatever sort it was,) having no materials to work upon, no ideas of sensation of any kind, could not produce any degree of reflection. It scarce therefore could have any *memory*, or any *imagination*. Nor could it have any locative *Power*, while it was so closely bound in on every side. If it had in itself some springs of motion, yet it was impossible that power should be exerted, because the narrowness of its cavern could not allow of any change of place.

6. How exact a parallel may be drawn between this creature (hardly to be called an animal) and a man that is *without God in the world?* Such as are a vast majority of even those that are called Christians! I do not mean that they are *Atheists*, in the common sense of the word. I do not believe, that these are so numerous as many have imagined. Making all the inquiry and observation I could for upwards of fifty years, I could not find twenty who seriously disbelieved the being of a God: nay, I have found only two of these, (to the best of my judgment,) in the *British* Islands: both of these then lived in *London*, and had been of this persuasion many years. But several years before they were called to appear before God, both *John S*——— and *John B*——— were fully convinced, That there is a God, and what is more remarkable, they were first convinced, that he is a terrible, and then, that he is a merciful God. I mention these two accounts, to shew, not only that there are real literal *Atheists* in the world; but also, that even then, if they will condescend to ask it, they may find *grace to help in time of need.*

7. But I do not mean such as these, when I speak of those who are *Atheists* or *without God in the world*. But of such as are only practical *Atheists*, as have not God in all their thoughts: such as have not acquainted themselves with him, neither

neither have any fellowship with him: such as have no more intercourse with God or the invisible world, than this animal had with the visible. I will endeavour to draw the parallel between these. And may God apply it to their hearts!

8. Every one of these is in exactly such a situation with regard to the invisible, as the toad was in respect to the visible world. That creature had undoubtedly a sort of life, such as it was. It certainly had all the internal and external parts, that are essential to animal life. And without question it had suitable juices, which kept up a kind of circulation. This was a life indeed! And exactly such a life is that of the *Atheist*; the man without God in the world. What a thick veil is between him and the invisible world! Which with regard to him is as though it had no being. He has not the least perception of it; not the most distant idea. He has not the least sight of God, the intellectual Sun; nor any the least attraction toward him, or desire to have any knowledge of his ways: although his light be gone forth into all lands, and his sound unto the end of the world, yet he *heareth* no more thereof than of the fabled music of the spheres. He *tastes* nothing of the goodness of God or the powers of the world to come. He does not *feel* (as our Church speaks) the working of the Holy Spirit in his heart. In a word, he has no more intercourse with a knowledge of the spiritual world, than this poor creature had of the natural, while shut up in its dark inclosure.

9. But the moment the Spirit of the Almighty strikes the heart of him that was till then without God in the world, it breaks the hardness of his heart, and creates all things new. The Sun of Righteousness appears, and shines upon his soul, shewing him the light of the glory of God in the face of Jesus Christ. He is in a new world. All things round him are become new. Such as it never before entered into his heart to conceive. He sees, so far as his newly opened eyes can bear the sight,

"The

"The opening heavens around him ſhine,
With beams of ſacred bliſs."

He ſees, that he has *an advocate with the Father, Jeſus Chriſt the righteous, and that he has redemption in his blood, the remiſſion of his ſins*. He ſees a *new way* that is *opened into the Holieſt by the blood of Jeſus*; and his *light ſhineth more and more unto the perfect day.*

[*To be concluded in our next.*]

* * *

The JOURNAL *of* Mr. WILLIAM BLACK, *in his viſit to* NEWFOUNDLAND.

[*Concluded from page* 181.]

THURSDAY 25. Brother *M'Geary* and I ſet off in a ſmall boat for *Black-head.* We arrived in time to give an exhortation to a few that came together. Two young perſons were much affected, and roared aloud. Lord, ſuffer them not to reſt without thy peace. Friday 26, I preached in the evening from Acts xi. 15. which was certainly verified anew. The Holy Ghoſt did indeed fall on many that heard the word, both as a ſpirit of fear and bondage, and as a ſpirit of liberty and love.

Sabbath-day 28, I preached twice, and held a Love-feaſt in the church at *Black-head.* This alſo was a quickening time. Some backſliders were healed and comforted, Some believers much refreſhed, and thoſe under awakenings more deeply affected with their ſtate. I bleſs God for my coming here alſo. Some animoſities are removed; ſome ſouls awakened; ſome new members added to the Society; and a general quickening through the whole. There are now about forty reſolved to meet together in Claſs,

Monday 29. I returned to *Carboneer*, not daring to proceed to *Perlekin*, left I ſhould miſs a paſſage to *Haliſax*, and be detained upon the iſland all the winter. From what I can learn, about thirty meet together in Society there; and there would be many more, if they could have the Goſpel preached amongſt them more frequently. Brother *M'Geary* can ſeldom go there. At ſix in the evening I preached in the church. God ſpake, and the people trembled. Many were the affecting cries of thoſe under conviction; many were the expreſſions of joy from thoſe who have found peace with God, through our Lord Jeſus Chriſt. Six or ſeven more profeſs a living, experimental knowledge of God, in this harbour.

Tueſday 30, and Wedneſday 31. I preached both days: joined about fifty in Claſſes, and endeavoured with all my might to point out and guard them againſt the wiles of the devil. Theſe were affecting, and profitable ſeaſons. May they never be forgotten! Lord, thou art our wiſdom, righteouſneſs and ſtrength. May we always truſt in thee!

Thurſday, September 1. I walked over to *Harbour-grace*, in company with Mr. *Richard Valentine*. His converſation was truly chriſtian, and peculiarly inſtructive. His trials have been various and heavy. His experience is deep and ſcriptural; and his life exemplary and becoming. For many years he has been in the narrow way, and has ſtedfaſtly moved along through violent inward and outward exerciſes. O that I may drink more deeply into his ſpirit!

Sunday 4. I preached at *Carboneer*. The people ſat with deep attention under the word. Many were much bleſſed, and ſilently melted down before the Lord. I adminiſtered the ſacrament to about one hundred and thirty. Such a communion I never ſaw before. Verily, the Lord was there. An awful ſenſe of the divine preſence ſeemed to pervade every heart. Many were the weeping eyes, the falling tears, affectionate cries, and earneſt prayers at the table and afterwards. Some backſliders were reclaimed, and reſtored to the

ſavour

favour of God again, and mightily filled with joy; as were the believers in general. But at the Love-feast in the afternoon, we had a still more remarkable season. To describe it fully is impossible. Suffice it to say in general, there was an universal shaking among the people. The cries of the penitents, together with the songs of those who were converted, drowned my voice, so that it could not be heard. I attempted to sing, but still could not be heard. To see the very countenances of the people, was peculiarly moving. While distress and awe were painted on the cheeks, and stared through the eyes of those under conviction, inward joy and rapture sparkled in the eyes, and shone on the countenances of those who were lately brought out of darkness into the marvellous light of grace. Thus prayer and praises, songs and groans, joys and sorrows were observable on all hands. Some were brought into the liberty of Jesus, felt the virtue of his blood, and testified that he is able to forgive sins.

Monday 5. I breakfasted with a mother in Israel. A poor distressed woman called me into the kitchen to speak with me about her soul; but her heart was too full to say much. I brought her into the parlour, where we joined in prayer. She sunk down on the floor in deep distress. The next day the Lord set her weary soul at liberty.

The former Deed of the church being not according to the Methodist plan, I have procured another, and now the church and dwelling-house are made over to the Conference.

I know not that I ever saw such a meeting as was here this evening. Great indeed was the noise and shaking among the dry bones. Brother *Stretton* observed, "The scene was truly awful! some in the depth of distress; others in the transports of joy! It appeared to me a faint picture of heaven and hell." Several found peace with God this night also. The church appeared all in confusion. Nothing was to be seen but heaving breasts and weeping eyes! Nothing to be heard but prayer, or

praiſe! The expreſſions of ſorrow or joy, repentance or faith! Bleſſed Jeſus, ride on and conquer!

Part of this work may be natural or animal; may ariſe from ſympathy; but it is evident much of it is divine. Nothing but the Spirit of God can awaken and alarm the ſleepy, guilty conſcience of fallen man. God alone can enlighten his underſtanding, and beget in him a due ſenſe of the vileneſs of ſin, as it ſtands oppoſed to the divine nature and will: can draw his affections from earth, and fix them on heavenly objects: can fill his ſoul with meekneſs, patience, reſignation; with contentedneſs, peace and joy; with faith, hope, love; none I ſay but God can produce theſe. But theſe are produced: it follows then, this evidently is a work of God, notwithſtanding ſome appendages or attendants of the work may be from nature; yea, from Satan.

Thurſday 8. I found it peculiarly refreſhing to be at the Claſs-meeting laſt evening. It was a lively ſeaſon to my ſoul, and to others. Three more have found peace with God. Bleſſed be the Lord, more are made to taſte his love daily. I had thoughts of ſailing immediately for *St. John's*, but I know not how to leave the people yet; and have therefore concluded to ſtay a few days longer.

Friday 9. I walked to *Carboneer*, and preached in the church. O what a ſeaſon! In the time of ſermon, many were affected, and the voice of mourning in a ſilent way ran through the church. In the laſt prayer it became more general. Thoſe under conviction roared aloud, and prayed moſt fervently. Preſently one began to publiſh the news of deliverance, and praiſed God with a loud voice, extolling the riches of boundleſs grace. After this another, and another, were enabled to caſt their burdens on the Lord, and to rejoice in Chriſt Jeſus. Among this number was a woman, who was not long ſince a perſecutor. She ridiculed the idea of people's crying out under a ſenſe of their ſins. She was ſure they might help it if they would. But, God laid his hand upon her under the word, and

ſhe

she roared aloud in the disquietude of her soul. She is now rejoicing in the God of her salvation. How many were brought into liberty at this meeting, it is impossible for me to say. I heard four or five declare they had found rest to their weary souls. O that they may never dishonour their profession!

It was a time of general joy among the Christians; and of peculiar distress among the penitents. The latter hardly knew how to leave the church without the sense of forgiveness. I was now obliged to take my leave of them. We had to tear ourselves from each other. It was a most affecting time. They wept as for an only son. Blessed be God, there is a world of love, where we shall not weep the departure of a friend, or the absence of a brother.

> "But saints shall all be gather'd home,
> And brethren part no more."

Until our safe arrival in this happy world of love, may the great Redeemer keep us pure in faith and love, watching unto prayer. Nothing but a sense of duty could induce me to leave this dear and loving people.

Sunday 11. I preached at *Harbour-grace*, and met the Society. I now bade farewel to my friends here also. It was a weeping time. I had literally to tear myself away from them. Well,

> "Our bodies may far off remove,
> We still are join'd in heart."

May I meet them at God's right-hand!

A short

A short Account of GEORGE RUTTER, *jun.*

[By Sarah Rutter.]

GEORGE RUTTER was born at *St. Neot's*, in *Huntingdonshire*, January 18, 1766. His parents took great care to bring him up in the fear of God; but he soon manifested his fallen, depraved nature, directly opposite to the will of God, being of a very bad natural disposition, which as he grew up, was more fixed in enmity against experimental religion.

In the year 1778, it pleased God to convince me deeply of sin by the preaching of the Rev. *John Wesley*, at *St. Neot's*, which made me in earnest to seek the salvation of my soul. My brother not seeing the necessity for so much ado about religion made my way very rough; but through infinite mercy I was enabled to hold on. In the year 1782, he was afflicted in an extraordinary manner; and though the Lord raised him up again, as by miracle, yet I believe that illness laid the foundation of a consumption, which was the means of bringing him to God, and making him experimentally happy in his love.

In his first illness I could scarce perceive he had any desire to seek after God, except when he was supposed to be dying; then he said if the Lord would spare him he would reform. When any visited him and said they believed he would recover, it gave him great pleasure, as he was very unwilling to die, being then about seventeen years of age. But he could scarce bear those who admonished him to prepare for eternity.

After this illness, he attended the preaching at times, and it pleased God to convince him that one thing is needful. He soon after joined the Society, and found a necessity to seek that salvation which he had so strongly opposed, viz. salvation by grace, through faith in the Lord Jesus Christ; and though he had

had frequently refreſhings from the preſence of the Lord, and a degree of pardoning love ſhed abroad in his heart; yet he often felt corrupt nature alive, which made him have great conflicts, and he was often overcome by his habitual bad temper; but glory be to God, who diſplayed his almighty power in ſaving him to the uttermoſt before he took him to himſelf!

In October 1789, he was much bleſſed under the preaching of Mr. *Ramſhaw*; and after that was favoured with ſuch manifeſtations of the love of God, that he went to a dear friend's to tell how unſpeakably happy he was. Indeed at this time the Lord favoured him with remarkable diſcoveries of his love towards him, which he freely mentioned to his friends; and the laſt time he met Claſs with us he expreſſed himſelf to the ſame effect, and thought he ſhould ſoon join the diſembodied throng.

In November 1789, he grew worſe, but was very happy: he longed for his diſſolution, and from that time was confined from the publick means. His affliction was very heavy. At times he was afraid his patience would not hold out to the end, though he found great conſolation from the Lord, and I believe had the conſtant aſſurance of his acceptance with God. Yet for ſome time before his death, his evidence was more clear, and was very happy, particularly the Thurſday before he died, when he converſed with me freely upon the happy ſtate of his ſoul, and ſaid he had no doubt nor fear nor cloud, but all was quietneſs and aſſurance for ever. He told me what had hindred the work of grace in his ſoul, the not giving up himſelf to God to work in him all the good pleaſure of his will; but now all was love and joy, and it appeared to all who were about him, that nature was ſubdued by grace. He had now patience in his ſufferings, yet longed to be gone, that he might praiſe God without an afflicted body. He uſed to converſe often about eternity with pleaſure, and a longing deſire to be with Him whom his ſoul loved, yet with ſubmiſſion to the Divine will; and would ſing,

"But

"But wait to be fully restor'd,
And long to be summon'd away!"

On the Sunday before he died, Mr. *R.* came to St. *Neot's* and visited him; and, on Monday morning when he came to take his farewel, was much astonished to hear him sing

"Hide me, O my Saviour hide,
Till the storm of life is past:
Safe into the haven guide,
O receive my soul at last!"

After this he fell into a fit; when he recovered a little, Mr. *R.* with much prayer commended him to God. Death now approached very fast: he suffered much that day and the next night; but was very penitent, longing for his happy change. On Tuesday in the afternoon he lay very easy, had no fear of death, and when I asked if he was happy? he said, "Quite happy," and after lying still a little, he said, "Bless the Lord, O my soul, and all that is within me, bless his holy name!" But here his voice faultered, so that I could scarce understand him; and soon after without a struggle or groan he fell asleep in the arms of Jesus, April the 20th, 1790, in the 24th year of his age.

S. R.

A TREATISE, *concerning the* GODHEAD *of* JESUS CHRIST.

[Translated from the FRENCH.]

CHAP. V.

That those passages in the Old Testament which most incontestably contain the Character of the Supreme God, are applied in the New to Jesus Christ.

[*Concluded from page* 191.]

TO shew beyond all possibility and doubt, in what sense the Jews understood those expressions, wherein the disciples of Jesus Christ asserted the Godhead of their Master: it may be observed, that they made no difficulty of applying

to

to him those passages of the Old Testament, which contain the most essential characters of the Supreme God. For how would they have dared to apply those passages to Christ, if he was not the true and the Supreme God? Had they been instructed only in the school of nature, they might have learned, not to apply to any creature, those things which had been spoken of the Creator alone, exclusive of all creatures.

If then we regard them as brought up in the school of the Prophets, we can never suspect them of such madness. For can any thing equal the circumspection of the Prophets in this particular? They are continually apprehensive of confounding the Creator with any creature. And this apprehension sufficiently guards them from applying to the one, the most essential characters of the other.

Now certainly the descriptions which the Apostles make of Christ, are not more sacred than those which the Prophets make of the Supreme God. As then one would not dare to apply to any other those descriptions of Jesus Christ: neither would one dare (were he not such) to apply to Jesus Christ those descriptions of the Supreme God.

Should we not accuse him of impiety, who treated a man, suppose St. *Peter*, as *the only-begotten Son of God?* Who stiled him, *The Lamb of God, our Prophet, our King, our Priest for ever, after the order of Melchisedec, the Prince of Peace, the Father of Eternity, Immanuel, God with us: the Eternal Word, the Saviour of the world, the Alpha and Omega, the First and the Last.*

Could we suffer a man to say of St. *Peter*, that he had *bought the church with his own blood?* That he had *made an atonement for our sins*, that he had *borne them in his own body for us on the cross?* That *Peter dwells in our hearts by faith*, and *that there is no other name under heaven whereby we can be saved, neither is there salvation, in any other? That he is made of God unto us wisdom, and righteousness, and sanctification, and redemption? That he was made sin for us, that we might be made the righteousness of God through him?*

Would you not regard him who ſpoke thus of St. *Peter*, as a moſt impious blaſphemer? Although he had told you withal, That St. *Peter*, was leſs than Chriſt, this would not ſatisfy. You would have reaſon to ſay, that this very acknowledgment left him without excuſe: ſeeing hereby he flatly contradicted himſelf, and made his impiety more glaring.

It would not excuſe him to ſay, that he applied theſe characters to St. *Peter*, only by way of alluſion, or accommodation. You might juſtly anſwer, if it is an alluſion, it is an impious alluſion: if it is an accommodation, it is a profane accommodation: be it an application of whatever kind it will, it is an application full of blaſphemy.

But if you regard as blaſphemous an application of the chief characters of Jeſus Chriſt to ſo great an Apoſtle as St. *Peter*, it muſt be a ſtill greater blaſphemy to apply to Chriſt (if he is not the Moſt High) the chief characters of the Supreme God.

On this ſuppoſition then it would be execrable impiety to ſay, That *the heavens are the work of his hands*: that he is the *ſearcher of the hearts and reins*: that he is *the Lord, the everlaſting God, Jehovah, the God who cometh bringing ſalvation: the God who is between the cherubim; the God of our ſalvation: the Lord who ſtretcheth out the heavens, who layeth the foundations of the earth, and formeth the ſpirit of man within him: the Lord, before whom every knee ſhall bow and to whom every tongue ſhall give praiſe*. Now it cannot be denied, that the Apoſtles aſcribe all this to Chriſt, while they affirm, that it is Jeſus Chriſt who is deſcribed in theſe oracles: that it is he of whom the prophets have ſpoken, in theſe magnificent deſcriptions.

In truth, if there is a great diſproportion between Chriſt and St. *Peter*, there is a far greater diſproportion, if our adverſaries are right, between Chriſt and the Supreme God: ſeeing the former, however great is finite; whereas the latter is infinite. If then one cannot without blaſphemy apply to St. *Peter* the moſt eſſential characters of Chriſt, one cannot without infinitely greater

greater blasphemy apply to Christ the essential characters of God.

This will appear still more evident, if we suppose further, that he who made those applications to St. *Peter*, knew that it was already a point in debate, if St. *Peter* was not equal to Christ! and foresaw that this error would generally prevail, and that men for several ages, would confound St. *Peter* with Jesus Christ, the Saviour and Redeemer of mankind. Such a man would in this case be guilty of astonishing impiety, to dare to make such an application of the characters of Jesus Christ, as he knew would be attended with so dangerous, so fatal a consequence.

There is nothing easier than to apply this to the Apostles. They could not be ignorant, that the question, if Jesus Christ, was equal with God, had been already started; yea, and that the Jews had persecuted him under the colour of his pretended blasphemy. They who foresaw that in the last times false teachers would arise, and who characterised their doctrine, were not ignorant, that Christians would fall into this error, of confounding Christ with the Most High God. How then could they who knew both these things without manifest impiety, apply to Christ those antient oracles, which express the glory of the Most High? Those in particular which express the glory of God, exclusively of all his creatures?

It follows that if Jesus Christ was not the true God, of the same essence with the Father, the *Sanhedrim* performed an act of justice in putting him to death; and the Jews of that and the succeeding ages did right, in adhering to their sentence. Nor can this blasphemous absurdity be avoided, but by maintaining that he is, as the Scripture teaches, *one with the Father, equal with* the Most High God: that he is himself God, *the true God, the great God, the Most High, God over all, the Lord, the Lord of glory, our Lord and our God; the Lord, the God of Israel; the King of Kings, and Lord of Lords, he that was, and is, and is to come.*

COPY *of a* LETTER *to the* Rev. Dr. COKE, *from a respectable* GENTLEMAN *in the* EAST-INDIES, *respecting a* MISSION *thither.*

[*Concluded from page* 194.]

TO that part of the sixth question which relates to their voyage and journey up the country, I answer, that if from support at home, the consent of the *India* Company is obtained to the scheme, they will of course not only recommend it to the Government here; but assign to the Missionaries passages on their ships, leaving them however to pay the Captains for their table, at which they ought by all means to eat. If the Company should not be induced to favour the scheme, I do not well know how it could proceed; for in that case, it is to be supposed they would neither recommend it, nor permit the Missionaries to come on their ships; and to come on foreign ships, and to enter on their attempt here, in opposition to the will of the Company, would leave all the difficulties I at first settled, with a new addition to them, in force. Supposing however leave obtained, and a passage settled, they have only further to prepare themselves with the common necessaries for the voyage, which are not many, and may easily be known at home. On board ship the gentlemen may expect no small exercise from the society, discourse, and manners too commonly found there. If to avoid this, they chose after getting the permission of the Company, to embark in a foreign ship, they might have a quieter and a cheaper passage; and if they came on a *Portugueze*, they could also acquire that language which might incidentally prove of some use.

With respect to their journey up the country, the consent before mentioned being supposed, they will find it a simple matter easily arranged upon their arrival at *Calcutta*, where they will have to make themselves known to the Government, and

to

to procure leave to ſettle themſelves in ſuch parts as after enquiry and conſideration, they ſhall have repreſented to be moſt ſuitable to their deſign; the conveyance thither afterwards will be attended with no difficulty. I ſhall willingly reply upon any points they may be pleaſed to mention to me when they arrive, and ſome friends, I truſt, they will find in *Calcutta* to adviſe with. Mr. *C*——— to whom you have alſo written, will be able and willing; as if he has leiſure to anſwer your enquiries fully, he will doubtleſs give you many valuable informations.

Having now troubled you, Sir, with a long return to your letter; I ſhall only further beg leave to touch upon one point which I have already hinted at. It appears to me ſtrongly as of great conſequence to the ſucceſs of the projected good work; to put it on the *broadeſt bottom poſſible*; but I have further and more eſpecially in view now, the obviating the prejudices of *Europeans*, many of whom have come unhappily to imagine that the propagation of the goſpel is an unneceſſary or troubleſome work, as others are apt to be offended by nominal diſtinctions.

The indiſpoſitions of all ſuch might be checked, if not removed, by the appearance of an eſtabliſhed authority; whence alſo it would follow, that the plan at home and the execution abroad ſprung from the conjoined wiſhes and aids of Chriſtians in general, upon principles common to all *denominations*; upon which indeed the ſcheme ſo evidently goes, as to require no other diſtinction, and the leſs that any of a *nominal* kind is inſiſted upon here, ſo much the leſs difficulty, I humbly conceive, the Miſſionaries will probably find. I ſay of a *nominal kind*, for I would not be thought in what I have offered to ſuggeſt any thing of a lax or temporizing carriage towards the looſe manners of the age, or any departure from ſtrict holineſs in conduct and life; God forbid. Nor even with reſpect to the deſired patronage, would I be thought to damp and diſcourage the zeal of ſuch good men as might be inclined to the undertaking;

undertaking; though all that were eligible in the way of support should not be obtained. With all means, the success must still come from God, who is not tied to any: and may he both dispose the hearts of his servants to go forth, and make their way prosperous! With these wishes I take my leave, remaining, with great respect,

Sir,

Your most obedient,

And most humble Servant.

N. B. Dr. *Coke's* answer to the foregoing letter in our next.

Of CONVERSATION.

THE love of society is natural; but the choice of our company is matter of virtue and prudence.

The conversation of wise men is the best Academy of breeding and learning.

To hear the discourse of wise men delights us, and their company inspires us with noble and generous sentiments.

Let your conversation be with those by whom you may accomplish yourself best. Company like climates alters complexions, and ill company by a kind of contagion doth insensibly infect us.

Keep company with persons rather above, than beneath yourself; for gold, in the same pocket with silver loseth both of its colour and weight.

Hear no evil of a friend, nor speak any of an enemy; believe not all you hear, nor speak all you believe.

Say what is well, and do what is better; be what you appear, and appear what you are.

Approve yourself to wise men by your virtue, and take the vulgar by your civilities.

Never put your countenance or words in a frame, to express bombast or profound nonsense: nothing doth more depreciate or undervalue a sober person.

A cat

A cat out of pretended kindness came one day to visit a sick hen, and asked her how she did? She answered, the better if you were further off. After the same manner answer all idle and vain persons.

If the clock of the tongue be not set by the dial of the heart, it will not go right.

A wise man hath his tongue in his heart, but a fool his heart in his tongue.

Never speak in superlatives, for that way of speaking generally wounds either truth or prudence.

Let your discourse be such as your judgment may maintain, and your company deserve: in neglecting this, you lose your discourse; in not observing the other, you lose yourself.

He that argues against the truth takes pains to be overcome; or, if a conqueror, he gains but vain glory by the conquest.

Let your discourse be smooth, and flowing like a river, not impetuous like a torrent.

In discourse make not too great profusion of your knowledge, lest your treasury be soon exhausted. Some new thing is to be kept in store that you may appear with to morrow. The skilful fowler throws no more meat to the birds, than what is necessary to catch them.

Great talkers discharge too quick to take always true aim. To speak well and much, is not the work of one man.

Modesty in your discourse will give a lustre to truth, and an excuse to your error.

Let your words be few, with grace, seasoned with salt; so will they minister grace to the hearers.

The

The excellence of a public spirit: in a sermon preached at the funeral of the Rev. Dr. SAMUEL ANNESLEY: *who departed this life Dec.* 31, 1696, *in the 77th year of his age. With a brief account of his Life and Death.*

[By *Daniel Williams*, Minister of the Gospel.]

ACTS xiii. 36.

For David, after he had served his own generation, by the will of God, fell asleep.

YOUR request bringing me hither upon this sad occasion, (your venerable pastor's death) I have chosen this text as proper to inforce an important duty, which, though little regarded by most in our age, yet the deceased was faithful in the practice of; yea, so eminent, that I hope his example will excite others to imitate him.

The words read are part of St. *Paul*'s sermon to the *Jews* at *Antioch*, in which, after a fit introduction, he proves Jesus to be the Christ from ver. 23, to 38. An article which (supposing the knowledge of God) hath the greatest influence on all our religious hopes and duties; and therefore a firm assent thereto ought to be insisted upon more than ever among those that bear the Christian name. This point he argues thus: Jesus was of *David's seed* which the Christ was to be, ver. 23, 24. Jesus was he whom *John bore testimony* to, that he was the Christ, 24, 25. In the unjust condemnation and barbarous death of this Jesus, the *Jews* had unwittingly *fulfilled*, in every circumstance, *all the prophecies*, which foretold the unjust and cruel usages the Christ should meet with, ver. 27, 28, 29. This Jesus God had certainly *raised from the dead*, according as it was in several places prophesied of Christ; which resurrection, was God's testimony concerning him, that he was his eternal Son incarnate. But lest any might object that that text, Psalm xvi. 10. was

was fulfilled in *David*, the Apostle obviates this, by shewing that *David* lay in his grave so long as to putrify, which the Christ was not to do, neither did our Jesus; and by this occasion the words of my text are introduced; as *David*'s praise, which the Apostle would not omit, though his argument lies in that part of the verse which I have not read, viz. *He saw corruption.* And the following verses 38, 39. are both arguments for Jesus being the Christ, in that *forgiveness of sin* (to which the *Mosaic* ceremonies and sacrifices were altogether unavailable but as types and shadows respecting what Jesus did and suffered) *was preached through this Jesus.*

Then after a serious offer of forgiveness to all of them, made in the name and authority of our Saviour Christ, he inforceth this with an awakening caution, viz. That they prevent not their own salvation, yea, aggravate not their misery by rejecting this Jesus, the Christ, the Lord; for the offer of that blessed forgiveness he purchased, will not suffice to your salvation, unless you also trust and receive him. Nay, if you receive him not, and accept not salvation in the way he proposeth, your punishment will be sorer than if forgiveness had never been offered; yea, than if there were no Saviour, ver. 40, 41.

He next takes notice, 1. Of *David*'s public usefulness while living; *he served his own generation by the will of God.* The word translated *serve* is metaphorical, and denotes both the public influence of *David*'s labours, and his great subjection; it alludes to a man's rowing in a vessel under the conduct of a superior pilot. The royal Prophet was but an under rower, i. e. as much under divine authority, and as dependant, as the meanest man: he served in the vessel, viz. the Church and State, the safe passage whereof he consulted, and served, as his principal business.

By the will of God. God did not only serve his purposes by him, which the most regardless and obstinate cannot prevent, but this blessed man did designedly and faithfully serve those purposes which God intended in his age and place; he obeyed

God's will as he had notice of it, and whatever labour, expence or danger attended it. This will of God he ſtill conſulted, as to the matter and manner of his performances.

2. *David*'s death: *he fell aſleep*, after, not before he had faithfully ſerved a common good, nor later than he was capable to do ſo. Every man is immortal, be his danger never ſo great, till he hath accompliſhed the ſervice of God deſigned by him; and there is ſcarce a good man (that knows himſelf ſuch) but would live till his courſe in ſervice be finiſhed, or would chuſe to live longer than he can be ſerviceable: but when we are unfit to be inſtruments of good to others, and are wrought to a meetneſs for glory, it is time others have our place whom Providence hath ſuited to God's further deſigns, and peculiarly fitted to the riſing generation.

The word by which *David's* death is expreſſed κοιμήθη, he laid him down to ſleep, denotes death to be no terror to him, and that a reſurrection would certainly enſue.

The former part of the text is what I ſhall principally inſiſt on; therein *David* is commended, and they who imitate his life partake of the like honour.

It is an excellent character of a deceaſed perſon, that by faithfulneſs and diligence in his place, he hath been eminently uſeful in his generation.

I ſhall, 1. Explain this character.

2. Give an account of ſome things requiſite to render a man eminently uſeful in his generation.

3. Evidence the excellency of this deſcribed character.

For the explication of this character, I ſhall propoſe the following heads.

1. God ſo diſpoſeth of men in their reſpective generations, that they are capable of being benefited by each other.

The parts of a political body can no more ſay to each other, *I have no need of thee*, than thoſe of the natural, 1. Cor. xii. 21. which diſpoſition of things is the foundation of all Societies. Men need each other, and are receptive of mutual advantages

vantages: converſation, friendſhip, families, trades, common ſafety, are provided for hereby, and without it would be defeated and ceaſe, had not the All-wiſe God placed men in that reſpect towards each other, that no one is ſelf-ſufficient. Some need health, others knowledge, others defence, others food and raiment; others counſel, others reproof and ſpiritual inſtruction; others comfort, and the like. In each of theſe reſpects, thoſe words of our Saviour may be applied, John xii. 8. *The poor ye have always with you:* ſome that need your help, many in a great degree, moſt in one ſort or other, ſo that none can pretend want of objects, or occaſions, as a plea why they are not uſeful; they are daily at hand, and adapted to the nature and proportion of your talents. Infinite wiſdom hath contrived the ſeveral wants of mankind, to give opportunity for employing that common ſtock he hath diſtributed; and how wonderful is it, that thoſe very wants are the great means which the ſeveral poſſeſſors of that common ſtock receive benefit by; for it is plain, that whatever any one man enjoys would leave him diſtreſſed, unleſs by exchanging that with another, he were relieved by what that other man poſſeſſeth and himſelf wants.

Nay, that no man may reflect on God as unkind to the world, becauſe the poor are ſo many, it is worthy our admiration that poverty itſelf is very conducive to the public good; not only as it prevents much ſin, but as it is the greateſt ſpur to diligence, callings, inventions and ſervices, which the common-wealth depends upon; yea, were none poor, every man would be next to miſerable, by wanting all thoſe conveniencies which they now obtain by any other perſon's want, or deſire of wealth. Who would be ſervants, private ſoldiers, ſeamen, handicrafts-men, &c. if none were poor? If ſome would ſtudy law, phyſic, &c. it is from few of them that their neighbours could expect the advantage of their arts. Of thoſe who would ſail to other countries, and bring back any thing of

their particular growth, how few, besides themselves, should be the better for them?

2. Every man may be more or less useful to others; and every good man is so.

Each may influence for benefit, though in different kinds, and unequal spheres. He that hath not pounds, hath his mites; and, though he cannot profit multitudes, may benefit some few. If you cannot instruct the ignorant, you can relieve the poor, and encourage the ministry. Are you so indigent that you have nothing to give, yet you may pray for many, and be examples of meekness and patience. Some are unfit to serve the public, in an office, who yet are capable to vote for a man that is fit to serve. Divine bounty hath provided a supply among men for those necessities to which mankind is subject. But a great part of the misery of the world is owing to some mens inordinate craving more than they need, and to others not duly laying out what they are intrusted with. Whereas, what God hath distributed among men, is a common stock to benefit the body; and of the several parts and sorts thereof I may say as of those spiritual gifts, 1 Cor. xii. 7. *They are all given to profit others with ourselves.* God allows not a man in the Lord's prayer so much as to ask daily bread for himself alone.

Totally to neglect the benefit of others, argues such unfaithfulness to God, and injustice, yea cruelty, to men; that I must say, every good man is useful to others. To be good and not to do good, is a contradiction; as it is to do good, and not to do that which is beneficial, Psalm cxii. 5. *A good man sheweth favour, and lendeth.* A *be thou warmed*, is equally an argument of a bad heart, and of a *dead faith*, James ii. 16. That religion which lieth in mere words, though noisy; and in mere hopes, though confident, will be found vain in itself, and useless to its owners; it will not be saving to ourselves, if it be not profitable to others.

3. God hath rendered some men capable of greater and more public service than others. It

It's true of the public ſtore of talents, as of our common mother the earth, Eccleſ. 5. 9. *The profit of it is for all*; nevertheleſs, ſome parts are a richer ſoil than others. So ſome men are far more capable of common uſefulneſs than their neighbours: and this by God's diſpoſal, whatever be the juſt means of acquirement; yea, his permiſſive ordering hath place, though the means be unjuſt.

Capacities for ſervice are various, according to mens offices, gifts, eſtates, intereſt, opportunities, and what ever elſe would render a man publickly uſeful, were the poſſeſſor thereof but faithful and diligent. The degrees of each of them determine to what meaſure a man is *capable* to be a common bleſſing; whether he be *actually* ſo or not. Vain it were for any man to pretend himſelf leſs capable to do good than in truth he is, for God keeps a juſt account of the place every man ſtands in, and the talents each man poſſeſſeth; and he hath affixed a charge of ſervice to the extent of every man's ability. A magiſtrate or miniſter may do more good than a private perſon, a rich man than a poor, one of great parts than one of leſſer: a magiſtrate in a higher place than another in a lower, a miniſter eminently qualified, than one leſs ſo.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 204.]

NOVEMBER 12, Our countrymen being now in a fair way of getting to *China*, after parting with their humane friends of *Pelew*, hauled up along the back of the reef, N. W. by

by N. having the end of the outer breakers on our lee-beam. —At noon the island of *Oroolong* bore S. E. by E. ½ E. distant about four leagues, from whence they took their departure; its latitude being 7° 19′ north, and longitude 134° 40′ east of *Greenwich*.

The two first days after leaving the *Pelew* islands, our people had tolerable weather, with light squalls and rain, the wind variable from E. to S. E. with which they steered to the northward.—*Lee Boo*, the first night he slept on board, ordered *Boyam*, his servant (who was one of the two *Malays* from *Pelelew*) to bring his mat upon deck; a warmer covering was prepared for him, to defend him from the cold.—He was the next morning much surprized at not seeing land.

Captain *Wilson* now clothed him in a shirt, waistcoat, and a pair of trowsers; he appeared to feel himself uneasy in wearing the two first articles, and soon took them off and folded them up, using them only as a pillow; but, being impressed with an idea of the indelicacy of having no clothing, he never appeared without his trowsers; and as the vessel, proceeding northward, advanced into a climate gradually growing colder, he in a little time felt less inconvenience in putting on again his jacket and shirt; to which, when he had been a little time accustomed, his new-taught sense of propriety was great, that he would never change his dress, or any part of it, in the presence of another person, always retiring for that purpose to some dark corner where no one could see him.—The motion of the vessel at first made him very sea-sick, and obliged him frequently to lie down; this sickness by degrees abating, he had one of the apples given him which had been brought from *Pelew*; he expressed a doubt about eating it; but, being told it was the Captain's desire, and that *Abba Thulle* had sent them for him, he observed to *Boyam*, that he was much indulged, none but a few great people having his father's permission to eat of this fruit,

This

This young man was remarkably clean in his perſon, waſhing himſelf ſeveral times a day; and as ſoon as he was perfectly recovered from his ſea-ſickneſs, he appeared to be eaſy and contented. The latitude, on the fourteenth at noon, was 9° 38′ north by obſervation.—The day following was cloudy but good weather, with a ſwell from the N. E.——They ſaw a few ſea birds and flying-fiſh; and, having an obſervation at noon, found they were in latitude 10° 45′ north; the weather continued moderate, though cloudy, and their little veſſel (excepting a ſmall leak) was found in every reſpect equal to their hopes.—They had this forenoon prayers read upon deck, all our people having, in this happy deliverance, too ſtrong a recollection of the mercies of providence not to offer them publicly, with hearts full of gratitude. The latitude at noon was 12° 1′ north.——*Lee Boo* was now ſo well recovered as to eat a flying-fiſh that was caught upon deck, and ſome yam, having till this time eat very little.——He this afternoon told *Boyam, that he was ſenſible his father and family had been very unhappy from knowing that he had been ſick.*

In the night they had ſtrong ſqualls, variable to the northward, with rain, and at times had very hot puffs of wind, as if from land; they kept under an eaſy ſail and a good look-out until day-light, but ſaw no appearance of land; the weather being very unſettled, with ſqualls and rain, and the wind varying at times to the eaſtward, ſouthward, and S. W. with lightning and dark clouds.—On the twenty-firſt they found, by obſervation, their latitude to be 17° 47′ north, and the next day were in 18° 29′ north: the weather continuing very unſettled, with frequent ſqualls, the wind remaining in the E. and S. E. quarters until the twenty-third, when it veered round to the N. E. with rain, till the next morning, the weather becoming then moderate and fair; the latitude at noon was 20° 43′ north, by obſervation; in the night they had ſome light ſqualls, and kept a good look-out for the land.--In the morning, about three o'clock, having great ripplings in the water, they

hauled

hauled up to the northward till day-light, when they saw the *Bashee* islands bearing W. N. W. distant about three leagues. This circumstance much pleased *Lee Boo*. He was eager to learn their names, which being told him repeatedly, until he could pronounce them; he took a piece of line, which he had brought with him for the purpose of making remarks, and tied a knot thereon, as a remembrance of the circumstance.——At seven o'clok the wind changing to the northward, they bore away through a passage between the islands, and at noon were in the *China* sea, their latitude 21° 5′ north, by observation; they had now fair weather with smooth water, and by four o'clock in the afternoon had lost sight of the *Bashee* islands.

The next morning about nine o'clock they saw land upon their quarter, bearing from N. E. ½ N. to E. N. E. being part of the island of *Formosa*; at noon their latitude was 21° 49′ north. The fair weather continued next day, but with a swell from the northward, which wet them a little; their latitude at noon being 22° 17′ north. The wind increasing in the afternoon to a fresh gale, they now felt a material change to cold, of which they were the more sensible from the hot weather they had before experienced. The next morning they saw several *Chinese* fishing boats, and a small *China junk*.* At eight o'clock they saw land, being a small hill, bearing N. by W. at noon they were in latitude 22° 20′ north. The wind blowing briskly, at one o'clock in the morning they got soundings at twenty-five fathom, soft ground; they kept sounding during the night, and at seven o'clock in the morning they saw the land, bearing from N. by E. to W. S. W. they stood in amongst the islands, as the wind would permit, and at noon were in latitude 22° 8′ north, the high land called the *Asses Ears* then bearing S. S. W. They steered to the westward

* *Junk* is the name given by *Europeans* to the *Chinese*-built vessels employed in their home or coasting trade; some of them are very large, and trade to *Batavia* and *Malacca*.

amongst

amongst the islands until six o'clock in the evening, when they anchored in ten fathom water, a soft clay bottom, amongst some small *Chinese* vessels.——*Lee Boo* appeared quite delighted at the sight of land, and the number of boats on the water.

[*To be continued.*]

An ACCOUNT *of the* EXPULSION *of the* MOORS, *by* PHILIP *the* THIRD, KING *of* SPAIN.

[*Concluded from page* 208.]

AN account of the treatment which they received, having been carried to *Spain*, by ten persons, who were suffered to return for that purpose; it contributed in some measure to reconcile the *Morescoes* in *Valentia* to their fate. And as the winter season was fast approaching, when they must encounter great difficulties in their passage, they even discovered a degree of impatience to be permitted to embark.

No time was unnecessarily lost on the part of the Viceroy. The *Morescoes*, conducted by his emissaries, and the royal troops, and many of them accompanied from compassion and humanity, by the Barons whose vassals they had been, were every where in motion, and hastening in crouds, with their wives and children to the coast. The ships which had been provided for transporting them having been found extremely inadequate to the purpose, many more were collected from the sea-ports, in *Spain*, *Majorca* and *Italy*. Of these many were hired, by the *Morescoes* themselves, who desired as soon as possible, to emancipate themselves from the power of the *Spaniards*; while the greater number went on board the ships provided by the king. And in a few weeks, about an hundred and twenty thousand men, women, and children, had embarked.

Many of these were persons of substance and condition. Some of them on account of their early profession of christianity had been raised to the rank of nobility, by the Emperor *Charles* Vth. And the elegance and beauty of the young *Morescoe* women is highly celebrated by a contemporary *Spanish* historian, whose bigotry often prompts him to exult in their distress.

Widely different from the sentiments of this bigotted ecclesiastic, were those of the *Valentia* Barons, who gave their vassals on this melancholy occasion, every proof of generous compassion and humanity. By the royal edict they were entitled to all the property belonging to their vassals, except what they were able to carry about their persons. But the Barons despising this right, allowed the *Morescoes* to dispose of whatever part of their effects could be sold for money; and likewise permitted them to convey their most valuable furniture and manufactures on mules, and in carriages to the ships. Many of them accompanied their vassals in person to the shore, and some of them having embarked along with them saw them safely landed on the coast of *Africa*.

But this kind attention of the Barons, served only for a little time to mitigate their distress. Their exile from their native country, which justly excited in them the most bitter regret; and gave them so much ground for anxiety with regard to their future fortune, was soon succeeded by still greater calamities. Great numbers were shipwrecked on their passage, and never reached the *African* coast. While many others were barbarously murdered at sea, by the crews of the ships, which they had freighted. This latter calamity befel those who had chosen to transport themselves in private ships; and instances are recorded of such inhuman cruelty exercised against this harmless, persecuted, and defenceless people, by the owners and crews of these ships, as equals any thing of the same kind of which we read in history. The men butchered in the presence of their wives and children; the women and children afterwards

thrown

thrown alive into the ſea. Of the women, ſome on account of their beauty were preſerved alive for a few days, to ſatiate the luſt of the inhuman murderers; and then either ſlaughtered or committed to the waves. Such were ſome of the horrid deeds, of which theſe barbarians were convicted upon their trial, to which they were brought, in conſequence of quarreling with each other about the diviſion of their prey.

Nor was the fate of the greater part of thoſe who reached the coaſt of Barbary leſs deplorable. They had no ſooner landed on this barren, inhoſpitable ſhore, than they were attacked by the *Bedouin* Arabs; a wild banditti who live in tents, and ſupport themſelves by hunting and by plunder. The *Moreſcoes* unarmed, and incumbered with their wives and children, were often robbed by thoſe barbarians, who came upon them in numerous bodies, amounting ſometimes to five or ſix thouſand men; and as often as the *Moreſcoes* attempted with ſtones and ſlings, their only arms, to make reſiſtance, put great numbers of them to the ſword. Still greater numbers periſhed by fatigue and hunger; joined to the inclemencies of the weather, from which they had no means of ſhelter, during their tedious journey, through the *African* deſarts, to *Moſtagar*, *Algiers*, and other places, where they hoped to be permitted to take up their reſidence. Few of them ever arrived at theſe places. Of ſix thouſand who ſet out together from *Conaſtal*, a town in the neighbourhood of *Oran*, with an intention of going to *Algiers*, a ſingle perſon only, of the name of *Pedralvi*, ſurvived the diſaſters to which they were expoſed, and of the whole hundred and forty thouſand, who were at this time tranſported to *Africa*, there was ground to believe, from the concurring teſtimony of perſons who had acceſs to know the truth, that more than a hundred thouſand men, women, and children ſuffered death in its moſt hideous forms, within a few months after their expulſion.

Compared to the dreadful fate to which this unhappy people were doomed by the *Spaniards*, it would have been an act of

mercy on the part of the king, had he either commanded them to be put to the ſword, or committed to the flames, as their miſery would, in this caſe, have been of ſhort continuance.

But the ſentiments of humanity, in the eccleſiaſtics, and court of *Spain*, were overpowered by thoſe of the moſt illiberal ſuperſtition. Far from feeling remorſe, or ſorrow for what had happened, they rather triumphed, and exulted in it, and were confirmed in their reſolution, of expelling all the *Moreſcoes* in *Spain* without exception.

But before they proceeded to the expulſion of the *Moreſcoes* in *Caſtile* and other provinces, it was judged neceſſary to reduce to obedience all ſuch of the *Moreſcoes* in *Valentia* above mentioned, as had retired to the mountainous parts of that kingdom. Their number, including men, women, and children, amounted nearly to thirty thouſand, having collected together a conſiderable quantity of proviſions of all kinds, they had begun, while the Viceroy was employed in tranſporting their countrymen, to fortify themſelves, as well as they were able, and to block up the narrow paſſes by which the *Spaniards* muſt approach. But the Viceroy having ſent againſt them the flower of the regular forces, under the command of *Don Agyſtin Meſcia*, who had acquired conſiderable military experience and renown in the wars of *Flanders*, a great part of them were compelled to ſurrender, through the want of water, from which *Meſcia* had found means to cut them off; and ſoon after, the reſt were beaten from their intrenchments and put to flight.

In the purſuit no mercy was ſhewn, either to the aged, or women and children, though rolling in the duſt, and imploring mercy, by the ſavage conquerors. Upwards of three thouſand periſhed. The number of thoſe who had ſurrendered was two and twenty thouſand, who were all ſoon after tranſported to *Africa*, except the children, under ſeven years of age, whom the ſoldiers were permitted to ſell for ſlaves.

As

[*As a proof of our impartiality, we insert Dr. P——'s reply to the Letter addressed to him in our Magazine for December last. But, in case he and his opponent should think proper to continue the controversy, we recommend it to them to print their thoughts, each for himself, in a separate pamphlet.*]

A LETTER *from the* Rev. Dr. PRIESTLEY,

To the Editor of the ARMINIAN MAGAZINE.

SIR,

BY the writer of a letter addressed to me in your Magazine for December last, signed PHILALETHES, I am severely censured for publishing some letters of Mr. Wesley and his friends, illustrative of his early history, and I am likewise charged with asserting "a wilful and deliberate falsehood," for saying, in my *Address to the Methodists* on that occasion, that though we hold different opinions concerning who Christ *was*, we agree with respect to what he *taught*, what he *did*, and what he *will do*.

Having been pretty much used to calumnies of various kinds, I did not for some time feel any disposition to reply to these accusations; but, by the advice of some friends, I shall, with your leave, make a few observations upon them, beginning with the latter, as the more important of the two. With respect to this, I would observe, that a *wilful lie*, is a thing of so atrocious a nature, and the hazard of detection is so great, that the fact must appear exceedingly improbable, except in the case of the extreme of wickedness, in conjunction with the extreme of folly.

Now, admitting me to be as wicked and remorseless, as this writer can suppose me, or any man, to be, and that I make no scruple of having recourse to any means whatever, lying, perjury, or even murder, to gain my ends, I must have been a fool,

fool, as well as a knave, to have ventured upon a lie in this particular caſe. Every perſon who tells a lie muſt mean to *deceive*. But how could I, or any other perſon, in the ſober uſe of his ſenſes, imagine that a lie, circumſtanced as this is, could poſſibly deceive.

I am made to tell a ſet of men, that their faith is the ſame with my own, when it is as well known to them, as it is to myſelf, that they are very different. Had my aſſertion related to the faith of the people of *Hindoſtan*, or that of a nation in ſome other remote part of the world, concerning which I might be ſuppoſed to have better information than they, and they had no previous ſuſpicion of my want of veracity, I might have deceived them. But this could never be the caſe with reſpect to their *own* faith; and concerning *mine*, this writer does not pretend that the Methodiſts are at all ignorant. If they be, they have the eaſieſt means of information, and conſequently of detecting my impoſition.

This writer is at a loſs to conceive what *apology* I can make for myſelf, or how I can poſſibly evade the charge of a wilful and deliberate falſehood in this caſe. Now both *malice* and *candour* are equally ingenious, the one to find a fault, and the other an excuſe; and had this writer been as well diſpoſed the one way as the other, he might, I think, have diſcovered a ſenſe, and this not an unnatural one, in which, what I aſſerted was very true. However, I had no ſuſpicion at the time, of any perſon underſtanding me differently.

If I and the Methodiſts equally admit the truth of the Goſpel Hiſtory, whatever we may think of the perſon of Chriſt, we muſt equally believe what is there aſcribed to him, and therefore all his *ſayings* which are there recorded, in whatever *ſenſe* we may underſtand them, as well as all the miracles which he is ſaid to have wrought, and every thing elſe which he is there ſaid to have done, or ſuffered. And ſince we equally believe that he will come again, to raiſe the dead and judge the world, is it not true, that, though we differ with

reſpect

respect to who Christ *is*, we are agreed with respect to every thing that he *taught*, that he *did*, or that he *will do*? Besides, though we differ with respect to the meaning of our Saviour's language, and consequently the particular doctrines that he taught, we agree with respect to what is of the greatest importance in them, viz. that he taught the purest morality, as the only way to please God, and to get to heaven, and that faith, without works, will be of no avail to any man.

Admitting, then, that I did not express myself in the most accurate manner, still, as there is at least a tolerable sense in which my assertion is true, it would have been the part of candour to have ascribed it to me. This writer should have better remembered our Saviour's admonition, which, differing as we do in other things, we equally ascribe to him, *Judge not, that ye be not judged. Condemn not, lest ye be condemned.*

As to the propriety of publishing the letters in question, I am willing to abide by what I have said in the Preface to them, and I can assure this writer, that I have no objection to be treated in the same manner myself whenever I die. Such accounts of the real principles and views of the dead, are in many cases very useful to the living.

As to the manner in which I have now spoken of the Methodists, for which I am also censured, as willing to cajole them and gain them over to my party, it is nothing *new* to me, as I have uniformly spoken of them in the same respectful manner, more than twenty years. This my writings will testify. And, if to bring other persons to think, as we see reason to do ourselves, be a fault, it is a fault that is shared with me, by Christ, by his Apostles, and by Mr. Wesley himself, who was during his whole life indefatigable on the same business. And what should I gain by the conversion of the Methodists to my sentiments? Certainly nothing of a pecuniary nature; and whatever might be my ultimate object in bespeaking their good opinion, it is evident I have not succeeded.

ſucceeded. For though I have uniformly ſpoken *well* of them, as far as I thought I could do it with truth, is it not notorious that they have as uniformly ſpoken *ill* of me?* But I truſt that I am ſo far influenced by the genuine ſpirit of the Goſpel, as not to be *overcome of evil*, but to endeavour to *overcome evil with good*, and in all caſes to *return bleſſing for curſing*.

There are ſeveral other articles, to which this writer calls upon me to ſpeak, for a reply to which I refer to my various publications; and truſting that you will do me the juſtice to print this *defence*, as you have done the *accuſation*, eſpecially as my accuſer is no more a Methodiſt than myſelf, I am, Sir, your very humble ſervant,

Clapton, J. PRIESTLEY.

Jan. 9th, 1792.

THOUGHTS *on* DANCING,

In a Letter addreſſed to the METHODISTS *and others whom it may concern.*

Mancheſter, Jan. 29, 1792.

Dear Brethren,

IN the late Conference held at *Mancheſter* the following Rule was made, to prevent the Methodiſts from conforming to the world.

"Thoſe ſchool-maſters, and ſchool-miſtreſſes, who receive dancing-maſters into their ſchools, and thoſe parents who employ dancing-maſters for their children, ſhall be no longer members of our Society."

When this rule was made, it met with my moſt cordial approbation, nor have I altered my mind *ſince* on this ſubject, notwithſtanding many arguments have been urged to oppoſe the above rule.

* The Methodiſts have always reſpected Dr. *Prieſtley*, as a moral man, and a philoſopher. They only object to his religious principles.

When

That we have already made "too great advances towards a conformity to the world" particularly in respect to the education of our children, is very evident, and is matter of grief to all who love the peace and prosperity of Jerusalem. But as this is a growing evil, I humbly hope God will nip it in the bud, and save our Israel from every abomination that maketh desolate.

That the education of our children is a point of the last importance, we readily grant; since their present and eternal interests are likely to be materially affected by it: and succeeding life has in general its *colouring* from these *first tints*. But we do not at all times seem to feel the weight of our own principles. We pray to God to convert our children to himself, and at the same time oppose the influences of his grace, by bringing them up in a conformity to the world, or by sending them to those places, where we know they will be taught little else.

I consider the time spent at boarding-schools in teaching girls *music*, *drawing*, *painting* and *dancing* as almost totally lost. Reason and the necessities of the case, if consulted, would dictate, that young women should be taught such things as might fit them for social and domestic life. But this is so far from being the case, that when married they are generally found utterly ignorant of the several duties incumbent on them: therefore the expectations of the husband are disappointed: he finds to his sorrow that the *fine well bred young lady* knows better how to play on the harpsichord, drop a courtesy, sketch a landscape, or paint a rose, than to behave herself as a wife and mother, or conduct her domestic affairs with discretion. All these things therefore should be considered as so many useless conformities to the world, which can be of no advantage in the most important departments and relations of life.

Some imagine that young women are only capable of being taught these pretty trifles, their intellects being too bounded,

and their underſtanding too weak to receive information of a ſuperior nature. But, were equal pains taken to cultivate *their* minds in uſeful ſcience and important literature, as are taken with the other ſex, we ſhould ſoon find them as capable of improvement as men, and the reproach which has long overwhelmed this equally neceſſary and noble part of creation, would ſpeedily vaniſh away; and *women* would be found as important a link in the ſcale of intelligence, as moſt of thoſe who affect to deſpiſe them, becauſe of their ſuppoſed incapacity of improvement. This reproach however is not likely to be removed, while the preſent abſurd mode of trifling education is continued.

Can you, who credit the Bible, who profeſs to take the Holy Scriptures for your directory, and believe that the whole of your deportment ſhould be examined thereby: can you be ignorant of the important matters, which make for the peace of yourſelves and your children?—You know your calling, that it is a high and holy one, worthy of its Author, the pure and Holy Jeſus, and ſuited to the nature of the place to which you are invited; the undefiled kingdom of God. That you may be duly prepared for that ſtate of bleſſedneſs, you are exhorted to walk as Chriſt himſelf walked: to let your converſation, your citizenſhip, the whole of your walk through life be as becometh (is worthy) of the Goſpel of Chriſt: and certainly nothing is worthy that Goſpel, which is not ſerious, ſober, and holy; ſuch as is proper for the contemplation of angels, and the approbation of God.

The Apoſtle of the Gentiles ſays, *Be not conformed to this world, but be ye tranſformed from it by the renewing of your mind, that ye may prove that good and perfect and acceptable will of God.* (Rom. xii. 2.) Without which tranſformation the Holy Spirit gives us to underſtand, that our acquaintance with the perfect and acceptable will of God is impoſſible; becauſe they who live after the fleſh cannot *pleaſe* God, and they who live in pleaſure, are dead while they live.

But,

But, some suppose, notwithstanding such exhortations, that they may have their children taught to *dance*, or bring dancing-masters to their schools, without incurring the displeasure of the Lord, or acting inconsistently with the christian character. "There is no direct Scripture against it" say they, "and therefore no command broken: it is an innocent employment, or may at least be classed with those things which are termed indifferent." That the whole Spirit of the religion of Christ is opposed to the maxims and fashions of this world, is evident enough to all who without prejudice have considered its nature, and examined the tendency of its doctrines; as it explicitly opposes every thing that does not directly lead to the glory of God: and I presume it would be difficult to prove, that *dancing* so called has any tendency to manifest any of the attributes of the Deity, so as to render them glorious or respectable; or make those who exercise themselves in it, partakers of the Divine Nature, which is the first the only business of an immortal spirit, and to which all our employments should be directed.

"Be not conformed to the world," is the general voice of God throughout the sacred writings. Now dancing, which is a point of notorious conformity, is flatly opposed to this command. St. Paul says, *Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.* (Colos. iii. 17.) Can any person, can any *christian* dance in the name of the Lord Jesus? Or, through him, give thanks to God the Father for such an employment? I suppose not: and among all its advocates, I have never met one so hardy as to affirm the reverse.

The above Scriptures, (and many others of a similar nature might be added) appear to me equal to any *direct* prohibition, which can be demanded; and I am inclined to think, that those who can set aside the evidence of the above, would find means to get rid of the most positive prohibition that could be produced. By the plainest and most unequivocal induction,

dancing, and every other thing that does not lead to the glory of God, is opposed by the texts already cited; and consequently, all those who revere the Scriptures and value their souls, should lift up their hands against such practices; and never encourage them in *person* or by *proxy*.

Should any say, "I will admit of no *inferences*, shew me the *letter* of Scripture against it?" I answer, Were we never to use inference from propositions laid down in the sacred writings, we might soon legalize many crimes, and abrogate many duties, the observance of which is solemnly incumbent on the followers of Christ. Are you a christian? Are you a Methodist? You hope you are. You believe the doctrine of *original sin*, and the doctrine of the *Trinity*, but neither of these phrases is found in the Old or New Testament; yet because you can find them plainly *implied* in a multitude of Scriptures, therefore you believe them.

No man can bring a *direct* prohibition against the immoderate use of *rum*, *brandy*, or *gin*, because excess in *wine* only is forbidden in the laws of God: yet what christian is there who does not *infer* from, *Be not drunk with wine, wherein is excess*, that drunkenness of every species is positively prohibited? Again, there is no direct prohibition in the inspired writings against *horse-racing*, *cock-fighting*, *bull-baiting* and modern *gambling* of all kinds; nevertheless the man of God flees these things; because to *him* they are positively forbidden in these words, *Do all in the name of the Lord Jesus, and to the glory of God.*

If *induction* or *inference* be not admitted in sacred things, then all *preaching* is at an end: for the word of God is little else than a system of sacred propositions; and sound preaching is nothing else than regular just deductions or inferences drawn from them. It is true, this doctrine may be abused, and there is need of a clean heart and a sound head to use it aright; but he who is taught of God, will teach according to the law

and

and the testimony; and in the above case there is no danger of erring, as the subject itself is so plain.

The following text has often appeared to me decisive against dancing and its inseparable concomitants. *Woe unto them who chant unto the sound of the viol, and invent unto themselves instruments of music as did David*, Amos vi. 5. The original word which we translate *chant*, signifies to quaver, divide, to articulate; and may be as well applied to the management of the feet as to the modulations of the voice. * But suppose this application of the word be disputed, yet thus much I hope will not be denied, that the text is pointedly enough against that, without which *Dancing* cannot well be carried on, I mean, *instrumental music*.

I shall now consider some of those arguments which are commonly brought in vindication of Dancing.

First. The Scripture says, "*there is a time to dance.*"

Answ. The same Scripture says, "*there is a time to kill.*" Now God is not the author of death, neither hath he pleasure in the destruction of the living. The plain obvious meaning of the whole passage is, that human life is a variegated scene: that

* The Seventy seem to have viewed this passage in the same light I have, and accordingly translated the place thus, οἱ ἐπιχροτοῦντες πρὸς τὴν φωνὴν τῶν ὀργάνων, ὡς ἐςῶτα ἐλογίσαντο, καὶ ουχ ὡς φευγοντα. Lxx. Alexan. "Woe to them who *beat* to the sound of organs, supposing those things to be durable which are transitory."—The Arabic is nearly the same, "Woe to you who *beat* because of the sound of harps, imagining that to be a permanent thing which is transitory." St. *Jerom* speaking on this place, uses the word concrepatio, which sometimes means, *beating with the fingers* to a tune. It is observable, that *Horace* uses the phrase *to beat the earth*, for dancing,

——— Nunc pede libero
Pulsanda tellus.
Lib. i. Ode 37.

Let it be observed that the word *woe* which is used only in the first verse of the above chapter, is implied in every verse down to the sixth; the second excepted, which is a parenthesis.

that God has graciously given men *time* to work out their salvation in, and they apply it to various purposes.

2dly. "Our Lord does not condemn dancing: on the contrary he mentions it with peculiar *respect* in the parable of the prodigal son."

Answ. Our Lord in this parable uses figurative expressions, taken from festivity among men in order to accommodate spiritual things to our apprehensions, to shew how pleasing the conversion of a soul is to God, and to point out the joyous part the family of heaven and earth take in the salvation of sinners. But common sense, and sound doctrine forbid us to understand this place *literally*: this would be to make the parable *go on all fours*. Then must we represent the Deity as a *man, having only two sons; sharing his divinity with them, the half of which one squandered away:* and always take heed that when a sinner is converted to God, we *kill a fat calf* on the occasion, *put a ring on his finger, and give him a new coat*. To say because our Lord uses the *word* dancing above, that therefore he approves of the *thing*, is bad Logic indeed, and would be tantamount with asserting, that St. *Peter* advises us to go *dancing* to heaven, because he says, *Add unto your faith virtue*, &c. 2 Peter i. 5: in which place the word ἐπιχορηγήσατε is a metaphor taken from joining hands, and leading up in a dance. And when our Lord says, (Rev. xvi. 15.) *Behold I come as a thief:* are we to understand him literally, and believe he was really a thief?

3dly. "Dancing is as natural a dictate of the human mind as weeping or laughing, and consequently may be indulged with the same innocence."

Answ. Though I am persuaded the former does by no means become a christian; yet I should be glad if the two latter were laid under similar regulations: then might we be taught to laugh and cry by *note*, and consequently be the better enabled to shun that disagreeable excess in these acts, which is as unbecoming a christian, as it is absurd and ridiculous. Let it be

farther

farther obſerved that it's being a natural dictate of the mind does not ſanction it: *the heart is deceitful and deſperately wicked*, and there is none of its *dictates* but will bring ruin on the ſoul, unleſs regulated by the influence of divine grace, which principle is never promiſed to regulate the motions of the body, or adjuſt the ſteps in dancing.

4thly. "We who are teachers meet with children whoſe parents *will* have them taught to dance. If we do not permit them to be taught at our ſchools, they will go elſewhere and be taught: and they will learn it more innocently with *us*, than they can with thoſe who have not the knowledge of God."

To all this my anſwer is ſhort and eaſy. If *others* will do evil, let not the followers of God encourage it. Remember, you muſt not do *evil* that *good* may come of it. The prince of this world has zealous willing ſervants enough to do his own work; leave it therefore to *them*, and do not imagine that it is any excuſe for an iniquitous thing, that you can do it with more modeſty and decorum than *they* can, who are deſtitute of the knowledge of God.

But you "deny that there is any evil in dancing." Let us underſtand each other. I grant that a number of *motions and ſteps* circumſcribed by a certain given *ſpace*, and changed in certain *quantities of time*, may be deſtitute of phyſical and moral evil: but it is not againſt theſe things, abſtractedly conſidered, that I ſpeak: it is againſt their concomitant and conſequent circumſtances: the undue, the improper mixture of the ſexes: the occaſions and opportunities afforded of bringing forth thoſe fruits of death which deſtroy their own ſouls, and bring the hoary heads of their too indulgent parents with ſorrow to the grave.

Finally, to ſupply the place of all argument, it has been boldly aſked, "How dared the Conference make ſuch a rule, after publiſhing to the world, that they would let all things remain as they found them at Mr. *Weſley*'s death?"

The

The Conference by that declaration meant, they would make no alterations in their form of church government. But did they not meet to consult about the welfare of the church of Christ, and to form plans for the more effectual spreading of the gospel? They did; and they knew that all hindrances must be removed out of the way; that *the word of God might have free course and be glorified.* Dancing, and every species of conformity to the world, they considered as inimical to the work of God, and therefore like friends of the Most High, they lifted up their hands against it. Besides, they only hereby confirmed the rule made in the Conference held at *London* in the year 1785, which was sanctioned by Mr. *Wesley* himself.

Arise, my brethren! Shake yourselves from the dust! Call upon the Lord, and he will help you. O that he may restore your former love and simplicity, that no man may take your crown, or make your glorying void! With hearty affection, I am, my dear brethren, your servant for Christ's sake,

A. CLARKE.

LETTERS.

LETTER DXC.

[From a Lady in *Jamaica*, to Dr. Coke.]

Kingston, Nov. 18, 1791.

Rev. and dear Sir,

THE melancholy occasion which emboldens me to intrude upon your precious time, will, alas! too forcibly plead my excuse.

Soon after our dear brother *Werrill*'s arrival, he was pleased to honour me with his confidence, and still more since the departure of our dear brother and sister *Brazier*.

He

He has, I think, fallen a Martyr to his indefatigable labours in his Master's vineyard. He constantly preached five nights in the week, and almost every morning, and led five Classes, besides his Sabbath-duties. On being admonished, that his constitution would sink under such exertions in this hot climate, he replied, "What! shall I rob God of his due?" Though he was not successful at *Spanish Town*, or *Port-Royal*, yet in *Kingston* the work has spread and deepened. The affections of the people were drawn to him in a remarkable manner; and I fear we never shall have a Minister better calculated to build up and establish a church in this part of the world, than he was. For, while he preached the most plain and forcible doctrine, he strove by the most loving deportment to gain souls. O that I may be enabled to follow him, as he followed Christ!

On the 6th instant he preached in the forenoon on those words, "*Fear not, little flock*, &c." The hearers were much affected: and, at the sacrament, the Lord was present indeed. We have not had such a season for many months. Our king was truly in our little camp, and minister and people were enabled to rejoice exceedingly. Our dear brother was overcome with fatigue and very feverish: but on lying down, and getting an hour's sleep, he was so far strengthened, as to preach in the afternoon, on "*Fight the good fight*," to a very large and serious congregation. Notwithstanding his indisposition, he was drawn out to a greater length than usual, and assuredly preached by the power of the Holy Ghost. He met the Society, and on Monday morning early preached again, and was seemingly much better. But at noon, his fever came on with great strength. In the evening he sent for me: I went, and prevailed on him to send for a Physician, whose every effort was exerted ineffectually. His afflicted friends paid him the greatest attention. He wanted nothing that love or money could procure. But alas! all was in vain.

On Thursday his soul was as much racked as his body, and the enemy continued his fierce assaults through the night. On Friday morning he requested I would pray with him. This, he knew, was laying a hard task upon me; but, blessed be God, I found uncommon freedom, and the Lord gave us his blessing. He broke out in raptures of praise and thanksgiving, and prayed himself for some moments. In the evening, on giving him some nourishment, he said, "Sister, how true is that saying, *As iron sharpeneth iron, so doth the countenance of a man his friend.* I never felt that so forcibly exemplified as under your prayer this morning. Glory be to God, my soul has ever since been so filled with love and joy, that my cup runs over."

In this happy state he continued to the last, praising God at intervals, when his strength permitted. In the forenoon of Monday, he said, "Sister, answer me in the presence of God, am I for time or eternity?" Painful as it was for me to inform him of his danger, I durst not prevaricate, but answered, "You must be sensible of your increasing weakness, and, as I have observed for some time past, your being more and more dead to the things of this world, I have not the smallest doubt but you are as willing to depart as to continue." He answered, "If it be the will of the Lord that I shall live to call sinners to repentance, I am very willing; but if it be his will to remove me, I shall be very thankful."

About twelve at night he was so low, that we thought him expiring. I said, "I trust, you now feel that God is love." His pulse which had left him, returned, and he exclaimed, "Blessed be God, I do." I answered, "And you find his strong arm supporting you in these strong conflicts." He said, "Indeed I do. I have the assurance that Christ is my righteousness, and full and perfect salvation." A few minutes before seven in the evening, on Tuesday the 15th, he sweetly fell asleep, for surely death had no sting for him. Though the room was filled with weeping friends, not one thought him dead, till I cried out, (my soul being filled with grateful tran-

sport

ſport to God for ſo wonderfully ſupporting my much valued friend,)

"Happy ſoul, thy days are ended,
All thy mourning days below.
Go, by angel-guards attended,
To thy Saviour's boſom go."

It was then found difficult to reſtrain the outcries of our friends; for I do not think there ever was in this town a death ſo deeply lamented by ſo many ſincere ſouls, as his was.

As ſoon as they were calmed, we ſung a hymn, and went to prayer, praiſing God for his gracious dealings to our Paſtor, and intreating his protection and ſupport to ourſelves. You, Sir, will feel for us, ſheep without a ſhepherd. Will not the wolf take advantage of our ſituation, and tear, and rend, and ſlay? May God of his infinite mercy ſend us another *Werrill!*

An impulſe I could not reſiſt, induced me to give you theſe particulars. I conceived, you would be pleaſed to know the dealings of the Lord with our dear brother in his laſt moments. I requeſt alſo your remarks on one circumſtance that occurred to myſelf, which is, that for four months my peace has flowed like a river, and the enemy ſeemed to have no power over me: but, in about two hours after our brother was delivered from aſſaults, he turned the whole of his fell malice againſt me; and I thought I muſt have ſunk under the violence of his attack. Bleſſed be God, he reſcued me. Mr. *Smith*, brother and ſiſter *Fiſhley* and our little boy, preſent their reſpectful love to you. If you will favour me with a few lines, they will be gratefully acknowledged by your affectionate, though unworthy daughter, M. S.

P. S. It may not be amiſs to notice one circumſtance that happened, whilſt we were attending the corpſe of our dear brother to the place of interment. A gentleman and his lady were riding ſwiftly in their phaeton: but the driver, obſerving the

danger some of our friends were in, of being hurt by his horses, attempted to rein them in. Immediately the master cruelly cried out, "Drive on, they are all going to hell:" when instantly, though on smooth ground, the phaeton overset, and the lady was taken up for dead. Some Negroes that had just been scoffing at our solemnity, exclaimed, "There now, God Almighty do that!" Thus were the blind made to see the hand of the Lord.

LETTER DXCI.

[From Mrs. D. D. to the Rev. J. Wesley.]

Leeds, Nov. 5, 1783.

Rev. Sir,

BLESSED, for ever blessed be the God and Father of our Lord and Saviour Jesus Christ, who of the abundant love he still bears to his church, bought with the blood of his own Son, raised you up from the gates of the grave, and gave us of this place to enjoy once more the benefit of your ministry, and made it a particular blessing among us. May he still continue your useful life, and may you likewise receive of the reward promised to those who turn many to righteousness!

Glory be to the Lord, though as to the body I still live a dying life, and in expectation of a *sudden* call into eternity; yet through the Spirit of my gracious Redeemer I live saved, with respect to the inner man;—saved from all fear that hath torment, either with regard to time or eternity: for though I find, Satan, who well knows where I am weak, and where he has so often overcome, levels most of his temptations to discourage; yet by looking unto Jesus, instead of reasoning with the enemy and my own heart, I am more than conqueror; for I have long observed, that evil reasoning poisons the simplicity of the soul damps the spirit of praise, and makes prayer a burden, by strengthening unbelief. And though I am compassed about with

with innumerable mental infirmities, and weakneſſes that are very humbling, and make it needful I ſhould have more patience with myſelf, than with any about me; yet bleſſed be the Lord, I find he looks with pity upon me, and does not diſdain to bleſs me, when I might rather expect, did I not know the love he has to the workmanſhip of his own hand, that he would caſt me off.

Thus tenderly and graciouſly does my reconciled Father in Chriſt Jeſus deal with me deſolate, and cauſe the broken heart to rejoice, yea oftimes with joy unſpeakable and full of glory, from foretaſtes of that glory that ſhall be revealed, and is already begun in preſent ſalvation. Then ſhall even unworthy I be your crown of rejoicing, and praiſe the Lord to all eternity that brought me under your miniſtry. Bleſſed Jeſus, ſay amen! I am, Rev. Sir, with grateful eſteem, your ever obliged Servant, D. D.

POETRY.

HABAKKUK, Chap. iii. PARAPHRASED: *An* ODE.

[By Dr. Broome.]

WHEN in a glorious terrible array
From *Paran*'s towering height th' Almighty took his way;
Borne on a cherub's wings he rode,
Intolerable day proclaim'd the God;
No earthly cloud
Could his effulgent brightneſs ſhroud:
Glory, and majeſty, and power,
March'd in a dreadful pomp before;
Behind, a grim and meagre train,
Pining ſickneſs, frantic pain,
Stalk'd widely on! with all the diſmal band,
Which heaven in anger ſends to ſcourge a guilty land.

With

With terror cloath'd, he downward flew,
And wither'd half the nations with a view;
Through half the nations of th' aſtoniſh'd earth
He ſcatter'd war, and plagues, and dearth!
And when he ſpoke,
The everlaſting hills from their foundations ſhook;
The trembling mountains, by a lowly nod,
With reverence ſtruck, confeſſ'd the God;
On *Sion's* holy hill he took his ſtand,
Graſping omnipotence in his right-hand;
Then mighty earthquakes rock'd the ground,
And the ſun darken'd as he frown'd:
He dealt affliction from his van,
And wild confuſion from his rear;
They through the tents of *Cuſhan* ran,
The tents of *Cuſhan* quak'd with fear,
And *Midian* trembled with deſpair.
I ſee! his ſword wave naked in the air;
It ſheds around a baneful ray,
The rains pour down, the lightnings play,
And on their wings vindictive thunders bear.

When through the mighty flood
He led the murmuring crowd,
What ail'd the rivers that they backward fled?
Why was the mighty flood afraid?
March'd he againſt the rivers? or was he,
Thou mighty flood! diſpleaſ'd at thee?
The flood beheld from far
The Deity in all his equipage of war;
And lo! at once it burſts! in diverſe falls
On either hand! it ſwells in cryſtal walls!
Th' eternal rocks diſcloſe! tho toſſing waves
Ruſh in loud thunder from a thouſand caves!
Why tremble ye, O faithleſs, to behold
The opening deeps their gulphs unfold?

Enter

Enter the dreadful chasms! 'tis God, who guides
Your wondrous way! the God who rules the tides!
And lo! they march amid the deaf'ning roar
Of tumbling seas! they mount the adverse shore!
Advance, ye chosen tribes!—*Arabia*'s sands
Lonely, uncomfortable lands!
Void of fountain, void of rain,
Oppose their burning coasts in vain!
See! the great Prophet stand,
Waving his wonder-working wand!
He strikes the stubborn rock, and lo!
The stubborn rock feels the almighty blow;
His stony entrails burst, and rushing torrents flow.

Then did the sun his fiery coursers stay,
And backward held the falling day;
The nimble-footed minutes ceas'd to run
And urge the lazy hours on.
Time hung his unexpanded wings,
And all the secret springs
That carry on the year,
Stopp'd in their full career:
Then the astonish'd moon
Forgot her going down;
And paler grew,
The dismal scene to view,
How through the trembling Pagan nation
Th' Almighty ruin dealt, and ghastly desolation.

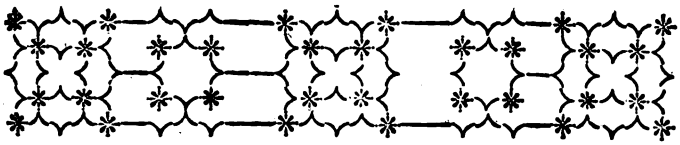
But why, ah! why, O Sion, reigns
Wide wasting havoc o'er thy plains?
Ah me! destruction is abroad!
Vengeance is loose, and wrath from God!
See! hosts of spoilers seize their prey!
See! slaughter marks in blood his way!

See!

See! how embattled *Babylon*
Like an unruly deluge rushes on!
Lo! the field with millions swarms!
I hear their shouts! their clashing arms!
Now the conflicting hosts engage
With more than mortal rage!—
Oh! heaven! I faint—I die!—
The yielding powers of Israel fly!—
Now banner'd hosts surround the walls
Of Sion! now she sinks, she falls!—
Ah! Sion, how for thee I mourn!
What pangs for thee I feel!
Ah! how art thou become the Pagans' scorn,
Lovely, unhappy Israel!
A shivering damp invades my heart,
A trembling horror shoots through every part;
My nodding frame can scarce sustain
Th' oppressive load I undergo:
Speechless I sigh! the envious woe
Forbids the very pleasure to complain:
Forbids my faultering tongue to tell
What pangs for thee I feel,
Lovely, unhappy Israel!

Yet though the fig-tree should no burthen bear,
Though vines delude the promise of the year;
Yet though the olive should not yield her oil,
Nor the parch'd glebe reward the peasant's toil,
Though the tir'd ox beneath his labours fall,
And herds in millions perish from the stall;
Ye shall my grateful strings
For ever praise thy name,
For ever Thee proclaim,
Thee everlasting God, the mighty King of Kings.

The Late Mr. Thos. WALSH, Aged 28.



THE

Arminian Magazine,

For JUNE 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

[*Continued from page* 229.]

CAR. HOW is this possible, to speak properly? for what grace is it you mean? If you mean saving grace (which is called effectual) then if this may be received in vain, it is resistible; and this being peculiar to the elect, if they have none but resistible grace to work upon them, they may receive it in vain, and may finally perish: but I am taught otherwise (by one of your persuasion, * when you keep to your principles, who saith) "That God is pleased by effectual grace to draw the elect to his Son, and make the gospel

* Mr. *Baxter*.

ſucceſsful to their converſion, inſuperably teaching and charging them by his Spirit, and cauſing them to repent, and believe in Chriſt, and to perform the conditions of his promiſes. That love that brought the Lord on earth, that cloathed him with fleſh, that lifted him up upon the croſs, doth ſtream forth in his ſeaſon into the hearts of his elect, and toucheth them with a changing power, and winneth them to his Father and himſelf, and droppeth into their hearts thoſe heavenly principles, which will grow up in them to everlaſting life." *Directions to prevent Miſcar. in Converſ.* p. 247. So that this ſaving grace is not only irreſiſtible, but there is alſo the good hour (as the interpreter of thoſe canons* calls it) or (as Mr. *Baxter* hath it) "his ſeaſon ſet, wherein it ſhall be inſuperably ſtreamed into the hearts of the elect; and they can be converted neither ſooner nor later than this good hour or ſeaſon:" and therefore to ſay this grace is received in vain, is erroneous, and you ought to upbraid none with it.

DIO. But the common grace may be received in vain; and becauſe that is preparative and diſpoſitive to ſpecial ſaving grace; therefore the want of ſpecial grace, and the impenitency which continues through want thereof, are both wilful, and the damnation juſt, that doth attend upon thoſe privations.

CAR. Sir, before you can charge any man that he hath received common grace in vain, you muſt define the nature, meaſure, and degrees of its energy and operation: it is unreaſonable to expect a thing ſhould act above the ſphere of its activity. Will you expect a watch to go four and twenty hours, when the ſpring was made to go but twelve? or that a gun ſhould carry a thouſand yards, when the charge that is given it will carry but five hundred? If you think I ſhould arrive at a ſtate of holineſs and acceptation with God, by the help of common grace alone, you expect I ſhould fly an eagle's pitch with bat's wings.

* *Synod Drodr.* c. i. art. 16. So ſaith Dr. *Twiſs, ubi ſupra*, p. 116.

DIO. I must tell you, "God will justly require more than he gives; that is, the improvement of his gifts, as Matth. xxv. 14. to the 30th, sheweth: he gave *Adam* but a power to persevere, and not actual perseverance; yet did he justly punish him for want of the act; even for not using by his own will the power which he had given him." *Ser. of Judgment. Ans. to Exc.* 30. page 249.

CAR. And I confess this was most justly; for if God gives a man the power, it then becomes his own duty (under God's concourse and influences) to act that power; and God doth not more than what is equal, having disbursed his talents, and allowed time and opportunity to improve them, if he requires at the day of account, that they be returned with interest: but, Sir, if God commits to my trust and stewardship only talents of *silver*, sure his justice cannot expect that I should turn them into *gold*; he knows his poor creature hath no Philosopher's stone of such virtue; he expects but an improvement in the same *kind* of talents. Common grace you know, and teach, doth specifically differ from regenerating or saving grace: and you may as reasonably expect, that a man should beget an angel, as that he should turn common grace into regeneration. To this purpose we have the judgment of the *Belgic* professors, inserted amongst the acts of the *Synod* of *Dort*, par. 3. page 154. thes. 4. "Although *to him that hath shall be given:* an increase of the same gifts shall be administered to him that makes a right use of them; yet notwithstanding, after the fall, God will not bestow supernatural and saving grace upon those that use the natural relicks of God's image aright; because this grace is not conferred according to works, but according to the mere and free beneplaciture of God." And what these say of the relicks of God's image, others of them say of all common grace, that it cannot be improved to saving grace; because the difference (say they) is no less specifical.

DIO. I do not think that this same common grace is the very thing that is turned by any improvement of ours, or the

elevation of Spirit into faving grace. Common gifts are not worked up to be fpecial grace; one fpecies is not turned into another.

CAR. Sir, you dare not affirm that I am reftored to that liberty of will that *Adam* had before the fall; * nor that the grace which is vouchfafed to me, is as fufficient to enable me to rife, as his was to enable him to ftand.

2. That I have Chrift offered, I do moft thankfully acknowledge; but whether thofe daily and precious helps and means (not yet adminiftered in the feafon or good hour) were fufficient to cure my will, and caufe me to accept Chrift, is doubtful: that they are not fo to all in their unregenerate condition, will appear anon.

3. Whether I have received grace fufficient to make me better, is a queftion. They who maintain, that man can do no more good, nor omit more evil than he doth, muft and will deny it.

Laftly, Whether I have refufed any preparatory grace (though that might fall into the fame account with the former, yet I add) that is more than you are privy too; and therefore I pray be not fo uncharitable in your cenfures. And now give me leave to afk you a queftion or two.

FIRST, Whether it be poffible to improve that preparatory grace to the height? If it be not poffible, that impoffibility will fo far excufe the non-improvement; but if it be poffible to improve it to the full height, (which perhaps may be granted, becaufe a man can do what he can do; and fure whatever God may do in juftice, yet in goodnefs he will require nothing above our abilities)

* 1. A *poffibility* of perfevering, was given to the firft man; but, *not actually to perfevere*, fays St. *Auguftine*, de Cor. & grat. c. xi. And again, the firft man had fufficient grace to have actually perfevered, but not actually fo to do; and this not from any defect in the grace itfelf, but from the mere liberty of man, who would not ufe the grace given him.

2. That I have Chrift offered, &c.

Then

Then my SECOND queſtion is, upon ſuppoſition that I do not refuſe, but embrace, and to the utmoſt of my power improve, that preparatory grace that is offered me; whether, in that caſe, you have any commiſſion to warrant me, that God will confer his ſaving grace upon me?

[*To be continued.*]

SERMON LXVII.

[By the late Rev. J. WESLEY.]

EPHESIANS ii. 12.

[*Concluded from page* 233.]

10. BY the ſame gracious ſtroke, he that before had ears but heard not, is now made capable of *hearing*. He hears the voice that raiſeth the dead, the voice of him that is the reſurrection and the life. He is no longer deaf to his invitations or commands, to his promiſes or threatnings, but gladly hears every word that proceeds out of his mouth: and governs thereby all his thoughts, words and actions.

11. At the ſame time he receives other ſpiritual ſenſes, capable of diſcerning ſpiritual good and evil. He is enabled to *taſte* as well as to ſee, how gracious the Lord is. He enters into the Holieſt by the blood of Jeſus, and taſtes of the powers of the world to come. He finds Jeſus' love is far better than wine, yea ſweeter than honey or the honey-comb. He knows what that meaneth, *All thy garments* ſmell *of myrrh, aloes and caſſia.* He *feels* the love of God ſhed abroad in his heart by the Holy Ghoſt which is given unto him: or, as our church expreſſes it, "feels the workings of the Spirit of God in his heart." Mean time it may eaſily be obſerved, that the ſubſtance of all theſe figurative expreſſions is comprized in that one

one word Faith, taken in its wideſt ſenſe: being enjoyed more or leſs, by every one that believes in the name of the Son of God. This change from ſpiritual death to ſpiritual life, is properly the New Birth: all the particulars whereof are admirably well expreſt by Dr. *Watts* in one verſe.

"Renew my eyes, open my ears,
And form my ſoul afreſh;
Give me new paſſions, joys and fears,
And turn the ſtone to fleſh."

12. But before this univerſal change, there may be many partial changes in a natural man, which are frequently miſtaken for it, whereby many ſay peace, peace to their ſoul, when there is no peace. There may be not only a conſiderable change in the life, ſo as to refrain from open ſin, yea the eaſily beſetting ſin: but alſo a conſiderable change of tempers, conviction of ſin, ſtrong deſires and good reſolutions. And here we have need to take great care, not on the one hand to deſpiſe the day of ſmall things, nor on the other to miſtake any of theſe partial changes, for that entire, general change, the New Birth; that total change, from the image of the earthly *Adam*, into the image of the heavenly, from an earthly, ſenſual, deviliſh mind into the mind that was in Chriſt.

13. Settle it therefore in your hearts, that however you may be changed in many other reſpects, yet in Chriſt Jeſus, that is, according to the chriſtian inſtitution, nothing will avail, without the whole mind that was in Chriſt, enabling you to walk as Chriſt walked. Nothing is more ſure than this, *If any man be in Chriſt*, a true believer in him, *he is a new creature: old things* in him *are paſſed away, all things are become new.*

14. From hence we may clearly perceive, the wide difference there is between Chriſtianity and Morality. Indeed nothing can be more ſure than that true Chriſtianity cannot exiſt, without both the inward experience, and outward practice

tice of juſtice, mercy and truth: and this alone is given in morality. But it is equally certain, that all morality, all the juſtice, mercy and truth, which can poſſibly exiſt without chriſtianity, profiteth nothing at all, is of no value in the ſight of God, to thoſe that are under the chriſtian diſpenſation. Let it be obſerved, I purpoſely add, "To thoſe that are under the chriſtian diſpenſation," becauſe I have no authority from the word of God, *to judge thoſe that are without:* Nor do I conceive, that any man living has a right to ſentence all the Heathen and Mahometan world to damnation. It is far better, to leave them to Him that made them, and who is *the Father of the ſpirits of all fleſh:* who is the God of the Heathens, as well as the Chriſtians, and who hateth nothing that he hath made. But mean time, this is nothing to thoſe that name the name of Chriſt: all thoſe being *under the law*, the chriſtian law, ſhall undoubtedly be judged thereby. And of conſequence, unleſs thoſe be ſo changed, as was the animal above-mentioned; unleſs they have new ſenſes, ideas, paſſions, tempers, they are no chriſtians! However juſt, true, or merciful they may be, they are but *Atheiſts* ſtill.

15. Perhaps there may be ſome well-meaning perſons, who carry this farther ſtill: who aver, that whatever change is wrought in men, whether in their hearts or lives, yet if they have not clear views of thoſe capital doctrines, the Fall of man, Juſtification by faith, and of the atonement made by the death of Chriſt, and of his righteouſneſs transferred to them, they can have no benefit from his death. I dare in no wiſe affirm this. Indeed I do not believe it. I believe the merciful God regards the lives and tempers of men more than their ideas. I believe he reſpects the goodneſs of the heart, rather than the clearneſs of the head: and that if the heart of a man be filled (by the grace of God, and the power of his Spirit) with the humble, gentle, patient love of God and man, God will not caſt him into everlaſting fire, prepared for the devil and his angels; becauſe his ideas are not clear, or becauſe his

conceptions

conceptions are confused: without holiness, I own, no man shall see the Lord: but I dare not add, or clear ideas.

16. But to return to the text. Let me intreat all of you who are still *without God in the world*, to consider with all your humanity, benevolence, virtue, you are still

"Inclusi tenebris, & carcere cæco."

Inclosed in darkness and infernal shade.

My dear friends, you do not see God. You do not see the Sun of Righteousness. You have no fellowship with the Father, or with his Son, Jesus Christ. You never heard the voice that raiseth the dead. Ye know not the voice of your Shepherd. Ye have not received the Holy Ghost. Ye have no spiritual senses. You have your old, natural ideas, passions, joys and fears: you are not new creatures. O cry to God, that he may rend the veil which is still upon your hearts! And which gives you occasion to complain,

"O dark, dark, dark! I still must say,
Amidst the blaze of gospel-day!"

O that you may this day hear his voice, who speaketh as never man spake, saying, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!* Is it not *his* voice that crieth aloud, *Look unto me, and be thou saved!* He saith, Lo! I come! Even so, Lord Jesus! Come quickly!

Rotherham, July 6, 1790.

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

IN the year 1777, I was only the Leader of a Class, consisting of about forty people, who were my own neighbours. In the Spring I began reading the Scriptures, and expounding the word of God to the Society, and such other persons as from time

time to time attended on the Lord's-day; when it pleased God to own our meetings with signal blessings. In a short time our congregations consisted of two or three hundred people, most of whom appeared under greater or less awakenings; and such power attended some of our meetings as appeared to me very extraordinary. I had ever deemed a noise in a religious assembly, as very indecent and rediculous. But I was soon convinced that none but God such work could do. Some who were greatly opposed to the noise and confusion (as we were wont to call it) were brought to the floor with cries and tears, as in the agonies of death. Several professed faith in Christ; and sometimes we were for many hours detained together in this manner.

In May 1778, I began to preach the gospel. During the Summer I only preached about home; but being earnestly pressed by the Circuit Preachers to travel, after many sore conflicts, I consented to ride in *New-Hope* Circuit in *North-Carolina*, including my own place and some people in the county of *Wake*. During the winter we had a considerable work in the Circuit; for Brother *James O'Kelley* travelled as my Assistant, whose labours were greatly owned of God; numbers joined our Society, and many professed faith in the Redeemer.

In February 1779, I took a journey to the South at the earnest and repeated entreaties of Mrs. *D*—— (a daughter of General *Robert How*,) who was under very great distress of mind. It pleased God soon after we arrived, to give her a clear sense of the forgiveness of sins, and she praised God with holy boldness. Her husband had gone to *Charleston*, and knew nothing of this great change, till he arrived at home, when to his astonishment, he found her praying with her children and servants; at which he grew quite outrageous, and declared he would renounce her for ever; but before my return from the sea-shore (where God owned my feeble labours) he seemed somewhat better reconciled. Yet after I returned to his house,

he declared to me his intention was to ſeparate from her, vowing he could never bear to live with her. I perſuaded him to ſtay with her and ſtrive to ſerve God; and before we parted he began to feel ſome deſires, and the firſt letter I received from her, gave me the pleaſing information that he was under deep diſtreſs and wiſhed very much to ſee me.

I accordingly went in Autumn, but in my way I called on a Society which I had ſome time before formed in *Cumberland* county, where many were groaning for redemption. It pleaſed God to convince a number of them, (I think fifteen profeſſed faith,) and many others were deeply wrought upon. Brother *James Hinton* (one of our Preachers) who has reſted from his labours, was one of the number who experienced ſalvation at that time. He forſook all and travelled with me, and remained a pattern of piety to the day of his death.

When we arrived at Mr. *D*———'s, he met me with exceeding great joy, nor did he leave me till I had travelled more than two hundred miles; nay, he ſaid he would forſake all and go with me, till he found mercy. It pleaſed God the ſecond day after we arrived in *Cumberland*, to give him power in the midſt of a large congregation to ſtand up and praiſe the Almighty. It reſembled the time when *Nehemiah* laid the foundations of the temple, ſuch was the ſhouting by the believers, and weeping by the mourners.

Here I muſt not forget to mention another circumſtance which happened in the courſe of this journey. When I arrived at Mr. *D*——'s I found Mr. *M*—— and his lady. (This gentleman had married a ſiſter of Mrs. *D*——.) Mrs. *M*—— had got ſome gracious impreſſions, by converſing with her ſiſter. She and her huſband heard the word, and it was not in vain. They both felt deep convictions, and ſoon after experienced the power of redeeming love. Hundreds of other people in the courſe of this journey were truly alarmed. Another brother of Mr. *D*—— alſo turned to the Lord Jeſus. Such a change had never been ſeen in that part of the country.

Since

Since that time a Circuit has been formed, now known by the name of *Bladen* Circuit.

In November I was called to a Circuit in the ſtate of *Virginia* now known by the name of *Orange* and *Amherſt*. The winter proving uncommonly ſevere, we had no great work till the month of March 1780, at which time the congregations were large and very attentive, and God gave his word ſucceſs. Being called to attend the Conference, brother *Poythreſs* and I left the Circuit in a very promiſing condition.

Being unable to travel at large, I ſpent moſt of the ſummer in *New-Hope* Circuit and in *Bladen*, during which time we had ſome happy ſeaſons; but the troubles of war began ſo to affect the people that I was obliged to retire to *Virginia* in the beginning of the winter. Here alſo I found great diſtreſs among the people; as there was a general alarm in our country, which ſo increaſed till General *Cornwallis* was captured at *York*, that we had nothing remarkable in either *Brunſwick* or *Suſſex*, except here and there ſome awakenings and converſions. But in the latter end of the year 1781, I was called to take charge of the Iſle of *Wyht*, which I enlarged to a ſix weeks Circuit, ſince divided into two, namely, *Portſmouth* in *Virginia*, and *Baſtic* in *North-Carolina*.

Indeed before I came to this Circuit God owned my feeble labours. (In *Suſſex* and *Brunſwick*, and in the Southern parts of *North-Carolina* I had ſeals to my miniſtry; particularly in *Suſſex*, where in the midſt of our diſtreſſes in the war, I formed a flouriſhing Society at Mr. *W— R—*'s and there were many happy converſions to God.) But never did my eyes ſee, or my ears hear ſuch things before, as were here exhibited. It would ſwell this account of the work of God, far beyond its intended limits, to deſcend to every particular. Thouſands and tens of thouſands flocked to hear the word, whilſt deep attention ſat on almoſt every face; and God did truly own a worm. In ſhort, I had ſcarce time to refreſh my

feeble body with sleep or food; and at the same time was visited with a thorn in the flesh, a Tertian, and sometimes a Quartan Ague, which continued for more than fifteen months. But O, 'twas easy to bear it. I felt such a glow of love to God and souls, that I could truly say with the Poet,

"Labour is rest and pain is sweet,
If thou my God art here."

I frequently rode twenty-five or thirty miles, preached twice in the day, and lectured at night, and sometimes preached with a burning fever upon me. But O how joyfully would I this moment exchange my case, my health, my every temporal happiness, to see such days and nights as those were. The old, the young, the rich, the poor, were bowing to the name of Jesus. The fine, the gay, threw off their ruffles, their rings, their earrings, their powder, their feathers. Opposition indeed there was, for the devil would not be still. My life was threatened, but my friends were abundantly more in number than my enemies. Some gentlemen of the greatest abilities opposed, but God did truly make the weak to confound the strong, and the foolish to confound the wise, &c. For every mouth was soon almost stopped, and some of my enemies became my friends. But above all, God shewed himself my friend.

I cannot but mention a circumstance of God's goodness to Colonel *C*———'s family in *Hertford* county on *Cowan* river, (formerly one of the first Merchants in that country.) Mrs. *C*— being extremely ill, was convinced that she was unprepared to die, which so alarmed her that she began to despair, and attempted to put an end to her life. The Colonel hearing that I was about ten miles off, sent and requested I would come and visit them, which I accordingly did. When I came into his parlour, I found him considerably affected; soon after which his lady came in. I discovered in her countenance a distress for sin. I asked her what was her complaint. Upon which she sighed, and laid her hand on her breast, and said, she felt

such

ſuch a burden on her heart, ſhe knew not what to do. I enquired if it was Jeſus Chriſt ſhe wanted! She anſwered, "I want nothing elſe in this world. Once I thought myſelf as good as any of my neighbours; I knew I had led a moral life, and therefore had no doubt of my ſalvation; but ſince my afflictions, I am convinced that I am a miſerable ſinner, and fear there is no mercy for me."

I then repeated ſeveral promiſes of God to needy ſouls, who felt their want of him. The Colonel ſent to the chapel, and the people aſſembled at his houſe, where I preached from Iſaiah lxi. 1, 2. The word was attended with power, and there was truly a ſhaking among the dry bones. From that day Mrs. C— took encouragement, and on my return it pleaſed God to ſet her ſoul at liberty, and her huſband, children and ſervants all ſeemed to join with one voice, "Let others chooſe whom they will ſerve; but as for us we will ſerve the Lord." And before I left the Circuit, we had a Society of fifty or ſixty members. The Colonel was appointed Claſs-Leader, and it was truly a happy family.

[*To be continued.*]

A ſhort ACCOUNT *of* HANNAH HIGGINS.

[By R. Rodda.]

HANNAH HIGGINS was brought up from her childhood in all the externals of religion. She conſtantly attended the ſervice of the church, and at an early period received the holy communion. She truſted in her own righteouſneſs, becauſe ſhe was outwardly blameleſs.

About eighteen years ago, ſhe was deeply convinced of ſin, and clearly ſaw that all her righteouſneſs before God was as filthy rags. She found no reſt for ſome time, and remained deeply ignorant of our Lord's words, "*Ye muſt be born again.*" She

She thought the Minister was capable of giving her the best advice, and therefore travelled to *Bridgnorth*, to be instructed by him. The first thing he desired was the laying aside her Bible; which she was so unwilling to part with that, she said, they might almost as soon have taken her life. The next was, to put play books into her hand, recommending her to chearful and gay company. But these things did not satisfy the intense desire of her soul.

After her return, she had the way of salvation pointed out to her, and soon found the pearl of great price. She praised a pardoning God, her soul magnified him, and her spirit rejoiced in God her Saviour! About three years after this, she was enabled to believe that the blood of Jesus Christ had cleansed her from *all sin!* From this time she was observed by all parties, and many made her a mark to shoot at; but the keenest observer was not able at any time to convince her of sin. She walked in the light of redeeming grace, and had fellowship with the Father and with his Son Jesus Christ. Her favourite Scripture was, "*He that dwelleth in love dwelleth in God, and God in him.*"

She held fast her confidence for fourteen years: and though she was reduced to great straits, yet she was never heard to charge God foolishly. She praised God for all; fully persuaded that all things would work together for her good.

When her friend Mrs. *W*— was convinced of sin, *Hannah* was peculiarly useful to her, by encouraging her to cast her soul upon Jesus; she took encouragement, made the venture of faith, and found rest to her soul. After this *Hannah* endeavoured to build her up, and help her towards the mark of gospel holiness, and her labours were not in vain. Mrs. *W*— felt that Jesus was able to save to the uttermost, and shortly after, left this earthly stage in the full triumph of faith!

Hannah, a little before her death, was removed to a very comfortable apartment in the *Birmingham* Work-house. Many christian friends visited her, and were kind to her, to the last.

Prior

Prior to her going to the Work-houſe, ſhe called on her benefactors, and thanked them for their kindneſs; and as ſome of them could not receive her teſtimony, reſpecting the extent and influence of pure religion upon her heart; ſhe begged theſe to believe her when ſhe was dying, adding there could be no falſehood while eternity was in view. She entreated thoſe that were in the good way, to perſevere in it. In this retreat many viſited her, and adminiſtered to her relief.

Soon after ſhe was taken ill, being aſked how ſhe was, ſhe anſwered, "Full of God!" She longed to be with the Lord, was wholly reſigned to his will, and continued to praiſe him to the laſt.

Of CENSURE *and* DETRACTION.

"They that of every ſlip advantage take,
Find but thoſe faults which they want wit to make."

A Wiſe man, who values himſelf upon the ſcore of virtue and not of opinion, thinks himſelf neither better nor worſe for the opinion of others.

When one told *Peliſtarchus* that a notorious railer ſpake well of him; "I'll lay my life (ſaid he) ſome body hath told him that I am dead, for he can ſpeak well of no man living."

Men often frame both opinions and cenſures according to the mould of evil in themſelves. They are not always moſt guilty, that are moſt blamed.

The firſt report makes no impreſſion upon me, for falſehood many times marches in the front, and truth follows in the rear.

It is a harder thing to avoid cenſure, than to gain applauſe; for this may be done by one great or wiſe action in an age; but to avoid cenſure, a man muſt paſs his whole life without ſaying or doing one ill or fooliſh thing.

I love not to arraign other men's faults, and leave myſelf out of the indictment. I am not curious to know what my neighbour

bour hath said, done or attempted; but only what I do myself, that it may be just and honest.

Never employ yourself to discern the faults of others; but be careful to amend and prevent your own.

Never speak ill of any man; if of a good man it is impiety; if of a bad man, give him your prayers.

Never carry a sword in your tongue to wound the reputation of any man.

Patience is a remedy against all slanders, and that old Courtier was in the right, who being asked how he kept himself so long in favour, answered, "By receiving injuries and ill language, and crying your humble servant for them."

Whosoever is vexed at a reproach, would be proud if he were commended.

Calumny to a virtuous person, is no more than a shower into the sea.

It was a notable instance of prudence and good government in an *English* nobleman, who, when a Doctor of Physic gave him the lye, very temperately told him, he would take any thing from him but physic. This shewed a noble spirit; for a lye, like false and counterfeit money, though a good man may receive it, yet he ought not in justice to pay it.

When Cardinal *Wolsey* told the Lord Chancellor he was the veriest fool in the Council; "God be thanked, said he, that my master hath but one fool here."

The world is a shop of tools, of which the wise man only is the master.

He that loveth purity of heart, for the grace of his lips the King shall be his Friend.

The

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 253.]

MEN are obliged to usefulness in proportion to their respective capacities for it, and call to it.

Were it not so, God would not appear to intend any glory to himself, or good to men, by any thing wherein the greatest excels the vulgar. The instinct in all men (yea brutes) which sets the good of the community above ones own, would be a vain impression, though the basest secretly commend it in another. But this is written with so bright a beam, that none can doubt it, without a great reproach to God, the Governor of this world. What must you conceive him to be, that appoints magistracy, and yet leaves the magistrate at liberty to suffer the innocent subject to be exposed and injured, the people unreformed and unpreserved? That he should institute the office of the ministry, and yet allows the Minister to neglect teaching the ignorant, awakening the secure, reproving the scandalous, opposing the Heretic, comforting the humble, and edifying the weak; especially when it is so evident, that performing those several acts, as the end of these offices, are so necessary to the benefit of mankind. And it is no less evident that God hath appointed these offices to those very ends, and annexed his injunctions that they be so applied and executed, Rom. xiii. 3. Eph. iv. 11, 12. Can then the officers be unobliged to exert that authority which the office conveys, for the good of that people over whom they thereby have power, yea, and claim an honour from?

Men fond of such trusts, will find they were not conferred as feathers for their caps, or gratifications to their lusts. Heaven's stamp was not designed to be set on poor clay, to indulge our pride, covetousness, love of dominion, or undue liberty, but for a common good.

As in offices, so in other talents God hath a regard to service; and therefore with a charge of suitable usefulness he dispenseth riches and gifts, each degree whereof is committed to the possessors as Stewards, to lay them out to the uses he assigned; nor is it long before you will all be summoned to *give an account of your stewardship*; then you shall be convinced you were not absolute proprietors, to reserve, or use at pleasure, one pound of your estates, nor any degree of your interest or gifts, but that a demand will be made of your service increased proportionably to what you did possess.

There is a call to service as well as a capacity for it. It is a mistake, that meer gifts oblige us to do those things which are not peculiar to our office. This is an usurpation, whatever usefulness men may pretend to. That there be magistrates God hath enjoined; how they should be qualified, and their power executed, he doth also appoint. But which particular persons shall be magistrates, and the extent of their power he hath left to rules adjusted by the community whereto they belong. In like manner, Christ hath enacted that there be Ministers of the gospel; their qualifications, authority and work, he hath also described, which he permits not men to alter or limit. But he hath made other Ministers judges, whether this or that proposed man be so qualified, and being found so to ordain him; and among them so approved, he hath made members of the church the ordinary electors who shall be *their* more particular Minister.

Nothing but confusion proceeds from men's running before they are sent; and ordinarily, as a proud conceit of their own gifts, puts them out of their place, where alone God accepts their service, and they might have been truly useful to the utmost of their gifts: thus mischief to the public, and prejudice to their own spiritual state, proves at length the effect of their usurpation.

A fit opportunity for real service is a call both to accept of an office tendered, and to every one invested in an office, to do

do those acts which belong thereto. So also a fit opportunity is a call to every man, to employ for public benefit, his riches, gifts and interest, according to the place he is in; yea, and very common danger and benefit binds us to more expence and activity than would be allowable in an ordinary juncture, as Acts iv. 34. *They sold all*, when saving any thing would expose the christian cause in its tender beginnings; and this the civil weal of a nation may render as necessary.

The tendency of each man's actions to usefulness, in his generation, lies in doing the work of his day, for the benefit of others, suitably to the place God hath set him in. We have an example, which, if imitated by every man, would tend to the general benefit, Nehem. c. iii. Each man built and repaired his proportion of the walls of *Jerusalem* in his place and order, whereby the whole work was done for the common defence, and every man's particular labour contributed to that public good. Thus a national good would be promoted, if the magistrate would attend to the civil government, Ministers of the gospel to doctrine, worship and discipline: the rich, to distribute to public and private necessities; the prudent, to give advice; men of power, to execute well-advised things; and high and low employed according to their station, that the common good suffer not by any of their neglects or usurpations. Then indeed a new heaven and a new earth would in a great degree commence. Ambition on the one hand, and envy on the other, would be much allayed; for who would exorbitantly seek that which he knows he must use for others rather than enjoy himself? What place for envy, when I see myself and others better served by every thing wherein another is advanced above me? Alas, how easy is it to commend this, and own its conducivenes to universal benefit! But the world groaneth under the contrary; every man throws off the care, labour and charge the public is to be served by, and intends little besides honour and profit upon the public spoil *Every man seeks his own things*, and this to such a degree, that the blindest cannot

doubt a Providence, in that the common good is ſerved even ſo far as it is; when it is ſo little deſigned by moſt men in any ſtation; and that this muſt be by God's over-ruling the general ſelfiſhneſs to that good, which in its own nature (were it not for a ſuperior hand) tends to the ruin of the public, as ſuch; eſpecially when we find the generality of men of greateſt influence moſt culpable in that reſpect, and the reſidue ſo unconcerned.

O that God would awaken a more public ſpirit in this age, when love to God, to his church, yea to our country, is ſo extinguiſhed by carnal ſelfiſhneſs; then every thing whereby each man is fitted for eminent ſervice, would be as ſignally laid out, as the public welfare requires. And few men's capacities for general benefit are contracted to one particular, but multiplied according to the variety of their talents, relations, and opportunities: it follows therefore, that a man's place for ſervice is commenſurate to that variety, and not confined to one, however eminent it be. A tendency to public ſervice is then greateſt, when there is a regular application of every man's ſeveral office, relation, and talent, to the common good: yet all this muſt be done with a ſpecial regard to that which is the peculiar work of our day; even that which is principally deſigned by Providence to be contributed to by our various abilities. This muſt not be omitted on the account of any thing more ordinary or eaſy; for the peculiar work of every age and place, hath the higheſt conſequences to that age and place depending on it; by that every man's fidelity is moſt tried; and a miſtake in that renders men moſt publicly hurtful, as the promoting thereof makes a man the moſt beneficial in his generation.

He is faithful in his age, who, uprightly deſigning to ſerve God, and his generation, diligently employs his talents to promote a common good, in the greateſt inſtances of which he is capable.

This

This is a provision against the discouragements to which persons, of mean capacity with honest minds, are subject: however, let such know, they may be faithful, though not eminently useful. If what little they can do be uprightly designed, and with a willing heart performed, it findeth more acceptance with God, than greater things done, from carnal designs, though, perhaps, over ruled by God to further use than they intended. If want of ability be the only restraint, God will judge us by our large minds, and not our narrow power, 2 Cor. viii. 12. A gift of two mites, when our *all*, is esteemed to be more than greater gifts, when disproportionable to a larger stock reserved. But then you must be sure, *not to look at your own things, but also at the things of others*, Phil. ii. 4. and cordially employ your little, since you have no more; for he is unfaithful, who, by sloth, or other carnal respects, omits to be useful to his utmost, because he cannot equal the more eminent; greater abilities would but more discover the falseness of such a man. Under the law, one lamb was admitted instead of two, but it was *when the leper was poor, and could not get so much*, Lev. xiv. 21. but this one lamb must be brought; so something, yea, the best we can must be performed for God's glory, and a common benefit, or we vainly pretend to faithfulness; and as vainly, if idleness or waste be the things we indulge to make us capable of doing but so very little. Unusefulness, by incapacity of our own causing, is as culpable as unusefulness when we are capable; nor, deserves he the name of a good man, whose laziness prevents, or lusts devour, what would qualify for eminent service, although he do give and act according to what remisser labours have gotten, or his excesses have left still in his hand. Painfulness, and decent thrift, to enable us to do great things, are most laudable, notwithstanding the silly world's reflections; and he hath the greatest soul, who despiseth these from a mind intent on greatest service.

The eminently useful man, in his generation, is he whole great capacity, for service, is vigorously, constantly, and wisely employed.

employed, to do that good which is ſignally profitable, in the importance, difficulty, and extenſiveneſs thereof, in his day.

With the light afforded in the former heads, this gives you the whole of the character I propoſed to explain.

Here I ſuppoſe a man greatly capable of ſervice, by power or parts, or eſtate, with any ſuch other advantages for uſefulneſs; there remain two things which conſtitute this character, as principally reſpecting the eminency of his uſefulneſs.

1. The nature of the work to which he applieth his abilities.

2. The manner how he employs them in proſecuting what is ſignally profitable.

1. The nature of the work to which an eminently uſeful perſon employs his abilities, is *a good work*, and not ſinful; it is a *profitable work*, not hurtful, or merely innocent, which is the higheſt that even the civiler part of men aim at, it is what benefits men. It is ſignally profitable; in the importance of the good ſerved by it, not what is trivial or inconſiderable, but ſuch as the ſalvation of ſouls, preſerving men's lives, ſecuring public liberties and peace, ſupporting the eſteem of uſeful perſons, vindicating the oppreſſed, defending the truth, and oppoſing deſtructive errors; putting a ſtop to the attempts of church-dividers, propagating a goſpel miniſtry, breeding and qualifying men for eminent ſervice in church or ſtate, as young ſcholars; and voting for, and procuring the fitteſt perſons for offices in church and ſtate, employing and relieving the poor, &c.

As it is ſignal in the importance of the work, ſo it is in the difficulty of it; when it is not eaſy, but hard; not cheap, but expenſive; not ſafe, but dangerous; when, as oft it falls out, a man, in the doing of it, is expoſed to great expences, deep ſtudies, hard labour, diſpleaſure of friends, vileſt reproaches, loſs of eſtate, perſecution, impriſonment, bodily torments, yea, death itſelf. When ſuch things attend our ſervice, and a good work cannot be proſecuted with an exemption from ſuch calamities, it proclaims endeavours great, and the man eminently uſeful;

uſeful; and the rather, becauſe the good end, proſecuted at ſo dear a rate, will be undertaken by very few; and yet theſe difficulties ſhew it is of the greateſt importance, for otherwiſe Satan, and the corrupt part of men, would not ſo oppoſe. The Apoſtle's work was ſignally uſeful in this reſpect, ſee 1 Cor. ix. 11. Such with all the other Martyrs were eminently uſeful, in that they endured ſo much for witneſſing to the truth, and inſtructing and reforming the world in their day: of whom it is juſtly ſaid, *The world was not worthy*, Heb. xi. 38.

But with the difficulty, the extenſiveneſs of this good is greatly to be regarded, as what denotes it important.

This extenſiveneſs regards variety of benefits, and reacheth to the greater number of objects. It is not in a few things, nor to a few perſons, that eminent uſefulneſs extends; moſt uſeful is he who can do moſt good to moſt perſons. He who benefiteth the greateſt number of people in whatever may be truly profitable to them, as a means of their happineſs in their ſoul, peace, health, plenty, freedom, credit, comfort, and the like, principally in what makes them happy for ever, next in what contributes to make them ſafe, eaſy, and uſeful in time. And, if beſides being profitable to multitudes while we live, we can alſo ſerve ſucceeding ages, it heightens the character, Pſalm lxxix. 13. *We will ſhew forth thy praiſe to all generations.*

2. The manner how the eminently uſeful employ their capacities in proſecuting what is ſignally profitable.

It is not lazily, or remiſſly, but with vigour; with all his might. Diligence muſt be great, and the heart intently engaged in it; as our buſineſs, not diverſion; to *ſpend and to be ſpent therein*, 2 Cor. xii. 15. the rule is great, Rom. xii. 7, 8, 11. neither muſt it be ſeldom, or by fits and ſtarts; Not late attempted, or ſoon deſerted, but conſtantly. Happy is he who begins early, laſts long, and never ceaſeth to ſerve his generation till God calls him off the ſtage. *Bleſſed is he, whom his maſter, when he cometh, finds ſo doing*, Matt. xxiv. 46. Nor is it to be forgotten that it muſt be managed wiſely, otherwiſe the

uſeful

useful tendency of great endeavours, well designed, may be lessened, if not defeated. Prudent application of fit and just means, is needful to accomplish so highly a valuable end.

The mere want of proportionable success abates not a man's eminent usefulness, as to his own excellency or benefit, though success be greatly desirable, and gratefully to be acknowledged. Isaiah xlix. 45. *I have laboured in vain, and spent my strength for nought, yet is my work with the Lord; and though Israel be not gathered, yet shall I be glorious in the eyes of the Lord.* This may be applied by every useful Minister.

Events are not in our hands, and therefore it is not by them we shall be judged or rewarded; the faithful labourer is as well pleasing to God, in the pains he took with them that *perish*, as them who *are saved*, 2 Cor. ii. 15, 16. If you have done great things to recover men, you will be no loser, though sinners be hardened, or errors prevail. What though men abuse the money you bestow, and prove hurtful by the encouragement you have given; what though contrary events have followed your just endeavours; confusion for order, disquiet for peace, &c. this will lie at the door of such who were the culpable causes of such preposterous effects, and you will no more be blamed than the heavens that dropped dew on *that earth which brought forth briars and thorns.*

I shall now give an account of some things requisite to render a man eminently useful in his generation, who is capable by his office, gifts, or estate, to be so; wherein I shall have special regard to Ministers, though not to them only. I shall distribute them under three heads.

Such things as incline them to become intently willing to employ themselves in serving a common good. Ability, without a readiness of mind to, and solicitude for the honour of God and good of men, will never make us serviceable. To engage your hearts herein, it is necessary, that you have *a believing view of invisible things.* Of God, as he who hath a full authority over you, to command you to this work; as he who

who hath an absolute property in you and yours, and therefore may dispose of you, and all you have, to what service he pleases; to refuse which is sacrilege in you, who have dedicated yourselves to him. Believe a judgment-day, when you must account for all; keep sight of Christ, who bought souls with his blood, and whom it cost so much to redeem you for his service; be at a certainty about the worth of souls, your own and others. Consider the dreadful misery of such who die unconverted, or unfruitful; realize sinners' woful state, when they cry, *Come and help us*, Acts xvi. 9. and thy own if thou refuseſt. Ask faith of Christ, who is the author and finisher of it: this is that by which unseen things are evident, Heb. xi. 1. without which evidence we lose what must affect and move us in our service to souls. *Knowing the terror of the Lord, we persuade men*, 2 Cor. v. 11. Every man's unbelief is equal to his unserviceableness; and as our faith is, so will our usefulness be.

Love to God and man is needful to excite us to usefulness. This constrains us to express our gratitude to God, who hath done so much for us when miserable; and to be beneficial to men, whose misery we believe and pity. Strong love will answer all those excuses which have their rise in enmity to God and men; the remains whereof govern the best man as far as he is unprofitable. By this divine passion poor endeavours will be disdained, and the most expensive be no cause of regret; yea, a pleasure riseth with the height of the performance; and God's inclining us to do much, becomes the very matter of our praises to him; as 1 Chron. xxix. 14, 15. Keep then this holy fire blazing, it will always point out your work, and find you strength to do it. Nay, it will put you to pain, while unemployed, and make you solicitous that it be to purpose. This put *Paul in travail, till Christ was formed in those*, Gal. iv. 19.

A public spirit is also needful to the same end.

This is the immediate effect of love; it is the heart dilated by it. This is the next spring that sets all the wheels in motion, which otherwise stand still within the precincts of narrow self. How became *David* such a public blessing? he tells you, Psalm cxxxvii. 6. *If I prefer not Jerusalem above my chief joy, let my right-hand forget her cunning.* The greatest stock is productive of little in that man's hand who is all for himself; whether self in his own person, or self in his family, yea, or self in his own party and faction.

But a *public spirit* will be contriving and aiming at a common benefit above his own, and this he must pursue, because it moves as a common soul related to, and concerned in all men, well knowing God hath an interest in each, and ones self to be but a small part of the whole, and therefore to be less regarded than that wherein God's glory is infinitely more displayed, and from which a so far greater tribute of honour and service will redound. Therefore be earnest with God to enlarge thy heart, and bring it more under the power of that relation wherein thou standest to the Catholic church, yea, to all men, otherwise thou wilt be apt, with *Cain*, to say of thy very brother, *Am I his keeper?* Gen. iv. 9. Own thyself, with St. *Paul*, *a debtor both to the Greeks and to the Jews, to the wise, and to the unwise*, Rom. i. 14. A narrow spirit is a common plague, abhor and deprecate it as unchristian and inhuman; while it prevails, I can hardly hope thou canst get to heaven. Look at Christ, who *made himself poor that he might make many rich*, 2 Cor. viii. 9. and blush that thou weareſt his name, whilst thy money rusts, and so many poor starve. But happy is that public spirit, that can scarce relish his own felicity, when he sees so many miserable, and is *bound with them that are in bonds*, Heb. xiii. 3. By this spirit a man is bent for God, and a public good, and without it all beyond self, is as nothing to him, a mere *Galio*, caring for neither God, nor souls, church nor state. You see, that to incline you to eminent usefulness, you must get, improve, and exercise faith and love with a public spirit; these will employ your abilities for service.

[*To be continued.*]

An

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 257.]

THE next morning Captain *Wilſon* procured a pilot to conduct their veſſel between the iſlands to *Macao*; and when they came in ſight of it, an *Engliſh jack* was hoiſted at the maſt-head, which being ſeen by the officers of the *Portugueſe* ſhips at anchor in the *Typa*, they immediately ſent their boats to meet our people, bringing with them fruit and proviſions, as alſo men to aſſiſt them, judging, from the ſize of their little veſſel, that they muſt be part of ſome *Engliſh* ſhip's crew that had been wrecked; and one of the officers was ſo obliging as to wait with his boat to take the Captain on ſhore to the Governor; who, being at that time engaged on particular buſineſs, deſired to be excuſed from ſeeing the Captain, but acquainted him, by the officer on duty, that they were welcome to the port of *Macao*.

This gentleman informed Captain *Wilſon*, that the Honourable Company's *ſupra-cargoes* were all up at *Canton*, and that there was no *Engliſh* gentleman then at *Macao*, but Mr. *M'Intyre*, to whom Captain *Wilſon* immediately went on taking leave of this officer, having, when before at *Macao*, in the *Antelope*, received many teſtimonies of this gentleman's friendſhip; who, when he heard of Captain *Wilſon*'s misfortunes, with his wonted humanity and attention ordered proviſions to be ſent on board the veſſel to the officers and people, and ſuch other neceſſaries as they might ſtand in need of; whilſt the Captain wrote to the Company's *ſupra-cargoes*, to acquaint them with the fate of the *Antelope*, as alſo of his arrival and ſituation; which letters Mr. *M'Intyre* immediately forwarded to *Canton*.

They now learnt that peace was eſtabliſhed in *Europe*, and that there were a number of *Engliſh* and other ſhips at *Whampoa*; that ſome of the Company's ſhips were loaded and ready to ſail, which was moſt welcome intelligence.—Before Captain *Wilſon* went on ſhore, *Lee Boo*, on ſeeing the large *Portugueſe* ſhips at anchor in the *Typa*, appeared to be greatly aſtoniſhed, exclaimining, as he looked at them, *Clow, clow, muc clow!* that is, *Large, large, very large!* He gave our people an early opportunity of ſeeing the natural benevolence of his mind; for ſome of the *Chineſe* boats, that are rowed by poor *Tartar* women, with their little children tied to their backs (and who live in families on the water) ſurrounded the veſſel, to petition for fragments of victuals—the young Prince, on noticing their ſupplications, gave them oranges, and ſuch other things as he had, being particularly attentive to offer them thoſe things which he beſt liked himſelf.

The next morning Mr. *M'Intyre*, with a *Portugueſe* gentleman of *Macao*, accompanied the Captain on board the *Oroolong*, taking with them all kinds of refreſhments and proviſions ready dreſſed. In the evening they took *Lee Boo* and all the officers on ſhore, except the chief Mate, who remained with the people to take care of the veſſel, till they ſhould receive orders from the Company's *ſupra-cargoes*.

The *Portugueſe* gentleman, who paid Captain *Wilſon* this viſit, expreſſed much pleaſure in ſeeing the *Pelew* Prince, and on going on ſhore, requeſted that the *New Man* (as he called *Lee Boo*) might be permitted to viſit his family.—This being the firſt houſe our young traveller had ever ſeen, he was apparently loſt in ſilent admiration; what ſtruck moſt his imagination at firſt, was, the upright walls and flat ceilings of the rooms; he ſeemed as if puzzling himſelf to comprehend how they could be formed; and the decorations of the rooms were alſo no ſmall ſubject of aſtoniſhment. When he was introduced to the ladies of the family, his deportment was ſo eaſy and polite, that it was exceeded only by his abundant good-

nature;

nature; ſo far from being embarraſſed, he permitted the company to examine his hands, which were tatooed, and appeared pleaſed with the attention ſhewn him. When he retired with Captain *Wilſon*, his behaviour left on the mind of every one preſent the impreſſion, that however great the ſurprize might be, which the ſcenes of a new world had awakened in him, it could hardly be exceeded by that which his own amiable manners and native poliſh would excite in others.

Macao being the firſt land our people had ſet foot on ſince they left the *Pelew* iſlands, they congratulated one another very cordially, *Lee Boo* ſeeming to join in the congratulation as warmly as any one. Mr. *M'Intyre* conducted them to his own houſe, where they were introduced into a large hall lighted up, with a table in the middle covered for ſupper, and a ſide-board handſomely decorated.—Here a new ſcene burſt at once on *Lee Boo*'s mind, he was all eye, all admiration. The veſſels of glaſs appeared to be the objects which rivetted moſt his attention.—Mr. *M'Intyre* ſhewed him whatever he conceived would amuſe him; but every thing that ſurrounded him was attracting—his eye was like his mind, loſt and bewildered.—It was in truth to him a ſcene of magic, a fairy tale. ——Amongſt the things that ſolicited his notice, was a large mirror at the upper end of the hall, which reflected almoſt his whole perſon. Here *Lee Boo* ſtood in perfect amazement at ſeeing himſelf;—he laughed—he drew back, and returned to look again, quite abſorbed in wonder.——He made an effort to look behind, as if conceiving ſomebody was there, but found the glaſs fixed cloſe to the wall. Mr. *M'Intyre*, obſerving the idea that had croſſed him, ordered a ſmall glaſs to be brought into the room, wherein having viewed his face, he looked behind, to diſcover the perſon who looked at him; totally unable to make out how all this was produced.

Nor did *Lee Boo*'s ſurprize at ſeeing himſelf in the mirror, much exceed that of each of our own people, though the cauſe was different, not one of them having ever got a glimpſe of

of their own face from the time of the wreck, each having only noticed the hollow-eyed and lank look of his companions; but when they now ſtood before the mirror, every one individually perceived that hard labour, hard living, ſpare diet, and anxiety of mind, had wrought a change in every countenance far greater than they could have imagined.

After paſſing an evening, which had been rendered pleaſant and chearful from the hoſpitality of their hoſt, and the ſimplicity of *Lee Boo*, our people retired for the night: whether *Lee Boo* paſſed it in ſleep, or in reflecting on the occurrences of the day, is uncertain; but it is more than probable they were the next morning recollected by him in that confuſed manner in which we recall the traces of a dream.

[*To be continued.*]

* * *

EXTRACTS *from the* CHARGE *of the* BISHOP *of St. David's to the* CLERGY *of his* DIOCESE, *delivered at his primary Viſitation in the year* 1790.

" SOME erroneous maxims are gone abroad, which, for ſeveral years paſt, if my obſervation deceive me not, have very much governed the conduct of the parochial Clergy in the miniſtration of the word.

" One is, that the Laity, the more illiterate eſpecially, have little concern with the myſteries of revealed religion, provided they be attentive to its duties. Whence it hath ſeemed a ſafe and certain concluſion, that it is more the office of a Chriſtian teacher, to preſs the practice of religion upon the conſciences of his hearers, than to inculcate and aſſert its doctrines.

" Another is, a dread of the pernicious tendency of ſome extravagant opinions, which perſons, more to be eſteemed for the warmth of their piety, than the ſoundneſs of their judgment, have grafted in modern times upon the doctrine of juſtification by faith, as it is ſtated in the 11th, 12th, and 13th articles of

of our Church, (which, however, is no private tenet of the Church of *England*, but the doctrine of all the first reformers, not to say that it is the very corner stone of the whole System of Redemption)—a dread (I say) of the pernicious tendency of those extravagant opinions, which seem to emancipate the believer from the authority of all moral law, hath given general credit to another maxim; which I never hear without extreme concern from the lips of a divine, either from the pulpit, or in familiar conversation: namely, that practical religion and morality are one and the same thing: that moral duties constitute the whole, or by far the better part of Christianity.

"Both these maxims are erroneous. Both, as far as they are received, have a pernicious influence on the ministry of the word. The first, most absurdly separates practice from the motives of practice. The second, adopting that separation, reduces practical christianity to heathen virtue; and the two, taken together, have much contributed to divest our sermons of the genuine spirit, and savour of Christianity, and to reduce them to mere moral essays: in which moral duties are enforced, not, as indeed they might be to good purpose, by scriptural motives, but by such arguments, as no where appear to so much advantage as in the writings of the heathen moralists, and are quite out of their place in the pulpit.

"Thus, under the influence of these two pernicious maxims, it too often happens, that we lose sight of that which is our proper office, to publish the word of reconciliation, to propound the terms of peace and pardon to the penitent; and we make no other use of the high commission that we bear, than to come abroad one day in the seven, dressed in solemn looks, and in the external garb of holiness, to be the apes of *Epicletus*. I flatter myself, that we are at present in a state of recovery from this delusion: yet, still the dry strain of moral preaching is too much in use, and the erroneous maxims, on which the practice stands, are not sufficiently exploded.

"That

"That faith and practice are separable things, is a gross mistake, or rather a manifest contradiction. Practical holiness is the end: faith is the means; and to suppose faith and practice separable, is to suppose the end attainable without the use of means. The direct contrary is the truth. The practice of religion will always thrive, in proportion as its doctrines are generally understood and firmly received; and the practice will degenerate and decay, in proportion as the doctrine is misunderstood and neglected. It is true, that it is the great duty of a Preacher of the gospel to press the practice of its precepts upon the consciences of men: but it is equally true, that it is his duty to enforce this practice, by inculcating its doctrines. The motives, which the revealed doctrines furnish, are the only motives he has to do with, and the only motives by which religious duty can be effectually enforced.

"It has been very much the fashion, to suppose a great want of capacity in the common people, to be carried any great length in religious knowledge, more than in the abstruse Sciences. The peculiar doctrines of revelation, the Trinity of persons in the undivided Godhead, the incarnation of the second person, the expiation of sin by the Redeemer's sufferings and death, the efficacy of his intercession, the mysterious commerce of the believer's soul with the divine Spirit—these things are supposed to be far above their reach.

"If this were really the case, the condition of mankind would indeed be miserable, and the proffer of mercy, in the gospel, little better than a mockery of their woe. For the consequence would be, that the common people could never be carried beyond the first principles of what is called natural religion. Blessed be God, the case is far otherwise. As we have, on the one side, experimental proof of the insignificance of what is called natural religion; so, on the other, in the success of the first Preachers of Christianity, we have an experimental proof of the sufficiency of revealed religion to those very ends, in which natural religion failed. In their success

we

we have experimental proof, that there is nothing in the great myſtery of godlineſs, which the vulgar, more than the learned, want capacity to apprehend; ſince, upon the firſt preaching of the goſpel, the illiterate, the ſcorn of phariſaical pride, who knew not the law, and were therefore deemed accurſed, were the firſt to underſtand, and to embrace the chriſtian doctrine.

"Faith, like natural faculties, may be improved by exerciſe; but in its beginning it is unqueſtionably a diſtinct gift of God. By faith, the people's minds are opened to apprehend all that is revealed of the ſcheme of redemption, no leſs than the very firſt principles, the doctrine of a reſurrection, or the firſt creation of the world out of nothing. Let me entreat you therefore, my reverend Brethren, to diſcard theſe injurious, uncharitable ſurmiſes, of a want of capacity in your hearers.

"Pray earneſtly to God to aſſiſt the miniſtration of the word, by the ſecret influence of his holy Spirit on the minds of your hearers; and nothing doubting that your prayers are heard, however mean and illiterate the congregation may be, in which you exerciſe your ſacred function; fear not to ſet before them the whole counſel of God. Open the whole of your meſſage without reſervation; that every one of you may have confidence to ſay, when he ſhall be called upon to give an account of his ſtewardſhip, "Lord, I have not hid thy righteouſneſs within my heart; I have not concealed thy loving kindneſs and truth from the great congregation."

"The ſecond maxim, that mere morality makes the ſum and ſubſtance of practical religion, carries it in a double falſehood. It contracts the range of chriſtian duty, and it totally miſrepreſents the formal nature of the thing. In direct contradiction to this wicked maxim, I affirm, that although religion includes morality, as the greater perfection includes the leſs, ſo that an immoral man cannot be religious, yet a man may be irreproachable in his moral conduct, and at the ſame time perfectly irreligious and profane. Irreligious and profane in that extreme, as to be in danger of being caſt at laſt

into outer darkneſs, with his whole load of moral merit on his back.

"Does morality ſay, "Thou ſhalt not covet." Does the controul of moral obligation reach the ſecret meditations of the mind, and the ſilent deſires of the heart? Does it impoſe reſtraint upon the ſenſuality of the imagination, and the private prurience of appetite? Like the divine law, does it extend to every ſecret energy of the mind, the will, and the appetite; and require the obedience of the inner, no leſs than of the outer man? Doth morality ſay, "thou ſhalt love thine enemies; thou ſhalt bleſs them that curſe, do good to them that perſecute?" Doth morality enjoin forgiveneſs of injuries, or the giving of alms to the poor? Truly morality "careth for none of theſe things." How ſmall a part then of ſocial duty, of a chriſtian's ſocial duty, is the utmoſt which morality exacts; and how fatally are they miſled, who are taught that mere morality ſatisfies the law by which the chriſtian ſhall be judged, even in the inferior branch of the love of our neighbour?

"With the higher branch of duty, with the love of God, and of conſequence with the duties of the firſt table, morality hath evidently no concern or connection. The worſhip, which I owe to God, is certainly no part of the duty which I owe to man. It is indifferent to morality, whether I worſhip one God, or many. Morality is not offended, if I worſhip graven images. Morality enjoins no obſervance of one day in ſeven; no feaſt of faith, in ſacramental rites, upon the body and blood of the Redeemer. For reaſon, from which morality derives her whole authority and information; reaſon knows not, till ſhe hath been taught by the lively oracles of God, that the Creator of the world is the ſole object of worſhip; ſhe knows of no prohibition of particular modes of worſhip; ſhe knows nothing of the creation of the world in ſeven days; nothing of redemption; nothing of the ſpiritual life, and the food brought down from heaven for its ſuſtenance. Morality therefore, having no better inſtructreſs than this ignorant

reaſon,

reaſon, hath no ſenſe or knowledge of any part of that great branch of duty, which comes under the general title of devotion. Let me conjure you therefore, my brethren, to be cautious how you admit, much more how you propagate, that deluſive dangerous maxim, "That morality is the ſum of practical religion," leſt you place the totality and perfection of the thing in a very inconſiderable part.

"Religion and morality differ, not only in the extent of the duty they preſcribe, but in the part in which they are the ſame in the external work, they differ in the motive. They are juſt as far aſunder as heaven is from the earth. Morality finds all her motives here below; religion fetches all her motives from above. The higheſt principle in morals is a juſt regard to the rights of each other in civil ſociety. The firſt principle in religion is the love of God; or, in other words, a regard to the relation which we bear to him, as it is made known to us by revelation. And no action is religious, otherwiſe than as it reſpects God, and proceeds from a ſenſe of our duty to him, or at leaſt is regulated by a ſenſe of that duty. Hence it follows, as I have before obſerved, that although religion can never be immoral, becauſe moral works are a part of the works of religion, yet morality may be irreligious. For any moral work may proceed from mere moral motives, apart from all religious conſiderations. And if a moral work be done, by a perſon not ſufficiently inſtructed in religion to act upon religious conſiderations, it cannot proceed from any other than mere moral motives; and of conſequence it muſt, in that inſtance, be irreligious: not contrary to religion; but without it.

"Upon this ground ſtands the doctrine of the firſt reformers, concerning works done before juſtification; which is laid down in our 13th Article. "Works done before the grace of Chriſt, &c."

"Infidelity and Atheiſm boaſt among their Diſciples eminent examples of moral rectitude. Hiſtory records, I think,

of *Servetus*, *Spinoza*, and *Hobbes*, that they were men of the strictest morals. The memory of the living, witnesses the same of *Hume*. And history, in some future day, may have to record the same of *Priestley* and *Lindsay*. But let not the morality of their lives be mistaken for an instance of a righteous practice, resulting from a perverse faith; or admitted as an argument of the indifference of error. Their moral works, if they be not as God hath willed, and commanded, such works to be done, have the nature of sin; and their religion, consisting in private opinion and will-worship, is sin; for it is heresy.

"That man is justified without the works of the law, was the uniform doctrine of the first reformers. It is a far more antient doctrine; it was the doctrine of the whole college of Apostles. It is more antient still; it was the doctrine of the Prophets. It is older than the Prophets; it was the religion of the Patriarchs. And no one, who hath the least acquaintance with the writings of the first Reformers, will impute to them, more than to the Patriarchs, the Prophets, or Apostles, the absurd opinion, that any man, leading an impenitent wicked life, will finally upon the mere pretence of faith (and faith connected with an impenitent life must always be a mere pretence) obtain admission into heaven.

"Be careful that you ascribe no such merit to the good works of men, as may claim immortality as the wages of a service; that you ascribe no power to man to perform works truly good, without the assistance of the divine Spirit.

"It is not by the *merit* of our faith, more than by the *merit* of our works, that we are justified; that there is indeed no hope for any merit of our own, but through the efficacy of our Lord's atonement, for, that we are justified by faith, is not on account of any merit in our faith, but because faith is the first principle of that communion between the believer's soul and the Divine Spirit, on which the whole of our spiritual life depends."

A LETTER

A LETTER *from a* FATHER *to his* DAUGHTERS *at a* BOARDING-SCHOOL: *conveying to them a refusal of their request for a week's vacation.*

My dear Children,

IT is of great importance that you spend your present time well. You are now to gain knowledge to fit you for whatever station of life Providence may call you to; and as you know not what that station will be, it is your duty to gain as much as you can, lest afterwards when you cannot repair the loss, your education should be found insufficient and defective. A week lost now may be an injury all your lives; because during your absence from school, you not only cease to gain knowledge, but you will lose as much of your present stock, as will be recovered in the same space of time after your return.

Perhaps this refusal will be a disappointment to you: disappointments, however, in the early part of life, if properly managed, will be highly useful. You cannot pass through life without them; and by often conquering small ones, you will gain such an ascendency over your inclinations, as will enable you to encounter with success the greatest. The Proverb says, "He is better (greater) who ruleth his spirit, than he who taketh a city." And our Saviour says, "*If we do not deny ourselves, and take up our cross daily, we cannot be his disciples.*" But I will tell you a story.

In a village, of the province of *Bahai*, in the empire of *Indostan*, lived three young ladies. They were nearly of the same age, and of the same rank in life; they had been brought up together, and entertained an unlimited affection for each other; they were indeed sincere friends, and inseparable companions. It happened that they all had business of importance at a neighbouring town; and to make the journey the more agreeable,

agreeable, resolved to walk together. Some of their friends, who knew the road, having passed it themselves, and who loved the young ladies, gave them every necessary information. They observed to them, that as soon as they should get beyond the limits of the village, they would see two roads: that on the right hand, on rather higher ground, was the road they must take. They warned them with the greatest earnestness to avoid the lower one, as it would lead them astray and they might be lost.

Thus informed, and cautioned, early one morning they began their journey. The sun just rising above the horizon, had painted the firmament with a thousand glowing streaks of gold and purple. The way out of the village was up hill, and rather steep. * Their vivacity however soon enabled them to gain the summit; when the two roads they had been apprized of appeared in view. Unhappily they staid awhile to survey them. The upper road seemed hard, rugged, and difficult, with several deep hollows, and some miry places in it. The other was smooth, even, and pleasant. They hesitated some time; at last, observing the roads were nearly parallel, and as far as they could see, pointed to the same place, they chose the wrong one; determining to go but a little way in it, and then pass to the other; which seemed easy to do, as the roads were near together, and the ascent from the lower to the higher, in *their* apprehensions, not difficult. After some time they perceived the road they were on inclined a little more to the left, and the declivity between that and the other to be greater than at first; but still seeing no danger, they walked on without much concern.

Having gone a considerable way, they came to a gate, which on being touched seemed to open of itself. Here they had a prospect of the most delightful valley their eyes ever beheld; the lawns were covered with the finest green, enamelled with a

* Infancy a state of difficulty.

profusion

profusion of beautiful and fragrant flowers; the trees were lofty, majestic, and blooming, and afforded shelter for thousands of birds which ravished their ears with singing. They stood some time in suspence; then examined the tendency of the road that lay before them, and conceiving it pointed right for their journey, they ventured on it. They even suspected their friends were not kind; but were too strict, too severe, in denying them so pleasant a walk, especially as the other road was both difficult and narrow, and seemingly but little frequented; whereas this was not only easy, but sufficiently spacious to admit a multitude at once. They had however some secret misgivings that all would not end well; but these were soon silenced by the brilliancy of the surrounding objects; every thing seemed to inspire delight; they fancied themselves in a wilderness of sweets. (Alas, young ladies, how sadly are you deceived! This is not, as you fondly suppose, a terrestrial paradise, but a land of dragons and of cruel habitations!)

Having shut the gate after them, they soon began to trifle away their time in running about to view the curiosities of the place, and frequently stopped to pick up flowers, of which to make garlands and bouquets to adorn themselves with. At certain distances, and a little retired from the road, they found various sorts of trees, the boughs whereof, laden with fairest fruit, hung almost to the ground, tempting travellers to pluck and eat. The sun was near the meridian, and shone with great strength and fervour, and the ladies grew fatigued and thirsty. They were however cautious, having some intimation * that the fruit which seemed so delicious was unwholesome; they repressed their inclinations, and abstained from even tasting it.

After some time, they came where the road took a direction quite contrary to what they expected. This alarmed them a little, but concluding it must bring them right at last, and expecting soon to get out of the valley, they pursued their way

* The voice of conscience.

rather

rather more diligently than before; till coming to a kind of labyrinth, where ſeveral roads pointed various ways, their confidence failed them; they began to fear they were not in the right way, and were in danger of being loſt. Standing to conſult what to do, they heard, ſeemingly at a little diſtance, the growling of wild beaſts among the trees, lions, ounces, pards; and ſerpents with their forked tongues, hiſſed all around them. To augment their perplexity the ſhades of the evening were coming on. Aſtoniſhment and dread ſeized them; the hairs of their heads ſtood upright for fear, and their legs trembled under them; when ſuddenly black clouds overſpread the heavens, almoſt extinguiſhing the light of the ſun, and a ſtorm of rain * fell with ſuch violence as to wet them through all their clothes in an inſtant. They ran under ſome ſpreading trees for ſhelter; where they had no ſooner arrived, than a loud clap of thunder, burſting juſt over their heads, nearly frightened them out of their ſenſes. †

They now began to bewail their folly in having diſregarded the advice of their friends. They lamented their condition as hopeleſs, and were going to reſign themſelves to all the horrors of abſolute deſpair; when looking round them, they obſerved at a conſiderable diſtance, a ſmall glimmering light among the trees. Not knowing what they ſhould find there, but their preſent ſituation not admitting of a worſe, they reſolved to get to the place whatever the conſequence might be.

With difficulty they got to it; where was an old hermit, who at firſt looked angrily at them, and queſtioned them with ſome ſeverity reſpecting the cauſe of their calamities; but having heard their ſtory, which they related very faithfully, he grew leſs auſtere. He even ſet ſome coarſe refreſhments before them, and gave them the moſt ſalutary counſel. They ſat in a corner of his ſhed all night, for he had no bed for them, nor indeed any for himſelf in that place. ‡ In the morning

* Divine wrath. † The terrors of Mount Sinai.
Conviction a ſtate not to be reſted in.

he

he addressed them in the following words. "My children, I lament your unhappy situation; but must remind you that your own folly brought you into it. You have disregarded the counsels of your friends, and have also resisted the admonitions of your own consciences. What a dangerous conduct! Proceed not a step further. Perverseness and rebellion, if persisted in, must bring you to extreme misery. Your case at present is not desperate. If you are weary of your own ways, and are willing to return to the path of duty, I have tidings of great joy for you; you shall not die but live. It is indeed necessary for your safety, that you hasten from this place; return by the way you came; stop not in the way, neither look behind you. Especially I warn you against the insnaring wiles of an old sorceress,* who dwells in this valley: fly from her temptations: resist her allurements, or your case will be hopeless, and your destruction inevitable. Some of the envenomed serpents that constantly attend her, will sting you to everlasting death." The ladies were much comforted by these words, and with great humility took leave of the hermit, the tears flowing from their eyes. †

It is remarkable, in their progress back, that all the beautiful scenery of the place was vanished. ‡ Every thing wore the appearance of desolation and horror! No verdure on the lawns, no foliage on the trees! Instead of the wanton skipping of the kids and fawns, which delighted them at first, they saw nothing now but the grim countenances and glaring eyes of wild beasts! Instead of the melody of birds, they heard only the rustling of adders among the dry leaves that were fallen from the trees, and the hissing of ugly serpents among the blighted branches. § The flowers were changed into toad-stools, and the shrubs (which they thought were ever-greens) into stinging

* Vice. † Conviction. ‡ The glories of the world fade in the eyes of all those whose faces are Zion-ward. § The world frowns at, and derides young Christians.

nettles and deadly night ſhade. The fruit that ſeemed at firſt ſo fair, if accidentally touched, fell, like the apples of Sodom, into aſhes, ſoot, and cinders. * In ſome places, under their feet were hot burning ſands, which every guſt of wind raiſed into clouds, and nearly blinded them. † The path was over-run with thorns and briars, ſo interwoven and entangled with each other, as to make it painful and difficult to take a ſingle ſtep.

The ladies however, knowing their lives were at ſtake, and recollecting what the hermit had ſaid, aſſumed all imaginable courage. Their determination to proceed was fixed and reſolute; their countenances were ſteady; they never once looked back; but with a firmneſs and perſeverance highly commendable, forced their way through every difficulty, and againſt all oppoſition.

When they came to the gate, they ſuppoſed there would be no difficulty in opening it; but in this they were diſappointed. Indeed their repeated and united efforts were inſufficient for the purpoſe. Fortunately they ſaw at a little diſtance on the outſide, an agreeable looking gentleman, ‡ and were going to beckon him to come and help them: but he ſeeing their diſtreſs, anticipated their wiſhes, and haſtened to their relief. His hand no ſooner touched the latch, but the gate, with hideous recoil, and jarring ſound, flew open; and the ladies all at once, in a tranſport of joy, ran out of that horrible valley.

* "The fruitage fair to ſight, like that which grew
Near that betuminous lake, where Sodom flamed." MILTON.

Sodom and *Gomorrah*, two cities of *Paleſtine*, were deſtroyed by fire from heaven for the ſins of the inhabitants; where they ſtood is now a lake of ſtagnant water, and ſome have ſaid (though perhaps not with ſufficient authority) that it emits ſuch a ſtench, that birds attempting to fly over it, are ſuffocated by it; and that on its banks are trees which produce apples of a fair appearance, but on being touched fall into aſhes.

† The errors and ſophiſtry of vain men. ‡ The ſame that *Bunyan* calls Mr. *Evangeliſt*.

They were indeed in a moſt doleful plight. A great part of their cloaths was left among the briars, and what they had on were torn to rags. Their ſkins were ſo ſcratched, and wounded, that they ſeemed covered all over with gore, and blood. They felt however a peace, and a ſerenity of mind, which they had not experienced from the time they left the right road.

The gentleman, who was one of thoſe ſuperior beings who can never die, ſpake in the kindeſt terms; congratulated them on their eſcape, and gave them the beſt advice. He alſo ſhewed them a ſpring of water, * tranſparent and clear as cryſtal, of which they drank and were refreſhed. He next ſhewed them (what they were ſurpriſed at not having ſeen before) an inſcription over the gate in large letters, The VALLEY OF ERROR; and informed them, the way they had been in, was the way of the wicked, which led to the chambers of the ſecond death.

As ſoon as the ladies were in the right way, they met with ſome very kind people, who adminiſtered to them every comfort, and every relief in their power. They encouraged them to go on, and kept them company, until at laſt they all arrived ſafe at their journey's end. †

You, my dear children, reſemble theſe young ladies in their innocence and vivacity at firſt ſetting out. You alſo have a journey to go, on which indeed you are already entered. You will meet with difficulties and obſtructions in the way; with enticements and temptations to ſeduce you into by-paths. Beware of following your inclinations, when your duty calls a contrary way. As deadly ſcorpions ſometimes lie hid under the beautiful foliage of a flowering ſhrub, ſo bitter pains will obtrude themſelves on you under the gay appearance of pleaſure. Be not deceived: the path of duty, to an attentive mind, is plain and obvious; and the way to conquer evil is to

* The oracles of God. † Chriſtians are commanded to bear each other's burdens.

resist it at its first approach. Be not satisfied with barely crossing your inclinations, before you have gained such an ascendency over them, that you can submit to disappointments without pain. If you can bear the present one of not coming home, without discomposing the pleasantness of your countenances, I shall consider it as a good omen: but if not, you will have an opportunity of trying how far you are advanced in the capital virtue of self-denial.

Evil inclinations are often importunate; although frequently refused, they will still solicit. The best means of conquering them, next to prayer for the grace of God, is industry. Your little sister often tells me,

> "That Satan finds some mischief still
> For idle hands to do."

Always maintain a sweetness of disposition; be obliging to every body; and remember, that constant industry, and instructive conversation are the guards of virtue. C.

EXPERIMENTS *made in the* GROTTO DEL CANE *or* DOG GROTTO *in* ITALY.

FROM the account of the inflammable nature of vapours or damps in our *subterranean* caverns, it appears strange that those of another country should be so different, that instead of making explosions themselves, they prevent the most inflammable substance in the world, (gunpowder) from taking fire in them. Authors who have written on this subject, have in general attributed this strange effect to the nature of the air of the place, which they say, will give way to no explosion; but on trying the experiment with care myself, I found the cause of it very different from what it is generally said to be.

As

As the guide who ſhewed the place, ſnapt his piſtol in the vapour, I thought it never gave any fire, and ſuſpecting the whole to be a trick, I took out one of my own piſtols, and drawing the ball ſnapt it in the vapour. The pan flew open as uſual, and ſeveral ſparks of fire were given; but I obſerved that they became immediately extinguiſhed by the vapour, and went out the moment they appeared, no one reaching the powder while on fire. I hammered the flint, and tryed this more than twenty times, but all with the ſame ſucceſs. On this I readily declared, that the damp of the vapour acted only on the fire, not on the powder, and that I doubted not if the fire could have reached it, it would have gone off as well as any where elſe.

Every one declared againſt my opinion, and I prepared for ſome experiments that ſhould indubitably prove the truth. If gunpowder could have been fired elſewhere, and conveyed on fire into the vapour, its continuing on fire while there, or its going out there, would ſoon have ended the diſpute; but the ſudden and inſtantaneous exploſion of gunpowder, when fired, gave no poſſibility of doing this in the common way. I ordered therefore ſome gunpowder to be brought me, and ſome paper ſerpents. The firſt experiment I made was this, I fired one of theſe ſmall ſerpents in the open air, and when thoroughly lighted, I threw it into the cave, where it fell to the ground, and then moved about as nimbly as elſewhere, and continued burning till it was out, when the dry gunpowder at the end, gave its exploſion as uſual in the open air.

Thoſe who were againſt my opinion, being ſo blinded by prejudice, that even this clear proof could not convince them, that the vapour had no power to hinder the burning, and exploſion of gunpowder; I made the following ſecond experiment. I opened the pans of my piſtols, and laying them both down in the damp on the ground, I lighted a ſecond paper ſerpent, and directing its fire to the touch-hole of each of the piſtols, they went off, one after the other.

After

After this I caused small heaps of dry gunpowder to be laid at the distance of a foot each, all round the Grotto; and a train of loose corns of gunpowder to be carried on from one to the other, and to be brought out at the mouth of the Grotto. I then ordered two Dogs to be held in readiness, and giving fire to the end of the train, which came out of the Grotto, we all had the pleasure to see the fire run along from heap to heap, by means of the little trains of communication, and all the heaps took fire and exploded, as well as if the experiment had been made in the open air.

I had before observed, that on the firing of two pistols, the vapour was so attenuated and dispersed, that it could scarce be distinguished from the rest: and supposing that it must lose, in part at least, its suffocating quality by this means, I caused the Dogs, which had been held in readiness for the firing the heaps of gunpowder, to be immediately, after their explosion, put into the vapour. This was done, and after holding them there as long as the arms of the guides would permit for weariness, the Dogs were taken out as well as before, only that one of them panted, and lolled out his tongue, owing to a hurt received in the neck, from the injudicious manner of holding him.

Resolved to try how long this would last, we staid a quarter of an hour, and then put in the unhurt Dog again, who received no damage from it. We repeated our experiment with the same Dog, at half an hour, three quarters, and so on at every fifteen minutes, for the space of ninety minutes. All this time the Dog received no hurt; but on our putting him in again in fifteen minutes more, the damp seemed to have gathered all its strength at once, and the Dog fell dead to all appearance on being plunged into it. We took him out, and examining him, found him a dead animal; and then at the request of the guide, he was thrown into a pond, and recovered as usual,

As

An EXTRAORDINARY *instance of* MATERNAL AFFECTION *in a* SAVAGE ANIMAL; *observed by several of the Gentlemen and Seamen belonging to the* CARCASS FRIGATE, *on a late voyage of* DISCOVERY *towards the* NORTH POLE.

WHILE the *Carcass* lay locked in the ice, early one morning the man at the mast-head gave notice, that three Bears were making their way very fast over the frozen ocean, and were directing their course toward the ship. They had, no doubt, been invited by the scent of some blubber of a sea-horse the crew had killed a few days before, which had been set on fire, and was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea-horse, which they had still left, upon the ice—— which the old Bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and, in her retreat, they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast in the dying moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done the others before; tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while,

while, it was piteous to hear her moan. When she found she could not move them, she went off, and, being at some distance, looked back and moaned: this not availing to entice them away, she returned, and, smelling round them, began to lick their wounds. She went off a second time, as before; and, having crawled a few paces, looked again behind her, and for some time stood moaning. But still, her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness went round one, and round the other, pawing them and mourning. Finding, at last, that they were cold and lifeless, she raised her head toward the ship, and growled a curse upon the murderers, which they returned with a volley of musket-balls. She fell between her cubs, and died licking their wounds.

FILIAL AFFECTION.

WHILE *Octavius* was at *Samos*, after the famous battle of *Actium*, which made him master of the universe, he held a council to examine the prisoners, who had been engaged in *Anthony*'s party. Among the rest there was brought before him an old man named *Metellus*, oppressed with years and infirmities, disfigured with a long beard, and a neglected head of hair; but especially by his cloaths, which by his ill fortune were become very ragged. The son of this *Metellus* was one of the judges, and had great difficulty in knowing his father in the deplorable condition in which he saw him. At last, however, having recollected his features, instead of being ashamed to own him, he ran to embrace him, crying bitterly. Afterwards returning towards the tribunal, "*Cæsar*, says he, my father has been your enemy, and I your officer: he deserves to be punished, and I to be rewarded. The favour I desire of you is, either to save him on my account, or order me to be put to death with him." All the judges were touched with compassion at this affecting scene: *Octavius* himself relented, and granted to old *Metellus* his life and liberty.

LETTERS.

LETTERS.

LETTER DXCII.

[From Miſs E. Ritchie, to the Rev. J. Weſley.]

Halifax, Nov. 10, 1784.

WITHIN this laſt fortnight I have often wiſhed to write to my very dear and Reverend Father; and have been obliged to uſe ſome ſelf-denial in giving my time to perſons, &c: rather than employing it in converſing with him. You have been much on my mind lately, and my ſoul rejoices in hope of that day, when without any interruption we ſhall

"Range the fields of light, and climb the mount of joy,"

in our Father's kingdom; the bliſsful proſpect of which ſeems ſo nigh, my ſoul almoſt overlooks what lies between, and while converſing with unſeen realities, plumes her wings afreſh: what an inheritance! "Incorruptible, undefiled, and that fadeth not away, reſerved in heaven for them, who are kept by the power of God, through faith unto ſalvation." My ſoul is filled with holy triumph, while contemplating what lies before me, and is ready to cry out, as it has often done before, "Nothing is too dear to forego, or too hard to undergo to attain unto it." But the love of my adorable Saviour makes hard things eaſy, and rough places plain; my ſoul abides in Him, and feels his will is my delight.

I have had a profitable ſeaſon ſince I came here; my Lord deals very bountifully with me: deeply ſenſible of my utter helpleſſneſs, I feel him near to ſave; He condeſcends to admit me into the Holieſt, through the blood of the covenant, and my ſoul has free acceſs to that throne where not a thought

is kept from my God. I feel the ſimplicity of a little child with a tender Father; and the compaſſion with which He bears with my weakneſs, the love He manifeſts toward the feebleſt of his followers is inexpreſſible. I long more fully to put on the whole armour of God. Every day, nay every hour and moment my ſoul would begin to live. Glory be unto my Lord, his love keeps me free from every deſire that does not center in his glory, and my ſoul ſweetly reſts in, "Father, thy only will be done." This I know is my greater ſalvation, and all within me goes out in ſtrong deſire after the fulneſs of his love. In ſomewhat a different ſenſe from what I uſed them formerly, I now uſe thoſe words

"My ſoul breaks out in ſtrong deſire,
The perfect bliſs to prove;
My longing heart is all on fire,
To be diſſolv'd in love."

Then I wanted to be ſaved from the contrarieties to love, this was the mark on which my eye was fixed; but now, bleſſed be the God of my ſalvation, this I daily feel; and now my ſoul ſees "A wide unbounded proſpect lies before it." Salvation into all that fulneſs of divine love, the human ſoul is capable of, is the mark I am aiming at. I am thoroughly perſuaded God knows no meaſure in giving, but our capacity of receiving. O that mine was increaſed a thouſand fold! Often my ſoul breathes itſelf out in ardent prayer for this; and as ardently longs that you, my dear Sir, may feel all that our adorable Lord waits to give, made eternally your own. O that your ſoul may be filled with love, as your life has been, and is with labours! Then late, very late may you receive a full reward, and "Enter into the joy of your Lord." There, though lower far my place, I hope to meet you, and as a leſſer ſtar, glorify our common Lord, for every one that ſhines with ſuperior brightneſs. I am, and ever ſhall be, your much obliged and truly affectionate,

E. R.

LETTER

LETTER DXCIII.

[A Letter from Dr. Coke, to Mr. ——— at *Moldai, Bengal.*]

Southampton, Jan. 25, 1786.

Dear Sir,

I Return you my ſincere thanks for the pains you have taken in your kind favour, which I have lately received. The difficulties in the way of a Miſſion to *Bengal*, are very great; but nothing is impoſſible with God. The Hill-country you mention in the latter part of your letter, ſeems abundantly the moſt eligible for the undertaking, and probably will be our object as ſoon as we are enabled to make the attempt. But at preſent our openings in *America*, and the preſſing invitations we have lately received from *Nova Scotia*, the *Weſt-Indies*, and the States, call for all the help we can poſſibly afford our brethren in that quarter of the world.

The high eſteem which the Government has for Mr. *Weſley*, I am well perſuaded would procure for us the aſſiſtance which you think to be neceſſary. But Mr. *Weſley* himſelf ſeems to have a doubt whether that would be the moſt excellent way. In *Great-Britain*, *Ireland*, and *America*, we have gone on what appears, at firſt ſight at leaſt, to be a more evangelical plan. Our Miſſionaries have not at all concerned themſelves with applications to the Civil Power. They have been exact in their ſubmiſſion to all its laws, and laid themſelves out in the moſt extenſive manner for God.

We have thought that the plan on which the Daniſh and Moravian Miſſionaries have proceeded, (whoſe piety, intentions and abilities we greatly admire) has no reſemblance to that of the Apoſtles and their ſucceſſors. In all the places which we have hitherto viſited, we have gone to the high ways and hedges to compel ſinners to come in. In the public fields and ſtreets we have proclaimed the goſpel in the midſt of great perſecutions, and ſinners have frequently fallen down in a moſt

wonderful manner under the word: and I believe the majority of those in our Society do experience the assurance of faith. At the same time every prudential method that is consistent with a plan of extensive usefulness, should be observed.

It appears very expedient that our Missionaries should visit the Settlements of the Danish Missionaries, and take every step they can to improve themselves in the language of the people to whom their labours would be chiefly directed. I have taken the liberty of sending a few of our books, by which you may more clearly see the whole of our doctrines, discipline, and oeconomy. Mr. *Wesley* is of opinion that not less than half a dozen should be at first sent on such a Mission.

Somebody informed me that you have a little company or Society of Christians, consisting of about sixteen or eighteen at *Moldai*. The full confirmation of this would give me great pleasure. Who knows but you may be a little leaven to leaven a great lump: the little hand rising out of the sea, that will in time water the whole land.

I am in hopes to be honoured with your correspondence in future: and should be glad if I had time, to write to you a much longer letter, than my situation and the cares and business with which I am constantly surrounded, will allow. It is one great privilege of the children of God, that they can hold a sweet communion together in spirit, when absent far in body. But it is reviving indeed to consider that the day will soon arrive, when we shall be united in the closest spiritual union with our dear Lord and each other, and see each other's face, to all eternity. What a comfort is it that the true lovers of the Lord Jesus are all one body under one head! Oceans are nothing to God, and they should be nothing to his people, in respect to the affection they bear to one another.

I was in hopes to have been honoured with a letter from Mr. *C*——— but his more important engagements, I suppose, prevented it. As soon as the present extraordinary calls from *America* are answered, I trust we shall be able to turn our thoughts

thoughts to *Bengal*. Nothing will be done without the maturest counsels, and I trust without some degree of scriptural and rational persuasion, that God is on our side. I have not a doubt but it is the cry of your heart, "Come, Lord Jesus, come quickly, and claim the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." In the midst of this general and most benevolent cry of your soul, let me intreat you, dear Sir, sometimes particularly to remember your much obliged servant, and very affectionate brother in our common Lord, THOMAS COKE.

Your determination to give every support to the Missionaries, your situation may enable you, if they shew the true spirit and conduct of Missionaries, is most obliging. And if they were not to act in that spirit, I should myself heartily pray that they might be driven out of the country.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXV.

On MATT. vii. ver. 27.—*It fell, and great was the fall of it.*

AH, foolish man, who hears thy word,
But doth not what thy laws command,
Who fondly calls thee Lamb or Lord,
Till his house tumbles on the sand!
How infinite the ruin is
Of a lost soul cast out from thee!
He falls into the dark abyss,
He falls——to all eternity!

On

On the DAY *of* JUDGMENT.

[By the EARL of ROSCOMMON.]

THE laſt loud trumpet's wondrous ſound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and death ſhall, with ſurprize,
Behold the pale offender riſe,
And view the Judge with conſcious eyes.

Then ſhall, with univerſal dread,
The ſacred myſtic book be read,
To try the living and the dead.

The Judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

O then! what int'reſt ſhall I make
To ſave my laſt important ſtake,
When the moſt juſt have cauſe to quake?

Thou mighty, formidable King,
Thou, mercy's unexhauſted ſpring,
Some comfortable pity bring!

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror loſt.

Thou, who for me didſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou, whom avenging powers obey,
Cancel my debt (too great to pay)
Before the ſad accounting-day.

Surrounded

Surrounded with amazing fears,
Whose load my soul with anguish bears,
I sigh, I weep: accept my tears.

Thou, who wert mov'd with *Mary*'s grief,
And, by absolving of the thief,
Hast given me hope, now give relief.

Reject not my unworthy prayer,
Preserve me from that dangerous snare
Which death and gaping hell prepare.

Give my exalted soul a place
Among thy chosen right-hand race,
The Sons of God, and heirs of grace.

From that insatiable abyss,
Where flames devour, and serpents hiss,
Promote me to thy seat of bliss.

Prostrate my contrite heart I rend;
My God, my Father, and my Friend,
Do not forsake me in my end.

Well may they curse their second breath,
Who rise to a reviving death;
Thou great Creator of mankind,
Let guilty man compassion find!

MORNING.

[By CUNNINGHAM.]

IN the barn the tenant cock,
Close to partlet perch'd on high,
Briskly crows (the Shepherd's clock!
Jocund that the morning's nigh.

Swiftly

Swiftly from the mountain's brow,
  Shadows, nurſ'd by night, retire;
And the peeping ſun-beam now
  Paints with gold the village ſpire:

Philomel forſakes the thorn,
  Plaintive where ſhe prates at night;
And the lark, to meet the morn,
  Soars beyond the Shepherd's ſight.

From the low-roof'd cottage ridge,
  See the clatt'ring Swallow ſpring;
Darting through the one-arch'd bridge,
  Quick ſhe dips her dappled wing.

Now the pine-tree's waving top
  Gently greets the morning gale:
Kidlings now begin to crop
  Daiſies on the dewy dale.

From the balmy ſweet, uncloy'd,
  (Reſtleſs, till her taſk be done)
Now the buſy bee's employ'd,
  Sipping dew before the ſun.

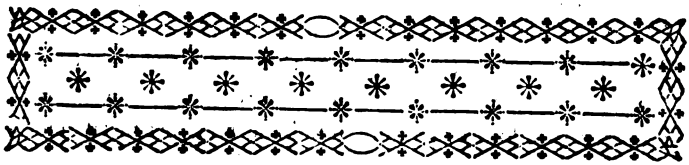
Trickling through the crevic'd rock,
  Where the limpid ſtream diſtills,
Sweet refreſhment waits the flock,
  When 'tis ſun-drove from the hills.

Colin's for the promiſ'd corn
  (Ere the harveſt hopes are ripe)
Anxious;——whilſt the huntſman's horn,
  Boldly ſounding, drowns his pipe.

Sweet——O ſweet, the warbling throng
  On the white embloſſom'd ſpray!
Nature's univerſal ſong
  Echoes to the riſing day.

Mr. John Watson.

Æt. 42.



THE Arminian Magazine, For JULY 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

[*Continued from page* 285.]

DIO. I Am satisfied, "That God hath not entered into covenant or promise with any unregenerate man to give him saving grace, upon any condition to be performed without it." Mr. *Baxter on saving faith.* p. 46.

CAR. Then, as we said before, he hath no promise to make his prayer for saving grace, to become a prayer of faith in this particular; but though there be no promise, yet haply these preparatory dispositions (as hearing the word, &c.) have a certain and infallible connection with salvation; and that may be some encouragement.

DIO. No, we do not say they have; for that affirmation denieth the power of the potter over a non-believer thus qualified,

and so sins against the freedom of the sovereignty of God and Christ, in making God a debtor of mercy before his time. *Norton. Orthodox. Evangelist.* p. 186. f. with 190. M.

CAR. While you are so careful to reserve to the Almighty a power to damn even poor humbled and prepared sinners; you seem to be more tender of his sovereignty, than of his goodness, mercy or justice: but, to let this pass; I pray, upon these grounds, what encouragements can you find to incite the unregenerate to the improvement of preparatory grace?

DIO. God "hath commanded him to use certain means to obtain saving grace, and to avoid the resistance and hinderances; and a very command to use such means as means, is a strongly encouraging intimation, that God will not deny men the end and blessing, that use the means as well as they can; for it is certain that he appointeth no means in vain." Mr. *Baxter on saving faith*, p. 46.

CAR. But, Sir, now you have brought me thus far, the great and stumbling objection is behind still; for Mr. *Norton* tells us, that these preparatory works are really to none but the elect only:* as for the reprobates, all the water of life runs beside their mill; all gifts whatsoever are unprofitable to them; so saith *Martinius*, one of the most moderate of the Synod of *Dort. De Morte Christi pro soli Electis. Thes.* 4 & 5. *Act. Syn. Dord. par.* 2. p. 107. By this it is evident, that your daily and precious helps and means to cure the wills of the unregenerate, and cause them to accept of Christ, are altogether insufficient, whatever you pretend to the contrary. And this as great a Clerk † as yourself was very sensible of, when he peremptorily denies that the reprobates may be sanctified; and consonantly the congregational churches do deal ingenuously,‡ "That they who are not elected, although they may be called by the ministry of the word, and may have some common

* Orthod. Evang. p. 164. † Mr. *Baxter*, in his Account of Persever. p. 14. ‡ In their Declarat. chap. x. n. 4. p. 8, 9. Dr. *Twiss, Ubi supra*, p. 122, &c.

operations

operations of the Spirit, yet not being effectually drawn by the Father, they neither do, nor can come unto Christ, and therefore cannot be saved."

DIO. "However they are damned for contemning God's word, and not hearkening to his gracious admonitions; it is true, they could do no otherwise: but what impotency is this? Is it any where else than in their wills? It is not a natural, but a moral impotency. Were they willing to hearken (and come to Christ) but could not, then indeed their impotency were excusable; but they please themselves in their own, and in their obstinate courses; and if they would do otherwise, I make no question, but that they should have no more cause to complain of their impotency to do that good which they would do, than the servants of God have, yea, and holy *Paul* himself had.—Do they deplore this (their) impotency? Doth the consideration hereof humble them? Nay, rather they delight in, as the Prophet noteth, Jerem. vi. 10. "*Their ears are uncircumcised ears, and they cannot hearken; behold the wrath of God is upon them.*" * Thus far Dr. *Twiss*.

CAR. That men may accustom themselves to a course of carnality, till they arrive at such a state of impiety and obduration, I make no question; but all are not of that temper: "There are some, † who are as far abased in the feeling of their sin and misery, and humbled by attrition, and cry out of their sin and folly, and day and night do beg for grace and mercy, as common grace will carry them to do. They like the word and ways of God, and think his servants the best and happiest men, and have many a wish that they were such themselves; and that avoid as much gross and wilful sinning, and continue as much in hearing, reading the word, enquiring, and consideration, as common grace may bring them to do; and have as much belief of the gospel, and as much desire after Christ and holiness, and heaven, and as much love to God

* Mr. Baxter delivers himself almost in the very same words. † Mr. Baxter of saving faith, p. 43, 44.

and the Redeemer, and the saints, as common grace can lead them to: and withal, that have a knowledge that yet they are short of true Christianity, or at least are much afraid of it; and therefore are under a prudent impatiency, till saving grace comes in, and the Spirit have sealed them up to the day of redemption, and are crying out, *What shall we do to be saved?*" Now I demand, whether you have any promise that assures their interest in saving grace, to such as are thus disposed for it?

DIO. "I told you already, that I am satisfied that God hath not entered into covenant, or promise, with any unregenerate man, to give him saving grace upon any condition to be performed without it. However I am confident, that no man can stand out and say, I did the best that ever I could to obtain saving grace, and yet went on without it, because God would not give it me."

CAR. If that author doth not contradict himself, yet, they that hold a man can do no more good than he doth, will confront your confidence; and as far as I can yet apprehend, all they who think that God doth predetermine the will, and produce every act, and every real positive modification, must be of that opinion: but, Sir, may not all the reprobates say, "They go without saving grace, because God would not give it them?" I pray, what is negative reprobation, or preterition? Is it not God's will to deny grace sufficient and necessary unto faith and repentance? Hath not the *Synod* of *Dort* * concluded "That God decreed to leave all the non-elect in the fall of *Adam*, and common state of sin and damnation, and to pass them over in the communication of grace necessary unto faith and conversion? May I not add, that the reprobates may say, "I went without saving grace, because God could not bestow it upon me? for his hands were tied up by an immutable decree to the contrary, before I ever had breath or being; and therefore (to be constant, that is, to be himself) he could not have mercy upon me, though he would," [*To be continued.*]

* Cap. i. reject. 8.

SERMON.

SERMON LXVIII.

[By the late Rev. J. WESLEY.]

PSALM lxii. 10.

If riches increase, set not thine Heart upon them.

1. FROM that express declaration of our Lord, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven*, we may easily learn that none can *have* riches, without being greatly endangered by them. But if the danger of barely *having* them is so great, how much greater is the danger of *increasing* them? This danger is great even to those who receive what is transmitted to them by their forefathers: but it is abundantly greater to those who acquire them by their skill and industry. Therefore nothing can be more prudent than this caution, *If riches increase, set not thine heart upon them.*

2. It is true, riches and the increase of them are the gift of God. Yet great care is to be taken, that what is intended for a blessing, do not turn into a curse. To prevent which it is highly expedient to consider seriously, First, What is meant by *riches*, and when they may be said to *increase*. Secondly, What is implied in *setting our hearts upon them*, and how we may avoid it.

I. Consider first, What is here meant by *riches*. Indeed some may imagine, that it is hardly possible to mistake the meaning of this common word. Yet in truth, there are thousands in this mistake; and many of them quite innocently. A person of note hearing a sermon preached upon this subject several years since, between surprize and indignation broke out aloud, "Why does he talk about riches here? There is no rich

rich man at *Whitehaven*, but Sir James L." And it is true, there was none but he that had forty thousand pounds a year, and some millions in ready money. But a man may be rich that has not a hundred a year, nor even one thousand pounds in cash. Whosoever has food to eat and rayment to put on, with something over, is rich. Whoever has the necessaries and conveniencies of life for himself and his family, and a little to spare for them that have not, is properly a rich man. Unless he is a miser, a lover of money, one that hoards up what he can, and ought to give to the poor. For if so, he is a poor man still, though he has millions in the bank; yea, he is the poorest of men; for

"The beggars but a common lot deplore:
"The rich poor man's emphatically poor."

2. But here an exception may be made. A person may have more than necessaries and conveniencies for his family, and yet not be rich. For he may be in debt; and his debts may amount to more than he is worth. But if this be the case, he is not a rich man, how much money soever he has in his hands. Yea, a man of business may be afraid, that this is the real condition of his affairs, whether it be or no: And then he cannot be so charitable as he would, for fear of being unjust. How many that are engaged in trade, are in this very condition? Those especially that trade to a very large amount? For their affairs are frequently so entangled, that it is not possible to determine with any exactness how much they are worth, or indeed whether they are worth any thing or nothing. Should we not make a fair allowance for them?

3. And beware of forming a hasty judgment concerning the fortune of others. There may be secrets in the situation of a person, which few but God are acquainted with. Some years since, I told a gentleman, "Sir, I am afraid you are covetous." He asked me, What is the reason of your fear?

I an-

I anſwered, a year ago, when I made a collection for the expence of repairing the Foundery, you ſubſcribed five guineas. At the ſubſcription made this year, you ſubſcribed only half a guinea." He made no reply; but after a time aſked, "Pray, Sir, anſwer me a queſtion. Why do you live upon potatoes?" (I did ſo between three and four years.) I replied, "It has much conduced to my health." He anſwered, "I believe it has. But did you not do it likewiſe to ſave money?" I ſaid, "I did, for what I ſave from my own *meat*, will feed another that elſe would have none." "But Sir," ſaid he, "if this be your motive, you may ſave much more. I know a man that goes to the market, at the beginning of every week. There he buys a pennyworth of parſnips, which he boils in a large quantity of water. The parſnips ſerve him for food, and the water for drink the enſuing week. So his meat and drink together coſt him only a penny a week." This he conſtantly did, though he had then two hundred pounds a year; to pay the debts which he had contracted, before he knew God!—And this was he, whom I had ſet down for a covetous man!

4. But there are thoſe who are conſcious before God that they are rich. And doubtleſs ſome among *you* are of the number. You have more of the goods of this world than is needful either for yourſelf or your family. Let each conſider for himſelf. Do *your* riches increaſe? Do not you underſtand that plain expreſſion? Have you not more money or more of money's worth, than you had ten or twenty years ago? Or at this time laſt year? If you keep any account; you can eaſily know this. Indeed you ought to know: otherwiſe you are not a good ſteward, even in this reſpect, of the mammon of unrighteouſneſs. And every man whether engaged in trade or not, ought to know, whether his ſubſtance leſſens or increaſes.

5. But many have found out a way never to be rich, though their ſubſtance increaſe ever ſo much. It is this. As faſt as ever money comes in, they lay it out, either in land or enlarging

larging their bufinefs. By this means each of thefe, keeping himfelf bare of money, can ftill fay, "I am not rich. Yea, though he has ten, twenty, a hundred times more fubftance, than he had fome years ago. This may be explained by a recent cafe. A Gentleman came to a merchant in *London* a few years fince, and told him, "Sir, I beg you will give me a guinea, for a worthy family that is in great diftrefs." He replied, "Really, Mr. *M.* I cannot well afford to give you it juft now. But if you will call upon me when I am worth ten thoufand pounds, upon fuch an occafion, I will give you ten guineas." Mr. *M.* after fome time called upon him again, and faid, "Sir, I claim your promife, now you are worth ten thoufand pounds." He replied, "That is very true. But I affure you, I cannot fpare one guinea fo well as I could then."

6. It is poffible, for a man to cheat himfelf, by this ingenious device. And he may cheat other men: for as long *as thou doeft good unto thyfelf, men will fpeak well of thee.* "A right *good man*, fays the *Londoner*: he is worth a plumb: a hundred thoufand pounds." But alas! he cannot deceive God: and he cannot deceive the Devil. Ah no! The curfe of God is upon thee already, and on all that thou haft. And to morrow, when the Devil fues thy foul, will he not fay, "What do all thy riches profit thee? Will they purchafe a pillow for thy head, in the lake of fire burning with brimftone? Or will they procure thee a cup of water to cool thy tongue, while thou art tormented in that flame?" O follow the wife direction here given, that God may not fay unto thee, "*Thou fool.*"

7. This fhift therefore will not avail. It will not be any protection, either againft the wrath of God, or the malice and power of the Devil. Thou art convicted already of *fetting thy heart* upon thy riches, if thou layeft all thou haft, above the conveniencies of life, on adding money to money, houfe to houfe, or field to field, without giving at leaft a tenth of

thine

thine income (the *Jewish* proportion) to the poor. By whatsoever means thy riches increase, whether with or without labour; whether by trade, legacies, or any other way, unless thy charities increase in the same proportion, unless thou givest a full tenth of thy substance, of thy fixt and occasional income, thou dost undoubtedly set thy heart upon thy gold, and it will *eat thy flesh as fire.*

8. But O! who can convince a rich man that he sets his heart upon riches? For considerably above half a century I have spoken on this head, with all the plainness that was in my power. But with how little effect! I doubt whether I have in all that time convinced fifty miſers of covetousness. When the lover of money was described ever so clearly, and painted in the strongest colours, who applied it to himself? To whom did God and all that knew him say, *Thou art the man*? If he speaks to any of you that are present, O do not stop your ears! Rather say with *Zaccheus*, *Behold, Lord, the half of my goods I give to the poor: And if I have done any wrong to any man, I restore fourfold!* He did not mean that he had done this in time past; but that he determined to do so for the time to come. I charge thee before God, thou lover of money, to *go and do likewise!*

9. I have a message from God unto thee, O rich man, whether thou wilt hear, or whether thou wilt forbear. Riches have increased with thee: at the peril of thy soul, *set not thine heart upon them.* Be thankful to Him that gave thee such a talent, so much power of doing good. Yet dare not to rejoice over them, but with fear and trembling. *Cave ne inhereas*, says pious *Kempis*, *ne capiaris & pereas.* Beware thou cleave not unto them, lest thou be entangled and perish. Do not make them thy end, thy chief delight; thy happiness, thy God! See that thou expect not happiness in money, nor any thing that is purchasable thereby: in gratifying either the desire of the flesh, the desire of the eyes, or the pride of life.

[*To be concluded in our next.*]

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

[*Continued from page* 293.]

THIS good work of God so rapidly increased, that when I left the Circuit there were between seven and eight hundred members in Society, besides a vast multitude of friendly people without, many of whom afterwards became members. And what was something extraordinary, all the work was carried on with great decency and moderation, as the world terms it. Yet still there were many so wrought upon, that I have some times seen them drop to the floor in their silks, crying for mercy. This was not the way in general that the work was carried on; but we seldom had a meeting where there were not many hundreds in a flood of tears. The churches and chapels were thrown open for us, and even our enemies were obliged to say, "See how these Christians love one another!" I have no doubt but a reflection on those happy days may be pleasing to many of my friends in that country, as well as to myself.

My next appointment was to *Roanoak* Circuit, in *North-Carolina*, whither I went December the 8th, 1782. But as there was not so great a prospect as in the Circuit I had left behind, and as the attachment of the people there was very strong to me, as was mine to them, I frequently visited them, and had many happy excursions. It pleased God to revive his work in those parts; I therefore continued to travel principally in *Roanoak*, and partly in *Brunswick* and the Isle of *Wight*. It was not long before a holy flame broke out in *Roanoak*; many flocked to hear, and some were deeply affected. About this time Capt. *J.* (once a violent opposer) surrendered himself up to God, and found mercy. During my travels in the low country, I had the pleasure to have a most intimate acquaintance with the Rev. Charles Petegrew, (a Clergyman of the church of England) a worthy servant of God. In

In the ſpring of 1783, I was appointed to form a Circuit on Pee Dee and the Yadkin, ſince known by the names of *Saliſbury* and *Anſon*. The Methodiſts were here almoſt unknown, unleſs by a few people from *Virginia*. I had my ſon in the faith, James Hinton, to travel with me. I was here indeed led into the wilderneſs to be tempted: tempted truly in a wilderneſs; for in a manner every man's ſword had been againſt his brother in the late war, which had not entirely ſubſided when I viſited them. I was ſorely tempted againſt Mr. Aſbury for ſending me from my favourite garden to a place which I thought would nearly end my life, and cauſe me to labour in vain.

Such were my trials for near three months; but at length, God heard our prayers and ſaw our tears. Where I had at firſt only twenty or twenty-five hearers, the houſes were not ſufficient to receive the people. Deep conviction ran like a mighty flame. Sworn enemies joined hand and heart to ſeek peace and learn war no more. I ſoon took to the foreſts, had a table for my pulpit, the green ſhady trees for our covering, while crowds of horſes at a diſtance, and a much larger crowd of people ſpread all around, deeply attentive while I proclaimed ſalvation to dying ſinners:—Nor did I call alone or in vain: For the Lord ſpoke to their hearts, and they were not diſobedient to the heavenly call: ſome bending down as trees to the wind, whilſt two little rivulets ran from their eyes like ſtreams from the fountain. Others fell to the earth crying "What muſt we do to be ſaved?" The plantations which had before rung with the drunkard's ſongs and profane oaths, now echoed with the prayers of poor ſinners, and praiſes of thoſe who had found redemption in the Redeemer's blood. I now reflect with pleaſure how the dear people were ſcreened from the ſultry beams of the ſun by the ſhady bowers; whilſt the good Phyſician poured oil and wine into their wounded ſouls. Before I took my leave of this Circuit, (in November) between three and four hundred had ſet out for the kingdom of God, and many

had the clear witnefs of the Spirit, that they were paffed from death unto life.

From thence I went to form another new Circuit, called *New River* Circuit, in the fame ftate, namely, *North-Carolina*. But as the winter proved very fevere, our congregations were not large, nor did I fee the fruit immediately appear till toward the fpring in 1784. Then our congregations were fuch as had not been feen before in thefe parts. Hundreds were cut to the heart; and all ranks bowed to the fceptre of Jefus. A gentleman being afked what he thought of me? anfwered, "I like the man's preaching very well, but he cannot be a good man;" the enquirer afked why? he replied, "The Scripture fays, woe be to you when all men fpeak well of you; and all men admire him, therefore he cannot be good." But the Colonel found his miftake, for many in other places faid all manner of evil of me falfely for the Lord's fake.

Some had faid in other Circuits, that "The people joined *Allen*, and were converted to him." I therefore refolved to join none, though fome had experienced true regeneration. But when I went to Conference, it was determined that I fhould return to the fame place, with the affiftance of my friend *James Hinton*. I accordingly (after vifiting my old friends, and dear children in the gofpel) returned to the fame people, and found them waiting and praying for my coming. I now refolved to take an account of the number which had been convinced of fin; and in thirteen days three hundred and feventy fouls came to me for inftructions: fome under infupportable burdens of guilt, and others rejoicing in God with all their hearts.

Thoufands and tens of thoufands flocked to hear the word. I thought I had feen great things in *Virginia* and *North-Carolina* before; but this exceeded all. The fields were indeed ripe for the harveft. We had fcarce any oppofition, only from fome of the Annabaptifts, who had only a name to live. But the Lord reigned, and none were able to withftand his power. Here I was vifited by Brigadier General Cafewell, who

who informed me that it was his intention to ſettle his affairs at home, and go with me. But not long after he was called to eternity. I viſited *Newbern*, (the metropolis of that State) and *Beaufort* and *Swanſburgh*, in all which places my congregations were large and attentive. In the two little towns laſt mentioned, I left large Societies. During my travels in theſe parts, it pleaſed God to make me the means of alarming General *Bryan* and his family; and as he is now gone to God, it may be neceſſary to give a brief account of the death of his Lady, of which I was then an eye-witneſs.

I had been on a journey to the *North*, to viſit my ſpiritual children. On my return to *Fort Barnal* chapel, I was informed that Mrs. *Bryan* was at the point of death, and had a particular deſire to ſee me before ſhe died. I therefore hurried to ſee her; but found her under the hands of the King of terrors. She was unable to converſe, but let me underſtand that ſhe knew me. About eleven o'clock at night her ſoul took its everlaſting flight. This in itſelf was a moving ſcene; but what followed was infinitely more ſo. Her huſband and eight or nine children (I think) were ſtanding round. Four of her daughters nearly advanced to maturity were on their knees, beſeeching the Lord Jeſus to receive the ſoul of their dear departing mother. I joined with them; after which the General broke forth in mighty prayer, to the uttter aſtoniſhment of all preſent. He then roſe up, and addreſſed his weeping children in the following words. "My dear children, you have loſt a tender mother, and I one of the beſt of wives, and if her ſoul is not happy, it is my fault. I have often been called upon of God, yet neglected my ſoul; but I here promiſe before God to pray with you, my dear children, in future." Some time after, her eldeſt daughter came to me and cried out with wringing hands, and ſaid, "O my dear Mr. *Allen*, my dear mother often told me, that dancing and dreſſing in the manner we do, was vanity; but I regarded it not; I am now determined never to dance again."

About

About this time alſo I viſited, and enlarged *Tar River* Circuit, where there was a promiſing proſpect in many parts of it. In the following ſpring 1785, I paid my beloved friends in *Virginia* a viſit, and attended the Conference at *Maybrey's* chapel. Being appointed to travel to the *South*, I repaired to *Petersburg*, from whence I took my journey to *Charleſton*. On the way God greatly owned my feeble labours. I was bleſt alſo with one of my ſpiritual children to travel with me, Mr. *John Maſon*, who began to preach before he left me, and was truly one of the moſt pious youths that I ever knew. When we arrived at *Charleſton* in June, the fields ſeemed white unto harveſt.

Both in the city and country the people were ready to hear the word; but my heart was ſet upon *Georgia*, whither I purpoſed to go after a few days. But ſeveral friends came from *Charleſton* to *Cain Hoy*, to meet me, and earneſtly inſiſted upon my tarrying with them. In a ſhort time many appeared to be deeply awakened in *Chriſt-Church* pariſh, and alſo in *St. Thomas's* pariſh, through the inſtrumentality of Mr. *Henry Willis*, Mr. *Hickſon* and myſelf. But the devil could not bear to ſee his prey taken from him, for in a very ſhort time he ſtirred up the wicked to ſpread all manner of falſehood abroad; and in ſome meaſure gained his point. The people became almoſt afraid to hear us, leſt they ſhould be infected with Methodiſm, (which they deemed as dangerous as the plague,) however, we formed the converted and awakened into Societies.

It was now too late in the ſummer to proceed on to *Georgia*. I therefore paid my friends and ſpiritual children a viſit at *Anſon* in *North-Carolina*, and formed what is now called *Great Pee Dee* Circuit; where many hundreds flocked to hear the word of the Lord, and many were truly awakened. In Autumn I paid my friends another viſit in *Anſon*, where ſome who had backſlidden after my firſt coming among them, were deeply diſtreſſed. One night at Colonel *Jackſon's* we had a moſt affecting ſeaſon. Many were deeply diſtreſſed; but in particular, two

two of the Colonel's daughters, and a ſiſter to Mrs. *S*— (whoſe huſband was one of the Judges of the Supreme Court.) These, after we had retired to bed, continued with ſuch groans and cries, that we could not reſt, and after awhile we aroſe and continued in prayer and exhortation till near two o'clock, when God heard our petitions and ſent the Comforter.

In the courſe of this tour we had crowded aſſemblies to hear, and many were deeply wrought upon. But having caught a fever in Auguſt I ſuffered extremely; though my friends were very kind. Once I thought I had finiſhed my work, and felt a deſire to depart and be with Chriſt. But my ſufferings and labours were not yet over. In September I returned with my dear companion in travels and ſufferings (*John Maſon*) to *Cain-Hoy*, where we found the work going on in the hearts of our friends. We ſpent ſome time with them, and in *Charleſton*; and then took our journey to the North. We viſited our friends again on *Pee Dee* and the *Yadkin*, where God gave us ſome gracious ſeaſons.

At the requeſt of Governor *Caſewell*, I went to *Newbern* and preached to the Governor and Council, and the General Aſſembly. The church was crowded, the people very attentive, and many were greatly affected. One of the Lawyers afterward told a friend of mine, that it would not anſwer for him to hear me, for he was ſo ſtrongly wrought upon thereby, that he could not forbear weeping.

On this viſit I called on General *Bryan*'s family, who were much rejoiced to ſee me, and appeared to retain their gracious impreſſions of mind. At the Conference 1786, held at *Saliſbury*, I was appointed to take charge of *Pee Dee* and *Santee* Circuits: in the former of which we had a bleſſed ingathering of ſouls, and in the latter God ſet a few ſeals to my feeble labours. I ſpent ſome time alſo in *North-Carolina*, where we had very happy meetings; ſome falling to the earth, and others crying to God to have mercy upon their ſouls.

[*To be concluded in our next.*]

A ſhort

A short ACCOUNT *of the* DEATH *of* GRIFFIN CLARK.

[By Mr. *Joseph Patrick.*]

GRIFFIN CLARK was born in the parish of *Hammerton, Huntingdonshire*, in the year 1736. His parents being poor, could give him but very little education; and as they themselves were strangers to the life of godliness; consequently they could not impart to their son much instruction in spiritual things. However he soon became a diligent attendant upon the worship of God in the Church of *England*, for which he always retained a peculiar esteem.

A remarkable seriousness was discernable in his behaviour, even from his infancy, which greatly increased as he grew in years. His life was not stained with those vices, in which many are continually immersed. He was a strict observer of the Sabbath-day, and such a constant attendant on the service of the church, that he was accounted by many, a very religious man. Yet he did not see himself in this light; he often thought the people had a better opinion of him than he had of himself, for he was always horribly afraid of death, and often was fully convinced that he was not in the way to heaven! This way he knew not, nor had he any that could instruct him therein; for the light of the gospel had not then shone in his neighbourhood.

About fifteen years ago, the providence of God brought the Rev. Mr. *Moss* to a village about a mile distant from *Hammerton*. *Griffin Clark* with many others went to hear him, and under his ministry he was first clearly convinced of sin. Mr. *Moss*, though a church Minister, was a very strenuous Calvinist. *Griffin Clark* soon imbibed his doctrine, and contracted a strong prejudice against the church. His attachment to Mr. *Moss* was such, that he thought him the best Preacher in the world; and that the people who went to other churches were all going the road to hell.

About this time, the Methodiſt Preachers came to *Winwick*. *Griffin Clark*, with ſeveral others of Mr. *Moſs*'s hearers, now went to hear them, and through the inſtrumentality of Mr. *William Bailey*, (a pious, uſeful Methodiſt Preacher) he ſoon embraced the doctrines of the goſpel, taught by the Methodiſts; joined the Society, and continued a ſteady member of the ſame, till the preaching was removed to another place. He then followed the goſpel to *Buckworth*, another little village about the ſame diſtance from *Hammerton*. Here he alſo joined the little Society, was made a Claſs-Leader, and was a very conſtant attendant. Many dark and cold nights, (after working hard all the day) has he gone to this place, alone, to hear the glad tidings of ſalvation; and his labour was not in vain.

He was ſoon after brought to experience the liberty of the children of God. The word now became exceeding ſweet unto him: it was his delight to be found in the ordinances, and with the people of God. Soon after he experienced redemption in Chriſt, the forgiveneſs of ſins, he invited the Preachers to come to *Hammerton*. They accepted the invitation, came and preached at his houſe, and ſoon formed a ſmall Society. He was ſoon deeply concerned for the ſalvation of others, ſeeing them ignorant of the way of ſalvation, and therefore began to exhort his neighbours to flee from the wrath to come; aſſuring them, if they would repent and believe in Jeſus, they ſhould alſo experience the ſame ſalvation of which he had been made a happy partaker. He exhorted in his own houſe, on the Sabbath evenings, for ſeveral years; and his life and conduct continually evidenced the ſincerity of his heart. He was an ornament to religion, he adorned the doctrine of God our Saviour, and laboured much to keep a conſcience void of offence, both towards God, and towards men.

About two or three years ago, he was more fully convinced, that though the power of ſin in him was ſuſpended, yet it was not deſtroyed; and therefore he was excited to ſeek more earneſtly for purity of heart. He fully embraced that precious,

(but too much exploded, and grofsly mifrepref ented) doctrine of Chriftian perfection, and was a ftrong advocate for it to his life's end. He was taken ill about Midfummer 1791, and foon became weak and feeble. He was afflicted with fuch a complication of diforders, as the phyficians to whom he applied did not rightly underftand; therefore he received no benefit from any of them.

During his long and painful affliction I frequently vifited him, and often with much fatisfaction and profit to myfelf; as well as out of unfeigned refpect for fo excellent a character. I greatly rejoice, and have the pleafure to teftify, that he was a meek and humble follower of the Lord Jefus Chrift: that he bore all his afflictions with lamb-like patience, and unfhaken refignation to the will of God; and that he was both a living and dying witnefs of the power of Chrift to fave to the uttermoft all that come unto God through him.

About fix weeks before his death, one evening whilft I, with feveral of his friends and neighbours were with him till about ten o'clock, the power of the Lord was prefent in a remarkable manner. O, could I tell with what holy affection he exhorted us all to follow Jefus our Redeemer! "I wifh, (faid he) the room was full of people. O, how would I exhort them to flee from the wrath to come. I think I fhall never fpeak to you in public again. If I do, I will not fpare; but be that as it may, I now warn you all to forfake every fin, or you will be loft eternally!"

Seeing his wife and children weeping, he faid, "Do not weep for me, I am happy in God, and I would rather die than live." To a neighbour who came in and afked how he was, he anfwered, "I am fick and well; this may feem ftrange, but I mean, I am happy in mind, though my body is heavily afflicted." After fpeaking much to all who were prefent, he faid to me, "Jofeph, I hope you will not be offended if I tell you my mind. If I did not know what it is to be afflicted, I could not bear with you; but as I know you are weak in body, I fympathize

pathize with you: yet do not give the flesh too much ease; be more zealous for God: what if you are carried dead out of the pulpit, it would be an honour to die in your Master's work!"

At another time he said, "O what it is to die! (and looking at me he said) O Joseph, prepare for the awful moment!" Then after a pause, he said, "O Lord, give me patience!" At another time he repeated these lines,

"Rejoice in hope, rejoice with me;
"We shall from all our sins be free."

He was wonderfully preserved by the power of God, from the temptations of Satan. His mind was kept in peace, and he retained his confidence to the end. He often expressed an earnest desire to depart and be with Christ, which is far better; and a few minutes after ten o'clock in the morning, of November the 17th, his happy spirit took its flight to see Him whom his soul loved. J. P.

Of INJURIES *and* REVENGE.

WHEN an injury is done me, I never set the beacon on fire, nor am I troubled. I consider who did it:—If he is my kinsman, he did it ignorantly; if my friend, he did it against his will; if my enemy, it is no more than I expected.

When one sprinkled *Archelaus* with water, and his friends aggravated the crime, "You are mistaken, said he, he did not sprinkle it upon me, but upon some other person whom he took me to be."

In revenge we act the executioner; but it belongs to a Prince to pardon.

He that pardons, proclaims in so doing that he fears not his enemies.

Lewis the Twelfth of France, being advised by some of his council to punish such as were enemies to him when he was Duke of Orleans, answered like a Prince: That it did not suit the glory of a King of France, to revenge the injuries done to the Duke of Orleans.

Do injury to no man, though ever so mean, for once in seven years he may have an opportunity to do the greatest man much good or harm.

Catch not too soon at an offence, nor give too easy way to anger; the one shews a weak judgment, the other a perverse nature.

Hath any man wronged you? Be bravely revenged; slight it, and the work is begun; forgive it, and it is finished: He is below himself that is not above an injury.

Hath any wounded you with injuries? Meet them with patience; hasty words rankle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar.

King *Antigonus* one night hearing some of his soldiers railing against him, when there was but a hanging betwixt them; putting it gently aside, said, "Soldiers, stand a little further off, for fear the King should hear you."

Study the buckler as well as the sword; so you will be as good at suffering as at acting.

I speak this to you; not that I would have you without sense; for, whoever maketh himself a sheep, the wolf will devour him.

I commend unto you *St. Bernard's* legacy, which is said to have been engraven upon his tomb: "Brethren, three things I leave unto you to be observed, which as I was able I observed. First, I never willingly gave offence to any; if at any time it happened, I pacified them as well as I could. Secondly, I always gave less credit to my own sentiments, than to those of others. Thirdly, Being injured, I never revenged it;—Behold I leave unto you CHARITY, HUMILITY, and PATIENCE."

A soft answer turneth away wrath, but a multitude of words stirreth up strife.

The

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 306.]

IF you would be eminently useful, you must get such things as will fix and relieve you against those difficulties which attend eminent usefulness. Good inclinations and resolves will be tried in a course of public service; and as the trials will be different, our preservatives and supports should be as various. Indeed, faith, love, and a public spirit, which excite a man to great attempts for a public good, do also yield relief against discouragement in the prosecution of them. Yea, faith derives supporting strength from Christ, as he is our head of influence as well as conduct. But,

Be truly humble. The proud heart will scorn to stoop to many things which public service requires; nor endure the debasements which it will expose to, and so the work will be half done at first, and forsaken at last, as too grating on a proud spirit, which formeth projects more agreeable to an aspiring mind. But, if you are cloathed with humility, you will be fitted to stoop cheerfully to whatever your work calls you to, and with easiness of mind to endure the contempt which you will meet with from such as you design to be useful to. Can you, without great humility, use such plain words as the ignorant understand, inculcate the same thing often, admit a familiar freedom to the poor and mean, go into mean cottages, hear much weakness and nonsense, without discouraging the silly from saying any more? Can you, and not be humble, *become all things to all men, that you may win some; and be a servant to all that you may gain the more?* 1 Cor. ix. 19, 21. Yea, you may meet with affronts and scorns, with slanders and reproach, from the very poor whom you endeavour to benefit in soul and in

and body; pride will soon disdain all such work, but so must not you, unless you cease to be a public blessing. Be humble, *i. e.* look at yourselves, vile dust and ashes, as bad by nature as the most wicked you would reform, and worthy to be as poor as the most indigent you relieve, and not too good to be employed by your Redeemer in the meanest services, but greatly honoured to be used in such as this. When pride stirs, and this seems hard work, as too debasing, ask, may not *that mind* better fit me, *which was in Christ Jesus my Lord, who made himself of no reputation?* Phil. ii. 5.

Be weaned from the world, mortified to all in it, and well content with what God hath reserved in heaven for you; what you make your portion, that will prescribe your work. If your happiness is confined to flesh and time, you will soon quit what seldom contributes to it, and is daily exposing it to hazard, yea, oft to ruin. Even public spirited men, for their country, venture all in common danger, yet, after success, they get the least; it is oft more than so with men who are engaged for the testimony of Christ, and good of souls. Worldly affections can never drive this trade; covetousness, effeminacy, fondness of relations, excessive love of life, ease and pleasure, will obstruct you, when the expences, losses, pains and dangers of eminent undertakings, present themselves.

Therefore be crucified to the world, if ever you would be useful in it; and let it be a dead carcass in your account, if you would not be hindred by it in your best designs. Cherish heavenly affections, and with pleasure oft view your chosen portion, otherwise an irregular appetite will press too hard, to let you be much or long engaged in a work that is so far from gratifying it. By this way *Moses* became so profitable to his people, Heb. xi. 25, 26. and *Paul* to *Jews* and *Gentiles*, 2 Cor. v. 12, 15, 18.

Get true christian fortitude: and this will unite, fix and steel the heart against all onsets which try your patience, courage and resolutions, Rev. ii. 3. A pusillanimous man will refuse

refuſe what is difficult, and forſake what is dangerous; or, ſo demean himſelf under it, as to fruſtrate a good effect. The trueſt courage will be put to a ſtand, for Satan ſingleth out the eminently uſeful, to level all his darts againſt; he will employ his own votaries to perſecute them. Whatever in civil men is to be made uſe of ſhall conſpire to make your work difficult, and you unhappy and uneaſy; nothing ſhall be wanting to terrify or bribe you, to tire or diſtreſs you, Rev. ii. 10.

Envy alſo ſtill accompanieth ſignal uſefulneſs, which oft renders your friends more grievous to you than your profeſſed enemies. In every age it is found, *the ſpirit within us luſteth to envy*, James iv. 5. I wiſh all good men, yea, we Miniſters, could alſo find with the Apoſtle; *but God giveth more grace:* yet as unreaſonable and deviliſh as envy is, you muſt expect it, and be prepared to endure the effects thereof, but ſtill with a mind no more averſe from your work, or indifferent to it; other than avoid all oſtentation, to conceal what of your work you can, and omit none, unleſs you can get it done by another hand.

If you are called to ſerve your generation, by oppoſing the errors, or church-dividing practices, of any conſiderable ſects, pretending to zeal for truth, and to a purer form of adminiſtration; you will find thoſe violent and baſe methods to aſperſe and ſink you, which very *Pagans* would abhor to uſe. Yet this muſt not abate your teſtimony, nor incline you in the leaſt to betray the truth, or to ſeem to approve of their unchriſtian attempts againſt the common good; neither ſuffer your ſpirit to be infected and debaſed, to a reſemblance of theirs, in malice, rancour, wrath, rage, or revenge, which is ſo contrary to the Spirit of Chriſt, as to make you juſtly ſuſpect you were no appointed advocate for his truth and intereſt. And alike careful muſt you be, that the higheſt provocations prevail not with you, to vindicate yourſelf by ways that (all things duly conſidered) appear a greater damage to the public good, than the ſingle intereſt of your perſon can countervail.

When the intereſt of Chriſt, in your day and place, is the ſubject of a conteſt between Chriſt with his inſtruments on the one ſide, and Satan with his on the other: in ſuch caſe there will be great oppoſition, as far as Satan can influence any, either by their ignorance, malignity, worldly conſiderations, pride, or cuſtom. And generally the contenders on Chriſt's part are at firſt but few, eſpecially the more eminent ones; and therefore it neceſſarily follows that ſuch muſt be expoſed. This is generally the caſe in introducing the goſpel where it was not before, in the reformation of worſhip or diſcipline, where they have been corrupted, in oppoſing and detecting falſe doctrines which many have imbibed, and long entertained; in reclaiming a degenerate people from evil practices much indulged; in reſiſting encroaching errors and diſorders, abetted by a conſiderable number of great zealots, eſpecially if they have ſome plauſible pretenſions, ſuited to the diſpoſition of ſober ignorant people; and that ſome more than common ſpirit and fervour do attend the ſeducers, which is very uſual.

Therefore may not I with reaſon aſk you; can a feeble mind, or unfortified heart, perſiſt in great endeavours, and in the face of ſuch difficulties ſteadily purſue this glorious end? No; therefore watch againſt all declinings in holy chriſtian courage (merely natural will not ſerve, though it is a good preparative;) pray with hope for renewed vigour, that you may find, as Pſalm lxix. 32. *Your heart ſhall live that ſeek God*; and that *he is the ſtrength of your heart*, when all elſe fails you, Pſalm lxxiii. 26. When the onſet is vigorous, be then *ſtrong in the Lord, and in the power of his might*, Eph. vi. 10. To that end, remember whoſe cauſe you plead, and who employs you: read often your commiſſion, where you will find a promiſe fit to revive your very fainting ſpirit, Matth. xxviii. 20. *Lo, I am with you to the end of the world.* One leſs faithful and compaſſionate than our Saviour (if poſſeſſed of power) would not ſuffer any ſervant he employed to ſink, in a buſineſs wherein himſelf hath the greateſt concern. If your hearts be upright,

upright, and you have God's work in hand, the more eminently you are employed the greater supports you will find; and in the most difficult enterprize he is careful to give the greatest assurance, Jer. i. 7, 8, 18. Ezek. iii. 8, 9. One promise he can so spirit and fill with power, that it shall set thy soul above all fears; and give strength in the very extremity, above what it appeared in the easiest of thy ways: trust then in him with thy whole heart. And because what repels our fears tends to encourage us, it is not improper often seriously to think what far greater mischiefs we escape, by not drawing back, or doing the work of the Lord deceitfully, than what can attend a faithful discharge of our work, which hath so great a reward when finished, Heb. x. 38. Rev. iii. 5.

Herewith I have finished an account of what is necessary to support us under the difficulties attending publick usefulness, viz. Humility, deadness to the world, and christian fortitude.

Several things are needful as tending to secure, or at least facilitate the success of your work persisted in.

Herein we should be solicitous that, as much as in us lies, the end we propose may not be defeated, but that those receive that profit, which we sincerely aim at by our endeavours; whereby we may eventually prove blessings to them. To this end, you must duly address yourselves to God, to engage his help. Be much in prayer to, and dependance on him through Christ our Mediator. Look to him for direction, that you may not mistake your work, nor the best way to perform it: seek to him for abundant anointings, that you may not be unqualified in proportion to your undertaking. His constant assistance and blessing must be fervently implored, without which your most probable attempts will be vain, yea will turn to your reproach and shame. And that you may be in the most likely posture for a gracious return, keep all clear between God and your own conscience; regard no iniquity in your heart, Psalm lxvi. 18. Rely on Christ's merits and intercession; and be always ready to ascribe to God the entire

glory of all your ſervice and ſucceſs; for he is a jealous God, and generally blaſteth that wherein he is not acknowledged; we muſt make God all in all, if we would proſper in any thing.

Be careful of your behaviour before thoſe whom you endeavour to profit; that it may conduce to, and not hinder your uſefulneſs. Prevent all prejudice, gain their affection and eſteem; poſſeſs them with a ſenſe of your kindneſs to them, good deſigns towards them, and your own belief of, and earneſtneſs of ſoul for the matters you call them to entertain and ſubmit to. Exerciſe great patience, meekneſs and tenderneſs; and ſee that your whole behaviour be circumſpect, and your life exemplary, 1 Pet. v. 3. that they may find no juſt exception againſt your doctrine or endeavours. Neither is it unfit to be cautious how you diſpute with them concerning ſecular intereſts; avoid alſo fondneſs of external reſpect; and yet be as jealous that you forfeit not an internal reverence, nor proſtitute your authority, as you are Chriſt's Ambaſſadors, Rom. xi. 13, 14.

Labour to attain and uſe true wiſdom in the ordering of your endeavours, that they may tend to real public uſefulneſs.

I call it *true* wiſdom, not only to oppoſe it to folly and indiſcretion, but alſo to all knaviſh craftineſs. God's cauſe needs no baſe tricks; upright men abhor the uſe of them. Chriſt ſeldom proſpereth ſuch to ſerve his intereſt, but if he over-rule them to any common good, as ſometimes he doth other pieces of wickedneſs, yet he will never juſtify or accept ſuch methods, but condemn thoſe ways, and them who uſe them. But indeed, as baſe tricks conſiſt not with ſincere deſigns of a public good, ſo they are never uſed with that intention. No, no, let men's pretences be ever ſo ſacred, it is to ſerve a carnal ſelfiſh turn, to propagate or uphold ſome private faction, in oppoſition to the true extenſive intereſts of Chriſt in the world. The eminently uſeful could not die in peace, if they muſt not ſay with the Apoſtle; *Our rejoicing is this,*

this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, 2 Cor. i. 12. They were wiser than to think, that will be accounted a service to Christ in life, for which, without repentance, he will cast them into hell at their death. This text may assure us, that *Paul's Guile with which he caught* these very people, 2 Cor. xii. 16. was not any thing contrary to godly sincerity, which he had with more than usual care shewn towards them. It was therefore no other than honest wisdom, or godly prudence; even that which I have said is so needful to the success of your well designed labour; it was an instance of his self-denial, not his self-seeking: he used his sparing their purses as a help to save their souls, upon finding their temper such, that the gospel was like to be less profitable to them, if he subsisted by it.

Yet true wisdom and prudence are very needful, to direct your just endeavours to succeed with all those whom you design to benefit. A true judgment of persons and seasons, with a direct regard to the end, and an exquisite understanding of the nature of the various lawful means, will qualify you to chuse the fittest means to that end with those persons. God's word, prayer, consideration and experience must be your helps to attain wisdom, and be sure to exercise and apply to all your endeavours the utmost wisdom God vouchsafes you, a neglect whereof will aggravate your disappointment, as well as conduce thereto.

But my chief design under this head is, to convince you of the necessity of wisdom in the whole course of public usefulness, that so you may become more earnest with God for this, and careful to excite your souls to the constant exercise of it. Without wisdom you cannot rightly judge of the work of your generation; a mistake wherein is dangerous to your great end. It is so, though it should be no other mistake than to overlook one of the more principal parts of it, and take up with what is next to it, as plainer, easier or safer; yea, if it lies in several things, and you neglect but the least.

How needful is wiſdom to diſcern which is our preſent duty, and what the greateſt good, when ſeveral appear in competition! Yea often there is need of exquiſite ſkill in an affair of public conſequence, to determine what will do more good than hurt. He hath not well obſerved, that thinks it always eaſy to judge what is the moſt proper duty in each company, and wherein they need moſt to be benefited, eſpecially the fitteſt ſeaſons, opportunities and methods to apply ſuitable means to affect that good which they ſeverally ſtand in greateſt need of, and are moſt capable of receiving. It is hard to accommodate yourſelves to the various tempers and circumſtances of your very acquaintance, and know whom, when, and how to reprove, encourage, examine, exhort or relieve, ſo as to be moſt beneficial to each within the limits of your power, and according to your different obligations, though to the extent of it.

Great diſcretion is neceſſary to judge of obſtacles, and to demean yourſelves under them, as may moſt conduce to your public uſefulneſs; to know when, and how to ſtrive to remove or oppoſe them, when it is beſt to connive and be ſilent. How to avoid the imputation of raſhneſs and fooliſh zeal in the former, and of lukewarmneſs and cowardice in the latter; for public uſefulneſs will be affected by both.

In like manner there is need of wiſdom towards ſuch as aim at the ſame good deſign with you, as well as towards them who oppoſe; if you are younger, that the elder may not by envy or ſuſpicion, be tempted to divert you from your work, or give you diſquiet in it: to avoid which *ſerve with them* in humility, *as ſons with a father*, Phil. ii. 22. If you be elder, that the younger's raſhneſs, unfixedneſs, and leſs experience give not Satan an advantage; to prevent which, do not diſcourage or deſpiſe, but aſſiſt and countenance them. But if they are inferiors, equals or ſuperiors, who contribute to a common good; he that will be eminently uſeful, and give up himſelf to it, had need of the greateſt wiſdom to govern himſelf towards each; for, a little acquaintance with the world, will diſcover in moſt men

so much of either humour, pride, envy, selfishness, covetousness, suspicion, cowardice, unconcern for the public, unfixedness, sloth, ignorance, credulity, or aptness to be imposed on by designing men; as will force the observing to fix this conclusion, and govern themselves by it.

They that will be most useful in their generation, must spend, do, adventure and suffer most, and yet must resolve to allow, intreat, connive, yield, thank, forbear, forgive, deny themselves, and endure most, whatever persons they have to deal with; and thus make the best use of all for a common good.

Who is sufficient for these things? but with thee, O Lord (who employest whom thou wilt) nothing is impossible. A stammering *Moses*, a suspicious *Gideon*, a childish *Jeremiah*, did succeed in that whereto thou didst appoint them. Surely by all this you are induced to seek earnestly for wisdom. *Ask it* daily *of God* through Christ, *who giveth liberally* (for direction to do as well as suffer) *and upbraideth not*, *James* i. 5. Dependingly hope; *He will guide me by his council, and afterwards bring me to glory*, *Psalm* lxxiii. 24.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 310.]

THE succeeding day he had more leisure to examine the house in which they had slept; the upright walls and flat ceilings still continued to be the objects of his surprize; he was perpetually feeling the first, as if he thought he could thereby gain an idea of their construction: but the latter seeming self-supported, was beyond what his mind could at that time comprehend.

As

As our people were too numerous to remain with Mr. *M'Intyre*, without trespassing on him, Captain *Wilson* requested his assistance to form an establishment of their own; in which he complied, by accommodating them with a house belonging to an *English* gentleman then at *Canton*; and, having provided them with servants and necessaries for their table, they sent for the crew of the *Oroolong* on shore, leaving only one officer and a few men on board, who were alternately relieved.

Soon after our people came on shore, some of them went to purchase such things as they were in want of, in doing which they did not forget *Lee Boo*, who was a favourite with them all; they bought him some little trinkets, which they thought would from their novelty please him.—Amongst them was a string of large glass beads, the first sight of which almost threw him into an ecstasy; he hugged them with a transport that could not be exceeded by the interested possessor of a string of pearls of equal magnitude. His imagination told him he had in his hands all the wealth the world could afford him. He ran with eagerness to Captain *Wilson*, to shew him his riches, and, enraptured with the idea that his family should share them with him, he, in the utmost agitation, intreated Captain *Wilson* would immediately get him a *Chinese* vessel, to carry his treasures to *Pelew*, and deliver them to the King, that he might distribute them as he thought best, and thereby see what a country the *English* had conveyed him to; adding, that the people who carried them should tell the King, that *Lee Boo* would soon send him other presents. He also told Captain *Wilson*, that if the people faithfully executed their charge, he would, (independent of what *Abbà Thulle* would give them) present them at their return with one or two beads, as a reward for their fidelity. Happy state of simplicity and innocence, whose pleasures can be purchased on such easy terms, and whose felicity arises from an ignorance of those objects which disquiet the human race, and agitate their passions! But one grieves

grieves to think this ſentiment cannot be indulged, without reflecting how ſoon a knowledge of the world deſtroys the illuſion of this enviable enchantment!

In a few days Captain *Wilſon* received letters from the *ſupra-cargoes*, expreſſing their concern for his misfortunes, and the ſatisfaction they received in his ſafe return, with his ſhip's company, after ſo many perils; accompanying the letters with a variety of neceſſaries, and warm clothes, and adviſing the diſpoſal of the veſſel and ſtores, as the *Chineſe* government would not admit of her coming up to *Whampoa*, without paying duty and port charges to a conſiderable amount.

Mr. *M'Intyre* alſo received letters, deſiring him to furniſh them with money, and every thing elſe they might be in want of. They alſo received congratulatory letters from their particular friends, on their arrival at *Macao*, after the hardſhips they had ſuſtained; and theſe were accompanied by other letters from the commanders of ſeveral of the Company's ſhips, kindly offering them a paſſage to *England*. And it would be an injuſtice to the gratitude and feelings of Captain *Wilſon* and his officers, ſhould the recorder of theſe events omit to mention the kind treatment they experienced from the Company's *ſupra-cargoes*; from ſeveral *Portugueſe* gentlemen, inhabitants of *Macao*; and alſo from the Commodore of their ſhips, who being almoſt ready to ſail for *Europe*, offered Capt. *Wilſon*, with many kind expreſſions, a paſſage in his ſhip, for himſelf, and ſuch other perſons as he might wiſh to take with him.

Whilſt *Lee Boo* remained at *Macao*, he had frequent opportunities of ſeeing people of different nations; and alſo was ſhewn three *Engliſh* women, who having loſt their huſbands in *India*, had been ſent from *Madras* thither, and were waiting there to return to *Europe*, to whom the *new man*, as he was called, gave the preference to any other of the fair ſex he had ſeen. This early deciſion made in favour of our countrywomen, and made by one who could feel no prejudices, but judged

judged by his eye, had this amiable youth lived to have been much known in *England*, muſt have inſured him the countenance and favour of all the ladies.

Having no quadrupeds at *Pelew*, the two dogs left there were the only kind he had ſeen; therefore the ſheep, goats, and other cattle which he met with whilſt at *Macao*, were viewed with wonder. The *Newfoundland dog*, which had been given to his uncle *Arra Kooker*, being called *Sailor*, he applied the word *Sailor* to every animal that had four legs. Seeing ſome horſes in a ſtable, he called them *Clow Sailor*, that is, *Great Sailor*; but the next day ſeeing a man paſs the houſe on horſeback, he was himſelf ſo wonderfully aſtoniſhed, that he wanted every one to go and ſee the ſtrange ſight. He went afterwards to the ſtables where the horſes were; he felt, he ſtroaked them, and was inquiſitive to know what their food was, having found, by offering them ſome oranges he had in his pocket, that they would not eat them. He was eaſily perſuaded to get on one of their backs; and when he was informed what a noble, docile, and uſeful animal it was, he with much earneſtneſs beſought the Captain to get one ſent to his uncle *Raa Kook*, to whom he ſaid he was ſure it would be of great ſervice.

They were now waiting for a permit and boats to take them to *Canton*, when Captain *Churchill*, of the *Walpole*, having made his paſſage to *China* againſt the *Monſoon*, arriving at *Macao* at this time, was ſo obliging as to accommodate them with a paſſage up to *Whampoa*; only Mr. *Benger*, with five or ſix of the men, remaining at *Macao*, with the *Oroolong*, till ſhe ſhould be diſpoſed of.

During the time *Lee Boo* was in the *Walpole*, he had ſufficient matter to keep all his faculties awake; the furniture, tables, chairs, lamps, and the upright bulk-heads, with the deck over head, were all ſurpriſing. After his eye had in ſilence run over theſe objects, he whiſpered to Captain *Wilſon*, that *clow ſhip* was *houſe*. It is more than probable that nothing on board

board the *Walpole* escaped his notice, as it was evident nothing on shore did. At *Canton*, the number of houses, the variety of shops, and the multitude of artificers, induced him to say, there was a *Tackaloy* for every thing.——Being at the Company's table at the factory, the vessels of glass, of various shapes and sizes, particularly the glass chandeliers, attracted his notice.

When, on looking round, he surveyed the number of attendants standing behind the gentlemen's chairs, he observed to Captain *Wilson*, that the King, his father, lived in a manner very different, having only a little fish, a yam, or a cocoa-nut, which he eat from off a leaf, and drank out of the shell of the nut; and when his meal was finished, wiped his mouth and his fingers with a bit of cocoa-nut husk; whereas the company present eat a bit of one thing, and then a bit of another, the servants always supplying them with a different plate, and different sorts of vessels to drink out of.—He seemed from the first to relish tea; he disliked the smell of coffee, and therefore refused it, at the same time telling Captain *Wilson he would drink of it if he ordered him*.—On their arrival at *Macao*, one of the seamen being much intoxicated, *Lee Bee* expressed great concern, thinking him very ill, and applied to Mr. *Sharp*, the Surgeon, to go and see him; being told nothing material ailed him, that it was only the effect of a liquor that common people were apt to indulge in, and that he would soon be well, he appeared satisfied; but would never even taste spirits, if any were offered him, saying, *It was not drink fit for gentlemen*. —As to his eating and drinking, he was in both temperate to a degree.

[*To be continued.*]

INTELLECTUAL FLOWERS, *or* SELECT SENTENCES *and* OBSERVATIONS *collected out of several* AUTHORS *of the first eight* CENTURIES.

The first CENTURY.

SOME men will speak high, but live low.

Luke the Evangelist calls Christ's sufferings on the cross Θεωρία, *Luke* xxiii. 48. It being the greatest sight that ever was seen: and so it is still to faith.

Suetonius writes of *Nero* the Emperor of *Rome*, that he ran up and down in horror of conscience, saying, "Have I neither Friend nor Enemy that will slay me?" A just judgment upon him for his persecuting and killing the Christians.

Where God is, there is heaven.

How many loves have they who want the love of God!

The school of the cross is a school of light and instruction.

If I owe my whole self to God for making me, how much more for making me again?

The angels sung at the world's creation, and when Christ came into the world to restore it.

The Romans having built the Temple of *Peace*, consulted the oracle of *Apollo* how long it should stand: it was answered, till a virgin shall bring forth a son: which they judging impossible, thought it should stand for ever.

Naturalists say of the Cypress-tree, *Pulchra est & sublimis, sed fructu caret*; it looks fair and grows high, but wants fruit. A fit emblem of a hypocrite.

Sabina, a Roman Matron, being condemned to die for her religion, fell in labour, and cried aloud. One said to her, if you cry out thus now, what will you do when you come to the stake? She answered, "Now I cry out, because I feel the fruit of sin; but then I shall be in comfort, as suffering and dying for my Saviour."

Doſt thou lament the body, out of which the ſoul is departed? Lament the ſoul, out of which God is departed.

The *Hebrew* for *Doctrine* and *Rain* comes from the ſame root; for divine doctrine like the rain will ſoften the heart, and make it fruitful, "*My doctrine ſhall drop like the rain*, ſays *Moſes*, Deut. xxxii. 2.

Our union with Chriſt doth not mingle perſons, nor confound ſubſtances, but uniteth affections, and conjoineth wills.

The Promiſes of God are like the ſtaff on which *Jacob* leaned and worſhipped God: and they have *vim plaſticam*, they have a ſecret force to conform us to God, and make us partake of the divine nature, 2 Pet. i. 3.

The Chriſtian religion has a three-fold excellency above any other. The certainty of its principles, ſanctity of precepts, and tranſcendency of reward.

Heaven is a region of bleſſedneſs.

The body is ſo to be maintained, as neither to be above its work, nor below it, but equal to it.

To give thanks for what we have received, is the moſt effectual prayer to obtain more.

Diodorus tells us of a city in *Sicily*, that was called *Triocala*, becauſe of the excellent ſprings, excellent vines, and excellent rocks that were in it. But heaven may be called Πάνκαλα; where there are all excellent things: all that the ſaints would have, and nothing that they would not have.

In the ſame place where Chriſt ſtood, when he looked upon *Jeruſalem* and wept over it, did the *Romans* ſet up their ſtandard, when they beſieged *Jeruſalem*: as *Joſephus* informs us.

The rich man in the goſpel, who ſaid he would pull down his barns, and build greater, and then ſay to his ſoul, Eat, drink, and be merry, had *Animan Triticeam*, a wheaten ſoul: the ſoul is aſſimilated to the objects it moſt converſeth with.

Earthly things are rather *ſhewed* to us, than *poſſeſſed* by us.

[*To be continued.*]

[Satan fights for his kingdom in various ways. In the following letter we ſee the low wit which one of his ſervants attempts to vent againſt the Methodiſts in *Jamaica* for worſhipping God, agreeable to their conſcience, early in the morning. But in the anſwer to it, we ſee the poor trifler put to ſilence, (for we do not find that he made any reply) and the fool "anſwered according to his folly, leſt he ſhould be wiſe in his own conceit."]

To the EDITORS *of the* DAILY ADVERTISER, *in Kingſton, Jamaica.*

GENTLEMEN,

BEING at *Drill*, on the Parade yeſterday morning, with a number of other young perſons belonging to the ſame company, a circumſtance happened which embarraſſed ſeveral young ſoldiers beſides myſelf. It ſeems that Captain *M*———'s company has been always accuſtomed to draw up and perform their exerciſe oppoſite to the houſe late Mr. *Milburne*'s, on the Parade, (being the moſt convenient place on account of its being a level ſpot, and ſheltered by that houſe from the heat of the ſun:) and on the well known familiar ſpot, where they aſſembled, and had proceeded about half through the manual, a peal of diſcordant voices, like the effects of enchantment, iſſuing from the receſſes of the above houſe, ſuddenly attacked us in the rear, with ſuch effect, that the oldeſt ſoldier in the company could ſcarcely command his attention to the buſineſs in which he was then engaged, much leſs the younger hands and myſelf, who, though not in the awkward ſquad, find myſelf ſtill a little ruſty: ſome grinned, and ſome growled, at this unexpected event, and others who were not the moſt expert in the manual, amongſt whom was your humble ſervant, were ſo diſconcerted by this unmannerly concert, that neither the officer's word of command, nor the fugal motion, were at all obſerved; or, if obſerved, it was only

only by ſubſtituting one bad motion for another, which had a moſt ludicrous effect on the bye-ſtanders. I ſhould be thought tedious, were I to deſcribe the various faux paux that were made during the continuance of the muſic; I ſhall therefore proceed with my compliments to our eſteemed Captain, and to the worthy Lieutenant who commanded us at the time, reſpectfully informing them, that unleſs they find out ſome method of preventing this grievance in future, I ſhall not hold myſelf anſwerable for any wrong motions I may make. It will certainly be with great reluctance, if we ſhall be under the neceſſity of quitting our ground, and if it depended on myſelf alone, I ſhould not heſitate to diſpute every inch of it with thoſe matin chaunters, and take ſome method of retaliation.

I think it is really mortifying that this ſame *Mender of Souls*, and his flock of ſheep, calves, moon-calves, or whatever they may be named, ſhould be ſuffered to drive us from our ſtation, while under the neceſſary diſcipline for rendering us capable of taking a ſhare in the defence of the iſland, while he is exerciſing his ſpiritual arms for a very different purpoſe, and from which I fear no benefit will ever reſult, either to the community at large, or to individuals, excepting thoſe alone who have a finger in the pye, who may poſſibly find it a very good job. Were it not for the acquieſcence of higher powers to his miſſion, I ſhould be tempted (were I on the recruiting ſervice) to put other arms into his hands, on the approaching 30th of October, when he might perhaps be made an uſeful member of Society, after a few drillings in the awkward ſquad, along with his aſſociates Meſſrs. *B. C. L.* &c. and they might after the duty of the day, retire with the reſt of us to *Allwood's*, or *Watſon's*, and there in a more becoming way than they are wont, ſing new ſongs unto the L—d, with a loud voice, and would no doubt be joined by a hearty chorus. I am, Gentlemen, your moſt obedient humble Servant,

A FUSILEER.

Kingſton, Oct. 20, 1790.

To

To the PRINTERS *of the* DAILY ADVERTISER.

GENTLEMEN,

SEEING in your paper of the 20th, an addreſs ſigned a *Fuſileer*, (and as you muſt underſtand, "an old coachman loves the ſmack of the whip,") I began to ruminate in my mind—was it an *Engliſh Fuſileer*— a *Welch Fuſileer*,—or what *Fuſileer* it could be?—when, lo! I perceived it to be a *Kingſton Fuſileer*.

Now, Gentlemen, I wiſh you to inform this *Fuſileer*, that with all deference to his fine underſtanding in military tactics, I think, in the firſt place, that the ground within a few yards of the houſe, late Mr. *Milburne*'s, is not adapted to the purpoſe of exerciſing a body of men, it being very uneven. Secondly, I believe he will find little or no ſinging after ſix o'clock in the morning, the people then retiring to their different occupations. And it muſt be altogether abſurd, on the ground of plain reaſon, to aſſert, that at that hour they formed in the front of that building to ſcreen themſelves from the rays of the ſun, he not having at that time verged our horizon.

I muſt indeed acknowledge the gentleman's modeſty, in confeſſing himſelf "a little ruſty," though I, at the ſame time believe, he never was very highly poliſhed in military ſcience, or he had not been ſo eaſily incommoded. But what muſt his comrades think, when he informs the public, that ſome "grinned, and ſome growled."—O, ſhameful! *Fuſileers*, and grin under arms!—But at what did they grin?—Why, he tells us at the bleating of a few harmleſs ſheep, or calves. But let him ſpare himſelf the trouble of complimenting his Captain on the occaſion, for I ſuppoſe was *Milburne*, the founder of the houſe, living, and in poſſeſſion of the ſame, he would ſcarcely aſk permiſſion of this brave and daring *Fuſileer*, to make any lawful uſe he pleaſed of his premiſes; nor will, (I dare ſay) its preſent poſſeſſors, notwithſtanding his threats. Nor need this *Fuſileer* be under any apprehenſions, notwithſtanding the ſate

on

on his rear, (which I muſt confeſs was rather an unſeemly part to turn to an enemy) as I believe the garriſon ſeems tolerably peaceable. But to be ſerious, I hold both Captain *M*——, and his company in too great eſteem, ever to ſuppoſe, that he or they would wantonly diſturb any religious ſociety of people whatever; nor do I recollect in all places where I have been with the army, (which are not a few,) that I ever knew a religious inſtitution diſturbed by them, either at their public or private devotions.—But when I think of the military ardour that fires the breaſt of this intrepid hero, I make no doubt, but he may in time, emulate that gallant officer, Major *Sturgeon*; for as he has ſhewn an inſtance of undoubted courage in attacking "ſheep and calves," he may one day arrive at that perfection in the art of war, as to be able to ſtand againſt a drove of oxen. AN OLD SOLDIER.

Kingſton, Oct. 23, 1790.

An EXTRAORDINARY INSTANCE *of* DIVINE PROVIDENCE.

ST. *PETER's* is the only town in the Iſland of *Guernſey*; the harbour is ſafe and commodious; both the town and the harbour are defended by a ſtrong fortreſs, or caſtle, ſituate on a ſteep rock, and inacceſſible, except by a narrow paſſage. It is wholly ſurrounded by the ſea, but ſometimes at low water, a perſon may venture to walk to it.

About twelve o'clock at night, on the 29th of December 1672, a dreadful flaſh of lightning ſtruck againſt this caſtle, by which the powder magazine was blown up: and ſuch remarkable circumſtances attended it, that perhaps are not to be paralleled.

A violent wind had continued, during the whole of the evening, blowing hard from South-weſt, to which the door of the magazine fronted; and the lightning was heard coming along

along the platform of the rock; and in a moment after the first flash, which set fire to the powder, another blew up the Governor's house, with all the buildings in the castle, which had been erected but a few years before at a very considerable expence. The Governor at that time was Lord *Hatton*, whose mother was killed by the blowing up of her apartments, and her body was found in a most mangled condition. When the thunder began, the Governor's Lady being terribly frightened, and anxious for her children, went from her own room into the nursery, where she thought of being more safe, and she and her maid servant joined together in prayer, but in a few minutes the room fell in upon them, and they were both killed.

In the same room was a nurse, waiting on two of his Lordship's children; and in the morning when the people went to search for the bodies of her Ladyship and her maid, they found the nurse dead, with her arms clasped round the body of the eldest child. It had not received the least hurt, but was fast asleep in her arms, holding in its hand the silver cup out of which she used to feed it; and near her stood the cradle, in which was the youngest child, who was also asleep, and had not received the least injury. His Lordship's Steward, and an Ensign, with many of the soldiers and servants, were killed; so that the calamity was one of the greatest ever remembered.

As the hand of Providence was displayed in the preservation of the two children, so it was equally conspicuous in saving some others. Lady *Hatton* had left her Lord asleep in bed, so that he knew nothing of her going out, and his house being near the magazine, he was carried in his bed, by the explosion, on the battlements of an old wall, between two rugged precipices. This may seem very strange; but it is attested as a solemn matter of fact, and inserted both in the register of the castle, and in all the accounts of that Nobleman's family. His Lordship remained in that condition till the morning, when he saw his house in ruins; and as those who survived, thought he

was

was dead, he would probably have perifhed, had it not been for two black fervants, who feeing him, brought him fafe from the precipice to the guard room.

When his Lordfhip had recovered a little from his fright, the anxiety of his mind was fo great to know what was become of his Lady, that he offered one thoufand pounds to thofe who could find her alive; but it was too late, for fhe was found crufhed to death in the nurfery.

The Lieutenant of his Lordfhip's company was thrown out of his apartment, but no hurt happened to him, except a flight contufion by the fall. Part of the houfe forming a natural arch over him, he remained in that pofition till the next day, when he was dug out of the ruins by the foldiers. Two fifters of Lord *Hatton*, with an Enfign, his wife and fervants, lodged in the other apartments of the caftle. The two ladies were fitting near each other when the caftle blew up, and a great beam fell between them, fo that they could not fee each other till the next day; when the people made an opening in the ruins, and pulled them both out without having received any injury, except that of being dreadfully frightened.

The fingular circumftances attending this remarkable event, point out the wonderful difpenfations of Providence to the children of men; nor could they be more evidenced than to Lord *Hatton* himfelf, when he reflected on the wonderful manner in which he with his children and fifters were preferved. The fame power that deprived him of his Lady could have ordered lightening to deftroy every perfon in the caftle; but he and the other furvivors were left as fpeaking monuments of the divine goodnefs and mercy, to be a ftriking example both of the power and goodnefs of God, and to convince mankind, that he is Lord of all created beings, who can order the fea, the air, the lightening, and every thing elfe, to perform his will, and obey his orders.

A DESCRIPTION *of the antient and famous* GROTTO *of* ANTIPAROS: *an* ISLAND *of the* ARCHIPELAGO.

[By a late Traveller.]

THE descent into this Grotto is very difficult and dangerous, being, for the most part, down rocks and frightful precipices, by means of ropes and ladders, and the assistance of guides, who attend with torches.

The entrance lies in the side of a rock, about two miles from the sea-shore, and is a very large arch formed of rough, craggy rocks, over-hung with brambles and climbing plants, that give it a gloominess, which is very awful and agreeable. Our Surgeon, myself, and four passengers, attended by six guides with lighted torches, entered the cavern about eight o'clock in the morning, in the middle of August. We had not gone twenty yards in this cavity before we lost all sight of day-light; but our guides going with lights before us, we entered into a low narrow kind of Alley, surrounded on every side with stone all glittering like diamonds, by the light of our torches; the whole being covered and lined throughout with small crystals, which gave a thousand colours by their different reflections.

This Alley grows lower and narrower, till at length one can scarce get along it. At the end of this passage we were each presented with a rope to tye round our middle, which when we had done, our guides led us to the brink of a most horrible precipice. The descent into this was quite steep, dark, and gloomy; in short, we could see nothing but some of our guides, with their torches, in a miserable dark place, at a vast distance below us. The dreadful depth of the place, and the horror of the descent, through a miserable darkness into it, made me look back into the lane of diamonds, if I may so call it, through which we had just past, and I could not but think I was leaving heaven to descend into the infernal regions. The hope of some thing

ſomething fine at my journey's end tempted me however to truſt myſelf to the rope, and my guides at the top. After about two minutes dangling in this poſture, not without much pain as well as terror, I found myſelf ſafe at the bottom, and my friends ſoon followed the example.

When we had congratulated one another on our ſafe deſcent, I was enquiring where the Grotto was? When our guides, ſhaking their heads, told us, we had a great way to that yet, and led us forward, about thirty yards under a roof of rugged rocks, in a ſcene of terrible darkneſs, and at a vaſt depth from the ſurface of the earth, to the brink of another precipice, much deeper, and more terrible, than the former. Two of our guides went down here with their torches firſt; and by their lights we could ſee that this paſſage was not ſo perpendicular as the other; but lay in a very ſteep ſlant, with a very ſlippery rock for the bottom; vaſt pieces of rough rugged rocks jutting out in many places on the right hand; and forcing the guides ſometimes to climb over, ſometimes to creep under, and ſometimes round them; and on the left, a thouſand dark caverns, ready, if a foot ſhould ſlip, to ſwallow them up for ever.

We ſtood on the edge, to ſee theſe people deſcend with their lights before us; and were amazed and terrified, to ſee them continue deſcending till they ſeemed at a wonderful and frightful depth. When they were at the bottom, they hallooed to us; and we trembling and quaking, began to deſcend. We had not gone twenty feet down, before we came to a place, where the rock was perfectly perpendicular; and a vaſt dark cavern ſeemed to open its mouth to ſwallow us up on one ſide; while a wall of rugged rocks threatned to tear us to pieces on the other. I was quite diſheartened at this terrible proſpect; and declared I would go back; but our guides aſſured us there was no danger; and the reſt of the company, reſolving to ſee the bottom, now they were come ſo far, I would not leave them; ſo we went on to a corner, where there was placed an old ſlippery rotten ladder, which hung cloſe to the rock; and down this, one after the other, we at length all deſcended.

  When

When we had got to the bottom of this, we found ourſelves at the entrance of another paſſage, which was terrible enough indeed; but in this there was not wanting ſomething of beauty. This was a wide and gradual deſcent, at the entrance of which, one of our guides ſeated himſelf on his breech, and began to ſlide down, telling us, we muſt do the ſame. We could diſcover, by the light of his torch, that this paſſage was one of the nobleſt vaults in the world. It is about nine feet high, ſeven wide, and has for its bottom a fine green gloſſy marble. The walls and arch of the roof of this are as ſmooth and even, in moſt places, as if wrought by art, and are of a fine glittering red and white granite, ſupported here and there with columns of a deep blood-red ſhining porphyry; which made, with the reflection of lights, an appearance not to be conceived.

This paſſage is at leaſt forty yards long, and of ſo ſteep a deſcent, that we had enough to do, not to ſlide down too quickly. Our guides, that we kept with us, could here keep on each ſide of us; and what, with the prodigious grandeur and beauty of the place, our eaſy travelling through it, and the diverſion of our now and then running over one another whether we would or not; this was much the pleaſanteſt part of the journey. When we entered this paſſage, I imagined we ſhould at the bottom join the two guides we had firſt ſent down; but alas! when we got there, we found ourſelves only at the brink of another precipice, down which we deſcended by a ſecond ladder, not much better than the former.

I could have much admired this place alſo, if my terror would have ſuffered me; but the dread of falling kept all my thoughts employed during my deſcent. I obſerved however, as my companions were coming down after me, that the wall, if I may ſo call it, which the ladder hung by, was one maſs of blood-red marble, covered with white ſprigs of rock cryſtal, as long as my finger, and making with the glow of the purple from behind, one continued immenſe ſheet of Amethyſts.

From

From the foot of this ladder, we ſlided on our bellies through another ſhallow vault of green and white poliſhed marble, about twenty feet; and at the bottom of this joined our guides. Here we drank ſome rum, to give us courage, before we proceeded any farther. After this ſhort refreſhment, we proceeded, by a ſtrait but ſome what ſlanting Paſſage of a rough, hard, and coarſe ſtone, full of a thouſand ſtrange figures of ſnakes rolled round, and ſeeming as if alive, but in reality cold, and hard, and nothing but ſome of the ſtone itſelf in that ſhape. We walked pretty eaſily along this deſcent for near two hundred yards, where we ſaw two pillars ſeemingly made to ſupport the roof; they were very brittle and made of fine glittering yellow marble.

When we had paſſed theſe about twenty yards, we came to the brink of another terrible precipice; but this our guides aſſured us was the laſt; and there being a very good ladder to get down by, we readily ventured. At the bottom of this, we went for ſome way on plain even ground; but after about forty yards walking were preſented by our guides with our ropes again, which we faſtened about our middles, not to be ſwung down by, but only for fear of danger, as there are lakes and deep waters all the way from hence on the left hand.

With this caution however, we entered the laſt *Alley*, and horrid work it was, indeed, to get through it; all was perfectly diſmal here; the ſides, and roof of the Paſſage were of black ſtone; and the rocks in our way were in ſome places ſo ſteep, that we were forced to lie on our backs, and ſlide down, and ſo rough that they cut our cloaths and bruiſed us miſerably in paſſing. Over our heads hung black rocks, apparently ready every moment to fall and cruſh us to atoms; and on our left hand the light of the torches continually ſhewed us the ſurface of dirty miſerable looking lakes of water.

I had heartily repented my expedition before; but here, I aſſure you, I gave my ſelf over for loſt, heartily curſing all the travellers

When we had got to the bottom
at the entrance of another passage
indeed; but in this there was not
This was a wide and gradual desc
one of our guides seated himself
slide down, telling us, we must
cover, by the light of his torch
the noblest vaults in the worl
seven wide, and has for its bott
The walls and arch of the roof o
in most places, as if wrought by
red and white granite, supporte
of a deep blood-red shining por
reflection of lights, an appearan

This passage is at least forty
descent, that we had enough
quickly. Our guides, that we
on each side of us; and wha
and beauty of the place, our
the diversion of our now an
whether we would or not; thi
of the journey. When we ent
should at the bottom join th
down; but alas! when we g
at the brink of another precip
by a second ladder, not much

I could have much admi
would have suffered me; bu
thoughts employed during m
as my companions were comi
if I may so call it, which the
blood-red marble, covered
as long as my finger, and m
from behind, one continued

stone, set me on my feet, and took his
yes. What words can describe my asto-
nstead of darkness and despair, all was
ice before me; our guides were all round
inated by fifty torches, and the guides
Grotto of *Antiparos*.
nissing, I now found, had only given us
ches lighted up before we came; and
out their lights on purpose, to make us
ness into this pavilion of splendor and

the depth of this place, was four hundred
. The Grotto is a Cavern of an hun-
wide, and an hundred and thirteen long,
yards high, in most places. These mea-
from the accounts travellers in general
depend on their being exact, for I took
nd. Imagine an immense arch like this
r with fine white cristallised marble, and
fix torches; and you will have some faint
hich I had the pleasure to spend three

scription of its beauties. The roof, which
h, is hung all over with Icicles of white
e of them ten feet long, and as thick at the
dle. Among these there hung a thousand
l flowers of the same substance; but so
there is no bearing to look up at them.
are planted with seeming trees of the same
in rows one above another; and often
f the Icicles. From these trees there also
s it were, one to another, in vast quanti-
aces there seemed rivers of marble wind-

re formed in a long course of years, by the
dropping

travellers who had written of this place, that they had described it so as to tempt people to see it; and never told us of the horrors that lay in the way. In the midst of all these reflections, and in the very dismallest part of all the cavern, on a sudden we had lost four of our guides. What was my terror on this sight! The place was a thousand times darker, and more terrible, for want of their torches; and I expected no other, but every moment to follow them into some of those lakes, into which I doubted not but they had fallen.

The two remaining guides said all they could to chear us; and told us we should see the other four again soon; and that we were very near the end of our journey. I don't know what effect this had on my companions; but I assure you I believed no part of the speech but the last, which I expected every moment to find fulfilled in some pond or precipice. Our passage was by this time become very narrow, and we were obliged to crawl on all-fours over rugged rocks; when in an instant, in the midst of these terrible apprehensions, I heard a little hissing noice, and found myself in utter, and not to be described darkness.

Our guides called out cheerfully, that they had accidentally dropt their torches into a puddle of water; but we should come to the other guides, when they would light them again; and there was no danger, for we had nothing to do, but to crawl straight forward. I was amazed at the courage of these people, who I thought were in a place where four of them had already perished, and from whence we could never escape. I determined to lie down and die where I was. Words cannot describe the extreme horror and darkness of the place.

One of our guides however perceiving I did not advance, came up to me, and clapping his hand firmly over my eyes, dragged me a few paces forward. While I was in this strange condition, expecting death every moment, and trembling to think what my guide meant by this rough proceeding, he lifted

me

me at once over a great ſtone, ſet me on my feet, and took his hand from before my eyes. What words can deſcribe my aſtonment and tranſport! Inſtead of darkneſs and deſpair, all was ſplendor and magnificence before me; our guides were all round us, the place was illuminated by fifty torches, and the guides welcomed us into the Grotto of *Antiparos*.

The four that were miſſing, I now found, had only given us the ſlip, to get the torches lighted up before we came; and the other two had put out their lights on purpoſe, to make us enter out of utter darkneſs into this pavilion of ſplendor and glory.

The people told us the depth of this place, was four hundred and eighty-five yards. The Grotto is a Cavern of an hundred and twenty yards wide, and an hundred and thirteen long, and ſeems about ſixty yards high, in moſt places. Theſe meaſures differ ſomething from the accounts travellers in general give us, but you may depend on their being exact, for I took them with my own hand. Imagine an immenſe arch like this covered almoſt all over with fine white criſtalliſed marble, and illuminated with fifty-ſix torches; and you will have ſome faint idea of the place, which I had the pleaſure to ſpend three hours in.

This is but a faint deſcription of its beauties. The roof, which is a fine vaulted arch, is hung all over with Icicles of white ſhining marble; ſome of them ten feet long, and as thick at the root as a perſon's middle. Among theſe there hung a thouſand feſtoons of leaves and flowers of the ſame ſubſtance; but ſo very glittering, that there is no bearing to look up at them. The ſides of the arch are planted with ſeeming trees of the ſame white marble, riſing in rows one above another; and often encloſing the point of the Icicles. From theſe trees there alſo hang feſtoons, tied, as it were, one to another, in vaſt quantities; and in ſome places there ſeemed rivers of marble winding through them.

All theſe things are formed in a long courſe of years, by the dropping

dropping of water, and really look like trees and brooks turned to marble! The floor we trod on was rough and uneven with cryſtals of all colours growing irregularly out of it, red, blue, green, and ſome of a pale yellow. Theſe are ſhaped like pieces of ſalt-petre; but ſo hard, that they cut our ſhoes. I have brought ſeveral of theſe of all colours home. Among them here and there are placed Icicles, of the ſame ſhining white marble with thoſe above; and ſeeming to have fallen from the roof and fixed there; only the big end of theſe is to the floor. To theſe our guides had tied torches, two and three to a pillar. You may ſuppoſe what a glare of ſplendor, and beauty, muſt be the effect of this illumination, among ſuch rocks and columns of marble!

Round the lower ſides of the arch, are white maſſes of marble, in the ſhape of oak trees. Mr. *Tournefort* calls them colly-flowers, but I ſhould as ſoon have compared them to toadſtools. They are large enough to encloſe, in many places, a piece of ground big enough for a bed chamber. One of theſe chambers has a curtain whiter than ſattin, of the ſame marble ſtretched all over the front of it. In this we all cut our names, and the date of the year, as a great many people have done before us. In a courſe of years the ſtone bliſters out like this white marble all over the letters. Mr. *Tournefort* thinks the rock grows like oak or apple-trees, for this reaſon; but I remember I ſaw ſome of the fineſt cockle and muſcle ſhells, in the rock thereabouts, that I ever ſaw in my life: I wonder whether he thinks they grow there too: beſides if this rock grows ſo faſt, the cavern ought to be all grown up by this time: and yet according to his meaſures and mine, it ſeems to be larger ſince. I will not ſpoil this deſcription by an account of our journey up again, which you will eaſily imagine was diſagreeable enough.

LETTERS.

LETTERS.

LETTER DXCIV.

[From the Rev. W. Grimshaw, to a Christian Society.]

Ewood, Feb. 21, 1754.

Dear Brethren,

SUFFER the word of exhortation: it comes from one whose desire is this, even your salvation: but with whom shall I begin? With those, that are seeking; or with those, that have found the Lord? With the former first. All out of Christ are in nature. All in nature are in hell. For hell is nothing chiefly, but a state of alienation of the soul from God in time and in eternity, through the fall of *Adam*: or, as the Apostle speaks, a being "without Christ, having no hope, and without God in the world." This is hell. Hither comes the Holy Spirit. Here he finds us. Here he finds us; or we had been eternally damned. Here he awakes us. All the difference between an awakened and an unawakened soul is, the one sees himself in hell; the other does not.

Are you sensible you are in hell? Are you groaning under the dreadful apprehensions of God's wrath? the law's curse and eternal damnation? It is well. You were never nearer the kingdom of God, than now. Your extremity is God's opportunity. Read, hear, pray, meditate, and that diligently; and by and bye the Lord will visit you with his saving health. Christ came to seek and to save the lost. He will be found of them, who diligently seek him. For who ever sought his face in vain? If he willingly shed his precious blood, and wrought out an all-perfect righteousness for you, when dead in trespasses and sins; yea, before you had any being, then fear not, He that will come, will come, and will not tarry.

But have you found the Lord? Have you experienced the pangs of the New Birth? Is Christ made unto you of God wisdom, and righteousness, and sanctification, and redemption? Are you washed in his precious blood? clothed with his righteousness? and inspired with the holy Spirit? Glory be to God for this! What shall I say to you? You, who are thus far advanced, thus highly honoured, through free redeeming grace; keep close to all the means of grace; to the word of God, to meditation, self-examination, contemplation and prayer. The more you do, the faster shall you attain to the measure of the stature of the fulness of Christ.

At present you are apt to be beset with temptations, conflicts, darknesses, down-castings, lusts, unbelief, hardness of heart, &c. and every other corruption. This is well also. Plunge forward. I could rejoice, were I with you, to hear you complain, and whine at these things. I would do by you, as Lawyers by their Clients; pity you to your face, and laugh at your back. "O but, say you, I see more lust, more pride, more unbelief, &c. in me, than ever." This indeed is an ugly sight, but a good sign. Strong then may your faith be, and greater your grace. Dark and dirty places are best discerned by sun-shine. It is not because your corruptions are stronger now, than before; but because your light and sight in the Spirit is clearer. A small lust, or but slightly felt now, will appear more frightful, than a far greater measure of it, under less grace. Never therefore is faith stronger, nor grace fuller, than when you feel most of your filthiness, weakness and unworthiness, provided, that as is the sight of your corruptions, such be your abhorrence of them, and industry to get rid of them. Otherwise your light will wain, and your grace decay. For truly for these ends doth the Holy Ghost discover your corruptions to you, to keep you humble, to make you lain upon Christ Jesus, to pray for his assistance, and thereby to strive to overcome them.

Again therefore I ſay unto you; keep cloſe to the means of grace. Drop theſe, and you drop all your communion with God. Whereas they, who wait on the Lord, ſhall ſurely renew their ſtrength, and be more than conquerors. Let me beg of you to attend Claſs-meetings conſtantly. Great are the bleſſings you gain thereby. Count it an ineſtimable happineſs, the oftener, the better, to attend public preaching. God's word is ſpirit and life. Eſteem every ſacrament-day as a feaſt-day to your ſouls; for Jeſu's fleſh is meat indeed; and his blood is drink indeed; even to eternal life.

Laſtly; let the effect of all be this, a converſation becoming the goſpel. O mind, mind, mind, 2 Pet. i. 5, 6, 7. 8. The Lord make you burning and ſhining lights in your generation! God bleſs you, ſtabliſh, ſtrengthen, ſettle you in all grace and holineſs. O that you may be holy, as God is holy; and perfect, as your heavenly Father is perfect! Always bear in mind, that a main deſign of Chriſtianity is to make the regenerate holy here, and eternally happy hereafter.

The work of God greatly flouriſhes in theſe parts. Glory be to God for it! And let all his people ſay, Amen! Pray for me, and I'll pray for you. I am your affectionate Brother in the Lord,

W. GRIMSHAW.

LETTER DXCV.

[From Mrs. D. Johnſon to the Rev. J. Weſley.

Dublin, Sept. 17, 1784.

Dear and honoured Sir,

HOW ſhall I expreſs my gratitude for your moſt affectionate Letter! I was ready to aſk pardon for not ſooner acquainting you with the happy event which has taken place; but you, like your dear Maſter, prevent me with the moſt tender congratulations on the occaſion. From the divine hand of my Lord I receive it, and look up to him for power to improve it to his glory, and my future good.

I sink before the God of my life, deeply sensible of my total unworthiness; less than the least, yet how rich, how abundant in blessings! My heart centers in Him as its rest, its centre of happiness. I find him at all times present to my mind, a loving, gracious Father, who prevents me with his goodness.

How amazing that he should look upon such dust with approbation; yet so it is, for God is immense love! I feel, I taste his goodness in all around me. O that I could praise and serve him as I ought! It is frequently the language of my heart, "What shall I render to him for all his benefits?" But I must be content to be a bankrupt here, for I have nothing to return but what is his own already by the strongest ties.

I long to see the salvation of souls taking place; that many may be brought to love the dear Redeemer: and this encourages me to hope there may be some work for me at *Lisburn*.

I entreat you will bear me on your mind before the throne of grace, who am, with the strongest affection, your obliged

D. J.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXVI.

On MATT. viii. ver. 3.—*Immediately his leprosy was cleansed.*

MY painful sin and misery
In humble prayer I own to Thee,
Who know'st what I endure,
Who bid'st me now believe thy word,
And wait the coming of my Lord
My leprous soul to cure.

With shame and sorrow I confess
The depth of my unworthiness;
O, thyself reveal,

By

By one kind word of pardoning love
My impotence to good remove,
My bent to evil heal.

According to my faith beſtow'd
By Thee the true eternal God,
It ſhall to me be done,
I ſhall the healthful mind receive,
Reſtor'd to perfect ſoundneſs live,
And ſerve my Lord alone.

A SACRED ODE.

[*Suppoſed to be written by* Dr. MARRIOTT.]

HARK! through yon fretted vaults and lofty ſpires
Peal the deep organs to the ſacred quires;
And now, the full, the loud hoſannas riſe,
Float in the winds, and roll along the ſkies:
The ſolemn ſounds Devotion's ardour raiſe;
Now mounts the ſpirit with diviner blaze!
Heaven opens: earth recedes; and nature feels
The ray that fir'd the prophet's glowing wheels:
In fiery pomp bright ſeraphs quit the ſky,
And wrap the ſoul in holy extacy;
While round the ſaphire throne th' ethereal train
Adoring proſtrate raiſe the lofty ſtrain.

Ariſe, O Lord, ariſe;
In all thy awful glory ſtand confeſt;
In thee for ever bleſt,
Behold thy ſervants veil their dazzled eyes,
Night hath for thee no ſhades:
Alike to thee appears the orient day;
While one vaſt light, one inexhauſted ray
Of thy effulgent power the whole pervades.
Then whither ſhall we ſtray,

Where

Where of thy forming hand no trace is found?
Above, beneath, around,
The mighty voice is heard;
Where'er the hills are rear'd,
Where ſpreads the vaulted ſky,
Or foams the deep profound;
Thro' Nature's utmoſt bound
To us her works reply,
Proclaim a parent God, a preſent Deity.

Creation's praiſe is beſt;
Nature's Reſtorer, to preſerve is thine;
Whoſe awful voice divine
Created all: when diſcord heard, and ceas'd;
For it is thine to bind
The moral chain of *Orer's* perfect law,
And to their courſe the ſwerving motions draw
Of changeful things, and erring human kind;
Death with inſatiate jaw
Gnaſh'd oft his iron phang, and by his ſide
Stalking with ample ſtride
Vice rear'd his giant ſize
Up-towering to the ſkies.
The mourning earth was waſte;
Confuſion roll'd her tide;
When down the Virtues glide;
Soft Mercies urg'd their haſte,
And o'er the bleeding world the ſacred mantle caſt.

Beyond created ſenſe,
Myſterious goodneſs, hid in deepeſt night!
In vain our feeble ſight
Would pierce the gloom, O mighty Providence,
Where the deep mazes meet

Beneath

Beneath thy awful throne no eye hath ſeen,
Where wrapt in darkneſs ſits thy power ſerene,
And the loud thunders roll beneath thy feet.
O, when ſhall cloſe the ſcene!
And Hope be loſt in Truth's wide burſting ray?
O haſte, auſpicious day!
O haſte to light on earth,
Great Nature's ſecond birth;
New inmate of the ſkies,
When men renew'd ſhall ſhine
With innocence divine;
And bleſt obedience riſe
To ſnatch the palm that crowns her faithful victories.

NOON.

[By CUNNINGHAM.]

FERVID on the glitt'ring flood,
Now the noon-tide radiance glows:
Drooping o'er its infant bud,
Not a dew-drop's left the roſe.

By the brook the Shepherd dines,
From the fierce meridian heat
Shelter'd by the branching pines,
Pendent o'er his graſſy ſeat.

Now the flock forſakes the glade,
Where uncheck'd the ſun-beams fall;
Sure to find a pleaſing ſhade
By the ivy'd abbey wall.

Echo in her airy round,
O'er the river, rock, and hill,
Cannot catch a ſingle ſound,
Save the clack of yonder mill.

Cattle

Cattle court the Zephyrs bland,
  Where the ſtreamlet wanders cool;
Or with languid ſilence ſtand
  Midway in the marſhy pool.

But from mountain, dell, or ſtream,
  Not a fluttring Zephyr ſprings!
Fearful leſt the noon-tide beam
  Scorch its ſoft, its ſilken wings.

Not a leaf has leave to ſtir,
  Nature's lull'd—ſerene—and ſtill;
Quiet e'en the Shepherd's cur,
  Sleeping on the heath-clad hill:

Languid is the landſcape round,
  Till the freſh deſcending ſhower,
Grateful to the thirſty ground,
  Raiſes ev'ry fainting flower.

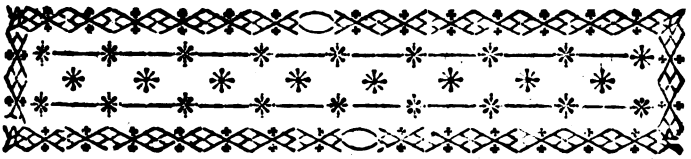
Now the hill—the hedge is green,
  Now the warbler's throat's in tune;
Blithſome is the verdant ſcene,
  Brighten'd by the beams of Noon!

ERRATA.

MAGAZINE for March 1792, p. 142. l. 18. for *fixt* read fiat.
Ibid. l. 27, for אתח read אתה.
page 143. l. 3. for מחדם read מחדם.
Mag. for April 1792, p. 174. l. 2. for *incorruptible*, read corruptible.
Mag. for May 1792, p. 266. l. 8. for *ſcale of intelligence*, read chain of intelligent beings.
page 269. l. 8. for *articulate*, read to divide into parts.

Mr. ROBERT CROWTHER.

Æt. 37.



THE

Arminian Magazine,

For AUGUST 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE II.

DIOTREPHES *and* CARNALIS.

Calvinism a cloak for the Carnal, and an obstacle to Conversion.

(*Continued from page* 340.)

DIO. BUT you must know the rule amongst divines is, predestination puts nothing into those who are predestinated. God's decrees are acts immanent in himself, and make no change in the creature.

CAR. You may know too, those divines do say also, "That God's decree is the rule of his efficiency; and although his intent or decree be an immanent work, and causeth no alteration in the creature; yet the execution of that intent and decree is a transient work, and causeth what alteration God pleaseth to effect *." Now by God's decree, he hath de-

* Mr. Norton's Orthod. Evang. p. 196.

termined to deny the reprobates grace sufficient and necessary to salvation; and consequently he is, according to that doctrine, wanting in something necessary. Hereupon Dr. *Twiss* doth confess, that "though a man would, he cannot shun his damnation; and yet (saith he) we do not like this comparison, that a man can no more abstain from sin than shun his damnation*." He professes he doth not like the comparison; and yet he maintains the doctrine, as it appears from hence. 1. In that he saith, God foreknows nothing but what he hath decreed: 2. In that he makes God's permission efficacious in the most horrid sins that ever were committed†. From which two assertions it will follow, that a man can no more shun sin than his damnation.

So that I must freely acknowledge, I can see no truth in that doctrine of Mr. *Baxter*‡; where we are told even of the reprobates (for he speaks of the ungodly as contra-distinguished to those certain persons so given to Christ, as that they shall be infallibly drawn to believe) "That if they will use the means appointed (for the begetting faith and repentance,) they have very much encouragement from God: both, 1. In the nature of the means which are fitted to their ends, and are mighty to bring down all oppositions: and 2. In the commands and institution of God; whose wisdom and goodness may easily resolve us, that he will not appoint us means in vain, nor set his creatures on fruitless labours: and 3. Also from the issue; for no man can stand forth and say, Such a one did his best in the use of means, and yet could not attain the end, but fell short of the grace and glory of God." But if our doctrine be calculated right, this is so far from truth, that 'tis directly contrary thereto. Here is nothing all along but matter of insuperable discouragement: both, 1. In the nature of the

* *Ubi supra.* p. 74.

† Ibid. p. 18, 19, 23, 49, 66, 71. 90.

‡ In his Direction to prevent Miscarriages in Conversion, p. 265.

means, which being moral and resistable, is not fitted to the production of an irresistable supernatural effect: and 2. In the commands and institution of God; whose wisdom and goodness may easily resolve us, that he will not appoint his creatures means, nor exact their fruitless labour in the use of that means, for the attainment of one end, when he hath immutably destined them to another: and 3. Also from the issue; for if a man doth perform his best, and stand forth to alledge it, yet he is sure to come short of glory; for at last saving grace is made a propriety to a certain called-out number of persons: hence Dr. *Twiss* concludes, "That were a man so exact both in natural morality, and in an outward conformity to the means of grace, as not to fail in any particular, as he hath power to perform any particular hereof naturally; in this case (he saith) if there were any such, he should be in the same case with those that are guilty of no sin, but sin original; which yet the word of God (saith he) teacheth us to be sufficient to make all men to be born children of wrath*." I beseech you therefore to forbear your upbraiding me for my impenitency and non-conversion, and you may suspend your directions and exhortations too, to promote the work of my new-birth: for if I be of the elect†, God will infuse the very act of belief, as well as the power of believing, into me, and will produce my regeneration in me without me, by his omnipotent strength, so that it shall not be in my power to hinder it: and if he please to have it done by means, he will, at the good hour appointed, provide that gospel to be preached to me that shall infallibly effect it. In the mean while, it will be impertinent and fruitless to be solicitous, or consult about it. On the other side, if I be none of that number, all the industry I can use, will not be able to turn common grace into saving grace; and besides, after all my humiliation, care and travail, Almighty God by his immutable and eternal decree, hath as well debarred himself of a power to give, as me of a

* *Ubi supra*, p. 48. † Synod Dodrac.

power to receive, that grace that doth accompany ſalvation. If you can ſolve this objection, I ſhall be glad to entertain another conference with you: in the mean while I ſhall take my leave, and have recourſe to my counſellor at law, who I hope will not leave me ſo entangled; but give me better ſatisfaction about my purchaſe on earth, than you have done about my portion in heaven.

THE SYLLOGISM.

THAT doctrine which makes ſalvation not only uncertain, but alſo impoſſible to the greateſt number of ſouls, how diligent ſoever to obtain it; that doctrine is not ſerviceable to the intereſt of ſouls, not profitable in the exerciſe of the miniſterial function, and not according to godlineſs.

The doctrine of the Calviniſts, as well as that of the more moderate Sublapſarians, as that of the more rigid Supralapſarians, doth make ſalvation not only uncertain, but alſo impoſſible, to the greateſt number of ſouls, how diligent ſoever to obtain it. Therefore,

The doctrine of the Calviniſts, &c. is unſerviceable to the intereſt of ſouls, unprofitable in the exerciſe of the miniſterial function, and not according to godlineſs.

The firſt is evident, becauſe it highly concerns the miniſterial function, and the power of godlineſs, and the intereſt of ſouls, to have ſome aſſurance that ſalvation is poſſible to all ſuch, at leaſt, as are diligent to obtain it; for Martinius (at the *Synod of Dort)* concludes, "That the command and the promiſe of the goſpel are diſannulled:" which evacuates the miniſterial function, and the power of godlineſs, if there be not ſuch a ſufficiency of redemption as is really ſufficient for all, and that according to the will and intention of God and Chriſt: "For (ſaith he) however a neceſſity of believing may be drawn from *a kind of ſufficient grace*; yet if I am not intentionally deſigned ſo to do, what will that ſignify, as to me?" *Of the death of Chriſt for all.* Theſ. 8, 9, 10.

The

The ſecond is apparent from the whole diſcourſe of this ſecond dialogue.

Matth. xxiii. 13. Luke xi. 52.

Ye ſhut up the kingdom of heaven againſt men, and have taken away the key of knowledge; and them that were entering in, ye hindered.

OTHER PROOFS OF THE SECOND.

God does not procure ſufficient means of ſalvation, for all thoſe whoſe converſion he is ſaid to look for in ſcripture. *Piſcator to his friend.* C. H. c. vii.

Again, c. iv. "God indeed offers grace and ſalvation, in the outward word, to all who are called; but not with a hearty good will that they ſhould all be converted.

Again; It reſts with God, that all who are called, do not believe and repent, that is, for want of ſufficient grace.

Martotat. on John xv. 2. ſays, "It therefore ſtands a firm truth, whoever God hath choſen from the foundation of the world, cannot poſſibly periſh: but whoever he hath rejected cannot poſſibly be ſaved, though he hath done all the works of the ſaints. This ſentence is irreverſible.

Jacob Trigland, (a ſynodiſt) in defence of the doctrine and honour of the reformed churches and preachers, obſerves; "This ſentence of God, which rejects the reprobates, is ſo fixed, and immutable; that it is impoſſible they ſhould be ſaved, though they have performed all the works of the ſaints. And therefore, it is not true, that thoſe who periſh through their own fault, might have been ſaved through grace, if they had not ceaſed labouring for ſaving grace." Thus far he.

END OF THE SECOND DIALOGUE.

[*To be continued.*]

SERMON

SERMON LXVIII.

[By the late Rev. J. WESLEY.]

PSALM lxii. 10.

If riches increase, set not thine Heart upon them.

[*Concluded from page* 345.]

10. BUT let us descend to particulars: And see that each of you deal faithfully with his own soul. If any of you have now twice, thrice, or four times as much substance as when you first saw my face, faithfully examine yourselves, and see if you do not set your hearts, if not directly on money or riches themselves, yet on some of the things that are purchasable thereby, which comes to the same thing. All those the Apostle *John* includes under that general name, *the world*: and the desire of them, or to seek happiness in them, under that form, *the love of the world*. This he divides into three branches, *The desire of the flesh, the desire of the eyes*, and *the pride of life*. Fairly examine yourselves with regard to these. And first, as to *the desire of the flesh*. I believe this means the seeking of happiness in the things that gratify the senses. To instance in one, Do not you seek your happiness in enlarging the pleasure of *feasting*? To be more particular, Do you not *eat* more plentifully or more delicately than you did ten or twenty years ago? Do not you use more *drink*, or drink of a more *costly* kind, than you did then? Do you sleep on as hard a bed as you did once, suppose your health will bear it? To touch on one point more; Do you *fast* as often now you are rich, as you did when you was poor? Ought you not in all reason to do this, rather more often than more

more seldom? I am afraid, your own heart condemns you. You are not clear in this matter.

11. The second branch of *the love of the world, the desire of the eyes*, is of a wider extent. We may understand thereby, The seeking our happiness in gratifying the imagination, (which is chiefly done by means of the eyes) by grand, or new, or beautiful objects. If they may not all be reduced to one head: Since neither grand, nor beautiful objects are pleasing, when the novelty of them is gone. But are not the veryest trifles pleasing as long as they are new? Do not some of you on the score of novelty, seek no small part of your happiness in that trifle of trifles, dress? Do not you bestow more money, or (which is the same) more time or pains upon it, than you did once? I doubt this is not done to please God. Then it pleases the devil. If you laid aside your needless ornaments some years since, ruffles, necklaces, spider-caps, ugly, unbecoming bonnets, costly linen, expensive laces, have you not, in defiance of religion and reason, taken to them again?

12. Perhaps you say, "You can now *afford* the expence. This is the quintessence of nonsense. Who gave you this addition to your fortune? Or (to speak properly) *lent* it to you? To speak more properly still, Who lodged it for a time in your hands as his *stewards?* Informing you at the same time, for *what* purposes he intrusted you with it? And can you *afford* to waste your Lord's goods, for every part of which you are to give an account: Or to expend them in any other way than that which he hath expresly appointed? Away with this vile, diabolical cant! Let it never more come out of your lips. This *affording* to rob God, is the very cant of hell. Do not you know, that God *intrusted* you with that money (all above what buys necessaries for your families) to feed the hungry, to cloath the naked, to help the stranger, the widow, the fatherless; and indeed as far as it will go, to relieve the wants of all mankind. How can you, how dare you defraud your Lord, by applying it to any other purpose?

When

When he intrusted you with a little, did he not intrust you with it that you might lay out all that little in doing good? And when he intrusted you with more, did he not intrust you with that additional money that you might do so much the more good, as you had more ability? Had you any more right to waste a pound, a shilling, or a penny, than you had before? You have, therefore, no more right to gratify the desire of the flesh, or the desire of the eyes now, than when you was a beggar. O no! Do not make so poor a return to your beneficent Lord! Rather the more he intrusts you with, be so much the more careful to employ every mite as he hath appointed.

13. Ye angels of God, ye servants of his, that continually do his pleasure; our common Lord hath intrusted you also with talents, far more precious than gold and silver, that you may minister in your various offices to the heirs of salvation. Do not you employ every mite of what you have received, to the end for which it was given you? And hath he not directed us, to do his will on earth, *as it is done* by you *in heaven?* Brethren, what are we doing? Let us awake! Let us arise! Let us imitate those flaming ministers! Let us employ our whole soul, body and substance, according to the will of our Lord. Let us render unto God the things that are God's, even all we are and all we have!

14. Most of those, who when riches increase set their hearts upon them, do it indirectly, in some of the preceding instances. But there are others who do this more directly, being properly *lovers of money*; who love it for its own sake, not only for the sake of what it procures. But this vice is very rarely found in children or young persons; but only, or chiefly in the old; in those that have the least need of money, and the least time to enjoy it. Might not this induce one to think, that in many cases it is a penal evil? That it is a sin-punishing evil? That when a man has for many years hid his precious talent in the earth, God delivers him up to Satan, to punish

punish by the inorninate love of it? Then it is that he is more and more tormented by that *auri sacra fames!* That execrable hunger after gold, which can never be satisfied! No. It is most true, as the very heathen observes:

Crescit amor nummi, quantum ipsa pecunia crescit.

As money, so the love of money grows: It increases in the same proportion. As in a dropsy, the more you drink, the more you thirst; till that unquenchable thirst plunge you into the fire, which never shall be quenched.

15. But is there no way, you may ask, either to prevent or to cure this dire disease? There is one preventative of it, which is also a remedy for it: and I believe there is no other under heaven. It is this. After you have *gained* (with the cautions above given) *all you can*, and *saved all you can*, wanting for nothing: Spend not one pound, one shilling, or one penny, to gratify either the desire of the flesh, the desire of the eyes, or the pride of life; or indeed, for any other end than to please and glorify God. Having avoided this rock on the right hand, beware of that on the left. Secondly, *hoard nothing*. Lay up no treasure on earth, but *give all you can*, that is, all you have. I defy all the men upon earth, yea all the angels in heaven, to find any other way of extracting the poison from riches.

16. Let me add one word more. After having served you between sixty and seventy years; with dim eyes, shaking hands, and tottering feet, I give you one more advice before I sink into the dust. Mark those words of St. *Paul*. *Those that desire* or endeavour *to be rich*, that moment *fall into temptation*, yea a deep gulph of temptation, out of which nothing less than Almighty Power can deliver them. *They fall into a snare:* the word properly means a *steel trap*, which instantly crushes the animal taken therein to pieces: *and into divers foolish and hurtful desires, which plunge men into destruction and perdition.* You, above all men, who now prosper in the world, never forget these awful words! How unspeakably slippery is your path! How dangerous every step! The Lord God ena-

ble you to ſee your danger, and make you deeply ſenſible of it. O may you *awake up after his likeneſs* and *be ſatisfied with it!*

17. Permit me to come a little cloſer ſtill. Perhaps I may not trouble you any more on this head. I am pained for you that are *rich in this world.* Do you give all you can? You who receive five hundred pounds a year, and ſpend only two hundred, do you give three hundred back to God? If not, you certainly rob God of that three hundred. You that receive two hundred, and ſpend but one, do you give God the other hundred? If not, you rob him of juſt ſo much. "Nay, may I not do what I will with *my own*?" Here lies the ground of your miſtake. It is not your *own.* It cannot be, unleſs you are Lord of heaven and earth. "However, I muſt provide for my children." Certainly. But how? By making them rich? Then you will probably make them heathens, as ſome of you have done already. "What ſhall I do then?" Lord, ſpeak to their hearts! Elſe the Preacher ſpeaks in vain. Leave them enough to live on, not in idleneſs and luxury, but by honeſt induſtry. And if you have not children, upon what ſcriptural or rational principle, can you leave a groat behind you, more than will bury you? I pray conſider: What are you the better for what you leave behind you? What does it ſignify; whether you leave behind you ten thouſand pounds, or ten thouſand ſhoes and boots? O! leave nothing behind you! Send all you have before you into a better world! Lend it, lend it all unto the Lord, and it ſhall be paid you again! Is there any danger that *his* truth ſhould fail? It is fixt as the pillars of heaven. Haſte, Haſte, my Brethren, haſte! leſt you be called away, before you ſettled what you have on this ſecurity! When this is done, you may boldly ſay, "Now I have nothing to do but to die! Father, into thy hands I commend my ſpirit! Come Lord Jeſus. Come quickly!"

Briſtol, Sept. 21, 1790.

Some

Some Account of the WORK *of* GOD *in* AMERICA.

[By Mr. Allen.]

[*Concluded from page* 351.]

AT the following Conference at *Charleſton* in 1787, I was appointed to the care of *Ediſto*, *Charleſton* and *Cain-Hoy*. But the preacher failing to come to *Ediſto* who was appointed, I ſpent moſt of my time there, where I had many happy meetings. The firſt of theſe was on my way to *Georgia*, on May the 9th, when the neighbours aſſembled at one *Jones's*, where I ſat down very weary and poorly and preached to them. It pleaſed God ſo to bleſs the word, that I believe there was not one perſon unaffected. Some of them have ſince informed me that they never reſted again till they found peace with God.

I proceeded on to *Georgia*, where during my ſtay of three weeks, the power of God attended us in a particular manner. The people had waited with impatience to ſee me there. Many of them had known me in the North; and they were not diſappointed, for ſuch gracious ſeaſons will not ſoon be forgotten. Many flocked to hear, and though the notice was very ſhort, we had more than any of the preaching-houſes could contain.

One day we aſſembled in the open air, where the ſhady bowers formed our covering, while the attentive people ſtood in crouds around me. Deep ſolemnity ſat on every brow, while I endeavoured to prove that "God is not willing that any ſhould periſh, but that all ſhould come to repentance:" and toward the cloſe of my diſcourſe one poor ſinner dropped to the ground in ſilence, whilſt many others cried aloud for mercy; and ſeveral found peace and pardon to their ſouls before our meeting broke up. The ſame divine power attended my meetings almoſt every day till I returned home. I found

alſo that Brother *Major* and Brother *Humphries* had been made very uſeful in the ſtate of *Georgia*.

On my return, there was a conſiderable proſpect of a revival in my own neighbourhood. I tarried a few days preaching about home, and then went to *Charleſton* and *Ediſto*, where very many came to hear, and did not hear in vain. It ſeemed like a harveſt time indeed for poor ſouls. After ſpending the ſummer in thoſe places, to which I was appointed, I paid *North-Carolina* another viſit, and in November returned home. I ſpent moſt of the winter in *Charleſton*, *Ediſto* and *Cain-Hoy*, not without particular inſtances of divine power made manifeſt in the conviction of ſome, and converſion of others.

At the Conference in *Charleſton* 1788, I was appointed to travel at large through the State of *South-Carolina*, which I did, and viſited alſo *North-Carolina* and *Georgia*. Indeed my family had very little of my company, but poor ſouls reaped the benefit. I think we had more powerful viſitations than had been under my miniſtry for three years before. At one quarterly meeting held in *Santee*, I think fifteen or twenty profeſſed to obtain mercy, and almoſt every hearer was diſſolved in tears. Many fell on their knees, and entreated us to pray for them; I have ſeldom ſeen a more ſolemn ſeaſon. But this is only one inſtance out of many of this nature, both in *Ediſto*, *Broad-River* and *Pee Dee* Circuits. At ſome of our meetings I was obliged to ſtop, before I had gone through my diſcourſe; for my words could not be heard. The voices of the people were like the ſound of many waters. Great numbers were added to our Church in the courſe of this ſeaſon.

"All thanks be to God, who ſcatters abroad
Throughout every place,
By the leaſt of his ſervants the favor of grace."

In the year 1786, I began to form this Circuit; and at this time there was in Society two hundred and forty-five members. Such has been the increaſe in general in the State of *South-Carolina*. On my return, I received information of ten or twelve

twelve persons who were converted at *Edisto* quarterly meeting, which I had attended on my way to *Broad-River* and *Santee*. Soon after my return home, I again set off with my family to *Pee Dee*, where we had some happy meetings. At the quarterly meeting we had a great number of people, and they were much affected. Several fell to the earth and cried aloud for mercy, and many professed to obtain pardon and peace. At some places I could not be heard for the cries of sinners, and the rejoicing of the believers.

In the latter end of August I returned home, and after preaching a few sermons in the country, and visiting my friends in *Charleston*, set off on my journey to *Georgia*, where I met with my Brethren the Preachers, and attended one quarterly meeting on my way at *Edisto*. I was so ill with a fever when I reached the quarterly meeting in *Georgia*, that I was not able to preach. But through the mercy of God I got strength to preach on my way home. It being the time of the sitting of the Legislature at *Augusta*, I preached to many who would fain have me to settle at that place; but I bade them adieu and returned home.

In November I made another visit to *Pee Dee*, and went as far as *Anson* in *North-Carolina*. This tour was also owned of God, and we had some gracious visitations from him. After waiting a few days among my neighbours and in *Charleston*, I paid *Georgia* another visit, which I trust was not in vain in the Lord. Near *Washington* we had a quarterly meeting, where about one thousand five hundred people attended. With some difficulty I prevailed on them to be quiet and restrain their passions till I had preached to them. Great power attended the word; I am persuaded that near one thousand of my hearers were in tears, and some testified that they had found peace with God. The Lord hath done great things in the State of *Georgia* within a few years. Perhaps I never travelled more in one year even when in single life than I did this year; and blessed be God, I did not run in vain or labour in vain. I saw the pleasure of the Lord prospering in my unworthy hands.

At

At the Conference in *Charleſton* 1789, I was appointed to *Georgia* where I ſpent part of my time. I had as formerly, large congregations, and ſome times very lively meetings. But the appearance of an Indian War occaſioned me to ſpend moſt of my time in *South-Carolina:* and as it was nearly ſimilar to what occurred the year before, I ſhall cloſe this narrative with a few obſervations on the year 1790, when I ſettled at *Liberty-Hill* near *Auguſta*; and as it is the cloſe of thoſe eleven years which I have devoted to the work of the miniſtry, I ſhall give a more particular account of places and circumſtances.

In the year 1790, whilſt I was in *Georgia*, it pleaſed God to begin a gracious work in and about *Campbell-Town*, which, when I removed, greatly revived. Several were delivered from the bondage of corruption into the glorious liberty of the children of God. There were alſo a number who began to feel their loſt condition both in *Georgia* and *South-Carolina*. May the 8th I attended a quarterly meeting on *Seluda*. The firſt day there was a conſiderable work among the people; but on the ſecond we had a large attentive congregation, to whom I ſpoke freely. All were ſtill and attended to what I ſaid, till towards the cloſe of the ſermon, when the word cauſed a trembling, and weeping in the whole aſſembly. Soon after they cried for mercy; and the poor diſtreſſed creatures fell on their knees beſeeching us to pray for them, which we did, nor would they ſuffer me to leave them without promiſing if poſſible to viſit them again. Some found mercy and peace to their ſouls, and others were under deep diſtreſs.

On my way the day following I preached in *Edgfield Court-Houſe* to a very conſiderable number of attentive people, to whom I declared the oath of God, that he has no pleaſure in the death of a ſinner, &c. Towards the concluſion, one woman ſitting on a loſty ſeat dropped to the floor; and ſoon after a number of others came and fell on their knees crying for mercy, and ſeveral found deliverance.

After

After preaching ſix ſermons, and riding one hundred and ten miles in four days, I preached a few times round about in my neighbourhood, and then with my family ſet out for *Wilkstown* in *Georgia*. On our way we had ſome very lively meetings; but moſt of all on our return at a quarterly meeting, held in *Cherokee* Circuit, *South-Carolina*; where, before I had preached one half of my ſermon, my voice could ſcarce be heard for the cries of ſome and rejoicing of others. The ſecond day it was more ſo. I ſuppoſe there were near two hundred on their knees deſiring to be prayed for. The number of thoſe who found ſalvation at this ſeaſon I know not. Many ſuch ſeaſons as this we were favoured with in the courſe of the ſummer.

Monday June the 7th I preached a funeral ſermon on the death of a godly friend to a large congregation. The people were deeply affected, and juſt before I concluded, more than one half of the congregation drew near and fell on their knees to be prayed for. It was a very ſolemn ſeaſon indeed.

Tueſday the 8th, I preached in *Campbell-Town*. After I had concluded, one woman dropped on her knees, and requeſted me to pray for her. I did ſo, and as ſoon as we roſe, her huſband began to praiſe God that he had that morning found the Lord.

Wedneſday the 9th I preached in *Georgia*, where as ſoon as I concluded, a young lady came with joy and told me, that three days before the Lord had converted her ſoul, and the ſoul of her little ſiſter. Now my ſoul felt as in days paſt. On Friday the eleventh, I ſet out for *Burke* quarterly meeting in *Georgia*, where, on Saturday the twelfth, we had a very quickening ſeaſon. The whole aſſembly of hearers were diſſolved in tears, while I enforced theſe words, "The eyes of the Lord are upon the righteous, and his ears are open unto their cry."

On Sunday the 13th, we had a large number of our friends to attend the love feaſt in the morning. But all ſeemed dull to

me

me till just about the conclusion. I felt a desire to speak to the people, and in a few minutes a flame broke out in a most rapid manner; the doors were opened and the people thronged in till the large church could receive no more, but there was room enough in the hearts of the people. They truly looked like men drunken with new wine; poor hardened sinners were cut to the heart, and some that came cursing and swearing went away praising and glorifying God. This work began about eleven o'clock, and we waited more than an hour, and strove to quiet them so that we might preach to the people, but it was all in vain. I therefore went into the wood, and preached to about one thousand hearers, some of whom we left on the ground or floor about four o'clock; and I was informed by brother *Hull*, (one of our Preachers who continued with them after my departure) that some of them were obliged to be carried home by their neighbours. After riding twelve miles to Capt. *Walker's*, I preached again, and the same power attended the word. I was assisted by one of our Preachers, and the people never broke up till near eleven o'clock at night; some were praising God, others lamenting their undone condition. The same divine power attended our quarterly meeting, at *Campbell-Town*, where some of the gay were brought to their knees to be prayed for. On the 27th also at the Tabernacle we had nearly the same display of divine power. Many were the meetings of a similar kind which we had during the year. Much more might be said on this pleasing subject, but being much hurried, I must conclude, praying that the work may still increase, till the knowledge of God be spread through the whole earth!

Charleston, May 4th, 1791. B. A

A Short

A Short ACCOUNT *of* JANE FINLAY.

[*By Samuel Mitchel.*]

JANE FINLAY was born in the parish of *Ardstraw*, and county of *Tyrone*, in *Ireland*. Her parents, being truly pious, earnestly advised her to fear the Lord betimes; and their labour was not in vain. She had early good impressions on her mind, saw the heinous nature of sin, and felt the absolute need of having a Redeemer's blood applied by faith, without which she knew it was impossible to see God to her comfort. She began in good earnest to seek the Lord, and that godly sorrow which she felt, was soon succeeded by the knowledge of salvation. She knew God for Christ's sake had pardoned all her sins, and her soul was filled with joy unspeakable and full of glory. The Lord gave her a meek and quiet spirit, which in his sight is of great price; and during the remainder of her days, her tempers, words and actions, adorned her christian profession. She was delighted to see peace and harmony prevail amongst her acquaintance, and the Lord blest her with a peculiar talent for promoting peace and unity.

From her childhood her conscience was very tender. The night before she died she called her sins to remembrance, and that which pained her most was the plucking a few apples in her uncle's orchard without his leave. Though she was at that time but seven years of age, and in company with her uncle's children, yet, she was so conscious she had done wrong, that it gave her mind great pain, she slept but little that night, and was never known to pluck an apple afterwards. For several years before her death, she was never known to take any thing, no, not a cup of cold water, without first asking God to bless it. She was once prevailed on to go to a fair kept in the neighbourhood, but her soul was so grieved at hearing the name of God blasphemed, that she never went to another.

In the latter end of the year 1790, she was stirred up afresh to pant after full conformity to the will of God, by the sickness of a younger sister; who died in the full triumph of faith the 10th of Febuary, 1791. About this time her own affliction began, which in the end proved mortal. During a long course of illness she was never heard to murmur; she enjoyed uninterrupted communion with God; and appeared to all who visited her to be wholly resigned to the will of her heavenly Father. Towards the end of the year her pain increased much, and her dissolution visibly approached. Then the enemy of souls strove by his infernal suggestions to block up her way to the Father of lights, but all in vain; for these trials and conflicts through sanctification of the Spirit and belief of the truth, wrought together for her good; and drove her nearer to her best friend, who brightened her evidence, and caused her path to shine more and more unto the perfect day.

During the last half year of her life, she bore excruciating pain; but God (in whom she trusted) gave her faith and patience, and enabled her to cast her whole concern upon her glorified Saviour. She reviewed with pleasure the time when God brought her from a state of nature into a state of grace. She praised God for translating her from the kingdom of darkness into that of his dear Son! She blessed God for religious parents, and for sending his messengers into that part of the vineyard where she was born. She adhered to the means of grace, which she found to be attended with the power of God unto her salvation. She was diligent in business, fervent in spirit serving the Lord. She honoured her parents to such a degree that her father said, he could not remember she had ever grieved him in her whole life. She had an uncommon thirst for the salvation of others, and often lamented that she had not been instrumental in bringing more souls to Christ. She wrote a letter to a young man who had left the Society, which was attended with divine power.

As her bodily ſtrength decreaſed, her love to God, and ſouls increaſed. God opened her mouth to ſpeak freely to all thoſe who from time to time viſited her in her afflicſtion. Thoſe who were living in ſin, ſhe exhorted to repent, proving to them that without a real change of heart and life, they could never ſee God in glory. To thoſe who were weary and heavy laden, ſhe pointed out the tender hearted Jeſus as the only reſt of the ſoul. To ſuch as had kept their garments unſpotted by the world, ſhe in a clear and wonderful manner, opened to them the beauty of holineſs. She ſpoke in a very awful and alarming manner to ſuch as had backſlidden from God, and if they appeared ſoftened, ſhe ſhewed the willingneſs of God to receive returning prodigals. To all thoſe different characters ſhe ſtrongly recommended private prayer; ſaying, that in private prayer ſhe always found deep communion with God; and generally warned them all to meet her at his right hand. To her brothers, ſiſters, and ſervants, ſhe gave ſuch advice as (I truſt) will never be forgotten; charging them in the name of the Lord, that they might be found in private prayer at the throne of grace three times a day at leaſt. She requeſted her father to remember her kind love to many of the preachers and people, whom ſhe never expected to ſee again in the body. This ſhe did with tears of joy, and appeared to have no more fear of death than if ſhe was going to ſleep.

She was kind to the poor, and according to her ability, miniſtered to their neceſſities. Mr. *John White*, who lived in the neighbourhood, ſays, "It has pleaſed God to favour me with a long acquaintance with her, and during her laſt illneſs to be witneſs of her almoſt unexampled patience, meekneſs, reſignation, and love; and I have reaſon to bleſs God, for being ſo highly privileged, as to ſee and hear a dying ſaint. Her words to me as well as to others, were always attended with divine power."

Notwithſtanding ſhe enjoyed a conſtant ſenſe of her acceptance with God, ſhe continued wreſtling in fervent prayer for

deeper communion with the Father and his Son through the eternal Spirit. She said to me, "my soul is even faint with the deep hungering and thirsting I feel after more of the divine nature." On Sunday the 18th of December her pain much increased, but as her sufferings abounded, her consolations in Christ did much more abound. Her enlarged heart panted after the prosperity of Sion, far beyond what tongue or pen can declare.

Thursday the 22d. her thumbs fell powerless into the palms of her hands: she then said "Glory be to God, this is a good sign!" Soon after, an aged man coming into the room, she said to him, "William, I am glad to see you, you have been long enough in pursuit of the things of this world, and what will they profit you after a little while without an interest in Christ Jesus? Let me now beseech you to begin in good earnest to seek the Lord with all your heart; it is now with you the eleventh hour, therefore give up all your heart to God, and he will give you his sweet forgiving love!" This blessed advice was attended with divine energy to his conscience, the rock was smitten, and penitential waters flowed; he cried out in distress, Lord have mercy upon *me!*

For some time before her death, the Society met every Lord's-day in the morning at her father's house; at which seasons her experience and advice proved a great blessing to those that attended. She exhorted believers to press after perfect love, and through that grace to prepare to meet her at God's right hand. A little before her death, feeling a violent pain in her head, she desired the family to pray that God would keep her in the right use of her reason, which he did to her last minute. On Friday the 30th, in the morning, her parents standing by the bed side, told her, that though she had been most dutiful to them; yet for the joy they saw before her, and the crown of glory that awaited her, they were willing to part with her as they hoped to meet her in a better country. She listened to this with sweet composure and a gracious smile, and

and then cried out, "O how does this add to my happinefs, joy that is unfpeakable!"

When her father turned her in bed, fhe faid, "What fhould I do if I wanted you now? and added with rapturous joy, "What fhould I do if I wanted Chrift now? how thould I be able to grapple with death, a hard heart, and a guilty confcience at once?" A little before fhe departed, when her mother afked if fhe was grieved at parting with them? fhe faid, "I would be forry were I going to another kingdom of this world; but as I am going to Chrift my Lord, I am not grieved at parting." All this day fhe felt exquifite pain, fpoke but little, but when afked if fhe was happy in God now? fhe anfwered, "I am, bleffed be his name!" A few minutes before her departure, fhe repeated the following verfe:

"There I fhall wear a ftarry crown,
And triumph in Almighty grace;
While all the armies of the fky,
Join in my glorious Leader's praife!"

Soon after, with a low but diftinct voice, fhe was often heard to fay, "Come, come, come, bleffed Jefus!" And about one o'clock in the morning, Dec. 31ft. 1791, fhe fweetly fell afleep; in the twenty-fecond year of her age.

S. M.

Of COUNSEL *and* COUNSELLORS.

IT is eafier to give counfel, than to take it; wife men think they do not need it, and fools will not take it.

Thofe perfons are not fit to advife others, that have not firft taken good counfel themfelves.

The

The counſels of a wiſe man are the voice of an oracle, which foreſees things to come, and guides the deſigns of poſterity.

It is wiſdom for great perſons to adviſe with others what they ſhould do; but it is not neceſſary to declare to them what they will do. Let them take the advice of a wiſe man, but let the determination come from themſelves.

What wants a Sovereign? (ſays a flattering courtier) Truth, ſaid a ſerious King.

Heliogabulus required the advice of a counſellor, who gave him that advice which did not pleaſe him: "How dareſt thou be ſo plain?" ſaid *Heliogabulus*, "Becauſe I dare die," ſaid the counſellor; "I can but die if I am faithful, and I muſt die though I ſhould flatter."

Auguſtus lamented *Varus's* death, "Becauſe, ſaid he, I have none in my country to tell me truth."

Thoſe who adviſe Princes, ought to ſpeak as if they put them in mind of ſomewhat they had forgotten; not as teaching them what they know not.

It is great prudence in matters of debate, to ſpeak laſt, and be maſter of the ſtrength of others, before you diſcover your own.

Satorius was highly commended by *Plutarch*, becauſe he was ſlow in counſel, grave in his undertakings, and quick in his executions.

Sudden reſolutions are always dangerous; and no leſs peril enſueth of ſlow and doubtful delays.

Thoſe are preſumed to be the beſt counſels, which come from them that adviſe againſt their own intereſt.

In matters of counſel, the good and prudent part is to take things as they are; (ſince the paſt cannot be recalled) to propoſe remedies for the preſent evils, and proviſions againſt future events.

As nothing is more becoming a ſober counſellor than to adviſe his prince juſtly; ſo nothing tends more to the glory of the greateſt prince, than to take good counſel and purſue it.

The

The first part of wisdom consists in ability to give good counsel; the next is to take it.

Nothing doth suit so ill with the wisdom of a prince, as to hearken (as some princes do) to counsels given by one of his own temper.

Hear counsel and receive instruction, that thou mayest be wise in thy latter end.

The counsel of the Lord that shall stand.

Thou shalt guide me by thy counsel, and afterward receive me to glory.

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 365.]

TO be an eminently useful man, is no empty title without real worth. God approves of it, angels and good men highly esteem it; yea, there is that in every man, which now secretly, and in time will publickly allow this man to be the best, the wisest, and the greatest.

Eminent usefulness greatly differs from its *counterfeits*. This is not a business interfering in other men's matters; but a faithful discharge of our obligations to God and our fellow creatures.

Neither is it a Pharisaical *proselyting* to a sect, which doth narrow and weaken Christ's interest; (proving oft as fatal to the church, yea to men's selves, as their walking at large in the world would be) no, it is an intention to promote mere christianity, and unaffected godliness, which reforms the world, edifies the church, and saves the souls of sinners in proportion to its success. It is what advanceth men above the rank of ordinary christians, who are babes to these grown men, shrubs

to

to these cedars, very cyphers (if not blemishes and burthens) compared with these men of name, these common blessings, these witnesses to a divine life, and ornaments of religion, who bear up the pillars of the church, yea of the earth.

It is an extraordinary honour to be singled out by God eminently to serve our generation. What can be more glorious than to be singled out, as *David*, from among his brethren, to effect God's benign purposes to multitudes, when most men are useless, yea hurtful? their names are registered among the *worthies* of *Israel*, and *famous in Bethlehem*, Ruth iv. 11. *This is that Moses*, Acts vii. 37. Being public blessings, they with *Jabez*, *are more honourable than their brethren*, 1 Chron. iv. 9. No office reflects honour but with respect to that usefulness to which it obligeth, and for which it capacitates.

It argues a God-like and excellent spirit; *He is good, and doth good*, Psal. cxix. 68. He is πανὶ ἀγαθόν, which was visibly instanced in our Lord Jesus; *He went about doing good*, Acts x. 38. to souls and bodies. In whom is this so exemplified as in the signally useful? whose activity, fixedness, labours, designs and beneficence correspond to Christ's, allowing for our contracted capacities. In such a man many graces and virtues are associated; he also must be greatly cleansed from those dregs, which debase, divert and deaden the less useful. He seems to breathe in another air, to be of another make, and governed by other inclinations and rules than most of mankind: hence he is too often branded as less prudent, because he walks by rules so much above what poor and narrow souls embrace; and postponeth those things beyond which a vulgar spirit cannot derive a motive.

Let us remark a few scripture instances, lest all appears a mere speculation; behold queen *Esther* taking her life in her hand to save her people; did not she then love her people above her life? Esth. iv. 16. *Moses* neglected God's offer to advance his family, and intercedeth for the nation's safety, as

it

if he had hated his own houſe, Numb. xiv. 12, 17. What dominion over covetouſneſs, ſelfiſhneſs and cowardice did *Nehemiah* manifeſt, whilſt by acting their contraries he repaired *Jeruſalem*, eſtabliſhed God's worſhip among the captives reſtored by his means: without oſtentation he might ſay, *Should ſuch a one as I flie?* Neh. vi. 11. *Mordecai's* mind was well ballaſted, that under ſuch advancement retained ſuch goodneſs, and meekneſs, as ſtill to *ſeek the weal of his people, and ſpeak peace to all his ſeed*, Eſth. x. 3. How could *Caleb* and *Joſhua* refuſe to frame their account to the humour of the multitude, but that they had a more excellent ſpirit than the other ſpies? Numb. xiv. 24. Oh the magnanimity, zeal for God, love to ſouls, contempt of the world, and unwearied vigour and largeneſs of heart which governed *Paul* to his extenſive uſefulneſs, which might be inſtanced alſo in the other apoſtles and martyrs; yea which illuſtriouſly ſhine in every eminently uſeful chriſtian. It is the excellency of their ſpirit which forms ſuch vaſt deſigns, and enables to the unwearied purſuits thereof. Divine influence inſpires them, and keeps their minds above what is mean and ſelfiſh, beyond what is narrow and ſordid, yea ſo widens and enflames them, that their ſpheres preſcribe the only limit to their attempts; how far would they relieve, reform and improve the church, the nation, yea the world, were it but in their power? Judge the ſpirit by the uſe others make of the ſame abilities; how uſeleſs, how hurtful?

The eminently uſeful have more manifeſt grounds for a comfortable death than others can expect. Death makes a great diſcovery of the true value of things; whatever renders this ſafe and eaſy, we ought highly to eſteem, as men aſſured it is our paſſage into eternity, and puts a period to our preparations for it. *In the grave there is no work nor device* to change our ſtate, or improve our meetneſs for an unſeen world, *Eccleſ.* ix. 10. Therefore whatever is the beſt evidence of our title to eternal life, and the greateſt meetneſs for it, that muſt afford ground of higheſt comfort, when ſelf-love, and the nearneſs of eternity gives death an awakening power.

The mistakes of weakly designing men, necessitate me to acquaint you, it is Christ only who *procured* a safe and comfortable death, by meriting our pardon, and a right to eternal glory, with a happy resurrection. It is by *faith* only, that a regenerate penitent relies on, and receives Christ as our atoning Saviour for pardon and life, according to his promises in the Gospel; which promises, with the included benefits, are purchased only by Christ's obedience and death, and applied as an effect thereof, whenever they are applied. The qualifications which the gospel requires in him whom the promises invest in its benefits, are no causes of those benefits, nor any part of the righteousness which procured them: But Christ using his gospel as an instrument in the governing and saving of sinners, and pleading with them his purchased benefits for motives to their obedience to the gospel, as a rule of judgment.

It is not sufficient to our comfortable death, that we believe that Christ obeyed and died to procure pardon, and a right to salvation for penitent believers; but it must appear to us, that we are partakers of that pardon and right to life, which must be the evidence of our regeneration, repentance and faith; not one without the other; nor either (when we come to die) without their genuine necessary effects, and each persevered in. Vain hopes, if we totally want whatever the gospel promises make indispensably needful to our obtaining eternal glory; and the contrary whereto the gospel threateneth with an exclusion from heaven, John iii. 3, 36. Luke xiii. 3. Heb. xii. 24. cap. x. 38. He is fool hardy, that dare die, not knowing but that his faith was the faith of an unregenerate impenitent heart; yea, or satisfies himself with having thought he once had such a true faith; but is not sure that he persevered therein; that regards not any conformity to Christ. Universal obedience, sincere holiness, fidelity to God, and improvements of his talents, the gospel so insists on, as being fitter to give evidence, than things more obscure or remote can be. Mat. x. 33. and xxv. 30. 2 Cor. xiii. 5. Ephes. v. 6.

The eminently useful have more manifest grounds for a comfortable death than others can expect. This faithful usefulness is a most plain and infallible evidence of our title to eternal life, and it also argues a very great meetness for heaven; whence it will follow, that the eminently faithful useful man hath more manifest grounds for a comfortable death than others can expect, and consequently, his character is excellent.

Faithful eminent usefulness, is not only an evidence considered abstractedly, but it gives evidence to the sincerity of all, or most other graces; yea, and receives it from them, for by the in-being and activity of such graces it subsisted, and in it each of them expressed their vital power and sincerity, and that not darkly, but clearly, not doubtfully, but to full conviction. So that the eminently useful man, hath the concurrent testimony of every grace, in a light to which each contributes. And it answers any just challenge that can be made to his having those several graces, and that in reality; so that if faith, repentance, love to God, a new birth, or perseverance, have life promised to them, and the sincerity thereof being evident to a man, must yield strong consolation: then the eminently useful man hath very abundant reasons of comfort, as to his interest in eternal life.

Can he doubt the truth of his several graces? Not of his *faith*, because he hath been thus signally excited by his *assent*, to what Christ, as *Prophet*, hath revealed: and encouraged, by *trusting* in his *Saviour's* merits, strength, and testament: and governed by the commands of Christ his *received Lord*, and that in so faithful an execution of his own covenant, *consent* and vows. Yea, his union to Christ, is attested as well as his faith by which he is united, for his truly devoted fruitful life could proceed from, and subsist by nothing lower, than those vital influences and supplies which came from Christ his head and root, Gal. ii. 20. Phil. i. 19, 20, 21.

His *repentance* also is unsuspected, when he beholds his lusts so *subdued* as not to hinder his living to God entirely as his

his heart so *altered* in its purposes, resolves and relishes, that he could not live to carnal self, but a common good, wherein he delighted and spent himself. He knows his former evil course is duly *bewailed* when so directly changed, and that sin was truly *hateful*, seeing he hath not only endeavoured the utter mortification of it in himself, but greatly laboured to rescue all others from the dominion and effects thereof.

He is sure of his *new birth*, when he reflects that nothing less could make his aims, his temper, and course, to be so far conformed to Christ's, as his devotedness to God's glory, and to the benefit of saints and sinners doth attest, 1 John iv. 17. Yea, more a lower principle than what was formed in regeneration, would never have lasted thus long, and carried him thus far, John iv. 14.

This eminently useful man's stated course and contrivances, repel a jealousy, that his love to God or man, or apparent zeal, was a *painted* fire; his faith, hope, or other graces, a *dead* image, because all these have vitally concurred, to direct, fix, and strengthen his labours, to lay out his talents, and spend his life for Christ, Joh. xiv. 21. 1 Joh. iii. 16, 17. Rom. xii. 11, 12, 13. And there is as little ground to question his *perseverance*, when he knows he was not taken off from public usefulness, by his sloth, fear, weariness, selfishness, or change of purpose or designs; yea, that now he feels his soul solicitous for, and prepared unto a public good, were he but capable to contribute to it.

Besides this testimoy, God doth usually cast a light upon the graces of such when they come to die, and often gives them some foretasts of approaching glory. Yea, besides this, the useful man is encouraged by the great things that passed between God and his soul, in inclining him to, and carrying him through those attempts and employments wherein he hath served the will of God in his generation. Many answers of prayer, eminent deliverances from evil, supports when fainting, revivings and enlargements when tempted to remissness,

frequent

frequent views of Chrift and heaven for renewal of ftrength, (and the like) which he hath oft experienced, have fo familiarized God and Chrift to him, and fo fixed his truft in his goodnefs, truth and word, that he can quietly commit his fpirit to him. And having *now fought a good fight, finifhed his courfe, and kept the faith, he* beholds *that crown* of *righteoufnefs* hanging over his head, which he knows *his God will give him*, 1 Tim. iv. 8. and he hath *an abundant entrance into God's kingdom*, 2 Pet. i. 11.

This eminent ufefulnefs argues a meetnefs for heaven. He can eafily quit all worldly enjoyments, who valued life itfelf but as a means for fervice, and confecrated all he had as fubfervient to it. This man is not called off before his work is done, for *his courfe is finifhed*, and the end of his being on earth is fully anfwered, Acts xiii. 25. Heaven muft be a real *reft* to him after fo much labour, and very *fuitable* in the nature of it, to one of fo agreeable a difpofition. What welcome company are *perfected* happy fouls to him, who made the faving and healing of miferable finners to engage his thoughts, and command his ftrength whilft he lived on earth! His foul that was fo enlarged by grace for public ufe, will be very *receptive* of thofe fuller ftreams of heavenly joys.

How will he be *fatisfied* with more of *God's likenefs* there, when it will be but the perfection of what he judged fo lovely as to ftrive fo much to propagate it here! Pfam xvii. 14, 15. This public fpirit will be ravifhed in contemplating and adoring a bleffed God, when he beholds how *univerfal a good* he is; yea, and ever hath been, by the records of his beneficence there publifhed and explained! Whatever employment heaven allots (for it is no place of idlenefs) he is greatly prepared for it; who did heartily perform fo much under the great difadvantages of this prefent ftate, which arofe both from his works and himfelf, yea, and fuch as he had to deal with. So that this man is gathered when ripe; he is even here a *veffel of glory, being fo meet for his maffers ufe*, 2 Tim. ii. 21.

Now,

Now, how comfortable will death be to a man thus well *assured* of eternal happiness, and *prepared* for that wherein it will consist! It cannot endanger nor hurt him; he must rather desire than abhor or fear it, when only a sense of present serviceableness (where it is more needful) hath reconciled useful saints to a longer life, Phil. i. 23, 24.

To such useful ones as *Paul* it belonged to triumph over death, rather than be afraid, and welcome its approaches, to enjoy that which had made him so laborious, 1 Cor. xv. 57, 58.

Thus I have represented the grounds on which a very useful man might die comfortably. But, can there be the like for an unuseful person? I am sure, where a life unprofitably spent (through sloth, negligence, self-seeking, and unfaithfulness to God,) stares a man in the face, it lessens his hopes, it justifies his fears, and he vainly expects advantage by death, or safety in dying.

Yea, a man who hath been useful in lesser degrees, through remissness and narrowness of heart, must feel greater jealousy of his condition than the eminently useful; yea, he must make bitter reflections upon his past life, wherein he finds so many neglects, so little work done in so long a time, and with so great a stock; and being self-conscious of the much greater things he might have performed for a common good; sure he cannot, without grief, behold his season over, whilst the blood of souls, the groans of a dying church, or a sinking nation, testify against his departing soul, that omitted relieving them to his power. What work for shame, and sorrow, yea, and fears too, will this make compared with a vigorously useful life!

The future rewards of an eminently useful man will be greater than others: his crown will weigh in proportion to his service: they *that turn many to righteousness shall shine as the stars in the firmament, for ever and ever*, Dan. xii. 3. He that gained the ten talents, was made *a ruler over ten cities*;

cities; he that gained two, was made ruler only over five, Luke xix. 17.

These wider vessels shall be filled as well as the lesser; but, being larger, they contain the more. O, then happy he who was most abundant in labours; no degree whereof *shall be in vain*, 1 Cor. xv. 58. Gal. vi. 9, 10. Their works shall follow them as a retinue, adding to their grandeur; and rivers shall be more acknowledged by our blessed God, when he will come to reward the very drops.

These men's place in the body will be more noble, their thrones higher, perhaps their services more eminent in a heavenly estate, as much in proportion as they had been on earth. And though all faithful ones *shall be as angels*, Luke xx. 3. Yet among these there are degrees, wherein there will be a correspondence as to those.

Every generous design, tear, labour, hardship, expence, loss, and hazard, will be found in a proportionable glory: *He that soweth bountifully, shall reap bountifully*, 2 Cor. ix. 6.

Whence it is easily inferred, how excellent a character of a believer it is, that he was an eminently useful person in his age. It is a title will sound in the heavens, and be honourably acknowledged by Christ upon his throne, who will say, *Well done, thou good and faithful servant, enter thou into the joy of thy Lord*, Matt. xxv. 21. Which yet is no reflection on his own merits; for in the virtue thereof the most useful saints inherit those further additions, according to his promise, as well as the less useful possess the lesser degrees. True, *it is all his own*, and he *may do what he will with his own*; but, if he is pleased to foretel us how he will dispense this *his own* to men, thereupon his veracity commands our assured expectations; and if he also use those *higher* measures of glory, as motives to *greater* labours, we, in being *very* laborious, cannot be disappointed of those higher measures any more than of the least; yea, we frustrate his end in publishing such promises; if we are not excited to more abundant labours by the benefits promised, and upon such labours expect those benefits. [*To be continued.*] INTEL-

INTELLECTUAL FLOWERS, *or* SELECT SENTENCES *and* OBSERVATIONS *collected out of several* AUTHORS *of the first eight* CENTURIES.

The second CENTURY.

I AM greater, and born to greater, than to be a slave to my body.

He is a good logician that offers up to God a reasonable service: A good arithmetician, who has learned to number his days: A good orator, who has persuaded himself to be a good christian.

When we come to the creatures for satisfaction to our souls, may they not say to us as *Jacob* did to *Rachel*, *Are we instead of God?*

The house built upon the rock was assaulted every way, yet it stood. On the top with the rain, at the sides with the wind, at the bottom with the floods, Matt. vii. The right emblem of a sincere christian, who beareth up against all kinds of temptations.

A great commander in his violent thirst sold himself and his army into his enemies hands for a little water; and then said, *O quantum, ob quantillum!* How much have I parted with for a little? May not those that sell their souls for a little sensual pleasure, much more say thus?

The apostle says, " *An Idol is nothing*, 1 Cor. viii. 4. And yet the *Ephesians* cried, *Great is Diana of the Ephesians*, Acts xix. 34. *Magnum nihil, A great nothing:* So we may say of many other things that are great in men's opinions, and nothing in themselves.

He that is a slave to the world, is under *Canaan's* curse, *A servant of servants.*

Let us lay our pipes to a running spring, and not to a broken cistern, if we would be supplied.

Plato

Plato being asked by one of his scholars, how long his precepts were to be obeyed, answered, Until there come a holy One by whom the fountains of truth shall be opened, and whom all may safely follow. A seeming prophecy of Christ.

A seaman, who being shipwrecked lost all his money and goods, put his Bible about his neck, and swam with it to shore.

One *Hermolaus*, being very inquisitive to know what *Aristotle* meant by the word ἐντελέχεια, in his definition of the soul; another well replied, "O unhappy man, who seemest more solicitous for the definition of thy soul, than the salvation of it!"

I found these two verses, in a christian poet, worthy to be remembered:

Alme Deus! Mundus sine Causâ te odit, amabas
Tu sine Causâ illum. Quam bonus ultor eras!

The world hated God without a cause, and he loved the world without cause; what a good revenge is this!

When some of *Epictetus's* hearers said to him, We do not yet understand by all you have said of God, what God is; he answered, Was I able fully to describe him to you, either I should be God myself, or God must cease to be what he is.

The name whereby God styles himself to *Moses*, *I am that I am*, denotes four things in God; Eternity, Immutability, Independency, and Inessability.

Over the gate of *Apollo's* Temple was written, Ἐι, *Thou art:* As if nothing had being but God.

Man cannot attribute his being to himself, much less what he hath in his being.

God doth stay the desires of the soul in this life, but will satisfy them in heaven.

The *Grecians* had respect to their *Philosophers* above their *Orators*, because the one taught them how to speak well, but the other how to live well.

It was a saying of *Maximilian* the Emperor, Whoever assumed to himself power over the conscience, did set himself down in God's throne.

Is any thing greater madness, than for a man to procure houses and lands for his heir, and hell to himself? To take care that his posterity may live splendidly, and then himself die miserably.

Adrian the Emperor appointed this to be his epitaph: Here lies *Adrianus Sextus*, who never thought any thing so unhappy to him in his life, as his reigning.

Christ hath not taken away death, but *the hurt* of death.

While a man is wise in himself, and rests in his own opinion, he is far from the true favour of the doctrine of Christ.

The love of earthly things, is the bird-lime of the wings of the soul.

As the rivers running into the ocean touch upon this and that shore, and pass away; so must we but lightly touch upon these earthly things in our passage towards heaven.

Obedience is faith incarnate. I had rather obey than work miracles.

Four things are requisite to the christian soldier. 1st. *Hoc agere*, to attend to his warfare. *No man that warreth, entangleth himself with the things of this present life*, 2 Tim. ii. 4. 2dly. Not to dispute, but obey God's commands. *I say to one, go, and he goes*, as said the centurion. 3dly. To keep order, which is to keep within the sphere of our own duty. 4thly. To exercise our arms, or spiritual armour.

Idleness is the grave of a living man.

There was a custom in the primitive times, that the persons who were baptized, did first turn their face to the West, and say, ἀποτάσσομαι σέ, σατανᾶ, I renounce thee, O Satan; and then turned it to the East, and said, συντάσσομαι σοὶ, χριστε, O Christ, I am joined unto thee.

Naturalists write of the crocodile, that it grows to it's dying day; so ought christians in grace. When we begin to stand still, we go downwards.

Other sins keep company with their fellow sins, but pride gets place among the virtues and graces.

One *Alipius*, who was very averse to the theatres and games, by the importunity of friends at last yielded to go: but, says he, *Adero absens*, I will be absent while present, for I will shut my eyes and stop my ears. But at a great shout of the people, he opened his eyes and ears, and began to be pleased. A good caution against yielding to temptations, and to abstain from all appearance of evil.

It is said of *Pompey*, that he desired the governor of a certain city, only to receive into it a few sick soldiers, who in the night opened the gate of the city, and let in his whole army. So lesser sins may make way for greater.

Man is the perfection of the creation. Understanding is the perfection of man, knowledge is the perfection of the understanding, religion is the perfection of knowledge, and christianity is the perfection of religion.

When Christ came into the world in the nature of man, the devil more than before possessed the bodies of men, that he might disparage the great mystery of the incarnation, and breed suspicion that what great works Christ did, he did them by the power of the devil: as we know the *Pharisees* suggested so to the people.

Quintus Curtius says of *Alexander the Great*, that in a battle with *Darius*, while the issue of it was doubtful, he carried himself as if he was sure of victory. So may a christian in the spiritual warfare.

We read of the inhabitants of *Oeno*, a dry island near *Athens*, that they bestowed much labour to draw a river into it, and thereby opened a way for the sea to break in and drown it. A good caution against too bold adventures in lawful things.

There is on record a wicked speech of one *Nevessan* a lawyer, *He that will not venture his body shall never be valiant, and he that will not venture his soul shall never be rich.*

When we see a wicked man, we may say, "Either we are, or have been, or may be, as bad as this man."

A selfish man is *totus in se*, wholly absorbed in himself.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 365.]

AFTER they had been about five or six days at *Canton*, Mr. *Benger*, and the men who remained with him at *Macao*, accompanied by Mr. *M'Intyre*, came up in one of the country boats to *Canton*. The window where *Lee Boo* was then at breakfast looked towards the water; the moment he got a distant view of them, without saying a word to the Captain, or other person, he sprang from his seat, and was at the edge of the river before the boat reached the shore. He received them with such joy and eagerness, and shook their hands with such expressions of affection, as won their warmest regard; he seemed impatient till he could get them into the house, fearing that by staying behind they had not fared so well as himself.

When our people went on board the *Walpole*, Mr. *M'Intyre* had kindly undertaken to manage the business of disposing of the *Oroolong*; she was accordingly put up to auction, and sold for seven hundred *Spanish* dollars. It having been judged that the two time-pieces which they had in her would fetch more money at *Canton*, they were brought up there for sale, as were also the surgeon's instruments, the latter being intended as a present to Mr. *Sharp*; but the carpenter's mate objecting to relinquish his share in them, in consequence of his tools having been disposed of, Mr. *Sharp* declined the offer; they were therefore put up to sale at *Canton*, with the time-pieces, and bought by Captain *Wilson*, who presented them to Mr. *Sharp*, as an acknowledgment for his attention to, and care of, the ship's company, of whom not a single man had died, or been

unable

unable to do duty for any length of time, ſince their leaving *England*.

Whilſt at *Canton*, ſeveral gentlemen, who had been at *Madagaſcar*, and other places, where the throwing of the ſpear is practiſed, and who themſelves were in ſome degree ſkilled in the art, having expreſſed a wiſh to ſee *Lee Boo* perform this exerciſe; they aſſembled at the hall of the factory for that purpoſe. *Lee Boo* did not at firſt point his ſpear to any particular object, but only ſhook and poiſed it, as is uſually done before the weapon is thrown from the hand; this they were alſo able to do: but propoſing to aim at ſome particular point, they fixed this point to be a gauze cage which hung up in the hall, and which had a bird painted in the middle. *Lee Boo* took up his ſpear with great apparent indifference, and, levelling at the little bird, ſtruck it through the head, aſtoniſhing all his competitors, who, at the great diſtance from whence they flung, with much difficulty even hit the cage.

He was greatly pleaſed with the ſtone buildings and ſpacious rooms in the houſes at *Canton*; but the flat ceilings ſtill continued to excite his wonder; he often compared them with the ſloping thatched houſes at *Pelew*, and ſaid, by the time he went back he ſhould have learnt how it was done, and would then tell the people *there* in what manner they ought to build. The benefiting his country by whatever he ſaw, ſeemed to be the point to which all his obſervations were directed.

Being at the houſe of Mr. *Freeman*, one of the *ſupra-cargoes*, amongſt the things brought in for tea was a ſugar-diſh of blue-glaſs, which much ſtruck *Lee Boo's* fancy. The joy with which he viewed it, induced that gentleman, after tea, to carry him into another room, where there were two barrels of the ſame kind of blue glaſs (which held about two quarts each) placed on brackets: his eye was again caught by the ſame alluring colour, he looked at them eagerly, then went away, and returned to them with new delight: the gentleman obſerving the pleaſure they gave him, told him he would make him a preſent of them, and that he ſhould carry them to *Pelew*.

This

This threw him into ſuch a tranſport of joy he could hardly contain himſelf; he declared them to be a great treaſure, and that when he returned, his father, *Abba Thulle*, ſhould have them: he wiſhed his relations at *Pelew* could but ſee them, as he was ſure they would be loſt in aſtoniſhment.

As there were ſome of the Company's ſhips that were ſoon to ſail for *England*, Captain *Wilſon* declined two advantageous offers of the command of country ſhips, thinking it his duty to embrace the earlieſt opportunity of acquainting, in perſon, the *India* Company with the fate of the *Antelope*, and the particular circumſtances attending it.

It ſtill remained for him to lay before the companions of his adverſe fortune, a ſtatement of the different ſales, and give to every man an equal ſhare of what they had produced; which being ſettled, Captain *Wilſon* acquainted his officers and men, that they were now at liberty to provide for themſelves as opportunity ſhould offer, at the ſame time recommending to them all, but particularly his officers, to return to *England*, where, he had no doubt, but the Honourable Company would recompenſe, in ſome meaſure, every individual for the hardſhips they had ſuſtained; declaring that he felt himſelf in the higheſt degree obliged to them for the good order, the unanimity, and the excellent conduct they had ſo cheerfully perſevered in, during the trying ſcenes they had experienced together, and which had afforded them an opportunity of teſtifying their zeal for the general ſervice; which it ſhould be his buſineſs to repreſent in ſuch terms as their whole behaviour truly merited.

Mr. *Sharp* came home in the *Lacelles*. The other officers and people engaged in different ſhips, as vacancies offered; but the greater part of the men embarked in the *York*, Captain *Blanchard*; nor did any of them ſeparate without ſome emotions of concern in quitting thoſe companions with whom they had ſhared ſo many difficulties. Captain *Wilſon* returned in the *Morſe*, Captain *Joſeph Elliott*.

[*To be continued.*]

An

An ACCOUNT *of an extraordinary* DUEL, *taken from a Manuſcript found in the library of Mr. Goodwin, author of the Life of Henry* ———, *in the latter end of whoſe reign the affair is ſuppoſed to have happened.*

THE Duke of B—— having received an affront from Lord B——, at a ball given by the Imperial Miniſter, ſent him a challenge to meet him in Hyde-Park, preciſely at half after five the next morning.

Lord B— returned an anſwer, and accepted the challenge. He then viſited ſeveral of his friends, and was obſerved to be very jocoſe. He deſired the meſſenger who carried his letter, to bring his Grace's anſwer to Lieutenant-General D'Lee's, the gentleman whom he had pitched upon for his ſecond, and with whom he lay that night, at his houſe in St. James's-ſtreet; which was done. About four in the morning his Lordſhip waked, and got ſoftly up, without (as he thought) being obſerved by his bedfellow: and dreſſing himſelf, buckled on his ſword, and fixed two agate flints in his piſtols, then charged them; but recollecting that his Grace's ſeconds would probably deſire to ſee them loaded, drew them again.

By this time the Lieutenant was awake, and obſerving his Lordſhip to take a book out of his pocket, thought it improper to let him know he was obſerved. His Lordſhip kneeled down by a ſmall jaſper table in the Lieutenant's bed-room, and ſeemed to pray with great devotion for a quarter of an hour, often repeating, juſt loud enough to be heard, the errors of his youthful days, and fervently ſupplicated the Almighty not to impute them; after which he aroſe, and bade the Lieutenant awake, for he would not willingly have his Grace, he ſaid, wait a moment, as the morning was a little rainy, and cold withal. By the time they were accoutred, it wanted juſt half an hour of the appointed time: Lieutenant D'Lee deſired to

view

view his Lordſhip's ſword, and examined the point and handle very curiouſly, then returned it, adding, that he heartily wiſhed it was going to be employed in a cauſe more ſerviceable to his country. His Lordſhip anſwered, but it could be of little conſequence in that reſpect, let the event be what it would.

Juſt as his Lordſhip was opening the door for their departure, the Lieutenant-General deſired to know if there was any thing his Lordſhip thought proper to communicate; to which he replied, it was very fortunate that he had mentioned that, and delivered a letter, directed for the Right Honourable the Counteſs of E——, deſiring that he would give it to her alone, and not upon any conſideration truſt it to another hand; as for his family affairs, he ſaid they were already ſettled according to his will. On this they immediately left the apartment, and arrived ſomewhat before the appointed time, and took ſeveral turns from the lodge to the tree. His Lordſhip ſeveral times expreſſed wonder at his Grace's delay, though it was not two minutes by Lieutenant De'Lee's watch above the limited hour, when he arrived, attended with one ſecond only.

He bade his Lordſhip a good morning, and hoped they had not waited for them long; then pulled out his watch, ſaid he had hit it to a point; adding, at the ſame time, that he had rather die than break his promiſe upon ſuch an occaſion. His Lordſhip returned the expreſſion with this addition, that though they had waited a little, there was ſufficient time left to diſpatch the buſineſs they were upon. To which his Grace replied, the ſooner it is diſpatched, the more leiſure there will be behind. In the interim the ſeconds were prepairing their ſwords, and each one loaded his adverſary's piſtols; then agreed to the following terms: viz. 1ſt. That the diſtance of firing ſhould not be leſs, at either time, than ſeven yards and a half. 2dly. That if either ſhould be dangerouſly wounded the firſt diſcharge, the duel ſhould ceaſe, and the wounded perſon would own his life in the hands of his antagoniſt. 3dly. That between the firing and drawing their ſwords, there ſhould be no limi-

limited time, but each ſhould endeavour to make the firſt thruſt. 4thly. That if either ſhould yield, as in the ſecond article, during the engagement with the ſword, whether by a wound, falſe ſtep, or any other means, then the engagement ſhould ceaſe. To which four articles they both conſented. His Grace ſtripped off his coat, which was ſcarlet trimmed with broad gold lace, when Lord B——'s ſecond ſtepped in to unbutton his waiſtcoat; on which, with ſome indignation, his Grace replied, do you take me to be a perſon of ſo little honour, as to defend myſelf by ſuch baſe means as hiding a ſhield under my doublet. Lieutenant-General D'Lee deſired his excuſe, adding, he was bound in honour to ſee juſtice to the cauſe he had eſpouſed.

The ſame ceremony paſſed upon his Lordſhip, who had already pulled off his coat, which was crimſon with broad ſilver lace; and both the combatants being now ready, Lord B— added, "Now, if it pleaſe your Grace, come on," when they inſtantly both ſtepped into the circle. His Grace fired and miſſed, but Lord B——, perhaps from more experience, knew that battles were ſeldom won by haſty meaſures, deliberately levelled his, and wounded his antagoniſt near the throat. They both diſcharged again, when his Lordſhip received a ſlight wound in his turn, on which they inſtantly drew their ſwords, and impetuouſly charged each other, rather each of them meditating the death of his adverſary, than his own ſafety. In the firſt or ſecond thruſt Lord B—— entangled the toe of his pump in a tuft of graſs and evading a puſh from his antagoniſt, fell on his right ſide, but ſupporting himſelf with the ſword hand, by inconceivable dexterity, ſprung backwards, and evaded the puſh apparently aimed at his heart.

A little pauſe intervening here, his Grace's ſecond propoſed to his Lordſhip a reconciliation, but the ardent thirſt after each other's blood ſo overpowered the ſtrongeſt arguments of reaſon, that they inſiſted to execute each other's will, whatever might be the conſequence. Nay, the anger of his Grace was raiſed to ſuch a pitch of revenge, that he

he in that critical moment ſwore, if for the future, either of the ſeconds interpoſed, he would make his way through his body. Thus, after finding all remonſtrances of ſaving them without effect, the ſeconds retired to their limited diſtance, and perhaps one of the moſt extraordinary duels enſued, that the records of hiſtory can produce, fairly diſputed hand to hand. The parrying after this interval brought on a cloſe lock, which Monſ. des Barreux ſays, nothing but the key of the body can open; in this poſition they ſtood for, I dare ſay, a minute, ſtriving to diſengage each other by ſucceſſive wrenches; in one of which his Grace's ſword point got entangled in the guard of his Lordſhip's, which, in fact, his Lordſhip overlooked; ſo that this diſadvantage was recovered by his Grace, before the conſequence, which it might have brought on, was executed. At laſt, in a very ſtrong wrench on both ſides, their ſwords ſprung from their hands; I dare ſay, his Lordſhip's flew ſix or ſeven yards upright.

This accident, however, did not retard the affair a moment, but both ſeizing their thiſtles at the ſame time, the duel was renewed with as much malevolence as ever. By this time his Lordſhip had received a thruſt through the inner part of his ſword arm, paſſing right forward to the exterior part of the elbow; his, at the ſame time, paſſing a little over that of his antagoniſt, but alertly drawing back, I think partly before his Grace had recovered his puſh, run him through the body a little above the right pap. His Lordſhip's ſword being thus engaged, nothing was left for his defence but a naked left arm, and his Grace being in this dangerous ſituation yet had fair play at almoſt any part of his Lordſhip's body; yet he bravely put by ſeveral thruſts exactly levelled at his throat, till at laſt, having two fingers cut off by defending the puſhes, and the reſt mangled to a terrible degree, his Grace lodged his ſword one rib below his heart, and in this affecting condition they both ſtood, without either being able to make another puſh, and each of them, by this time, was, in a manner, covered with blood and gore; when both the ſeconds ſtepped in, and begged they would

would consider their situation, and the good of their future state; yet neither would consent to part, until, by the greater loss of blood which his Lordship sustained, in being first wounded, he fell down senseless, but in such a position, that he drew his sword out of his Grace's body; but recovering himself a little before he was quite down, faultered forward, and falling with his thigh across his sword, snapped it in the middle.

His his Grace observing that he was no longer capable of defence, or sensible of danger, immediataly broke his own, and fell on his body with the deepest signs of concern, and both expired before any assistance could be got, though Dr. *Fountain* had orders from his Grace not to be out of the way, in case he should be called upon that morning. Thus fell these two gallant men, whose personal bravery history can scarcely equal, and whose honour nothing but such a cause could stain.

This anecdote was signed R. *Deerhurst*, who, it is presumed, was his Grace's second.

A few Words to the People called Methodists.

[By John Bausell.]

FRIENDS, how is it with you? Are your hearts true to the Lord? Then are you his friends indeed. Are you given up in your minds to serve and obey him, as he maketh known his holy will unto you? If you are, then he will carry on his work which he has begun amongst you. For a day of visitation has been extended unto you in a particular manner. Are ye, my brethren, willing to become fools for his sake, who has said, "They that will be my disciples, let them take up their daily cross?" Are ye willing to follow him through suffering? I believe some of you are. Go ye forward in his name, be valiant for his cause, and rest not satisfied with a discovery of your undone state and condition; but press forward,

ward, until ye witnefs the feed of the kingdom to work in your hearts, and to leaven you into its own nature.

Truft not in man, but let your dependance be upon the Lord alone. Look unto him and be faved. Wait upon him in his own appointed way, and ye fhall witnefs his life-giving prefence to be amongft you, and his banner over you will be love. Ye who teach, be affured that you are taught of God yourfelves, before you prefume to fpeak in his name; elfe you may get into a form like unto others, and be as deftitute of the power; then better had it been if you had never known the way of the Lord. Be ye not afhamed of the crofs of Chrift, neither be ye conformable to the way of this world; if you fall into this ftate, you will make no progrefs in religion, but will be as dwarfs, and fome of you will return to your old way of living again.

Brethren, I know but little of you*, but have fometimes found love in my heart toward you. It is in that love that I now write thefe things, I muft now leave you to the Lord.

GENEROUS FORGIVENESS.

WHEN the quarrel firft broke out between the Englifh and America, Montgomery, an enterprizing man, who had been an officer in the Englifh army, flew to the new formed Congrefs. "Gentlemen, faid he, if you will give me fix thoufand men, and proper provifions for the bufinefs, I'll fet off in the winter time for *Quebec*; I'll fcale the walls, take General *Carleton* by furprize, make his foldiers prifoners, take all *Canada*, and then we fhall make better terms with the Britifh Parliament."

The Congrefs agreed to his propofals. He croffed the lakes, and made as much hafte as the difficulty of the way would

* This was written feveral years ago; fince that time the Author has been more acquainted with the people called Methodifts.

allow.

allow. Sir *Guy Carleton* was a man of ten thousand eyes. He was not to be taken unawares. He was a cool, active, worthy governor. He had his spies who went far and near into the country. He took care to discipline his troops, and place them in proper positions in different parts of the city of *Quebec*. *Mongtomery* came up, and was allowed to scale the outward wall. When he was mounting the second wall, he was shot dead: Some of his soldiers were killed, some ran away, and some were taken prisoners.

The second man in command was a rich Frenchman, who had joined them from *Montreal*. The officers and men were all put in prison. After they had lain there some time, General *Carleton* ordered the Frenchman to make his appearance upon the parade of the Castle. He was brought there under a file of soldiers. General *Carleton* was walking at the top of the parade. As soon as the man was brought in, he waved his hat to the soldiers to retire and shut the gates. An interview must now take place: let the reader imagine what the Frenchman felt. He expected to be hanged like a dog, or sent over to England to be tried by the English judges, Up to the General he must come, for he could not expect that the General would run towards him. He summoned his courage, and walked with a slow dignified step up the parade towards the General. As soon as he came up to him he expected nothing but frowns and the most stinging reproaches, as he was one of the King's subjects in the Governor's jurisdiction.

The General stopped and looked at him with a mixture of dignity and condescension, and said, "Sir, when did you hear from your family?" General, replied the other, I have not heard from them for three months. (The General knew that very well, for he had intercepted all his letters.) "Sir, said he, which way do you choose to go home, by land or by water? If you choose to go by water you shall have my barge: If you choose to go by land, you shall ride in my coach." The man was struck with amazement, fell down at his feet, and clasping

clasping the Governor's knees, burst into a violent exclamation. "O General, you are too good! you are too good!" The General raised him from the ground, sent him home with honour and joy to his family, with such gratitude in his heart as never forsook him. He gave the General all the information in his power, and continued a faithful subject as long as he lived.

Had this method been pursued by all the British Generals concerned in the American war, we should have had a very different issue of that bloody and miserable quarrel.

After this Gentleman was gone home to *Montreal*, General *Carleton* sent for the American soldiers out of prison, in small companies, and addressed them with such sweetness and good humour as must melt every heart. "My lads, said he, why did you come to disturb an honest man in his government that never did you any harm in his life? I never invaded your property, nor sent a single soldier to distress you. Come, my boys, you are in a very distressful situation, and not able to go home with any comfort; I must provide you with shoes and stockings, and coats, and good warm waistcoats. I must give you some good victuals to carry you home. Take care, my lads, that you don't come here again, lest I should not treat you so kindly."

The men were all astonishment; and when they came home, they would never lift up a hand against the British forces any more.

This was the only way to conquer North America!

The JUSTICE *of a* SULTAN.

THE Sultan *Masoud*, son of *Mamoud Sabuktaghain*, being one day hunting with a part of his army, as was usual with the Sovereigns of Asia, met a peasant, who appeared overwhelmed with grief. The Prince, with the utmost

affability, enquired the cause of his uneasiness. "Sire, said the poor man, I have employed myself for a long time past with the greatest diligence to raise a melon, that I expected to sell at a very high price, which was all the prospect I had of supporting my family; but one of your train has forcibly taken it from me."

The Sultan promised him speedy justice, and calling to one of his officers, "I have a great desire (said he) to eat a melon: if you can procure one, I am willing to pay very dear for it." The person to whom he had spoken, ran immediately to every tent in the army, and at length found what he sought for, in one which belonged to an officer. "Your fortune is made said he to him; if you will yield up this melon to the Emperor, you may reap great advantages from a fancy of your Monarch." The officer delighted, carried this present himself to his master. "Behold thy slave (said the Prince to the countryman,) dispose of him as it pleases thee." He then commanded that a cord should be put round the neck of the officer. The peasant thanked the Sultan, and led forth his captive, who when he found himself out of the presence of his Monarch, offered his new master five hundred sequins to grant him his liberty. The poor man, dazzled with this offer, received without hesitation a price so much surpassing what he had ever hoped to get for his melon: and ran immediately to testify his gratitude to the Emperor, and acquainted him with the bargain he had just concluded. "Thou hast contented thyself with too small a price, (said the Sultan) justice would have warranted thy taking all the wealth of him who had deprived thee of all thine."

LETTERS

LETTERS.

LETTER DXCVI.

[From the Rev. J. Wesley, to Mr. John Bausell.*]

I Believe what you say, or write, proceeds from a real desire to promote the glory of God by the salvation of men: Therefore I take in good part all you say, and thank you for your letter to me. Your advice is good as to the substance of it, little circumstances I do not contend for.

I likewise approve the exhortation, in your printed Treatise, to the people called Methodists. It is quite consistent with what I am saying to them day by day, in private as well as in public: A great number of them have the form of godliness; but I am jealous over them for fear they should stop there, and imagine they are safe in the form without the power. "In earth, in paradise, in heaven, our all in all is love." Without this we know all religion is a shadow. The Lord fire your heart with this! So prays

Your affectionate brother,

J. WESLEY.

LETTER DXCVII.

[From Mr. A. Clarke, to the Rev. J. Wesley.]

Reverend Sir, *Plymouth*, June 18, 1786.

PERMIT me to subjoin the best comment I ever met with on Matt. v. 7. "Blessed are the merciful, for they shall obtain mercy."

* This is an answer to the letter of *John Bausell*, inserted in our Magazine for March last, and his address to the Methodists inserted in this number.

John

John Nile, of the parish of *Linkinhorne*, Cornwall, was about twelve months ago convinced of sin: he attended the preaching constantly at *Trelabe*, and a little after I came to this Circuit, he invited me to his house to preach. I went, and found a people destitute both of the power and form of godliness; and no wonder, for there was no church within three or four miles of the village, and the preaching was yet farther off, and a very few of them ever went to one or the other.

However, the novelty of preaching *at their own doors*, induced many to attend. They heard with deep attention, and felt the power of the words. Mr. *Mason* and Mr. *King*, followed me with great faithfulness; many are convinced of sin, a society is formed, and much good is likely to be done.

But while the Spirit was poured out from on high, and several on the right and left hand were made whole; poor *John Nile* continued to walk disconsolate, though apparently following hard after God. At length his spiritual burthen was removed in the following remarkable manner.

A few months ago, sitting in his house late at night, he felt a very powerful impression on his mind *to arise and walk out*. He knew not what this meant, and when he went to the door knew not where to go. The impression continuing, he walked into his orchard, where, he kneeled down, and spent some time in prayer to God. Having finished, and being about to return into his house, he felt the same unaccountable impression urging him to visit a turnip field, which he had at some distance. Walking into the field he discovered something by the help of the star light, which, on a nearer approach, proved to be one of his neighbours stealing his turnips. *John* spoke to him concerning the iniquity of his conduct: and the poor fellow having nothing to plead in his own vindication, was speechless. He then ordered him to take up the sack (which was pretty well filled) and follow him to his house. The poor culprit, without daring to gainsay, obeyed.

When *John* and his prisoner had reached the house, he made him empty his sack to see if he had got any of his *seed turnips*. Finding two or three large ones which he had reserved for that purpose, he laid them aside, and ordered the thief to return the rest into his sack, and then helped him to lay them on his shoulder, and bade him carry them home with him; warmly exhorting him *to steal no more*, and adding, "If at any time you are in distress, come to me and ask, and I will give you a burthen." He then shook him affectionately by the hand, and said, "I heartily forgive you, and may God for Christ's sake do the same!"

Having thus dismissed the poor trembling sinner, he went in private and began to wrestle with God in earnest prayer. The Father of Mercies instantly heard him, and filled his soul with a clear evidence of his pardoning love, which he holds fast to the present day. Thus, *having forgiven his brother his trespasses, his heavenly Father also forgave him.*

He continues to evidence by an unblamable conduct, the sacred fruits of that grace which, at the above time, he received from the hand of a merciful God.

I am, Rev. and dear Sir,
Your affectionate and dutiful son in the gospel,
A. CLARKE.

POETRY.

SHORT HYMNS.

[By the late Rev. C. WESLEY.]

HYMN XXXVII.

On MATT. vii. ver. 12.—*But the children of the kingdom shall be cast out into outer darkness; there shall be wailing and gnashing of teeth.*

WHAT christian crowds the kingdom lose
Which Heathens and Barbarians gain!
The church's sons their head refuse,
They will not in his glory reign;

Will

Will not the crofs and crown receive,
Or die with Chrift, with Chrift to live.

A moment's joy they dearly buy,
Confign'd to endlefs pains in hell,
Gnaw'd by the worm that cannot die,
Scorch'd by the fire unquenchable;
Who might have fung on Seraph's thrones,
They juftly pour eternal groans.

An ELEGY, *occafioned by the Death of a young Lady.*
[By Dr. Beattie.]

STILL fhall unthinking man fubftantial deem
The forms that fleet thro' life's deceitful dream!
On clouds, where fancy's beam amufive plays,
Shall heedlefs hope his towering fabric raife!
Till at death's touch th' ideal glories fly,
And real fcenes rufh difmal on the eye;
And, from the bowers of fading beauty torn,
The ftartled foul awakes to think—and mourn.

O ye, whofe hours in jocund train advance,
Whofe fpirits to the fong of gladnefs dance;
Who flowery fcenes in endlefs view furvey,
Glittering in beams of vifionary day!
O! yet while fate delays th' impending woe,
Be rous'd to thought, anticipate the blow;
Left, like the light'ning's glance, the fudden ill
Flafh to confound, and penetrate to kill:
Left thus encompafs'd with funereal gloom,
Like me ye bend o'er fome untimely tomb,
Pour your wild ravings in night's frighted ear,
And half pronounce heaven's facred doom fevere.

Wife! beauteous! good! O every grace combin'd,
That charms the eye, that captivates the mind!

When *John* and his prisoner had reached [illegible]
made him empty his sack to see if he had [illegible]
turnips. Finding two or three large o[illegible] adorn!
served for that purpose, he laid th[illegible]at roves
thief to return the rest into his s[illegible]es!
lay them on his shoulder, and b[illegible]ise of day
him; warmly exhorting him [illegible]es decay!
" If at any time you are i[illegible] what tints so fine,
I will give you a burthe[illegible]an be match'd with thine?
by the hand, and said [illegible] still, to Fancy's eyes,
for Christ's sake do [illegible] form arise!

Having thus [illegible] every care beguile,
in private and [illegible], where all the graces smile;
The Father o[illegible] eye, benignly bright,
with a clear [illegible] beams ineffable delight;
fast to the [illegible] where wisdom sits enthron'd serene,
trespasse [illegible] forms, and dignifies the mien:
He [illegible] while her words impart
sacre[illegible] let me listen,
coi[illegible] The sweet effusions of the blameless heart;
Till all my soul, each tumult charm'd away,
Yields, gently led, to virtue's easy sway.

By thee inspir'd, O Virtue, age is young,
And music warbles from the fault'ring tongue;
Thy ray creative cheers the clouded brow,
And decks the faded cheek with rosy glow;
Brightens the joyless aspect, and supplies
Pure heav'nly lustre to the languid eyes:
Each look, each action, while it awes, invites,
And age with every youthful grace delights:
But when youth's living bloom reflects thy beams,
Resistless on the view the glory streams;
Th' ecstatic breast triumphant virtue warms,
And beauty dazzles with angelic charms.

Ah, whither fled!—ye dear illusions stay!
Lo! pale and silent lies the lovely clay!

How

roſes on that lip decay'd,
all the pride of bloom array'd!
orm each ſprightly grace beſtow'd;
ife each ſpeaking feature glow'd.
e flower, and ſoft the vernal ſky;
th hope we deem'd no tempeſt nigh;
en lo! a whirlwind's inſtantaneous guſt
eft all its beauties withering in the duſt.

All cold the hand that ſooth'd woe's weary head!
All quench'd the eye, the pitying ear that ſped!
All mute the voice, whoſe pleaſing accents ſtole
Infuſing balm into the rankled ſoul!
O Death, why arm with cruelty thy power,
And ſpare the weed, yet lop the lovely flower!
Why fly thy ſhafts in lawleſs error driven!
To virtue then no more the care of heaven!

But peace, bold thought! be ſtill, my burſting heart!
We, not ELIZA, felt the fatal dart.
Scap'd the dark dungeon does the ſlave complain,
Nor bleſs the hand that broke the galling chain?
Say, pines not virtue for the lingering morn,
On this dark wild condemn'd to roam forlorn?
Where reaſon's meteor-rays, with ſickly glow,
O'er the dun gloom a dreadful glimmering throw;
Diſcloſing dubious to th' affrighted eye,
O'erwhelming mountains tottering from on high;
Black billowy ſeas in ſtorms perpetual toſt,
And weary ways in wildering lab'rinths loſt.
O happy ſtroke that burſts the bands of clay,
Darts thro' the rending gloom the blaze of day;
And wings the ſoul with boundleſs flight to ſoar,
Where dangers threat, and fears alarm no more!

Tranſporting

Fair as the flowret opening on the morn,
Whose leaves bright drops of liquid pearl adorn!
Sweet, as the downy-pinion'd gale, that roves
To gather fragrance in Arabian groves!
Mild, as the strains, that at the close of day
Warbling remote, along the vales decay!
Yet, why with those compar'd? what tints so fine,
What sweetness, mildness, can be match'd with thine?
Why roam abroad? since still, to Fancy's eyes,
I see, I see thy lovely form arise!
Still let me gaze, and every care beguile,
Gaze on that cheek, where all the graces smile;
That soul-expressing eye, benignly bright,
Where meekness beams ineffable delight;
That brow, where wisdom sits enthron'd serene,
Each feature forms, and dignifies the mien:
Sill let me listen, while her words impart
The sweet effusions of the blameless heart;
Till all my soul, each tumult charm'd away,
Yields, gently led, to virtue's easy sway.

By thee inspir'd, O Virtue, age is young,
And music warbles from the fault'ring tongue;
Thy ray creative cheers the clouded brow,
And decks the faded cheek with rosy glow;
Brightens the joyless aspect, and supplies
Pure heav'nly lustre to the languid eyes:
Each look, each action, while it awes, invites,
And age with every youthful grace delights:
But when youth's living bloom reflects thy beams,
Resistless on the view the glory streams;
Th' ecstatic breast triumphant virtue warms,
And beauty dazzles with angelic charms.

Ah, whither fled!—ye dear illusions stay!
Lo! pale and silent lies the lovely clay!

How

How are the roſes on that lip decay'd,
Which health in all the pride of bloom array'd!
Health on her form each ſprightly grace beſtow'd;
With active life each ſpeaking feature glow'd.
Fair was the flower, and ſoft the vernal ſky;
Elate with hope we deem'd no tempeſt nigh;
When lo! a whirlwind's inſtantaneous guſt
Left all its beauties withering in the duſt.

All cold the hand that ſooth'd woe's weary head!
All quench'd the eye, the pitying ear that ſped!
All mute the voice, whoſe pleaſing accents ſtole
Infuſing balm into the rankled ſoul!
O Death, why arm with cruelty thy power,
And ſpare the weed, yet lop the lovely flower!
Why fly thy ſhafts in lawleſs error driven!
To virtue then no more the care of heaven!

But peace, bold thought! be ſtill, my burſting heart!
We, not ELIZA, felt the fatal dart.
Scap'd the dark dungeon does the ſlave complain,
Nor bleſs the hand that broke the galling chain?
Say, pines not virtue for the lingering morn,
On this dark wild condemn'd to roam forlorn?
Where reaſon's meteor-rays, with ſickly glow,
O'er the dun gloom a dreadful glimmering throw;
Diſcloſing dubious to th' affrighted eye,
O'erwhelming mountains tottering from on high;
Black billowy ſeas in ſtorms perpetual toſt,
And weary ways in wildering lab'rinths loſt.
O happy ſtroke that burſts the bands of clay,
Darts thro' the rending gloom the blaze of day;
And wings the ſoul with boundleſs flight to ſoar,
Where dangers threat, and fears alarm no more!

Tranſporting

Tranſporting thought! here let me wipe away
The falling tear, and wake a bolder lay;
But ah! afreſh the ſwimming eye o'erflows;
Nor check the tear that ſtreams for human woes.
Lo! o'er her duſt, in ſpeechleſs anguiſh, bend
The hopeleſs parent, huſband, brother, friend!—
How vain the hope of man!—but ceaſe thy ſtrain,
Nor ſorrow's dread ſolemnity prophane;
Mix'd with yon drooping mourners, o'er her bier
In ſilence ſhed the ſympathetic tear!

E V E N I N G.

[By Cunningham.]

O'ER the heath the heifer ſtrays
Free; (the furrow'd taſk is done)
Now the village windows blaze,
Burniſh'd by the ſetting ſun.

Now he ſets behind the hill,
Sinking from a golden ſky;
Can the pencil's mimic ſkill
Copy the refulgent dye?

Trudging as the plowmen go,
(To the ſmoking hamlet bound)
Giant-like their ſhadows grow,
Lengthen'd o'er the level ground.

Where the riſing foreſt ſpreads
Shelter for the lordly dome,
To their high-built airy beds
See the rooks returning home.

As the lark, with varied tune,
Carols to the evening loud:

Mark the mild reſplendent moon
  Breaking thro' a parted cloud!

Now the hermit howlet peeps
  From the barn, or twiſted brake:
And the blue miſt ſlowly creeps,
  Curling on the ſilver lake.

As the trout, in ſpeckled pride,
  Playful from its boſom ſprings,
To the banks a ruffled tide
  Verges in ſucceſſive rings.

Tripping thro' the ſilken graſs,
  O'er the path-divided dale,
Mark the roſe-complexion'd laſs
  With her well-poiſed milking pail.

Linnets with unnumber'd notes,
  And the cuckow bird with two,
Tuning ſweet their mellow throats,
  Bid the ſetting ſun adieu.

CHARITY BEGINS AT HOME.

"AND where is home," ſays deſtitute Diſtreſs,
  "This home that gives to injuries redreſs?
Is it confin'd to cloſe domeſtic ties,
Or free alike to all beneath the ſkies?
Is it for thoſe, who diſtant ſigh and groan,
Or ſome, may hap, who nearer make their moan?
O tell me how this dwelling may be mine,
This home where Charity begins to ſhine."
Thus ſpoke Diſtreſs, and heav'd a plaintive ſigh;
When ſoft Humanity made this reply:

 "Ceaſe

"Ceaſe, poor afflicted, by the world forgot,
Ceaſe to bewail thy miſerable lot,
Dry up thy tears, and welcome to my cot.
That Charity begins at home, is true,
Yet this is, rightly, underſtood by few:
The miſer turns it to his own deſire,
And robs the labourer of half his hire:
The glutton wallows on luxurious haunch,
And ſtuffs with dainties his elaſtic paunch!
But ſhould Diſtreſs accoſt him on the way,
My Charity's at home, you'll hear him ſay:
So all can hypocritically cant,
And ſhew, *true charity* is what they want.
But leſt you ſhould not eaſily diſcern,
I council you, my friend, this leſſon learn:
The home of Charity's a mind poſſeſs'd
Of wiſhes to relieve who e're's diſtreſs'd;
In town or country, Afric's burning ſhore,
She's ne'er *from home*, when Pity's at the door."

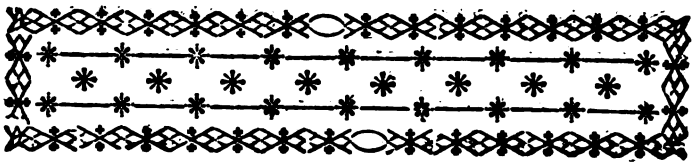
EPIGRAM.

'TIS not who *dream* they're broad awake,
Nor all who ſleep that dream;
Their fancies for exiſtence take,
Or think the ocean cream.

'Tis men awake that talk in ſleep,
As ſtrange as it may ſeem;
The fools, that dare Perdition's ſleep,
And cry, "'Tis all a dream!"

JOHN NELSON.

ÆT. 66.



THE Arminian Magazine, For SEPTEMBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calvinism a sanctuary for the Secure, and a supersedeas unto Duty.

(*Continued from page* 367.)

DIOTREPHES. WELL overtaken, Sir. I pray how far are you travelling this way? If you be for *Canterbury*, I should be very glad of your company.

SEC. That is the place I am bound for; and if your occasions lead you thither, we are well met indeed; for a good companion is like a chariot that carries one along with ease and delight to his journey's end: And such advantage I promise myself in this expedition, whilst the tediousness of the way is beguiled by the charms of your acceptable society and conversation.

DIO. My wish is, that, in all our conversation, we should chiefly be engaged about the great concerns of our souls; the concerns of eternity; for we should post more hastily to heaven than after the world.

SEC. I am jealous, Sir, that in the way you speak of, there are a great many who make more haste than good speed; their zeal out-runs their knowledge and discretion.

DIO. We must not discourage zeal for God's cause, and God's glory; and things should be esteemed and pursued according to their excellency. Is not the soul incomparably more precious than the world? And is not heaven infinitely of more value than earth? Or can we do too much for God, who hath done so much for us?

SEC. Sir, we know God is so freely bountiful, he doth not set his goodness out to sale before his creatures. Besides it is evident men may be so passionate and eager, that they run down the laws and lives of men that stand in the way of their pretended zeal; and yet, as we say, they may be early up, and never the nearer; they may flatter and please themselves in such things as God is not pleased in at all. "The time will come (it was one of the predictions of our Saviour) *when they that kill you, will think they do God service.*" Sometimes this zeal miscarries; the child is come to the birth, and there is no strength to bring forth; and then the furious zealot, making himself obnoxious to the law and power of the civil magistrate, brings upon himself a swift destruction, and so perisheth with his burden. Hereupon the preacher giveth us sober advice, "*Be not righteous over much, neither make thyself over wise: why shouldst thou destroy thyself* *?"

DIO. Rash men, it is true, may over-shoot themselves: but the apostle doth commend zeal and fervency of spirit in God's service; "*It is good* (saith he) *to be zealously affected always in a good matter* †;" and he exhorts the Romans, "*to be fervent in spirit, serving the Lord* ‡."

* Eccles. vii. 16. † Gal. iv. 18. ‡ Rom. xii. 11.

SEC.

SEC. If unbelievers, disobedient and rebellious persons, be chosen to salvation, and it be not in God's power to revoke that election (as the Hessian divines concluded at the *Synod* of *Dort* §) I can see no necessity of disobedience: for if God chooseth us unto salvation, that is, if he wills to have us saved, being disobedient; what reason is there, why he should not be able to make us partakers of salvation, being disobedient? Is not election the decree of saving? and doth not God execute his decree for the same reason for which he made it? If so, why can he not actually save us without faith and obedience, as well as decree, or will to save us without them?

DIO. He decrees to save us merely for his good pleasure; but he will actually save us in a way of justice mingled with mercy; and therefore he hath "*Chosen us in Christ* †." Now "He that is in Christ, is a new creature ‡."

SEC. It seems then, that the execution of the decree is not exactly conformable to the decree itself, but contains something else besides it; and then how is that true of the apostle §, "*That the purpose of God, according to the election, doth stand, not of works but of him that calleth?*" I am afraid you have gotten a tang of the remonstrants' doctrine, by your expressions: for can any man be in Christ, but a believer? I am sure none but a believer can be a new creature; in affirming therefore (crudely as you do) that God hath chosen us in Christ; and adding upon it, "*He that is in Christ is a new creature:*" you do plainly imply, that the object of God's election are the faithful and sanctified; which the *Synod* of *Dort* will tell you is a pernicious error.

The Bishop of *Winchester* delivering his judgment about the second *Lambeth* article, as it was amended by the Bishops and other divines there; whereas the article saith, "The moving or efficient cause of predestination unto life,

* *De prefever. Aph.* 5. p. 215. par. 2.

† Eph. i. 4. ‡ 2 Cor. v. 17. § Rom. ix. 11.

is not the fore-ſight of faith or perſeverance, or good-works, or any other thing which is in the perſons predeſtinated: but the ſole will of God's good pleaſure*." Biſhop *Andrews* makes a *quære* concerning that particle, "The ſole will of God's good pleaſure;" whether it doth include Chriſt, or ſeclude him; that is, whether the act of predeſtination be abſolute or relative? "For my part (ſaith he) I think it is relative: neither do I think there is any good will of God towards men; that is, a will, whereby he is well pleaſed towards men, but in his Son, in whom he is well-pleaſed; nor that any one is predeſtinated either before, or without reſpect to, or intuition of Chriſt: But (as the ſacred Scriptures have it) Chriſt is foreknown in the firſt place, 1 Pet. i. 20. then we in him, Rom. viii. 29. Chriſt predeſtinated, Rom. i. 4. then we by him, Eph. i. 5. And not we in the firſt place (as ſome think,) he in the laſt, and for us. For we cannot be predeſtinated unto the adoption of ſons, but in the natural ſon; nor can we be predeſtinated that we ſhould be conformable to the image of the Son, unleſs the Son be firſt appointed, to whoſe image we ſhould be made conformable. Hereupon that Biſhop would have it added, (to that article†) "the good pleaſure of God in Chriſt." And though in King Edward's articles (of 1553.) the 17th article runs thus, "He hath conſtantly decreed, to deliver from curſe and damnation, thoſe he hath choſen out of mankind;" yet in thoſe of Queen Elizabeth, and King James, 1616. we find this addition: "In Chriſt whom he hath choſen in Chriſt." And conſonantly hereunto, thoſe articles of King Charles (of bleſſed memory,) whereunto he prefixed his declaration, 1631, do run thus: "He hath conſtantly decreed to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind."

But this, you ſee, overthrows abſolute election; to avoid which, *the Synod* (though it ſaith, "Hath choſen in Chriſt")

* Artic. Lam. p. 18.

† *Articulo cuperem addi.* Beneplacitum *Dei in Chriſto. ibid.*

hath

hath eſtabliſhed the good pleaſure of God towards ſinners, on this ſide, or before Chriſt's mediatorſhip and reconciliation*: for election is reſolved by them to be the firſt benefit, and the fountain of all the reſt, upon which depends the deſignation of the Mediator himſelf.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Miniſter of the Goſpel.]

[*Continued from page* 423.]

HAVING obſerved that to be eminently uſeful in one's generation, is an excellent character; that to be ſo employed, is an honour put upon that man by the infinite God: that ſuch a man hath the greateſt grounds for a comfortable death, both from the evidence of his title to eternal life, and his meetneſs for it: and that his future glory will be greater than that of others.

I ſhall proceed to the application of this doctrine by ſome inferences.

To be a public plague, is a great reproach; what can be ſaid worſe of a man when dead? That one did no good in an eminent ſtation; that he hid his talent, which ſhould have been employed, are infamous ſcars; but that any man ſhould influence to public miſchief, this leaves his memorial accurſed. Better he never had been born; his gifts, his eſtate, powers

* Chriſt is the meritorious cauſe of *ſalvation*, but not the cauſe of *election*. The cauſe of this is to be ſought for *in the good pleaſure of God, and his gratuitous love*; which, in the order of things, goes before the interceſſion of the Son.—P. Molin's Confeſſion, among the Acts of the *Synod* of *Dort*. part. 1. p. 190.

and offices, are become a snare to himself, and a mischief to the public. The more active, the greater detriment; the longer he lived, the more lasting curse hath this man been; and the further hath he contributed to the woe of others, as well as to his own damnation. He will be signally marked in another world, for the harm he did in this; receiving his torments with remarkable notice, when they do groan to themselves, who sinned only against themselves. Will the powers or riches he had on earth guard him against the sorest vengeance for the hurt he did? No, no: Of this abhorred sort are the wasters of countries, tiranrical princes, propagators of heresies, perverters of justice, great oppressors of the poor, wasters of God's vineyards, betrayers of their countries, silencers of useful preachers, enemies to the ministry, and calumniators of ministers, and the like. Happy multitudes, if such had never been; and next, happy that they soon are taken away; see *Jer.* xxii. 17. 18. Such will wish they had been idiots and beggars, or any thing else, which could have more incapaciated them from doing mischief.

This may convince us of the mischief of a narrow sectarian spirit, and consonant principles, wherever they prevail.

By such a narrow spirit, I mean a spirit that confineth charity to a sect distinguished from other christians, by customs or opinions that are not essential to true godliness, and is embittered and enraged against all who differ from such usages and opinions. Wherever this spirit rules, the most diabolical part of anti-christianism is undestroyed. There is scarce any thing more opposite to public usefulness, or less consistent with the precepts, design, and true spirit of christianity. But who can doubt the destructiveness of this spirit, to public benefit and service, if you observe the way and behaviour of all sorts of persons who are acted by it? For under its impulse it is, that men confine their usefulness to their own faction, as if they were indebted to seek the good of none beyond it; nay, as if conscience obliged them

against all attempts for benefits more common and extensive. They judge all men, out of their herd, unworthy of their love, concern, or labour; what is the public to them, further then as things affect their own? Let the ship sink, so their cabin be saved; they will obstruct all settlement in church or state, if it be any other than a provision for their sect, or managed by any besides themselves; yea, scruple not to advance their party upon the ruins of the public, as men see from age to age. What is it to such bigots, if true christianity prevail with men, or converts be multiplied, unless they become their proselytes? Alas! they judge no man religious, or good, out of their own garb; they surmize him carnal, who cannot pronounce their *Shibboleth*, and almost say, they are all in a damnable state who at all oppose them. Hence such people are far more industrious to bring men to a compliance with their fond peculiarities, than to a subjection to the great and most undoubted precepts of the gospel, Matt. xxiii. 15. which is a public mischief, as in other respects, so also in this: Men hereby waste that time, strength and labour, upon an unprofitable, (if not hurtful) trifle, which, by a public spirit, would be employed in subserviency to what is really advantagious, viz. To make men holier and safer for eternity.

Yet, as if this effect of such a spirit were not hurtful enough to the public, it further prompts men to malign the most useful, to obstruct the most prosperous successes of the gospel, to blast the most profitable ministers, and overturn flourishing churches, by dividing and defaming methods, with lies, violence, and basest artifice; as if they thought justice, kindness, and truth, were due only to men of their own opinion; and cruelty, tricking and falshood, were warranted, if not required, towards all who differ from them, Gal. v. 10. & vi. 10, 12, 15, 16.

Yea, it stops not here; what poverty, silencings, imprisonments, tortures, and bloodshed, both by persecution and wars, do men, so spirited, greedily inflict, and bring upon mankind?

Neighbouring

Neighbouring nations, yea, our own proclaim this. Such acts indicate this narrow spirit to prevail; such a spirit prevailing, will produce all those fruits if there be but power. It may obtain under very different forms, but is not the more innocent for any part of them, though it reigns in some if not most. The best cause will not hallow such a frame; the worst cause generally hath most of it, and very oft it is a sign thereof. But wherever it is, Christ will not own it; his interest, in a common good, is sure to lose by it; it springs from carnal selfishness, it is acted and excited by the devil, whatever is pretended for justification; and it tends to public hurt of the highest kind. Surely it is no part of, nor joined with that *wisdom which is from above, which is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without injuring, and without hypocrisy*, Jam. iii. 15, 17. no, it is from what is *earthy, sensual and devilish.*

Let us all watch then against the infection of such a temper, for it is too natural to our unrenewed part to allow security, yea, though our opinions be most orthodox. Satan will delude you to it under the name of zeal, for he knows that zeal must degenerate into hellish fire when it blazeth, in the former instances; yea, when it moves thereto. The quenching of such a spirit, in others, is our duty, or at least, resisting it, that it prevail not to a public mischief; nor is he worthy of the name of a man, publickly useful, that dare not venture all to oppose; and the rather, because it is as much worse than brutish, as the devil is worse than a brute; and in many respects gives that wound to religion, and a public good, which open prophaness is not capable of giving. Nothing but a true public christian spirit can expel it, and without that there will be no aptness to contribute to that progress of the gospel in the world, which we daily pray for; nor a possibility to maintain, or improve such a mercy, by walking in unity, love and peace, to common edification. To all which, this narrow spirit of a

party

party is ſo irreconcileable and deſtructive, that giving way thereto, will no more allay it than pouring oil into a fire. Happy times, when divine light and love will ſo abound, that ſelf-ſeekers can ſerve no turn by ſuch a ſpirit, and the honeſt-minded ſhall neither be endangered, nor infected by it; then, and not till then, will a public good be generally purſued.

We ſee one great reaſon why ſelf-denial is ſo propoſed by Chriſt to all his diſciples.

This is the firſt article to which all his followers are to ſubmit, Matt. xvi. 24. *If any man will be my diſciple, let him deny himſelf, take up his croſs, and follow me.* The two laſt are impoſſible to ſuch, as agree not to the firſt. But beſides the neceſſity thereof to theſe, ſelf-denial is abſolutely requiſite to thoſe ſervices, which Chriſt deſigneth by his diſciples, to each other, and to the world. As *ſalt* they are to ſeaſon a corrupt world, as *lights* to enlighten a blind world, Matt. v. 13, 14. Wiſdom is to be *juſtified* by them, Luke vii. 35. *The virtues of God to be publiſhed*, 1 Pet. ii. 9. They are to propagate the intereſts of our bleſſed Redeemer, &c. But which of theſe can we ſerve, if ſelf be not denied? All impediments to attempt ſuch a work, and moſt of our unfitneſs to accompliſh it, ariſe from carnal ſelfiſhneſs. Where this is ſubdued, men are ready and prepared to be common bleſſings, as opportunity is afforded. Then ſloth will not delay, fear ſhall not diſcourage, ambitious or covetous aims muſt not divert from any labours that others may be benefited by. Whereas carnal ſelf muſt have our eaſe indulged, or humour gratified, and ſafety, credit, and worldly advantages, provided for, whatever becomes of Chriſt's intereſts, or a public weal. He that denieth himſelf moſt, will be moſt beneficial; he that cannot do this at all, will rarely attempt, infallibly ſpoil, and eaſily quit any public ſervice. A *ſelf-ſeeking* man will not propoſe, or proſecute a common good, farther than his own preſent intereſts invite. A *ſelf-indulging* man will manage his endeavours ſo, that the obſtacles to his ſucceſs, by his own behaviour, will exceed the

utmoſt he contributes to it. A *ſelf-confident* man will overlook the good he might do, attempt what he is unfit for, and, as a juſt rebuke from God, diſcover his own weakneſs, inſtead of being proſpered in what he doth fooliſhly enterprize in his own ſtrength.

Did you ſtrictly examine your hearts and ways, it would appear moſt men's unuſefulneſs proceeds from their ſelfiſhneſs. This locks your coffers that you cannot give; this benumbs your powers that you will not act; this ſpieth the lion in the way that you dare not go; this feels the burden, counts the charge, and reſents the inconveniencies of ſervice, as too great to be endured for it. Whereas, in all eminent uſefulneſs, we neglect the counſel, counter-act the projects, and offer violence to the inclinations of ſelf, Gal. i. 16. and therein we muſt act not only as ſuch who are not their own, but as they who have no will of their own to obey, no ſelfiſh turn to ſerve, nor humour to gratify.

When therefore ſelfiſhneſs ſo certainly obſtructs the uſes Chriſt deſigned his members to; how fit was it to make our denial of it a prime part of true chriſtianity, and try his genuine followers by their conſent thereto; eſpecially when all public miſchiefs do as truly ſpring from ſelf indulged, as public benefits do from this denied? Miſerable man, ſince his luſts are become himſelf, and rational ſelf-love become a ſtranger. Happy chriſtian, who beſt conſults his own intereſts, by trampling on his luſts, reſtraining his irregular deſires, and rejecting an undue concern for body, and earthly affairs, that he may live to Chriſt, and a common good. This man knows he ſhall find his trueſt ſelf moſt gratified, ſecured, and provided for, in renouncing and oppoſing this his greateſt enemy, though called *ſelf*.

I ſhall, in the next place, exhort you and myſelf, according to the nature of this truth which I have explained.

Let us be aſhamed, and duly humbled, for our unuſefulneſs in our generation.

Who

Who of us falls not under the charge of this fault? And ſurely, bluſhings and grief, are very proper where the charge is true; but knowing how loath we are to acknowledge our fault, and as backward to be affected with the ſenſe of it, when it is too plain to be denied; I ſhall endeavour, 1. To convince you of your uſefulneſs in your generation, that ſo we may not plead we are ignorant, if we are guilty. 2. To excite you to ſhame and ſorrow for unuſefulneſs when under conviction of the guilt.

1. For conviction of the guilty. To this end review your talents, and the improvements of them, for public good. Admit, yea, excite your conſciences, to compare your diſtributions with your ſtock, your labour with your ſtrength, and your public ſervices with your time, gifts, and opportunities. Deal herein as in the ſight of Chriſt, whoſe eyes are as a flame of fire, Rev. i. 14. and be not unconcerned whether you find out your ſin or not, for your ignorance prevents not your guilt, if the charge be true, though it will hinder your repentance, whereby your puniſhment becomes unavoidable. O then, let each of us aſk ſuch queſtions as theſe: Have I ever propoſed to live to God's honour, in the good of others as the great end of life? Or have not I utterly diſregarded it? Have I done good to as many perſons as I had a call to, and opportunity for? Or have not I wilfully exempted very many, to whom I ſtood obliged? Hath the good that I have done in the world, been in proportion to my utmoſt ability? Or hath it been very little, and inconſiderable, compared with what I could have done? Did I begin to be uſeful as ſoon as I was capable, and do I continue ſo to this time, or was I not far in years before I began? Or have I not deſerted it, after I made ſome hopeful beginnings? Am I ſeriouſly concerned to ſee ſo many ſinners poſting to hell? Doth my heart bleed at the miſerable condition of the poor and diſtreſſed? Am I very ſolicitous for the church's welfare and the nation's happineſs, ſo as to ſet myſelf to redreſs evil and help the good of each in my place? And this to the extent of my power? Or, am not I one that

ſlight the wickedneſs the world lies in, want bowels to the diſtreſſed? If I abound, ſeldom think of what becomes of the church or nation, ſo that I and my friends be but ſafe and thrive; and accordingly I employ and ſpare my eſtate, labour, gifts, and power.

What anſwer doth an awakened conſcience give to all theſe queſtions? Doth it not accuſe you? Muſt it not preſent to you a ſad account of great omiſſions and many neglects? Have you no ſuch ſecret miſgivings as theſe? I fear I have been a dry tree, and barren ſoil; few have cauſe to bleſs God for my life. Oh, the little good I have ever as yet attempted to do to others! What fruit I have borne hath been to myſelf, with unfruitful *Ephraim*, Hoſ. x. 1. If any have been benefited by any thing I have given or done, it hath been by God's over-ruling it, and ſeldom with any deſign or good will of mine; or, at beſt, I have leſs intended the good of others thereby than my own private advantage; for my heart tells me, I coldly attempted the moſt promiſing enterprize from which I expected no applauſe or profit. And ſoon gave it over when I had a proſpect of reproach, or loſs thereby.

Oh that you would be faithful to your own ſouls, and acknowledge your guilt; eſpecially, if it be notorious! Great inſtances cannot be over-looked, unleſs you wilfully ſhut your eyes. What trade you have driven in the world muſt be known to you, though ſome diverſions may be forgotten. Hath public ſervice for God been your buſineſs in any meaſure? Or, have you made the very worſhip of God and your moſt ſeeming obedience to ſerve carnal ends? Have you ſpent your eſtate on your luſts, or on the public intereſts, and poor members of Chriſt, next to your own and families' true neceſſities? What projects have had the chief room in your heads? What matters have ſat cloſeſt to your hearts? Were they ſerving your generation, and ſaving your own ſoul? Or, were they the periſhing affairs of life? Reſt not till you make a true anſwer; not till that, as paſt all doubt, be aſſented to; that ſo if

unuſefulneſs is imputed to you by the all-ſeeing God, you may cry, I am guilty; *being convinced of all, and judged of all*, 1 Cor. xiv. 24.

2. If you are guilty, be aſhamed and grieved.

His heart is obdurate, if not atheiſtical, that owneth his unprofitableneſs without *ſhame*, ſeeing it is a thing ſo *indecent* and unbecoming; or without afflicting ſorrow, it being a thing ſo ſinful in itſelf, ſo unjuſt towards God, ſo injurious to others, and hurtful to your own ſouls: give way to ſome thoughts that ought to ſtrike your ſecure unconcerned minds.

God keeps a regiſter of his gifts committed to you, and of your neglects and abuſes in the employing of them: he knows what thou haſt done, and what thou mighteſt have done; what you have laid out by his rules, and what under the conduct of your own luſts; nothing of either did eſcape his view, or ſlip his memory; the account of both are as full and exact as if entered in *a book*, Rev. xx. 12. and ſhortly the whole will be read by thyſelf, in a light which cannot be refuſed, yea, tranſcribed on thy very conſcience, ſo as not to be blotted out. Anticipate this by ſerious reflexions, and ſure it muſt fill you with ſhame and ſorrow, to ſee ſo much received, and ſo little reſtored, by applying it to the appointed uſes, yea, ſo much employed to very contrary purpoſes; ſo great an eſtate, with little or nothing to promote the goſpel, or relieve the poor, but a very great ſum waſted on thy luſts, or hoarded to look upon. Will it not affect you to find your names among magiſtrates or miniſters, capable for, and called to the reſpective duties of ſuch offices, for a common good? And over-againſt your names thus written, This magiſtrate was no terror to evil doers, no praiſe to ſuch as did well? Nay, inſtead of reforming others, he corrupted them by his countenance and example; inſtead of relieving the injured, he oppreſſed the poor, perverted juſtice, and perſecuted my ſervants.

This miniſter did not reprove ſin impartially and boldly, eſpecially if the offenders were ſuch as he expected benefit by.

He

He declared not my whole counſel, but minced and choſe what was ſafeſt to himſelf, and moſt pleaſing to others. He accommodated not his labours to the real benefit of all, but to the humours of ſome; diſdaining plain ſpeech, affecting levity, frothy or amuſing diſcourſes: He was more ſolicitous to know how he was praiſed, than how others did profit. He let truth ſink, and errors gain ground, when he found his name or income ſhould ſuffer by oppoſing the laſt, or abbetting the firſt. Such a time he dealt treacherouſly with ſuch and ſuch ſouls, he obſtructed a public good, for his private advantage; he excuſed himſelf from preaching, pleading, or ſpeaking, though he ſaw my intereſt and the real benefit of others required it. How formal and cold in his performances, prayerleſs and ſlothful in his preparations! Partial and careleſs in diſcipline, and unexemplary in walking. Notions he took up for truths, without ſearch or other enquiry, than, is this the opinion of a man eminent with the party I hope to live by? and will it ſuit with the fancies of theſe men? I might proceed herein, and annex the particular caſes of others. But this may ſuffice to remind you what a bluſh ſhould it raiſe, what an anguiſh ſhould it cauſe to ſee your names thus underwritten in the records of heaven; and know, the devil keeps alſo an account, as full as he can, that he may become your accuſer.

You can make no apology for your unuſefulneſs, but what is fit to aggravate your ſhame and ſorrow. A vain mind, and a ſeared conſcience, will ſuggeſt excuſes, and take up with them; however falſe and frivolous they be: but enquiries there will be, which will pierce into the nature and truth of things, and miniſter ſuch an awakening light, as ſhall render the moſt careleſs and confident perſon *ſpeechleſs*, Matt. xx. 12. It were our mercy that we allowed nothing as a ſufficient plea now, but what will be approved of at the judgment bar. Examine therefore the true reaſons why you have not ſerved your generation as well as others.

You

You will pretend your utter incapacity of ſervice. That is a good apology if true, for God expects not *to reap where he hath not ſown*, he is *no ſuch hard maſter*, Matt. xxv. 26. None ſhall have ground to affix that character to him. But is this excuſe true? can your conſcience, as drowſy as it is, offer this plea, and abide by it? viz. The only reaſon why we were not public bleſſings, was, becauſe we had no gift, no opportunity, eſtate or power to be ſo. If conſcience upon a ſerious pauſe dare not ſtick to this excuſe, but condemns thee, how much *more will God condemn thee, who is greater, and knoweth all things?* 2 John iii. 30.

But if ſtill you verily believe that the objection ſtates your caſe, let me aſk; Have you really pitied the diſtreſſed whom you could not relieve? Have you avoided being hurtful to others, though you could not profit them? Have you earneſtly prayed for the church of God, and the good of the miſerable world, bewailing the ſorrows of the firſt, and the miſery of the laſt? Do you rejoice in, and bleſs God for thoſe who are uſeful, without envying the moſt eminent? When you deſire an eſtate or gift, and bewail the want of them, is the latter moſtly becauſe you cannot be uſeful, and the former that you may be ſo? Do you take all due pains, and uſe all good thrift that you may have ſomewhat to enable you to be profitable? and if you are poor, and have the help of others, do you make conſcience not aſk it till you need; nor aſk or take more than you need, that the relief of the more neceſſitous may not be hindered? If your hearts cannot honeſtly ſay, theſe things anſwer my caſe, it is thus with me; then you have not a temper of mind to be uſeful if you had abilities; and it is moſt probable you are more able to do good, than you have been faithful to do it.

But if indeed your conſcience doth juſtly witneſs, that you can ſo anſwer to the above queſtions, that incapacity is the very reaſon your generation is not more ſerved by you than by your prayers and good example; then you are not the per-

ſons

ſons to whom my reproof is directed, ſo that you do the little you can.

But ſuch of you as are able to ſerve their generation, and neglect it, ſhould be more aſhamed and grieved, when you conſider the true cauſes of your unprofitableneſs.

Your hindrances to ſervice are from yourſelves; your luſts have the great hand in aſſigning the governing reaſon: look at the obſtacles you have made, and the opportunities you have paſt unuſefully over; and aſk thy conſcience, whence was it that I neglected this? can you be unaffected when you receive this anſwer? My covetouſneſs, my pride, my ſloth, my fear, my unbelief, or my unconcernedneſs for God's honour, and the public good did hinder me; theſe made me unwilling and averſe, theſe diverted my abilities to another channel, and would not ſuffer me to be uſeful and faithful in my truſt. Were not you governed by one or other of theſe whenever you ſhut your ears to the cry of an afflicted church, of ſtarved miniſters, of a ſinking nation, of diſeaſed ſouls, and the diſtreſſed poor? If it be ſo, as indeed it will be found, you have cauſe to be aſhamed and mourn. Doth it become men to be under the conduct of ſuch baſe guides? In this reſpect, God hath called you to ſhew yourſelves men, Iſ. xlvi. 8. But much more unbecoming is this, to you that bear the name of chriſtians; you are called and redeemed to be zealous of good works, Titus ii. 14. Is this to be ſo? Is this to imitate or obey Chriſt whom you own for your Lord, and whoſe livery you have put on? Follow the channel to the fountain head; be led by your actings to the poſture and frame of your hearts; and judge what vile ſpirits act you, what a dominion have theſe luſts in your ſoul, that thus command your talents, and determine the ſcope of your lives in oppoſition to the loudeſt calls.

Oh bluſh and weep, that with all thy light and helps, under all thy chriſtian profeſſion and hopes, thy heart is ſo earthly and carnal, ſo ſenſual and deviliſh; ſo full of hatred to God

and

and man, as the authority of theſe luſts import; and thy unuſefulneſs doth teſtify in the cleareſt light, the holy Spirit hath made no ſaving change if you are altogether uſeleſs; the change at moſt is very imperfect, while your uſefulneſs is ſo much hindred by theſe unſubdued luſts: The very unprofitable muſt be made other men, Matt. xii. 33. and the leſs profitable are not very good men. You have theſe dry leaves and theſe dead branches which may well put you to the bluſh, and fill you with fear, John xv. 2. the unfruitful branch will be caſt out.

Your unuſefulneſs expreſſeth that treachery, ingratitude and injuſtice towards God, which muſt cauſe ſhame and ſorrow in every thinking perſon.

The leaſt acquaintance with the infinite God, as our owner, ruler and benefactor, would ſtrike an amazement and terror in our minds, that this ſort of demeanour towards him, ſhould be juſtly aſcribed to any of us; yet as far as public unuſefulneſs is our crime, all this baſe treatment of God is chargeable upon us. It is treachery towards God, as it is contrary to our profeſſion, a breach of our vows, and betraying our truſt.

[*To be continued.*]

* * *

The Life of the Rev. Mr. John Flavel, formerly Miniſter at Dartmouth.

THOSE of the name of *Flavel* derive their pedigree from one, who was the third great officer that came over with William the Conqueror; but this worthy divine was far from that weakneſs and vanity to boaſt of any thing of that nature. His father was Mr. *Richard Flavel*, a painful and eminent miniſter: He was firſt miniſter at *Bromſgrove*, in *Worceſterſhire*, then at *Haſler*, and removed from thence to *Willerſley*, in *Gloceſterſhire*, where he continued till 1660, whence he was ejected upon the reſtoration of King Charles II. be-

cauſe it was a ſequeſtered living, and the Incumbent then alive. This did not ſo much affect Mr. *Flavel*, as that he wanted a fixed place for the exerciſe of his paſtoral function. He was a perſon of ſuch extraordinary piety, that thoſe who converſed with him, ſaid, they never heard one vain word drop from his mouth. A little before the turning out of the Nonconformiſt Miniſters, being near *Totneſs* in *Devon*, he preached from Hoſea vii. 9. "The days of viſitation are come, the days of recompenſe are come, Iſrael ſhall know it." His application was ſo cloſe, that it offended ſome people, and occaſioned his being carried before ſome juſtices of the peace; but they could not reach him, ſo that he was diſcharged.

He afterwards quitted that country, and his ſon's houſe, which was his retiring place, and came to *London*, where he continued in a faithful and acceptable diſcharge of his office, till the time of the dreadful plague in 1665, when he was taken and impriſoned in the following manner. He was at Mr. *Blake's* houſe in Covent-Garden, where ſome people had met privately for worſhip. Whilſt he was at prayer, a party of ſoldiers broke in upon them with their ſwords drawn, and demanded their preacher, threatening ſome, and flattering others to diſcover him, but in vain. Some of the company threw a coloured cloak over him, and in this diſguiſe he was, together with his hearers, carried to Whitehall; the women were diſmiſſed, but the men detained, and forced to lie all that night upon the bare floor; and becauſe they would not pay five pounds each, were ſent to Newgate, where the peſtilence raged moſt violently, as in other places of the city. Here Mr. *Flavel* and his wife were ſhut up, and ſeized with the ſickneſs; they were bailed out, but died of the contagion; of which their ſon *John* had a divine monition given him by a dream, as we ſhall obſerve in its proper place. Mr. *Richard Flavel* left two ſons behind him, both miniſters of the goſpel, viz. *John* and *Phineas*.

John,

John, the eldeſt, was born in *Worceſterſhire* It was obſervable, that whilſt his mother lay-in with him, a Nightingale made her neſt on the outſide of the chamber-window, where ſhe uſed to ſing moſt ſweetly. He was religiouſly educated by his father; and having profited well at the grammar-ſchools, was ſent early to Oxford, and ſettled a commoner in Univerſity College. He was very ſtudious, and exceeded many of his cotemporaries in univerſity-learning.

Soon after his commencing Bachelor of Arts, Mr. *Walpate*, the miniſter of *Diptford*, in the county of *Devon*, was rendered incapable of performing his office, through his age and infirmity, and ſent to *Oxford* for an aſſiſtant. Mr. *Flavel*, though young, was recommended to him as a perſon duly qualified, and was accordingly ſettled there by the ſtanding committee of *Devon*, April 27, 1650, to preach as a probationer and aſſiſtant to Mr. *Walpate*.

Mr. *Flavel*, conſidering the weight of his charge, applied himſelf to the work of his calling with great diligence; and being aſſiduous in reading, meditation, and prayer, he increaſed in miniſterial knowledge daily, (for he found himſelf, that he came raw enough in that reſpect from the Univerſity) ſo that he attained to a high degree of eminence and reputation for his uſeful labours in the church.

About ſix months after his ſettling at *Diptford*, he heard of an ordination at *Saliſbury*, and therefore went thither with his teſtimonials, and offered himſelf to be examined and ordained by the Preſbytery there. They appointed him a text, upon which he preached to their general ſatisfaction; and having afterwards examined him as to his learning, &c. they ſet him apart to the work of the miniſtry, with prayer and impoſition of hands, on the 17th day of October, 1650.

Mr. *Flavel*, being thus ordained, returned to *Diptford*, and after Mr. *Walpate's* death ſucceeded in the rectory. To avoid all incumbrances from the world, and avocations from his ſtudies and miniſterial work, he choſe a perſon of worth and

reputation in the parish (of whom he had a good assurance that he would be faithful to himself and kind to his parishioners), and let him the whole tythes much below the real value, which was very pleasing to his people. By this means he was the better able to deal with them in private, since the hire of labours was no-way a hindrance to the success of them.

Whilst he was at *Diptford*, he married Mrs. *Joan Randall*, a pious gentlewoman, of a good family, who died in travail of her first child, without being delivered. His year of mourning being expired, his acquaintance and intimate friends advised him to marry a second time, in consequence of which he was again very happy. Some time after this second marriage, the people of *Dartmouth* (a great and noted sea-port in the county of *Devon*, formerly under the charge of the Rev. Mr. *Anthony Hartford*, deceased,) unanimously chose Mr. *Flavel* to succeed him. They urged him to accept their call, 1. Because there were exceptions made against all the other candidates, but none against him. 2. Because being acceptable to the whole town, he was the more likely to be an instrument of healing the breaches amongst the good people there. 3. Because *Dartmouth*, being a considerable and populous town, required an able and eminent minister; which was not so necessary for a country parish, that might besides be more easily supplied than *Dartmouth* with another pastor.

That which made them more pressing and earnest with Mr. *Flavel*, was this: At a provincial synod in that county, Mr. *Flavel*, though but a young man, was voted into the chair as moderator; where he opened the assembly with a most devout and pertinent prayer. He examined the candidates who offered themselves to their trials for the ministry with great learning, stated the cases and questions proposed to them with much acuteness and judgment, and, in the whole, demeaned himself with that gravity, piety, and seriousness, during his presidency, that all the ministers of the assembly admired and loved him. The Rev. Mr. *Hartford*, his predecessor at

Dartmouth,

Dartmouth, took particular notice of him, from that time forward contracted a strict friendship with him, and spoke of him among the magistrates and people of *Dartmouth*, as an extraordinary person, who was like to be a great light in the church. This, with their having several times heard him preach, occasioned their importunity with Mr. *Flavel* to come and be their minister; upon which, having spread his case before the Lord, and submitting to the decision of his neighbouring ministers, he was prevailed upon to remove to *Dartmouth*, to his great loss in temporals, the rectory of *Diptford* being a much greater benefice.

Mr. *Flavel* being settled at *Dartmouth* by the election of the people, and an order from Whitehall by the commissioners for approbation of public preachers of the 19th of December, 1656, he was associated with Mr. *Allein Geere*, a very worthy, but sickly man. The ministerial work was thus divided betwixt them; Mr. *Flavel* was to preach on the Lord's day at *Townstall*, the mother church, standing upon a hill without the town; and every fortnight, in his turn, at the Wednesday's lecture in *Dartmouth*. Here God crowned his labours with many conversions. One of his judicious hearers expressed himself thus concerning him: "I could say much, though not enough, of the excellency of his preaching, of his seasonable, suitable, and spiritual matter, of his plain exposition of scripture, his taking method, his genuine and natural deductions, his convincing arguments, his clear and powerful demonstrations, his heart-searching applications, and his comfortable supports to those that were afflicted in conscience. In short, that person must have a very soft head, or a very hard heart, or both, that could sit under his ministry unaffected."

By his unwearied application to study, he had acquired a great stock both of divine and human learning. He was master of the controversies betwixt the Jews and Christians, Papists and Protestants, Lutherans and Calvinists, and betwixt the Orthodox and the Socinians. He was likewise

wise well read in the controversies about Church-Discipline, Infant-Baptism, and Antinomianism. He was well acquainted with the School Divinity, and drew up a judicious and ingenious scheme of the whole body of that theology in good Latin, which he presented to a person of quality, but it was never printed. He was singularly well versed and exact in the Oriental languages. He had one way of improving his knowledge, which is very proper for young divines; whatever remarkable passage he heard in private conference, if he was familiar with the relator, he would desire him to repeat it again, and insert it into his Adversaria. By these methods he acquired a vast stock of proper materials for his popular sermons in the pulpit, and his more elaborate works for the press.

He had an excellent gift of prayer, and was never at a loss in all his various occasions for suitable matter and words; and, which was the most remarkable of all, he always brought with him a broken heart, and moving affections; his tongue and spirit were touched with a live coal from the altar, and he was evidently assisted by the holy Spirit of grace and supplication in that divine ordinance. Those who lived in his family say, that he was always full and copious in prayer, seemed constantly to exceed himself, and rarely made use twice of the same expressions.

[*To be continued.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herself.]

I Was born in the year 1738. My father was descended from remarkably pious parents; and was a strict Dissenter and observer of the sabbath: he took great care to instruct his children and servants, by catechising and reading with them on Sunday evenings, and making them read and spend their time in the service of God. This strictness and discipline often seemed

wearisome to me. He was taken from his family when I was very young.

One day as I was playing before our door, I saw a crowd of people running to hear the crazy minister, as they called him. I went with the crowd, and listened; and though I was but eight or ten years of age, concluded these were not the words of a madman: I thought he spoke the truth, that he was a messenger of God, and they that joined him were favourites of heaven, though I cannot tell why I thought so. I constantly for a time attended preaching, and desired to be religious, but knew not how. I supposed religion to be an inward work, to which all are strangers except those that enjoy it. I wished to experience it, and dreaded the consequence of dying without it.

When I was about thirteen years of age, my mother sent me to the dancing-school. I was so delighted with this new exercise and the new acquaintances I made, that the impressions before made on my mind wore off. At times I felt remorse and would ask myself, what if I die in this state, surely misery must be my portion! yet I could not part with my beloved pleasure; the sabbath was not now a day of religious exercises, but of dress and dissipation. On week nights the playhouse or card-table were my delight. Conscience often accused me, but I would stifle its checks by running into company, or some other amusement; when sometimes it would deeply wound me, I would solemnly promise God, that I would devote myself to him as soon as I would be settled in life. Thus I continued grieving the holy Spirit of God; till I was about nineteen years of age; at which time I was given in marriage to a young man, who proved a most tender indulgent husband.

I now enjoyed every temporal blessing, that could make life comfortable; but I forgot my engagements with God; my thoughts and time were taken up in visiting and receiving visits, and vying with those whom I thought my equals. My husband by no means curbed me, as he was like-minded with me. In a few

a few months I became pregnant. Then the fear of death returned; I thought if I died in the state I was in, I must for ever die; but the only effect of this conviction then was to sink my spirits, and sour my temper. I have often wondered since, how my dear husband bore with me. I grew very ill, and was brought to the brink of the grave, when Jesus said, "Spare her a little longer." After my recovery, I made some feeble efforts to be religious, but alas! the small degree of light I had in my youth was darkened.

I was naturally hasty, so that as fast as I would build up, the devil and my evil nature would pull down. My distress grew exceeding great. At last I determined to send for the Minister: when he came, I attempted to tell him my state, but could scarce refrain from weeping; but he was a Physician of no value; he left me as he found me, only he advised me to go to the sacrament. This I would gladly have done, were I not afraid of eating and drinking unworthily. A few months after, the same minister came to see me, he joked at my distress, and told me I was afraid to die, but sure I had not now that fear. I thought he spoke right, and determined to enjoy the world a little longer, and become religious when I grew old, and therefore gave a loose to my passions and desires.

But conscience would not be quiet, the fears of death and eternal punishment marred my happiness. I again set about quieting my mind, and desired my husband to buy me a Week's Preparation. There were some prayers in it that I thought useful, which I read on my knees, often watering the book with my tears; and glory be to God, I often found my mind much refreshed in those secret hours. I now determined to go to the sacrament, and if I perished, it should be at the feet of Jesus, and in the appointed means of grace. I put my resolution in practice, and went to the communion with all the pious wishes I could form.

A little before the bread was given, it was suggested to my mind that Christ was not the Eternal Son of God. I knew

no

not whence this came. Who can tell what I then felt? I knew not what to do, being ashamed to go out of meeting. Just at this instant the bread was handed to me. I took it in my fingers, paused and considered whether I should eat or leave it on the seat. Then I thought I must take the cup, and I might as well take the bread; but no tongue can describe what I felt. I went home full of anguish, and thought I had committed the unpardonable sin. My soul was full of misery and horror, I feared to pray, and thought if I did, it would be just if God would consume me on the spot; at last I concluded damned I must be if I do not pray. I can only be damned if I do, therefore I will call on God for power to believe on his Son, and for pardon for the horrid sin I had committed.

At times I resisted the enemy, and found comfort; then new hopes would arise in my soul. Again the enemy would suggest, "What! God die? it cannot be: do not deceive your soul." Several times while reading the sufferings of Jesus, I thought I said, "His blood be on me and my children." Then it was suggested, "This was the sin against the Holy Ghost." Thus was I exercised for three years and a half, at the end of which time I was brought to the grave, and my dear husband took a violent fever, of which he died the 13th of August 1762.

My situation now was truly deplorable; separated from a most affectionate husband, tempted by Satan, a guilty conscience reproaching me, and having cruel people to deal with; it was through the mere mercy of God that I did not lose my reason. During all this scene of affliction, I had not one real Christian, to whom I could open my mind. It was just that I should be left without this consolation; who had chosen the world for my portion, and pleasure-takers, for my companions.

The weight of my afflictions so impaired my health, that I was reduced to extreme weakness. I consulted two or three physicians, who after prescribing for me, told me I must be

my own physician; that air, exercise, and sprightly company alone would remove my complaints. The tender affection I bore to my children, the loss they must sustain if I died, and my unfitness for that awful change, made me take the doctor's advice; but it was some time before I took any pleasure in company.

All this time the dreadful temptations already mentioned beset me. This kept me from God, and hindered me from having recourse to him in my grievous distress. One time my affliction was so great that I got up in a private place, tore off my cap, twisted my hands in my hair, and determined to stay there till I died, let what would be the consequence. After staying some time in that posture, reason came to my aid. I concluded I had better desist, and blessed be God, who saved me from myself in that dreadful hour of danger and distraction.

I continued for near four years after my husband's death, sometimes running into dissipation to forget myself, then making new resolutions; but as soon as I began to think seriously, the temptation would return that I had eat and drank my own damnation.

After this I grew very wicked, so as to swear and sell my goods on the Lord's day. This I did for some time without thought, till one day on a sudden I made a full pause, and said to myself, "What am I doing? What! a swearer! a sabbath-breaker!" I stood like a condemned criminal, and knew not what to do, nor where to turn. As one of my little children happened to read that John the Baptist, in his mother's womb, leapt at hearing the salutation of the Virgin Mary; "My God, (said I) the unborn infant! Wretch that I am! how can I doubt the divinity of Christ? I flew to my room, threw myself down before God, cried mightily to the Father to give me faith to believe in Jesus Christ his Son, and from that time determined to seek him.

I now

I now began again to attend preaching, which I had ſeldom done for many years; and on hearing a ſermon from John i. 1, 2, 3. by Mr. *James Morgan*, I was convinced of the ſin of unbelief, and ſaw I had not received Chriſt in any ſenſe of the word. The whole ſermon was ſuited to me, and the temptation was conſiderably removed. I now faſted, read, and prayed almoſt night and day; my convictions grew deeper, under every ſermon, I wept from the beginning of them to the end. At length I had hopes of mercy, and began to pray with my family.

One night after family prayer, and reading a chapter or two on my knees, the Scriptures were amazingly opened. I felt more comfort than ever before, then went to bed, and my ſleep was very ſweet. As I lay down with ſtrong confidence that God would pardon my ſins, I awoke in the morning with the ſame hope, and at the uſual hour retired, took the Bible, and expected to find it ſpirit and life; but it opened to me as a dead letter. However, I continued reading till I met with thoſe words; "Good Maſter, what ſhall I do to inherit eternal life? Why calleſt thou me good? there is none good but one, that is God." My enemy was nigh at hand. "Now, ſaid he, do you believe the expreſs words of Jeſus Chriſt?"

I felt as if my heart was pierced with an arrow. I put the book out of my hand, and fell on my knees, cried and lamented my dreadful ſtate. It was ſuggeſted that if I ſtaid there, the Lord would conſume me by the breath of his mouth in an inſtant. Lord, ſaid I, it is juſt, and let it be ſo. But on recollection, I ſaid, what! Lord, ſeparated from thee! Dwell with devils! how can I bear the thought?" Yet I dared not pray, but ran down ſtairs as one beſide herſelf, ſhut myſelf up, and in the depth of diſtraction cried out, "Lord, what ſhall I do?"

There was an old book near me which I took up, and read a little. The part I happened to open upon, was proving the divinity, and the all-ſufficiency of Chriſt's ſatisfaction

for sinners. I took a pen and marked the Scriptures which the author quoted, and after reading some time, I took the Bible to find them out. I read the first verse of the 42d. chapter of Isaiah; *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 unto the Gentiles.* My doubts were immediately removed, and my soul set at liberty. The Lord, as it were, put my fingers into the nail prints, and my hand into his side, and bade me not be faithless but believing. I cried out in raptures, "This is my Saviour, my Lord, and my God!" O, how was my soul ravished with his love! What a heaven opened in my soul! This was the day of my espousals, the 27th of June 1770. I went on very comfortably till the next class day. I suffered so much by the dreadful temptations I had so long laboured under, that I feared to tell the whole of my experience before the people; I therefore waited till they were dismissed, and then told my trials and deliverance to the preacher.

[*To be continued.*]

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 430.]

THE *Palos* or *Pelew* islands are a chain of small islands, situated between the 5th and 9th degree of north latitude, and between 130 and 136 degrees of East longitude from *Greenwich*, and lie in a N. E. and S. W. direction: they are long but narrow, of a moderate height, well covered with wood, at least such of the islands as our people had an opportunity

nity of ſeeing. They are circled on the weſt ſide by a reef of coral, of which no end could be ſeen from any eminences they were on; this reef in ſome places extends five or ſix leagues from the ſhore, and in no parts that were viſited leſs than two or three.

The reader will bear in mind that the *Antelope* was not a ſhip particularly ſent out to explore undiſcovered regions, or prepared to inveſtigate the manners of mankind; it had not on board philoſophers, botaniſts, draughtſmen, or gentlemen experienced in ſuch ſcientific purſuits as might enable them to examine with judgment objects which preſented themſelves, or trace nature through all her labyrinths. Diſtreſs threw them on theſe iſlands, and when there, every thought was ſolely occupied on the means of getting away, and liberating themſelves from a ſituation of all others the moſt horrible to the imagination, that of being cut off for ever from the ſociety of the reſt of the world.

Forlorn and melancholy as their lot at firſt appeared, the gloom it caſt over them was ſoon diſpelled, by finding themſelves amongſt a humane race of men, who were ſuperior to the wiſh of taking any advantage of their diſtreſs; who had hearts to feel for what our people ſuffered; benevolence to relieve their immediate wants; and generoſity to co-operate with them in every effort to work out their deliverance. The *Engliſh* poſſeſſed what was in the eſtimation of the natives of the higheſt value, iron and arms. The *Malay* wreck had, for the firſt time, thrown in their way a few pieces of the former; the uſe and power of the latter had only been diſcovered by them by the ill fortune of our countrymen. Theſe objects, ſo deſirable to them, they might unqueſtionably have poſſeſſed themſelves of, the number of our people, capable of bearing arms, being only twenty-ſeven, the Captain and Surgeon included; but their notions of moral rectitude lay as a barrier againſt the intruſion of ſuch a thought; renouncing every advantage of power, they approached them only with the ſmiles of benevolence.

All

All the varied courtesies offered to the *English* by the natives, from whom a very different line of conduct had been apprehended, operated forcibly on their minds; and their misfortune happening at a moment when their assistance was very material for *Abba Thulle's* service against his enemies, this circumstance soon formed a connection, and produced an unreserved intercourse and steady friendship between the natives and our countrymen, which, during the thirteen weeks they remained there, afforded them opportunity of observing the manners and dispositions of the inhabitants, and thereby to form some notion of their government and customs. If they were not enabled to trace the current of power through all its various channels, their observations could pursue it to the fountain-head, from whence the whole seemed to take its rise; and it appeared beyond a doubt that the chief authority was lodged in the person of *Abba Thulle*, the King.

At *Pelew* the King was the first person in the government. He appeared to be considered as the father of his people; and, though divested of all external decorations of royalty, had every mark of distinction paid to his person. His *Rupacks* or Chiefs approached him with the greatest respect; and his common subjects, whenever they passed near him, or had occasion to address him, put their hands behind them, and crouched towards the ground; even if they were passing any house or place where the King was supposed to be, they humiliated themselves in the same manner, till they had got beyond his probable presence, when they resumed their usual mode of walking.

On all occasions the behaviour of *Abba Thulle* appeared gentle and gracious, yet always full of dignity; he heard whatever his subjects had to say to him, and, by his affability and condescension, never suffered them to go away dissatisfied. This personage, however great he was held at *Pelew*, was not understood by our people to possess a sovereignty over all the islands which came within their knowledge. The *Rupacks* of

Emungs,

Emungs, *Emillegue*, and *Artingall*, and the *Rupack Maath*, were independent in their own territories. Yet *Abba Thulle* had several islands over which he ruled; and all the observations that follow are solely confined to his government, though it is not improbable that the other islands might have much similitude in their system.

Upon all occurrences of moment, he convened the *Rupacks* and officers of state; their councils were always held in the open air, upon the square pavements which have so frequently been mentioned in the foregoing narrative, where the King first stated the business upon which he had assembled them, and submitted it to their consideration; each *Rupack* present delivered his opinion, but without rising from his seat: when the matter before them was settled, the King, standing up, put an end to the council. After which they often entered into familiar conversation, and sometimes chatted together for an hour after their business was dispatched.

When any message was brought to the King, whether in council or elsewhere, if it came by one of the common people, it was delivered at some distance, in a low voice, to one of the inferior *Rupacks*; who, bending in an humble manner, at the King's side, delivered the message in a low tone of voice, with his face turned aside. His commands appeared to be absolute; though he acted in no important business without the advice of his Chiefs. In council there was a particular stone on which the King sat; the other *Rupacks* did not always take the same place, seating themselves sometimes on his right-hand, and sometimes on his left.

Every day in the afternoon the King, whether he was at *Pelew*, or with the *English* at *Oroolong*, went to sit in public, for the purpose of hearing any requests, or of adjusting any difference or dispute which might have arisen among his subjects.

As these people had but little property to create dissension, and no lawyers to foment animosity, it is probable that the immutable

mutable boundaries of right and wrong were perfectly understood, and not often violated; whenever they were, the offending party received the King's censure, which exposed them to general shame; a sentence, to uncorrupted minds, far more severe than any penal institution. They could not recur to the dubious construction of five hundred laws, vaguely *conceived*, and worse *understood*; under the *obscurity* of which, in civilized countries, the artful villain too often takes shelter, and the injured sit down more oppressed.

Happy for them, they were ignorant of that casuistry and refinement which can argue vice into virtue! nor were they acquainted with the *Laudanum* of rhetoric, whose property will occasionally benumb and lay dormant the power of common understandings!—They had no conception that there existed polished nations, where it was infinitely more expensive to sue for justice than to submit to fraud and oppression!—nations where men's *oaths* only, not men's *words*, were credited! and where there were found wretches who dared attack the properties and lives of their fellow-citizens, by assertions of *falshood*; whilst they solemnly and impiously invoked the *God of Heaven* to attest their *truth*!—Born the children of nature, and secluded from the corruption of the world, her laws were their general guide. Their *real* wants were few, and they saw nothing to excite *artificial* ones. Every one seemed to be occupied by their own humble pursuits; and, as far as our people, in a stay of three months with the natives, could decide, appeared to conduct themselves towards each other with great civility and benevolence; for they never observed any wrangling or open passion. Even when children were disputing, or fighting, they strongly marked their displeasure, by stifling with rebuke their little impetuosities.

[*To be continued.*]

An Extract from the Rev. Mr. FRANCIS' *Letters to* GEORGE GIBBON, *Esq. Author of the History of the Decline and Fall of the Roman Empire.*

IN defence of the authenticity of St. John v. 7. See p. 16. I believe, &c. p. 115, "The result from the whole is, This verse seems beyond all degree of serious doubt, to have stood in this Epistle from the time it was wrote. In the *Latin* church, the suffrages of *Tertullian* and *Cyprian*, of *Marcus Celedensis* and *Phœbadius*, aided by solemn, public appeal to its authority, by the *African* Bishops under *Hunneric*; the preface and Bible of St. *Jerom*, the citations of it by *Eucherius*, *Folgentius*, *Vigilius*, and *Cassiodorus*, supported by the testimony of the *Greek* church: all these testimonies combined in one point of view, unresisted by any the smallest, direct impeachment of its authenticity, throughout all the annals of antiquity: compel us to acknowledge the original existence of the text in question.

And now, Sir, let me add a few remaks on the general design of your several publications, as far as they disclose it to your readers. But as this is not the direct object of this dissertation, "brief let it be," Yet plain. You have, Sir, throughout the whole of your publications, seemed to snatch, with avidity, at every occasion, apt, or unapt, of lessening the power of Christianity, over the human mind. You have not indeed attempted to produce this effect by open impeachments of the external evidences of its truth; (for those would have been speedily confuted) or by direct charges against the internal purity of its doctrines, (for those would have confuted themselves) but you have endeavoured to effectuate your purpose by indirect machinations. You have, artfully enough, suggested ambiguous insinuations, where you durst not hazard a positive accusation. You have laboured to raise a sneer, where you durst not risk an argument: when such passages as

 these

these occur to your readers, "Rome submitted to the *yoke* of the gospel."

"Some advocates would disgrace Christianity, *if Christianity could be disgraced.*—If I had designed to investigate the Jewish Antiquities, reason, as well as faith must have directed my enquiries to the sacred books, which, *even as human productions*, would deserve to be studied as one (I cannot help Mr. *Gibbon's* bad *English*) of the most curious, and original, monuments of the East."

"*Apollonius* of *Tyana*, was born about the same time as Jesus Christ. His life (that of the former) is related in so fabulous a manner, by his fanatic disciples, that we are at a loss to discover, whether he was a sage, or an impostor."—

"This prohibitory law (viz. of *Theodosius*, when he abolished the sanguinary, as well as idolatrous, worship of the *Greek* and *Roman* Pagans) was expressed in the most absolute, and comprehensive terms. *It is our will and pleasure* (says the Emperor) *that none of our subjects shall presume in any city or in any place to worship an inanimate Idol by the sacrifice of a guiltless victim.*" The act of sacrificing, and the practice of divination by the entrails of the victim, are declared high treason against the State. The rights of Pagan superstition, which might seem less bloody and atrocious are abolished, as highly injurious to the truth, and honour of religion, and the *harmless claims* of the domestic genius, of the household gods, are included in this *rigorous proscription.* Such was the *persecuting spirit* of the laws of *Theodosius*, which were repeatedly enforced by his sons and grandsons, with the loud and unanimous applause of the christian world."

"Neither the violence of *Antiochus*, nor the arts of *Herod*, nor the example of the circumjacent nations, could ever persuade the Jews to associate *with the institutions of Moses, The elegant mythology of the Greeks.*"

When such passages as these occur to your readers, the interpretation, which was most intended, although least expressed, cannot lie hid even from the commonest apprehension.

But,

But, Sir, passing over other enquiries, why are you not consistent with yourself? After having thus endeavoured, however vainly, to overturn the system of revelation by ridicule, by indecent sarcasms levelled at it, and at its divine Author;—after having thus attempted, however feebly, to support the cause of Deism,—Why do you at once, carry over your faithless colours to the hosts of heathenism, and idolatry? What was the principal institution of *Moses* (if you are resolved to attribute those institutions to *Moses* alone) upon which all the rest depended? It was—*Hear, O Israel, the Lord thy God is one God. Thou shalt have none other Gods but him. Him only shalt thou worship, and him only shalt thou serve.* But what was "the elegant mythology of the Greeks?" It was, *Gods many and Lords many.* And do you then, Sir, really wish to censure the Jews, because they would not associate with the worship of the God of *Abraham*, of the great I Am, *him besides whom there is no God; the Lord who is God in heaven above, and in the earth beneath, and there is none else; the Lord who prepared the light and the sun, who set all the borders of the earth, who made summer and winter, before whom the nations are as the drop of a bucket, and are counted as the small dust of the balance, who holdeth the sea in the palm of his hand, and taketh up the isles as a very little thing*:—Do you seriously condemn the Jews, because they would not in the days of *Antiochus* and *Herod* (for before that time they had but too often and too fatally, tried the experiment) defile the adoration of this sole God of the universe, with the worship of the adulterous, and incestuous *Jupiter*. The passionate and revengeful *Juno*, *Venus* the strumpet, and *Mercury* the pickpocket? I forbear to pursue you through the inferior *godlings*, the *Pan* and *Priapus*, the *Laverna*, and *Cloacina* of this "elegant mythology." Nothing exhibits human reason in a more humiliating light, than to take a view of its mythological reveries, when unaided by divine revelation. If the most inventive mind should study for absurdity, what could it devise more ludicrous

dicrous on the one hand, or more abominable on the other, than the worſhip of calves and ſerpents, monkies and onions? It may be granted, that part of theſe adorable exiſtences, belong properly to the *elegant mythology* of the *Egyptians*. But are the ſerpents and monkies of the borders upon the *Nile* more prepoſterous as objects of worſhip, than gods and goddeſſes in hell?—Than dog-gods, horſe-gods, fiſh-gods, and goat-gods? And yet this hideous hoſt, this beaſtly herd, this contemptible crew debaſed with every human weakneſs, and polluted with every human vice, are in your opinion, it ſeems, fit compeers, as objects of worſhip with the ſelf-exiſtent, omnipotent, and eternal God! And the *Jews* are, as you inform us, guilty of inexcuſable obſtinacy, in refuſing to place on the throne of heaven this elegant mythology, and to yield to both alike adoration!

This then, Sir, it ſeems, is your ſyſtem (if any thing ſo mutable, now *Deiſtical*, now *Pagan*, can merit the name of a ſyſtem) of theology. And your plan of morality is the amiable offspring of ſo engaging a parent. It expoſes itſelf to the readers occaſionally, and as it were by glances, in other parts of your hiſtory: but it ſeems to look out at full upon them in the following paſſage.

"The ſiſter of *Valentinian* was educated in the palace at *Ravenna*. And as her marriage might produce ſome danger to the State, ſhe was raiſed by the title of *Auguſta*, above the hopes of any ſubject. But the fair Honoria had no ſooner attained the ſixteenth year of her age, than in the midſt of vain and unſatisfactory greatneſs, Honoria ſighed, yielded to the impulſe of nature, and threw herſelf into the arms of her chamberlain *Eugenius*. Her guilt and ſhame (ſuch is the abſurd language of imperious man!) was betrayed by her pregnancy; and the diſgrace of the royal family was publiſhed to the world, by the imprudence of the Empreſs, who after a ſtrict and ſhameful confinement, baniſhed her daughter to *Conſtantinople*!"

To

To the conduct of Honoria then, thus betraying her own honour, and at so early an age breaking through all the restraints of virgin modesty, equally disregarding the laws of God and man, and prostituting herself to one of her domestics: neither *guilt* nor *shame* is, in Mr. *Gibbon's* opinion, to be imputed: for such imputations he affirms to be *absurd language!* It is proper, in his judgment, that other Honorias of distinguished birth should be instructed how to act! They are told by him, that to apply the expressions of *guilt* or *shame* to such conduct, would be *only* the *absurd language of imperious man!* It is, it seems, a sufficient justification for them, when they have thus played the strumpet, with (pardon the inadvertency, —when they *have yielded to the impulse of nature, and thrown themselves into the arms of)* their footmen or chamberlains, to say that they were in their *sixteenth* year, and that they *sighed!* And the affliction of a royal parent, anxious to interrupt so offensive a commerce, is to be reprobated as a *strict and shameful confinement!* Surely, Sir, the honest blush of ingenuous shame hath long since forsaken your cheek! Are these the grave instructions of history? Or are they the language of an abandoned procuress, pleading in her choicest terms, the cause of prostitution? Assist me, Sir, in solving these difficulties. If left to my own guidance, I can find but one way of extricating myself from them; which is to suppose that, in Mr. *Gibbon*, the school-boy is not yet lost in the man: That he not only *when he was a child*, thought and *spake as a child*, but *when he became a man*, could not *put away childish things*, but even now *understands as a child*, and believes in the senseless and idolatrous Polytheism of the old Heathens.

[*To be concluded in our next.*]

An

An extraordinary Instance of JUSTICE.

SANDJAR was the sixth Sultan of the first branch of the *Selgiucides*. All the writers of his history praise his valour, his justice, his magnanimity, and his goodness. This Sultan, after a bloody war, in which he had given the most illustrious proofs of his valour and abilities, was making a triumphant entry into the city of *Zalika*. His victorious army followed him, and the people overjoyed to see their prince, and to be witnesses of so august a solemnity, had passed in great multitudes without the walls to meet him.

In the environs of the city was a Dome of prodigious height, erected on forty pillars of marble. As the troops were filing off at the foot of this Dome, the son of a poor Dervise, in order the better to observe their march, had got up to the very top. The Sultan, passing near the Dome, perceived something perched on the extremity. He imagined that it was a bird, and as he was very expert in shooting at the bow, had a mind to shew his dexterity to the people. The arrow, twitched with mighty force, reached unerring its aim, and down fell the youth, bathed in his blood.

How great was the astonishment, or rather the trouble and anguish of the prince, at sight of so dismal a spectacle! Alighting instantly from his horse, and throwing himself on the youth's body, he abandoned himself to the sharpest grief. He gave orders for the youth's father to be immediately brought to him, and, taking him by the hand, led him into his tent, where he shut himself up alone with him. Taking afterwards a purse full of gold, and drawing his sabre, which he laid on a table near the purse; "You behold in me, (said he to the Dervise) the murderer of your son; I might justify myself, by assuring you that I did not kill him by premeditated design; but my crime, though involuntary, is not less afflicting to you than the severest disaster that could befall a father. You are

not

not unacquainted with the law. If, as it leaves you at your option, you are pleaſed to allow me to purchaſe the blood of your unfortunate ſon, here is gold; but, if you rather chooſe to have recourſe to extreme rigour of the law, and require blood for blood, here lies my ſword, take away my life: I have been careful, that you need not be apprehenſive of any thing in going out of my tent."

"Ah! my good and gracious Lord, (ſaid the Dervife, proſtrating himſelf at the Monarch's feet) if you are above other men by your rank, you are ſo likewiſe by your equity. God forbid I ſhould lay a ſacrilegious hand on my prince, who is the life and ſoul of his kingdom. My unfortunate ſon is ſlain; but your Majeſty is not guilty of his death. I muſt receive no price of blood: on the contrary, I ſhould eſteem myſelf happy, If I could ſacrifice my life to preſerve that of a prince, ſo good and ſo equitable as your Majeſty."

"Thy diſintereſtednefs (anſwered the Sultan, amazed at what he heard) deſerves to be rewarded; and therefore I make thee Governor of the city of *Zalika:* Men, ſuperior to others by ſentiment, are made to command them."

Of FRUGALITY *and* EXPENCES.

BALANCE your Expences by the juſt weight of your own Eſtate, and not by the poiſe of another's ſpending.

It is a good advice of the Philoſopher, meaſure the ſtone by your rule, and not your rule by the ſtone.

Certain young men, being reproved by *Zeno* for their prodigality, excuſed themſelves, ſaying, "They had plenty enough, out of which they did it."—"Will you excuſe a Cook," ſaid he, "that ſhould over-ſalt his meat, becauſe he hath ſtore of ſalt?"

A good layer up, makes a good layer out, and a good ſparer makes a good ſpender.

Diogenes

Diogenes asked of a thrifty man but a half penny; of a prodigal a pound. The former, he said, might give him often, but the latter would shortly have nothing to give.

If out of kindness you have lent money to any person, let him not continue it over-long; for the interest of an old debt is usually paid in ill language.

At the first entrance into your Estate, keep a low sail; you may rise with honour, but you cannot decline without shame.

Some young gentlemen think it good policy to wear their lands upon their backs, to see that no waste be done by their tenants.

I have seen some persons, who had great estates left them, break their fasts in plenty, dine in poverty, and sup in infamy.

That which by sparing is saved, may with industry be improved; and what is so improved may be again spared: Frugality alone is but simple getting, but joined to industry is double.

Get all you can honestly: save all you can with a good conscience; and give all you can with a willing mind.

God loveth the chearful giver.

A terrible Judgment upon a perjured Person.

IN the year 1661, a woman in the county of Derby, having cozened a boy out of some money, was soon after charged with it; but the wicked wretch not only stifly denied it, but earnestly prayed to God, that the earth might open and swallow her up alive, if she had it. Immediately the earth opened under her, and she sunk into it; and being digged for, was found nine feet under the ground with that very money in her pocket; and was a shocking spectacle to all who beheld her.

An

AN EXTRACT FROM THE MINUTES of a CONFERENCE,

Held in LONDON, July 31, &c. 1792.

Between the PREACHERS *late in Connexion with the* Rev. J. WESLEY.

Question. WHAT Preachers are *admitted* this year?

Answer. B. Leggatt, T. Rogerson, J. Wiltshaw, H. Taylor, W. Dieuaide, J. Hicklin, J. Furnace, T. Kelk, T. Dobson, W. Jenkins, R. Miller, W. Stephenson, M. Marshall, M. Willis, J. Ryle.

IRELAND.

J. McMullen, A. Moore, M. Stuart, T. Elliott, A. Hamilton, Senior, R. Smith, W. Hamilton, D. Graham, M. Murphy and W. Wilson.

Q. 2. Who *remain on Trial?*

A. R. Harrison, G. Lowe, C. Tunnycliffe, W. Saunderson, J. Kershaw.—*These have travelled four years.*

W. Cox, H. Saunders, R. Lomas, J. Ramshaw, M. Martendale, J. Nelson, J. Denton, R. Smith, J. Grant, J. Anderson, O. Davies, T. Simeonite, J. Lawton, W. Shelmerdine, T. Harrison, J. Saunderson.——*These have travelled three years.*

R. Crowther, E. Gibbons, G. Sargant, J. Braithwayte, J. Burges, W. Hainsworth, R. Elliott, G. Sykes, T. Trethewey, J. Pipe, S. Taylor, J. Dean, J. Boyle, J. Doncaster, B. Newton,

Newton, J. Simpson, T. Greaves, W. Aver, W. Denton, I. Lilly, W. Franklin.—*These have travelled two years.*

S. Wilson, T. Robinson, W. Mahy, H. Mahy, J. Jay, M. Emmett, R. Pattison, F. Thoresby, J. Kingston, G. Deverell, J. Buckley, J. Foster, A. Cummins, H. Anderson.—*These have travelled one year.*

IRELAND.

J. Irwin, T. Ridgeway, A. Hamilton junior. T. Patterson, S. Wood, G. Donovan, J. McQuigge, J. Hurley, John Hurley, W. Ferguson, T. Brown, J. Graham, C. Graham, A. Murdock, W. Smith, J. Stephenson, J. Cross, S. Steele, T. Black, J. Hennin, J. Bell, W. Armstrong, J. McFarlan and B. Dowling.

Q. 3. Who are *admitted on Trial?*

A. R. Gower, G. Dermott, J. Kyte, J. Bowes, F. Balliau, J. Robbins, C. Kirkpatrick, J. Stephens, R. Smith, T. Hutton, W. Martin, J. Ward, If. Muff, R. Hardacre, J. Bridgnell, W. Fenwick, R. Treffry, R. Harper, S. Eversfield, J. Buckley, W. Brown.

IRELAND.

M. Tobias, S. Alcorn, R. Banks, M. Dice, T. McClellan, J. Stuart, R. Dougherty, and J. Jordan.

Q. 4. Who have *died* this year?

A. 1. *John Richardson*, A. B. Who, like his Great Master, was a man of sorrows and acquainted with grief. The Uniformity of his Life, the Christian Simplicity of his manners, the meekness of his Spirit, and the Unction which attended his Ministry for twenty-nine years in the City of London, will be ever remembered by many hundreds with gratitude to the God of all Grace. After labouring under a severe

ſevere Aſthma for twenty-ſix years, he died in the fifty-eighth year of his age. The laſt words he uttered, juſt before he expired, were "GOD IS ALWAYS WITH ME."

2. *Robert Empringham*, a faithful old Labourer in the Vineyard of his Lord.

3. *Thomas Werrill*, a moſt promiſing young man. For ſome time he laboured in Ireland, his native Country, with ſucceſs. Afterwards, he devoted himſelf to the Work of God among the Heathens: and after a ſhort but ſucceſsful Miniſtry in the Iſland of Jamaica, he died *the death of a Saint*, of a Chriſtian entering into Glory in the full aſſurance of Hope.

Q. 5. Are there any objections to any of our Preachers?

A. They were examined one by one.

Q. 6. Who has deſiſted from Travelling?

A. James Lyons.

Q. 7. How are the Preachers ſtationed this year?

A. As follows:

1 *London*,	Thomas Coke, James Creighton, Peard Dickenſon, William Thompſon, James Rogers, Richard Rodda, George Story, William Blagborne, William Palmer, Thomas Bartholemew: T. Olivers, T. Rankin, T. Tennant, Supernumeraries: George Whitfield, Book-Steward.
2 *Suſſex*,	W. Shelmerdine, T. Simeonite, Mark Willis.
3 *Rocheſter*,	T. Warrick, W. Aver.
4 *Canterbury*,	J. Reynolds, T. Dobſon, C. Tunnycliffe.
5 *Colcheſter*,	W. Jenkins, J. Lawton, W. Heath.
6 *Norwich*,	W. Aſhman, C. Bond,
7 *Yarmouth*,	C. Boone, John Wiltſhaw.
8 *Diſs*,	C. Kyte, J. Wittam.

9 *Bury*,	J. Hicklin, T. Rogerson.	
10 *Lynn*,	W. Saunders, T. Broadbent.	
11 *Walsingham*,	W. Denton, H. Anderson.	
12 *Bedford*,	T. Tattershall, T. Jones, If. Lilly, F. Thoresby, G. Dermott,	
13 *Northampton*,	J. Crosby, G. Deverell, T. Fernley.	
14 *Oxfordshire*,	G. Baldwin, W. Stephens, E. Gibbons: J. Murlin, Supernumerary.	
15 *Gloucestershire*,	J. Coussens, J. Sandoe.	
16 *Worcestershire*,	J. Brettell, J. Robbins.	
17 *Sarum*,	J. Algar, R. Gower: R. C. Brackenbury, Supernumerary.	
18 *Portsmouth*,	J. Easton, G. Button, T. Trethewey.	
19 *Isle of Jersey*,	M. Marshall, H. Saunders, H. Mahy,	These are to change every two months.
20 *Isle of Guernsey*,	J. De Quetville,	
21 *Isle of Alderney*,	W. Dieuaide, F. Balliau.	
22 *France*,	W. Mahy.	
23 *Bath*,	H. Moore, L. Kane, J. Sutcliffe: J. Furz, Supernumerary.	
24 *Bristol*,	S. Bradburn, T. Rutherford, O. Davies, S. Taylor; J. Broadbent and J. Valton, Supernumeraries: T. Mc Geary, Head-Master of Kingswood-School.	
25 *Shepton-Mallet*,	J. Harper, J. Cricket, W. Holmes.	
26 *Taunton*,	C. Bland, J. Foster, C. Kirkpatrick; C. Watkins, Supernumerary.	
27 *Collumpton*,	T. Lessy, J. Mc Geary.	
28 *Plymouth*,	B. Rhodes, F. Truscott, W. Cox.	
29 *St. Austle*,	T. Crowther, W. Thoresby, J. Byron, R. Smith, junior.	
30 *Redruth*,	W. Horner, J. Smith, T. Kelk, J. Stephens; J. Poole, Supernumerary.	

31 *Penzance*,

31 *Penzance*, J. Leech, A. Moſeley, J. Boyle, J. Jay.
32 *Pembroke*, B. Leggatt, T. Robert, J. Bowes.
33 *Glamorgan*, W. Hunter, junior. J. Kyte, R. Treffry.
34 *Brecon*, J. Dean, S. Wilſon.
35 *Birmingham*, J. Cole, S. Day, J. Burges.
36 *Wolverhampton*, A. Suter, R. Coſterdine.
37 *Shrewſbury*, M. Martendale, W. Saunderſon.
38 *Burſlem*, A. Inglis, S. Bardeſley, G. Snowden, J. Denton, J. Bridgnell.
39 *Macclesfield*, J. Goodwin, G. Lowe, R. Crowther: G. Shadford, Supernumerary.
40 *Stockport*, W Myles, R. Miller.
41 *Mancheſter*, J. Benſon, A. Clarke: J. Hall, Supernumerary.
42 *Oldham*, T. Handby, J. Parkin.
43 *Bolton*, R. Roberts, R. Reece, M. Emmett: C. Hopper, Supernumerary.
44 *Cheſter*, F. Wrigley, R. Condy, J. Thom.
45 *Liverpool*, T. Taylor, J. Bradford.
46 *Northwich*, D. Jackſon, J. Ward: R. Howard, Supernumerary.
47 *Blackburn*, J. Booth, W. Hainſworth, If. Muff.
48 *Coln*, L. Harriſon, John Beanland, J. Evans.
49 *Lancaſter*, W. Smith.
50 *Leiceſter*, T. Longley, J. Barber, J. Buckley.
51 *Caſtle-Dunnington*, J. Moon, W. Brown.
52 *Nottingham*, W. Thom, J. Beaumont, T. Greaves, J. Furneſs.
53 *Derby*, J. Peſcod, T. Hutton.
54 *Aſhby*, J. Taylor, R. Hardacre.

55 *Sheffield*,

55	*Sheffield,*	J. Mason, G. Highfield, T. Cooper.
56	*Grimsby,*	J. King, G. Mowat, G. Sargant.
57	*Horncastle,*	If. Brown, T. Gill, J. Simpson, R. Harper.
58	*Gainsborough,*	T. Carlile, J. Peacock, J. Ramshaw.
59	*Epworth*	J. Robinson, W. Collins, T. Robinson.
60	*Leeds,*	J. Allen, J. Entwistle, W. Percival.
61	*Wakefield,*	J. Wood, J. Edmondson.
62	*Huddersfield,*	G. Gibbon, R. Elliott.
63	*Birstal,*	E. Jackson, R. Smith: T. Johnson, Supernumerary.
64	*Dewsbury,*	W. Bramwell, J. Nelson.
65	*Bradforth,*	P. Greenwood, J. Grant.
66	*Halifax,*	J. Pawson, R. Lomas.
67	*Keighley,*	J. Watson. D. Kay.
68	*Otley,*	Z. Yewdall, W. Simpson.
69	*Whitehaven,*	J. Brown, J. Barrett.
70	*Isle of Man,*	J. Ogylvie, W. Fenwick, W. Martin.
71	*York,*	S. Hodgson, J. Thompson, T. Harrison.
72	*Pocklington,*	J. Shaw, B. Newton.
73	*Hull,*	A. Mather, R. Hopkins.
74	*Bridlington,*	J. Braithwayte, W. Stephenson.
75	*Scarborough,*	G. Holder, W. Butterfield, G. Sykes.
76	*Whitby,*	J. Stamp, J. Kershaw.
77	*Thirsk,*	T. Dixon, J. Riding, S. Gates.
78	*Stockton,*	W. Hunter, Senior, T. Vasey.
79	*Barnard Castle,*	J. Mc Kersey, T. Dunn.
80	*Henham,*	P. Mill, W. Franklin.
81	*Sunderland,*	J. Pritchard, J. Brettell, J. Atkins.
82	*Newcastle,*	J. Gaultier, S. Botts: J. Cownley, Supernumerary.
83	*Alnwick,*	C. Atmore, J. Pipe.

SCOTLAND.

84	*Edinburgh,*	D. Mc Allum, R. Johnson, J. Ryle.
85	*Glasgow,*	H. Taylor.
86	*Air,*	R. Harrison.

87 *Dumfries,*

87 *Dumfries*,	J. Townsend.	
88 *Berwick*,	R. Swan.	These are to change.
89 *Kelso*,	T. Wood.	
90 *Dundee*,	J. Bogie, R. Dall, J. Cross; J. Saunderson, Supernumerary.	
91 *Aberdeen*,	A. Kilham, J. Anderson: J. Watson, Supernumerary.	
92 *Inverness*.	J. Saunderson, J. Doncaster, A. Cummins, S. Eversfield.	

IRELAND.

93 *Dublin*,	A. Blair, J. Mc Donald.
94 *Wicklow*,	D. Gordon, G. Donovan.
95 *Carlow*,	W. Mc Cornock, J. Stephenson.
96 *Waterford*,	J. Darragh, A. Hamilton, junior.
97 *Cork*,	W. Griffith, J. Crowther.
98 *Bandon*,	T. Patterson, W. Johnston, T. Ridgeway.
99 *Limerick*,	W. West, T. Kerr, W. Hamilton, J. Gillis.
100 *Birr*,	M. Joyce, W. Wilson.
101 *Aughrim*,	F. Armstrong, J. Hurley.
102 *Castlebar*,	J. Woodrow, Ja. Hurley.
103 *Athlone*,	T. Davis, J. Miller.
104 *Longford*,	S. Mitchell, Jas. Mc Quigge: J. Bredin, Supernumerary.
105 *Sligo*,	S. Moorhead, B. Dowling.
106 *Ballyconnell*,	J. Armstrong, T. Black, J. Stuart.
107 *Cavan*,	J. Melcombson, W. Armstrong, W. Ferguson.
108 *Clones*,	R. Smith, J. Hennin, A. Hamilton, Senior; T. Hewitt, Supernumerary.
109 *Brookborough*,	J. Rennick, J. Irwin, R. Banks.
110 *Enniskillen*,	M. Stuart, C. Graham.
111 *Ballyshannon*,	A. Moore, S. Alcorn, J. Jordan: T. Elliot, Supernumerary.
112 *Ramelton*,	S. Steele, J. Bell.

113 *Newton Stewart*,

113	*Newton Stewart,*	A. Murdock, J. Graham.
114	*Charlemount,*	D. Barraclough, J. Mc Farland, M. Dice: S. Bates, Supernumerary.
115	*Londonderry,*	J. Dinnen, G. Armstrong.
116	*Coleraine,*	W. Smith, M. Murphy, T. Brown.
117	*Belfast,*	J. Grace, S. Wood.
118	*Lisburn,*	J. Kerr, R. Dougherty.
119	*Downpatrick,*	T. Barbor, J. Mc Mullen.
120	*Tanderagee,*	G. Brown. J. Cross, T. Mc Clellan.
121	*Newry,*	J. Crook, M. Tobias.

THE BRITISH DOMINIONS.

Nova Scotia and New Brunswick.

Halifax,	William Jessop, John Mann, Elders,	William Black, Presiding Elder.
Liverpool,	Thomas Whitehead,	
Shelbourne,	William Early,	
Newport,	John Cooper,	
Cumberland,	Benjamin Fizler,	
River St. John,	John Regan,	
Annapolis,	James Boid.	

The West Indies.

Antigua,	John Baxter, Benjamin Pearce.
Barbadoes,	Matthew Lumb, John Kingston.
St. Vincent's,	James Wray.
Nevis,	John Mc'Vean.
St. Christopher's,	William Warronner, Richard Pattison.
Tortola,	John Harper, Thomas Owens.
Jamaica,	William Fish, William Brazier,
New Missionary,	Daniel Graham.

Q. 12. What

Q. 11. What numbers are in the Society?

A. As follows:

London	3250	Blackburn	1040
Suſſex	285	Coin	1010
Roche ſter	310	Leiceſter	709
Canterbury	300	Nottingham	1140
Colcheſter	165	Derby	830
Norwich	617	Sheffield	1700
Diſs	330	Grimſby	575
Bury	180	Horncaſtle	640
Lynn	245	Gainſborough	710
Wells	190	Epworth	693
Bedford	550	Leeds	2100
Northampton	407	Wakefield	744
Oxfordſhire	740	Huddersfield	760
Glouceſterſhire	324	Birſtal	720
Worceſterſhire	363	Dewſbury	540
Sarum	282	Bradforth	1170
Portſmouth	480	Halifax	1124
Iſle of Jerſey	334	Keighley	990
Iſle of Guernſey / Iſle of Alderney	240	Otley	549
Bath	900	Whitehaven	288
Briſtol	1600	Iſle of Man	2400
Shepton Mallet	974	York	879
Taunton	285	Pocklington	463
Tiverton / Biddiford	519	Hull	663
Plymouth	880	Bridlington	350
St. Auſtle	1030	Scarborough	607
Redruth	1660	Whitby	514
Penzance	1540	Thirſk	641
Pembroke	207	Yarm	580
Glamorgan	245	Barnard Caſtle	383
Brecon	133	Hexham	620
Birmingham	1589	Sunderland	1154
Coventry	64	Newcaſtle	800
Wolverhampton	600	Alnwick	350
Burſlem	1470	Edinburgh	209
Macclesfield	1214	Glaſgow	209
Stockport	950	Dumfries	49
Mancheſter	1400	Kelſo	29
Oldham	793	Dundee	170
Bolton	1220	Aberdeen	295
Cheſter	600	Inverneſs	323
Liverpool	660	Dublin	950
Warrington	475	Wicklow	199
		Carlow	230
		Waterford	26
		Cork	

Cork	390	Ballyshannon	646
Bandon	230	Lisleen	392
Limerick	463	Omagh	419
Birr	350	Charlemount	1214
Castlebar	217	Londonderry	318
Athlone	503	Coleraine	661
Longford	367	Belfast	419
Sligo	370	Lisburn	480
Ballyconnell	800	Downpatrick	497
Cavan	875	Tanderagee	970
Clones	980	Newry	517
Brookborough	790		
Enniskillen	460	In all,	—75,342

A M E R I C A.

The British Dominions.

Nova Scotia, and *New Brunswick*,	800	*St. Christopher's*, Mullattoes,	114
Newfoundland,	270	Whites,	28
Antigua, Mullattoes,	105	Blacks,	1424
Blacks,	2329	*Tortola*, Coloured People,	1200
Whites,	36	*Barbadoes*,	51
Nevis, Coloured People,	394	*Jamaica*, Whites and Mullattoes,	40
Grenada,	20	Blacks,	130
St. Vincent's, Whites,	13		
Coloured People,	450		

Dominion of the State of Holland.

St. Eustatius,	——	——	220
		In all,	7624

THE

THE UNITED STATES.

	Whit	Blac	
Charleston,	66	119	SOUTH CAROLINA.
Kingston,	110	84	
Little Pee Dee,	765	55	
Great Pee Dee,	317	49	
Santee,	354	126	
Edisto,	552	121	
Catauba,	220	29	
Cherokee,	372	10	
Bush-River,	200	15	
Broad-River,	450	95	
Union,	120		
Scleuda,	300	5	
Washington,	621	114	GEORGIA.
Richmond,	501	72	
Burke,	572	43	
Savannah,	323	4	
W. New-River,	320	16	
Russel,	79	5	NORTH CAROLINA.
Holstein,	140	6	
Green,	340	8	
Yadkin,	401	25	
Salisbury,	519	24	
Anson,	150	56	
Lincoln,	429	12	
Roan-Oak,	536	352	
Pamlico,	374	50	
Guilford,	420	36	
Caswell,	508	31	
New-Hope,	510	108	
Bladen,	232	57	
Tar-River,	655	162	
E. New-River,	1160	466	
Contentney,	293	48	
Bertie,	650	120	
Cambden,	585	229	
Banks,	408	30	
Botetourt,	214	15	
Green-Brier,	73		
Halifax,	93	8	
Franklin,	287	27	
Mecklenburg,	478	25	
Cumberland,	385	37	
Amelia,	651	132	
Brunswick,	627	200	

	Whit	Black	
Suffex,	606	208	VIRGINIA.
Portsmouth,	819	574	
Surry,	770	705	
Bedford,	383	89	
Amherst,	335	130	
Orange,	530	54	
Hanover,	640	121	
Essex,	248	20	
Williamsburg,	473	194	
Gloucester,	620	62	
Lancaster,	586	210	
Stafford,	238	19	
Fairfax,	637	141	
Berkeley,	1024	192	
Alleghany,	351	23	
Rockingham,	335	46	
Clarksburg,	300	4	
Ohio,	350		
Northampton,	503	203	MARYLAND.
Redstone,	360	7	
Pittsburg,	100		
Randolph,	30		
Calvert,	760	1329	
Severn,	734	414	
Montgomery,	637	347	
Baltimore,	944	207	
Frederick,	480	93	
Bath,	315	41	
Huntingdon,	200	2	
Hartford,	633	181	
Baltimore Town,	430	181	
Fell's Point,	138	42	
Annapolis,	136	223	
Dover,	1022	396	
Milford,	720	226	PENNSY.
Annamessex,	325	51	
Somerset,	546	99	
Dorchester,	785	439	
Caroline,	970	313	
Talbot,	740	610	
Kent,	720	430	
Cecil,	418	340	
Wilmington,	93	48	
Chester,	429	15	
Philadelphia,	254	36	

	Wh	Black			Wh	Black	
Greenſville,	720	383	JERSEY.	Briſtol,	111		CONNEC. MASSACH. KENTUCKY.
Salem,	464			Saratoga,	100		
Bethel,	403	2		Otſego,	100		
Burlington,	371	18		Litchfield,	180		
Trenton,	420	32		Fai field,	875		
Flanders,	304	8		Middlefields,	62		
Newburg,	412	7		Hertford,	28		
Elizabeth-Town	321	14		Stockbridge,	30		
New-York,	524	112		Lynn,	58		
New-Rochelle,	661	16	NEW-YORK.	Wioming,	100		
Long-Iſland,	251	17		Limeſtone,	137		
Ducheſs,	473	6		Lexington,	543	6	
Columbia,	253	3		Danſville,	520	37	
New-Britain,	430			Salt-River,	250	28	
Cambridge,	260			Cumberland,	349	23	
New-B T. & C.	242	4				67	

Whites	50680	13198
Blacks	13198	
Total,	63878	

AFRICA.

Sierra Leone, Coloured People		———	223
Total in America,	71502	Total in Europe, America, and Africa,	147067
Total in Europe,	75342		
Total in Africa,	223		

Q. 12. What regulations ſhall be made concerning the office of the Preſident of the Conference?

A. 1. The ſame Preſident is not to be re-choſen above once in eight years.

2. The Preſident's Power ſhall ceaſe, as ſoon as the Conference breaks up.

Q. 13. What further regulations ſhall be made concerning the management of the Diſtricts?

A. 1. All the Preachers of every Diſtrict reſpectively, who ſhall be preſent at the Conference from time to time, ſhall meet together as ſoon as poſſible after the Stations of the Preachers are finally ſettled, and chooſe a Chairman for their Diſtrict out of the preſent or abſent Members of the Diſtrict-Committee.

2. The Chairman ſo choſen, ſhall have authority to call a meeting of the Committee of his Diſtrict on any application of

of the Preachers or People, which appears to him to require it. But he muſt never individually interfere with any other Circuit but his own.

3. Whenever the Chairman has received any complaint againſt a Preacher either from the Preachers or the People, he ſhall ſend an exact account of the complaint in writing to the Perſon accuſed, with the name of the accuſer, or accuſers, before he calls a meeting of the Diſtrict-Committee to examine into the charge.

4. If it appear on juſt grounds to any Aſſiſtant, that the Chairman of his Diſtrict has been guilty of any crime or miſdemeanour, or that he has neglected to call a meeting of the Diſtrict-Committee when there were ſufficient reaſons for calling it, ſuch Aſſiſtant ſhall have authority in that caſe to call a meeting of the Diſtrict-Committee, and to fix the time and place of meeting. The Committee thus aſſembled, ſhall have power, if they judge neceſſary, to try the Chairman, and, if found guilty, to ſuſpend him from being a Travelling-Preacher till the enſuing Conference, or to remove him from the office of an Aſſiſtant, or to depoſe him from the Chair, and to elect another in his place.

Q. 14. Who are the Members of the Committee for the inſpection of *Kingswood*-School?

A. Samuel Bradburn, Thomas Rutherford, John Valton, Thomas M'c Geary, Thomas Roberts, James Yewer.

Q. 15. What directions ſhall be given concerning our conduct to the Civil Government?

A. 1. None of us ſhall, either in writing or converſation, ſpeak lightly or irreverently of the Government under which he lives.

2. We are to obſerve, that the oracles of God command us to be ſubject to the higher powers: and that honour to the King is there connected with the fear of God.

Q. 16. Who are the Chairmen of the Diſtricts for the enſuing year?

A. As follows:

1. *London*, William Thompſon.
2. *Norwich*, Charles Boone.

3. *Nottingham*, Joſeph Taylor.
4. *Sarum*, Joſeph Algar.
5. *Jerſey*, Henry Saunders.
6. *Redruth*, William Horner.
7. *Plymouth*, Benjamin Rhodes.
8. *Birſtal*, Henry Moore.
9. *Pembroke*, Thomas Roberts.
10. *Birmingham*, Jeremiah Brettell.
11. *Mancheſter*, Robert Roberts.
12. *Cheſter*, John Goodwin.
13. *Haliſax*, John Pawſon.
14. *Leeds*, John Allen.
15. *York*, Alexander Mather.
16. *Grimſby*, Thomas Carlill.
17. *Whitby*, William Hunter, Senior.
18. *Whitehaven*, Jonathan Brown.
19. *Newcaſtle*, John Pritchard.
20. *Edinburgh*, Duncan M'c Allum.
21. *Aberdeen*, James Bogie.

Q. 17. What directions ſhall be given concerning the General Faſts?

A. A General Faſt ſhall be held on the firſt Friday after Chriſtmas-Day, Lady-Day, Midſummer-Day, and Michaelmas-Day.

Q. 18. What directions are to be given concerning the raiſing of money in the Circuits for erecting or paying the debts of Houſes?

A. 1. No Collection ſhall be made in any Circuit for the above-mentioned purpoſe, without the conſent of the Conference.

2. No Collection ſhall be made by any other perſon than a Travelling-Preacher.

Q. 19. What directions ſhall be given concerning the attendance of the Preachers at the Conference?

A. We all agree to confirm our former Rule, that no Preacher, except the Aſſiſtants, and the Preachers to be admitted, and Preachers againſt whom any complaint is to be lodged, ſhall come to the Conference, unleſs the Circuit in which he laboured, bear his Travelling-Expences.

come

Q. 20. What Preacher is in reserve?

A. Thomas Linay of the Lynn-Circuit.

Q. 21. What shall we do more to promote the Work of God?

A. We do, at this solemn hour of the night, † devote ourselves to the service of Almighty God, in a more unreserved and entire manner than ever we have hitherto done; and are all determined to spend and be spent in his blessed work. And this our solemn dedication of ourselves to God, we do unanimously signify by rising from our seats in the Presence of the LORD.

Q. 22. When and where shall our next Conference be held?

A. At Leeds, on the last Monday in July, 1793.

N. B. The Delegates of the Districts are to be in Leeds on the Tuesday preceding the Conference, and to begin to draw up the Plan for the Stations of the Preachers on the day following.

† Past ten o'clock on the 15th of August, just before the close of the Conference.

Simplicity of Mr. ADDISON'S *Style.*

WITH respect to the simplicity of his manner, Mr. Addison is, beyond doubt, the most perfect example in the English language; and, therefore, though not without some faults, he is, on the whole, the safest model for imitation, and the freest from considerable defects, which the language affords. Perspicuous and pure he is in the highest degree; his precission, indeed, not very great; yet nearly as great as the subjects which he treats of require: the construction of his sentences easy, agreeable, and commonly very musical; carrying a character of smoothness, more than of strength. In figurative language he is rich, particularly in similes and metaphors; which are so employed, as to render his style splendid without being gaudy.

There is not the least affectation in his manner; we see no marks of labour; nothing forced or constrained; but great elegance joined with great ease and simplicity. He is, in particular,

ticular, diſtinguiſhed by the character of modeſty, and politeneſs, which appear in all his writings. No author has a more popular and inſinuating manner; and the great regard which he every where ſhews for virtue and religion, recommends him highly.

If he fails in any thing, it is in want of ſtrength and preciſſion, which renders his manner, though perfectly ſuited to ſuch eſſays as he writes in the Spectator, not altogether a proper model for any of the higher and more elaborate kinds of compoſition. Though the public have ever done much juſtice to his merit, yet the nature of his merit has not always been ſeen in its true light: for, though his poetry be elegant, he certainly bears a higher rank among the proſe writers, than he is intitled to among the poets; and, in proſe, his humour is of a much higher and more original ſtrain, than his philoſophy. The character of Sir Roger de Coverley, diſcovers more genius than the Critique on Milton.

A Serious REPLY *to* TRIFLERS.

SECRETARY *Walſingham*, an eminent courtier and ſtateſman in Queen Elizabeth's time, in his old age retired into a rural privacy. Some of his former gay companions came to viſit him, who obſerved he was melancholy: "No, (ſaid he) I am not melancholy, I am ſerious; and 'tis very proper I ſhould be ſo. Ah! my friends! while we laugh, all things are ſerious round about us; God is ſerious, who exerciſeth patience towards us; Chriſt is ſerious, who ſhed his atoning blood for us: the Holy Ghoſt is ſerious, in ſtriving againſt the obſtinacy of our hearts; the holy Scriptures are ſerious books, they preſent to our thoughts the moſt important concerns in all the world; the holy Sacraments repreſent the moſt ſerious and awful matters; the whole creation is ſerious, in ſerving God and us; all who are in heaven are ſerious, all who are in hell are ſerious; how then can we be gay, and trifle with important time."

LETTERS.

LETTER DXCVIII.

[From the Rev. Mr. F. to C. B.]

My dear Friend,

AS you want to know what the gospel faith is, (which I have not) I shall give you a short account of my unbelief, and of my hopes. I have had a degree of Jewish faith, which implies an enjoyment of the blessings belonging to the Jewish church, and *John's* disciples: that is repentance, reformation, believing of promises; in some sort receiving the forgiveness of sins; in short repenting and believing, because the kingdom of heaven is at hand. That these were the privileges of the Jewish church is plain from the 103d Psalm; and that it was that of *John's* true disciples, is also plain from his preaching the baptism of repentance for the forgiveness of sins.

I contend not for the expression, Jewish faith; I did not give it you as scriptural, but to convey my idea of that faith which is built upon, and much conversant with the letter, and has little to do with the Spirit: that faith which regulates the life, and does not purify the heart: that faith which deals much in ordinances, that talks much of promises, and knows little of the things promised, and less of the Promiser: that faith which hath a zeal, but not according to the knowledge, which is accompanied both with eternal life and humble love; that faith which compasses sea and land, to recommend the *Messiah*, and yet can deny and explain away his name *Jesus*, and the virtue of his blood; that now bows to him in the flesh, and is apt to reject him in the Spirit, that picks and chuses his commandments, and calls the spiritual ones grievous, instead

of ineſtimable privileges: that faith which is for ſpeaking of *Canaan*, but living and dying in the Wilderneſs, and can ſometimes talk of ſtoning *Caleb*, and will actually, if not overruled, caſt a ſtone at *Stephen*, becauſe he is full of the Holy Ghoſt: in a word, that faith which can do without the preſent power of the Holy Ghoſt, and the immediate manifeſtation of Chriſt, and reſts in hiſtorical doctrines, and the loweſt marks of grace; and when any thing higher than its ſphere is mentioned, oppoſes it with "thou reproacheſt us."

I ſpeak of Jewiſh faith, and you want me to tell you of Goſpel faith, but this is a matter too high for me yet, therefore, I refer you to our Lord's prayer in St. *John*, Acts ii. 3, 4. 9, 10. Rom. vi. 8. Heb. xii. 22, 23, 24. Rev. i. 5, 6. 1 John v. 19. with Heb. xi. 1. But above all, I refer you to *Jeſus*, the author and finiſher of it. Hold faſt what you have, be thankful for the leaſt breath of deſire, but reſt not till your life is ſenſibly hid with Chriſt in God, or at leaſt, till what is now hid is made manifeſt by the goſpel, which is the power of God to every one that believeth aright.

Your former ideas of faith and growth therein, were not amiſs. Jewiſh faith and that of *John* the Baptiſt are two ſteps towards goſpel faith. But who ever grew without the baptiſm? Here ſtood the Apoſtles before the Pentecoſt; they were clean through the word ſpoken, yet they were carnal; they could ſay, *thou knoweſt that I love thee*, and yet they could deny, forſake him, and give place to unbelief, like *Thomas*, and the fear of man, the ſuggeſtions of ambition, and the ſpirit of offence: nay, this was ſtill their element, nor had they the key of the ſcriptures; they knew not the Father, becauſe they knew not the Son, or had only ſome glimpſes of the Revelation of him by the Holy Ghoſt: glympſes, which like flaſhes of lightning ſoon left them to their dark ideas and apprehenſions again; the Spirit was with them, but not in them; they were not baptized with the Holy Ghoſt.—Some had ſeen the kingdom of God come with power; but did not enter in, much

leſs

less dwell there: they had showers in the desart, but the Wilderness was not yet made a pool; dews they had enjoyed from heaven, but the rivers of living waters flowing from their belly they were yet strangers to, as well as the well of living waters springing up into everlasting life. And why? The Holy Ghost, which they that had believed on him should receive, was not yet given; and our Lord had declared, the least in the kingdom of heaven should be greater than he, (*John* the Baptist) who one day said, "behold the Lamb of God!" and the next asked whether he was that prophet or not? Into this state entered the people of *Samaria*, who received the word of the gospel with joy, and believed, yet had not received the Holy Ghost. "Repent and be baptized every one of you for the forgiveness of sins, and ye shall receive the gift of the Holy Ghost," said *Peter* to the Jews; "for the promise is unto you, &c." Acts ii. see also Acts xix. "Have ye received the Holy Ghost since ye believed?"

Were it not for two or three in five hundred professors of the faith, whom I know, I should be tempted to believe that the gates of hell have prevailed against the Christian church, and fairly covered it with the old Jewish vail. As I cannot explain myself more clearly on this head, search the scriptures with prayer and godly fear, and communicate any further light you may be favoured with. I apprehend, none can help seeing the need of power among professors; none can help owning the primitive Christians had it, as the modern Christians have it not; and I call gospel faith a belief of the promise, *John* vii. 37, 38. that enables a man to tarry at his *Jerusalem*, in incessant prayer and lively expectation, till he is endued with power from on high, and constrained by the love of *Jesus* shed abroad in his heart by the Holy Ghost given unto him, that he cannot help speaking of the wonderful works of God, with as much propriety of faith, as the original church, made up of an hundred and twenty men and women, did in the day

of Pentecoſt; or the houſehold and ſoldiers of *Cornelius*, when the Holy Ghoſt had fallen on all that heard the word.

I am ſure I have not only the Scripture, but negative experience on my ſide. I find I cannot ſtand the teſt of the 8th chapter of Romans, without ſoftening and explaining away the plain meaning of the words: it contains a thing I am weary of doing. I would make one obſervation more upon my goſpel faith. There is a general confuſed idea of the want of it, which has given birth to two oppoſite errors; the firſt is of thoſe, who, by their conſtruction of the 7th of Romans, give up that faith which purifies the heart; the baptiſm of fire that burns up ſelf and introduces the reſurrection, life, light, and power of *Emanuel*: the other is, that of thoſe who aim at the extirpation of wrong tempers, and implanting of good diſpoſitions, inſtead of crying for the baptiſm of fire, and freſh baptiſms continually. "Who dares ſay (ſaid Mr. *Whitefield*) that he is a Chriſtian, till he can ſay, my God is in me?" God help us ſoon to witneſs this good confeſſion to each other, and the world. Farewell in *Jeſus!*

POETRY.

THE GENEALOGY OF CHRIST,

As it is repreſented on the Eaſt Window of WINCHESTER COLLEGE CHAPEL,

[*Written at Winton School, by* Dr. LOWTH, *late Lord Biſhop of London.*]

AT once to raiſe our reverence and delight,
To elevate the mind, and pleaſe the ſight,
To pour in virtue at th' attentive eye,
And waft the ſoul on wings of extacy;
For this the painter's art with nature vies,
And bids the viſionary ſaint ariſe;

Who

Who views the ſacred forms in thought aſpires,
Catches pure zeal, and as he gazes, fires;
Feels the ſame ardour to his breaſt convey'd,
Is what he ſees, and emulates the ſhade.

Thy ſtrokes, great artiſt, ſo ſublime appear,
They check our pleaſure with an awful fear;
While, thro' the mortal line, the God you trace,
Author himſelf, and heir of *Jeſſe's* race;
In raptures we admire thy bold deſign,
And, as the ſubject, own the hand divine.
While thro' thy work the riſing day ſhall ſtream,
So long ſhall laſt thy honour, praiſe, and name.
And may thy labours to the muſe impart
Some emanation from her ſiſter art,
To animate the verſe, and bid it ſhine
In colours eaſy, bright, and ſtrong as thine.

Supine on earth an awful figure lies,
While ſofteſt ſlumbers ſeem to ſeal his eyes;
The hoary ſire heaven's guardian care demands,
And at his feet the watchful angel ſtands;
The form auguſt and large, the mien divine
Betray the * founder of *Meſſiah's* line.
Lo! from his loins the promis'd ſtem aſcends,
And high to heaven his ſacred boughs extends:
Each limb productive of ſome hero ſprings,
And blooms luxuriant with a race of kings.
Th' eternal plant wide ſpreads its arms around,
And with the mighty branch the myſtic top is crown'd.

And lo! the glories of th' illuſtrious line
At their firſt dawn with ripen'd ſplendors ſhine,

* Jeſſe.

In

In *David* all expreſs'd; the good, the great,
The king, the hero, and the man complete:
Serene he ſits, and ſweeps the golden lyre,
And blends the prophet's with the poet's fire.
See! with what art he ſtrikes the vocal ſtrings,
The God, his theme, inſpiring what he ſings!
Hark,—or our ears delude us,—from his tongue
Sweet flows, or ſeems to flow, ſome heavenly ſong.
O! could thine art arreſt the fleeting ſound,
And paint the voice in magic numbers bound;
Could the warm ſun, as erſt when *Memnon* play'd,
Wake with his riſing beam the vocal ſhade:
Then might he draw th' attentive angels down,
Bending to hear the lay, ſo ſweet, ſo like their own.
On either ſide the monarch's offſpring ſhine,
And ſome adorn, and ſome diſgrace their line.
Here *Ammon* glories; proud, inceſtuous Lord!
This hand ſuſtains the robe, and that the ſword.
Frowning and fierce, with haughty ſtrides he tow'rs,
And on his horrid brow defiance low'rs:
There *Abſalom* the raviſh'd ſceptre ſways,
And his ſtol'n honour all his ſhame diſplays:
The baſe uſurper youth! who joins in one,
The rebel ſubject, and th' ungrateful ſon.

Amid the royal race, ſee *Nathan* ſtand,
Fervent he ſeems to ſpeak, and lift his hand;
His looks th' emotion of his ſoul diſcloſe,
And eloquence from every geſture flows.
Such, and ſo ſtern he came, ordain'd to bring
Th' ungrateful mandate to the guilty king:
When, at his dreadful voice, a ſudden ſmart,
Shot thro' the trembling monarch's conſcious heart;
From his own lips condemn'd; ſevere decree!
Had his God prov'd ſo ſtern a judge as he.

But man with frailty is ally'd by birth;
Consummate purity ne'er dwelt on earth:*
Thro' all the soul, tho' virtue holds the rein,
Beats at the heart, and springs at every vein;
Yet ever from the clearest source have ran
Some gross alloy, some tincture of the man.

But who is he—deep musing—in his mind?
He seems to weigh in reason's scales, mankind;
Fix'd contemplation holds his steady eyes——
I know the sage; ‡ the wisest of the wise:
Blest with all man could wish, or price obtain,
Yet his great heart pronounc'd those blessings vain:
And lo! bright glittering in his sacred hands,
In miniature the glorious temple stands.
Effulgent frame! stupendous to behold!
Gold the strong valves, the roof of burnish'd gold;
The wandering ark, in that bright dome inshrin'd,
Spreads the strong light, eternal, unconfin'd!
Above th' unutterable glory plays,
Presence divine! and the full—streaming rays
Pour thro' reluctant crowds intolerable blaze.

But stern oppression rends *Reboam's* reign;
See the gay prince, injurious, proud, and vain!
Th' imperial sceptre totters in his hand,
And proud rebellion triumphs in the land.
Curs'd with corruption's ever-fruitful spring,
A beardless Senate, and a haughty King.

There *Asa*, good and great, the sceptre bears,
Justice attends his peace, success his wars:
While virtue was his sword, and heaven his shield,
Without controul the warrior swept the field;
Loaded with spoils, triumphant he return'd,
And half her swarthy sons sad Ethiopia mourn'd.

* Except in Christ. ‡ Solomon.

But

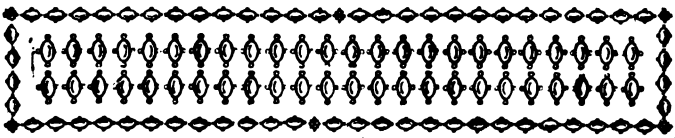
But ſince thy flagging piety decay'd,
And barter'd God's defence for human aid;
See their fair laurels wither on thy brow,
Nor herbs, nor healthful arts avail thee now,
Nor is heaven chang'd, apoſtate prince, but thou.
No mean atonement does this lapſe require;
But ſee the ſon, you muſt forgive the ſire:
He * the juſt prince—with every virtue bleſt,
He reign'd, and goodneſs all the man poſſeſs'd,
Around his throne, fair happineſs and peace
Smooth'd every brow, and ſmil'd in every face:
As when along the burning waſte he ſtray'd,
Where no pure ſtreams in bubbling mazes play'd;
Where drought incumbent on the thirſty ground,
Long ſince had breath'd her ſcorching blaſts around;
The Prophet § calls, th' obedient floods repair
To the parch'd fields, for *Joſaphat* was there.
The new ſprung waves, in many a gurgling vein,
Trickle luxurious thro' the ſucking plain;
Freſh, honours the reviving fields adorn,
And o'er the deſart Plenty pours her horn.
So, from the throne his influence he ſheds,
And bids the virtues raiſe their languid heads;
Where'er he goes, attending truth prevails,
Oppreſſion flies, and Juſtice lifts his ſcales.
See, on his arm, the royal Eagle ſtand,
Great type of conqueſt and ſupreme command;
Th' exulting bird diſtinguiſh'd triumph brings,
And greets the Monarch with expanded wings.
Fierce *Moab's* ſons prevent th' impending blow,
Ruſh on themſelves, and fall without the foe.
The pious hero vanquiſh'd heaven by prayer;
His faith an army, and his vows a war.

* Joſaphat. § Eliſha.

[*To be concluded in our next.*]

Mr. Wm. Fish.

Æt. 28.



THE

Arminian Magazine,

For OCTOBER 1792.

DIALOGUES *on* PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calvinism a sanctuary for the Secure, and a supersedeas unto Duty.

(*Continued from page* 453.)

DIO. SIR, I am perfectly of the Synod's judgment in this point, however you mistake me. I do not say Christ is the cause or foundation of the decree, but of the things decreed; not of election, as to be established, but as to be executed; not of election to be decreed through him, but of salvation to be obtained by him: he comes under the decree not antecedently, but consequently; not as the cause of that love, wherewith God hath embraced us unto salvation, but as a means underlayed to that love: and therefore Christ was not given to men, that they might be elected by him; but then, when

when they were elected he was given, (as *Spanhemius** hath it) "That God might bring us into glory, without any detriment unto his justice.

SEC. You do acknowledge then that God hath elected us unto glory without any regard to faith, or any good work whatsoever in us; and that upon the intervention of Christ, he may bring us into the possession of that glory, without any detriment or impeachment of his justice; therefore, as I said from the beginning of our discourse, there is no need at all of our endeavours after good works, or after a course of holiness and righteousness.

DIO. Sir, you must not mistake us here. Though God doth not choose us for this antecedent reason, because we were holy, yet he chose us to this consequent end, that we should be holy; so the *Synod*† have determined in these words, "This said election was made not upon foresight of faith, and the obedience of faith, holiness, or of any other good quality, or disposition, (as a cause or condition before required in man to be chosen) but unto faith, and the obedience of faith, holiness, &c. And therefore election is the fountain of all saving good; from whence faith, holiness, and the residue of saving gifts; lastly, everlasting life itself do flow, as the fruits and the effects thereof; according to that of the apostle, Ephes. i. 4. *He hath chosen us* (not because we were,) but *that we should be holy, and without blame before him in love.*

SEC. Sir, I hope you understand that holiness imports a state of separation, which doth not always imply an infusion of good qualities, or any inherency of them.

But (1) A sequestration from common use, as the temple, and the vessels that did belong to it, were said to be holy.

(2) A separation from that danger wherein others are inevitably involved, as the words seem to be used, Rev. xx. 6. Now I am apt to understand the text (Ephes. i. 4.) in this

* Dispat. Inaugur. Thes. 5. † Cap. i. art. 9.

sense,

ſenſe, "That God hath choſen us in Chriſt that we ſhould be holy;" that is, that we ſhould be ſeparated from the danger of eternal deſtruction, through his free love, and have no blame laid upon us for our ſins; and this agrees very well with the benefit we have in Chriſt Jeſus, as the apoſtle ſets it down, Col. i. 14. "In whom we have redemption through his blood, even the forgiveneſs of ſins." As 'tis impoſſible we ſhould be profitable to him*, becauſe he ſtands in no need of our ſervice†; ſo it is impoſſible we ſhould purpoſe to put trouble on whom he entirely loves‡, becauſe he delighteth in mercy§. Therefore, unleſs you can give me ſome good reaſon why God ſhould enjoin us ſo ſtrictly (as you pretend) to be holy in all manner of converſation, and rich in good works; ſeeing he hath elected us without any intuition or conſideration of them, and through the ſatisfaction of Chriſt; he may actually ſave us, and put us into poſſeſſion of glory, without an impeachment to his juſtice, I muſt conclude there is no ſuch neceſſity of an induſtrious qualitative holineſs as you imagine; nay, that it would more derogate from the freeneſs of his grace, than any way contribute to the advancement of it.

DIO. Sir, we need ſeek no further for a reaſon hereof, than the holy nature of God, which the prophet hath reſpect unto, when he ſaith‖, "*Thou art of purer eyes than to behold evil, and canſt not look on iniquity:*" and the Pſalmiſt to like purpoſe¶; "*For thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee; the fooliſh ſhall not ſtand in thy ſight; thou hateſt all workers of iniquity.*"

SEC. Sir, I perceive you have been too converſant with the remonſtrants' writings; and you are very apt to ſlide into their opinions, ere you are aware of it. Indeed they ſay, though God loved us before he gave his Son for us, as it is expreſſed, *John* iii. 16. "Yet he did not will us eternal life

* Job xxii. 2. † Eccluſ. xv. 12. and Luke xvii. 10. ‡ Lam iii. 33.
§ Micah vii. 18. ‖ Habak. i. 13. ¶ Pſal. v. 4, 5.

by that love; but he willed us that, in consideration of believing in his Son." On the contrary, the orthodox say, "that the election of men to eternal life, is the willing of eternal life to them; and that this election is made of persons to whom Christ is not given, but as, and after they are elected; and what manner of persons are they when they are elected?" The election is made of persons unclean and wicked in the sight of God; and so *Spanhemius* (alledged even now by yourself): "Christ (saith he) is not the cause of that love, wherewith God embraceth us unto eternal salvation." The holy nature of God therefore (which could not only brook us so well, but also embrace us with so flagrant and immutable a love at our election, that) certainly cannot obstruct the way to our salvation, requiring that our multitude of good works should make a throng, and croud in to open the door for us.

DIO. I am sure, Sir, whatever you think of the holy nature of God, the holy will of God, and the gospel of Jesus Christ require it, as a condition and means of our salvation.

SEC. 'Tis somewhat strange, since we make the decree of election to be absolute, and unconditional, and irrevocable, that we should stand (so) much upon a subordination of means, in order to the execution of it. To my apprehension 'tis very absurd to say, such a thing is done absolutely, and then to affirm that such and such means are prescribed for the accomplishment of it. It is as if one should say, that *Titius* had absolutely given *Radulphus* an inheritance; but had tied *Radulphus* to perform certain conditions upon which it is suspended; he must do him faithful service by the space of forty or fifty years for it. But I would fain learn how the subordination of such a conditional decree to that absolute and unconditional, can consist with God's immutability? Do they not make God inconstant—one while destinating men unto salvation absolutely, presently willing not to save them, unless

the

the condition of faith and holinefs be performed? I fee not (as I faid) how God's purpofe, according to the election, can ftand with this variation that you make betwixt the eternal decree and the final execution of it.

DIO. To falve the immutability and conftancy of God, I fuppofe it may be confiderable, that though election unto falvation, and the means of falvation, may be diftinctly confidered*; yet our divines fay, they are not diverfe acts in the decree of God; becaufe God, by one only and fimple act, did determine all thefe things; even as by one only and fimple act he knew all things from all eternity†. We propound them diftinctly after our manner of confideration, in regard of the multitude of objects which are comprehended in this one act of electing; and fome order is to be acknowledged amongft thofe objects too from all eternity: but God determined all at once; and therefore——

SEC. Sir, you feem to fay fomething towards fatisfaction in this difficulty, but it doth not remove it; for to elect *Peter* unto falvation, is to will to fave him: Now that God fhould in one and the fame fimple act, will to fave *Peter*, an unbeliever, unclean, ungodly, and yet will not fave him, but as a believer, holy and obedient; I fay, that God fhould will both thefe in one and the fame fimple act, looks fo like an implication of contradiction§, that the wit of man can hardly reconcile or underftand it.

(2.) Let me afk you feriouffly, Can God decree falvation and glory to *Peter*, without any faith or holinefs in him?

* *Synopf. Pur. Theol. Difp.* 24. *Thef.* 18.

† I do not affirm that in any moment of nature, the decree of falvation doth go before the confideration of faith and obedience. The decrees of giving faith, and crowning it with falvation, I make to be not fubordinate one to another, but fimultaneous and co-ordinate one with another.—*Dr. Twiss, ubi fupra, p.* 13.

§ Vide Grevinch. Differtatio Theologica. De Duab. quæft. p. 188. &c.

And

And can he not bring him to glory without them? Certainly this is either against the wisdom and justice of God, if he decrees any thing which he ought not to execute; or against his omnipotency, if he cannot bring it to execution, when he hath decreed it.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 465.]

WHEN you profess yourselves the servants of God, the followers of Christ, inspired by his Spirit, satisfied by his covenant blessings as your portion, expectants of his heavenly rewards, and acknowledgers of him as your ultimate end: do not you hereby profess that you are employed about his work, and serving his purposes in the world, that this is your trade, and the business of your life? You, who profess yourselves christians, profess no less then what I have above described; but see how empty a profession it is; how far otherwise you do than you pretend, and what other sort of people you are than you would seem to be; when all this while you neglect God's work, and follow your own; you overlook his designs, and serve your own turn: may not God say, They profess to serve me, *but in works they deny me*, Titus i. 16. *With their mouth they shew much kindness, but their heart goeth after their covetousness*, Ezek. xxxiii. 31. and after their pride, and after their selfish designs.

Do you think God will be mocked, or that you can impose on him? it cannot be; blush then at your own falshood; whilst your heads are so seldom projecting how shall we best honour

honour our God, and form his interests. If you are satisfied with an empty noise, or theatrical show; fear lest Christ apply himself to you as to *Judas, Betrayest thou me with a kiss?* Luke xxiii. 48. Do you profess all this, that you may be exempted from promoting my concerns in the world; yea, that you may disserve me the more in betraying my cause by your connivance and neglects? Oh let us mourn that our very profession testifies against us!

Unusefulness is a breach of your vows made to the living God. Your Baptismal vow includes a solemn dedication of yourselves and all you have to Father, Son, and Holy Ghost; with an engagement of living to God, and not to his rivals, be they the world, flesh or devil. Consider your unusefulness, and see, is that a performance of this engagement, or consistent with it? Surely, by your behaviour, you would think *it was an error* that you made this vow, Eccles. v. 6. but know, they are no Christians who consent not to it; and having engaged, you cannot think that the mere making this vow was principally designed in Christ's institution; no, it was ordained to be made, that you might be more sensibly obliged to execute it, especially in so principal a part of it. However light you make of your great and wilful unserviceableness in your day, you are therein no less perfidious and perjured in breaking your oaths, and those oft renewed before the Lord at his table, oft it may be in sickness; besides the oaths you have taken as Magistrates or Ministers.

To your perfidiousness you have added sacriledge against your self-dedication. Ought not our souls bleed to think, I gave up myself and my all to God, to serve and honour him, to plead Christ's cause, and advance his interests, to live for him, and not for myself; yea, I have signed his covenant to do this, and vowed it upon the memorials of his death, and in several extremities when conscience represented my dangerous neglects; and yet notwithstanding all, I employ my estate, my time,

time, my gifts, my power, as if at full liberty to use them as I please; as if Christ had no interest to be served by me, or I were under no obligation to spend or adventure any thing for his service.

You have betrayed that trust which God committed to you. Whoever is a minister of Christ, is a steward, to whom the truths and institutions of Christ are entrusted, to maintain, dispense and defend, 1 Cor. iv. 1, 2. He is a pastor, to whose care the flock of Christ is committed, 1 Peter v. 2. In becoming Ministers we undertake this trust. The life of souls is very much committed to us as watchmen, Ezek. xxxiii. 8. It cannot be denied then that a careless, selfish, unfaithful minister betrays his trust; he dischargeth not what he has undertaken, but deals falsly and treacherously with our faithful Lord.

Magistrates are entrusted with God's sword, and subjects committed to their care, to the degree of power which they have over them; doth not that magistrate then deal treacherously with God in betraying this trust, when he preserveth not the innocent, but defends the guilty, &c. Yea, all the talents any man hath, are put into his hands to lay out as God directs for a common good; and every one whom we ought to benefit by that talent, is committed to our trust as far as his welfare depends upon that supply.

Yea, Christ hath intrusted every Christian with his honour, with his interests, and with the advancement of his kingdom in this world. We are intrusted as his witnesses, his soldiers, &c. But, let us blush and mourn, that as far as we neglected to serve our generation, we have betrayed all his public concerns in this world; all that he hath put into our hands. Ah! had none been more faithful than we, his gospel, his ministry, his members had been in a condition more deplorable than they are. O that my eyes were waters! treachery is a vile blot; treachery towards God is the worst sort: and yet this

have

have you been guilty of; yea, in saddest instances, viz. belying your profession, breaking your vows, and betraying your trust. May it not well fill you with confusion?

By your unusefulness you have dealt ungratefully with God. Ingratitude is a monstrous crime, and becomes more so, as he deserveth well at our hands against whom we are ungrateful. Where there is any ingenuity there will be relentings, to think how God hath deserved our utmost service, and what a base requital we have made by our neglects. *He hath not spared his son*, but gave him to be a sacrifice for us when enemies; and we have grudged a few pounds, murmured at a little labour, or hazard, in serving him, who is our best friend, and daily benefactor. *It is more blessed to give than to receive*, Acts xx. 35. God hath made us able to give, and others in need to receive, when he might have put them in our case and us in theirs; yet we basely refuse to obey him, in giving out of our abundance to such as want it. How unthankful are we to the giver of all our gifts? That we refuse to honour him by instructing the ignorant, and reclaiming transgressors, when he could as easily have qualified them to instruct us, and left us in a greater need of their assistance than they of ours. Whatever we are, have, or hope for, are the fruits of his mere bounty, and distinguishing favour to us. That we are capable to do him any service, or others any good, are endowments he dispensed to us by name, and that these shall not be used at all for him, is high ingratitude. In mercy he hath long tried us, he hath spared us again and again, after that our barrenness hath provoked him to cut us off, as well as others whom he hath cast out, Luke xiii. 8. and still we abuse his patience, and persist to cumber the ground, and are little profitable to any. By great rewards he invites us, by great assistances he encourageth us to that which he might bind us to, at our peril, by his mere command; yet, as base wretches, we loiter, yea, refuse his work; we wave what is

hard, and think too much of what is eafieft; we caft off all that we can tolerably rid ourfelves of.

Ought not it to be caufe of lamentation, and the more fo, if you can but difcern the malignity and contempt you have expreffed towards God in your unthankful returns? What is the language of your refufing to ferve your generation hitherto? No kinder, no more expreffive of gratitude, for all his favours, than this; God deferves not my pains, my eftate would be foolifhly laid out for him; what is he to me, that I fhould difturb my eafe, hazard my name, difpleafe my friends, or fuffer any thing for a common good? For my part, fo that all will be of my mind, let Chrift the Redeemer have none to honour him, let Satan carry away the whole fpoil, let the gofpel of Chrift have no place, let his minifters and members perifh as well as need, let heaven have no tribute from this world but blafphemies, let God be reproached, by entrufting fuch a one as I am, with what might benefit the community; let this earth of the Lord's be a hell for mifery and fin; fo let all be, rather than I'll run any danger, fuftain any labour, or be at any expence or trouble. Yet this hath been the language of your unprofitable behaviour, as far as you have allowed it, and God doth fo interpret it, however partial you are towards yourfelves.

Is not this horrid ingratitude to our bleffed Lord? And does dry eyes, or a face lifted up, agree hereto? We may deferedly take up thofe words, we are afhamed and confounded, becaufe we bear the reproach of paft times, Jer. xxxi. 19. it is time to blufh, when all his fpecial favours do thus reproach us, and our returns have breathed fuch grofs ingratitude.

Your unufefulnefs hath been the higheft injuftice againft God. While you have refufed to be profitable according to your ability, you have denied to render to God that which is his own; you have defrauded, and facrilegiouffly withheld and mifapplied that which was his and not yours. Whofe are you yourfelves?

yourſelves? Whoſe are all your gifts and eſtates which you have thus grudged? They are the Lord's; of every talent he may juſtly ſay, it is *my own*, Mat. xxv. 27. *The cattle upon a thouſand hills are mine*, Pſal. l. 1. *The earth is the Lord's, aud the fulneſs thereof*, Pſal. xxiv. 1. Hence he faſtens injury on idolatrous *Iſrael*, Ezek. xvi. 17, 18, 19. *Thou didſt take thy jewels of my gold and my ſilver, and thou haſt ſet my oil and my incenſe before thy Idols, and my meat*, &c. But eſpecially, bethink yourſelves how many ways *you*, even *you*, unuſeful ones are his. You are the *work* of his hands, he gave you a being, or you had never exiſted; he gave you to be what you are, even rational creatures, which he has no more neceſſitated to make you than crawling toads, Job xxxiii. 6.

He ſuſtains you in being and in your capacity for ſervice: *In him we live and move, and have our being*, Acts xvii. 28. By his bounty you are provided for; and by his watchful eye preſerved every moment, Gen. xlviii. 15. 16.

You were redeemed by the blood of Chriſt, he brought you into a capacity for ſervice, when you were ſettered in priſon, in order to eternal vengeance, Zech. ix. 11. Luke i. 74.

You have ſolemnly owned the claim of God in Chriſt to you, by offering up yourſelves, and all you poſſeſs, to this glorious one; anſwerably to Rom. xii. 1. whereby thou art his alſo by ſelf-dedication. Seeing then his claims on you are thus various and univerſal, how much have you wronged him, in denying him the uſe of his own, and done your utmoſt to defeat him in the end for which he created and redeemed you? Did not he *create all things for himſelf*? To bring him glory, and do him ſervice, to the degree whereof they were capable, Prov. xvi. 4. Col i 16. *Chriſt died and roſe, that he might be Lord both of the dead and living*, Rom. xiv. 9. Was not this that he might rule all, diſpoſe of all, and be ſerved by all? How unrighteous have you been, as far as unuſefulneſs is your fault, you have carried it as if

hard, and think too much of what is easiest [illegible] tures that we can tolerably rid ourselves of. [illegible] yard,

Ought not it to be cause of lamenta[illegible] agreed if you can but discern the malignity [illegible] are his, expressed towards God in your u[illegible] give as he the language of your refusing to [illegible] ted to apply No kinder, no more expressiv[illegible] cribes. His gifts than this; God deserves n[illegible] the service to which foolishly laid out for him [illegible] turb my ease, hazard r[illegible] all this unequal? And can you any thing for a comr[illegible] nd rending your very hearts? Our be of my mind, l[illegible] to be lightly esteemed by us, when it is him, let Satan [illegible] ery, ingratitude, and injustice towards the Christ have r[illegible] *Paul* knew service went with God's title, well as nee[illegible] *I am, and whom I serve*, Acts xxvii. 23. blasphem[illegible] ld be ashamed and grieved for your unusefulness, as I ar[illegible] hath been very injurious to all persons whom you earth [illegible] ected to be profitable to. They have a joint charge rat[illegible] ng against you, in that you have defrauded them of a[illegible] was theirs in right, though you detained it. We are [illegible] ors to as many as God hath appointed us to be useful to, Rom. i. 14.

God directed to them, by you, whatever help or benefit he requires you to confer on them, and therefore you have acted the part of a fraudulent messenger in disowning their claim, and with-holding what is their due.

The church of God may complain, this was he who owed me great service, but he never rendered it to me in my ministers, or my members; he did nothing for my defence, enlargement, or improvement.

Your country may exclaim, this man enjoyed my defence, plenty, and conveniencies, and was capable by his prayers, votes, purse, and gifts, to have contributed to my welfare, but he hath wickedly sought himself, and served himself of me,

yet

ay benefited by him in my reformation, ſafety,

e a right to godly education, as well as
ey teſtify againſt you as injurious, in
and ſtriving with them, to reſcue
vil, and to become devoted to

up to heaven againſt you, for keep-
r your ſubſtance, and denying that advice
, you might have made them uſeful and com-

juſt complaints may well touch their hearts againſt
om they are directed; perhaps you would hate to defraud any man in what the laws of the land declare unjuſt, but is not the law of nature, and the poſitive laws of God, as ſufficient to determine what is juſt or unjuſt, as human laws can be? And theſe accuſe you to be injurious to men in your wilful unprofitableneſs.

But beſides all this, it may be many are exclaiming againſt you among the damned already, as acceſſary to their miſeries, by your neglects as well as otherwiſe. They are dead in their ſin for want of thy reproof, and thy ſlackneſs in pulling them as brands out of the burnings. If our hearts have any tenderneſs under a ſenſe of ſo many and manifeſt injuries, we muſt feel this wickedneſs much embittered to us.

You ſhould bluſh at, and bewail your unuſefulneſs as it is a great hurt to yourſelves. Unprofitable perſons govern themſelves by a great miſtake, in that they fall into miſchief, the way they think to eſcape it; to avoid ſelf-hurt, they refrain from being uſeful to others, but you'll find that thereby you incur a far greater damage. For fear of loſs, you kept from others what you ought to have laid out for their relief, and you think it is ſo much ſaved for your own benefit, but God will ſo order matters, that all *ſuch riches were kept to your own hurt*, Eccl. v. 13. Whenever power is miſ-

applied,

he could *not do with his own as he pleased.* You his creatures have refused to go on his errand; or, *work in his vineyard,* Matth. xxi. 29, 30. You his purchased ones have not agreed to *serve him with your bodies and spirits, which are his,* 1 Cor. vi. 20. His money you have refused to give as he directs. His office, and power you have neglected to apply to the ends and by the rules which he prescribes. His gifts have been sacrilegiously taken away from the service to which he allotted them.

Have not your ways been in all this unequal? And can you own it without blushing, and rending your very hearts? Our unusefulness ought not to be lightly esteemed by us, when it is so full of treachery, ingratitude, and injustice towards the Lord our God. *Paul* knew service went with God's title, that *God whose I am, and whom I serve,* Acts xxvii. 23.

You should be ashamed and grieved for your unusefulness, because it hath been very injurious to all persons whom you have neglected to be profitable to. They have a joint charge of wrong against you, in that you have defrauded them of what was theirs in right, though you detained it. We are debtors to as many as God hath appointed us to be useful to, Rom. i. 14.

God directed to them, by you, whatever help or benefit he requires you to confer on them, and therefore you have acted the part of a fraudulent messenger in disowning their claim, and with-holding what is their due.

The church of God may complain, this was he who owed me great service, but he never rendered it to me in my ministers, or my members; he did nothing for my defence, enlargement, or improvement.

Your country may exclaim, this man enjoyed my defence, plenty, and conveniencies, and was capable by his prayers, votes, purse, and gifts, to have contributed to my welfare, but he hath wickedly sought himself, and served himself of me,

yet

yet I am no way benefited by him in my reformation, ſafety, or liberty, &c.

Your families have a right to godly education, as well as to other benefits; but they teſtify againſt you as injurious, in not inſtructing, perſuading, and ſtriving with them, to reſcue them from the power of the Devil, and to become devoted to the Lord.

The cries of the poor go up to heaven againſt you, for keeping back their portion of your ſubſtance, and denying that advice and help whereby you might have made them uſeful and comfortable.

Such juſt complaints may well touch their hearts againſt whom they are directed; perhaps you would hate to defraud any man in what the laws of the land declare unjuſt, but is not the law of nature, and the poſitive laws of God, as ſufficient to determine what is juſt or unjuſt, as human laws can be? And theſe accuſe you to be injurious to men in your wilful unprofitableneſs.

But beſides all this, it may be many are exclaiming againſt you among the damned already, as acceſſary to their miſeries, by your neglects as well as otherwiſe. They are dead in their ſin for want of thy reproof, and thy ſlackneſs in pulling them as brands out of the burnings. If our hearts have any tenderneſs under a ſenſe of ſo many and manifeſt injuries, we muſt feel this wickedneſs much embittered to us.

You ſhould bluſh at, and bewail your unuſefulneſs as it is a great hurt to yourſelves. Unprofitable perſons govern themſelves by a great miſtake, in that they fall into miſchief, the way they think to eſcape it; to avoid ſelf-hurt, they refrain from being uſeful to others, but you'll find that thereby you incur a far greater damage. For fear of loſs, you kept from others what you ought to have laid out for their relief, and you think it is ſo much ſaved for your own benefit, but God will ſo order matters, that all *ſuch riches were kept to your own hurt*, Eccl. v. 13. Whenever power is miſ-

applied,

applied, or not exerted for common benefit, that is *the time wherein a man ruleth over another to his own hurt*, Eccl. viii. 9.

Folly, when detected, is cause of shame: mischief, when perceived, forceth sorrow in him on whom it falleth; it is your blindness and infidelity, that you now find not, in your great unusefulness, the plainest evidence of both, but what unbelief will not now discern, experience shortly will force the securest of you to acknowledge, and that to the filling of you with shame and grief. Oh that you *would consider your latter end*, Deut. xxxii. 29. i. e. that you would consider what this (selfish barren) course will come to, what it will end in. I can assure you, it will not be either so comfortable, nor gainful, as to justify your neglects. You, perhaps, will say, with what I save by not relieving the poor, or promoting any good design, I shall *get an inheritance the more hastily* by so much. Is it so? Take God's word for an answer, *But the end thereof shall not be blessed*, Prov. xx. 21. Write that as a prophecy upon whatever of your estates God hath forbidden you to lay up, by his call to lay it out. The same is applicable to all that strength, safety, credit, or interest, you think you secure, by neglecting to serve your generation; *the end thereof shall not be blessed.*

To evidence this, and thereby further convince you that unusefulness yields reason of shame and sorrow; of shame, by your folly in it, of sorrow by the mischief in it; consider, you can keep nothing with a blessing, which you have gotten or saved by unusefulness. Very often God even disappoints men of what they propose to get, by their unfaithfulness to him, and unusefulness to others. With *Balaam* they miss of what they so greedily desire, and some way or other God signally defeats them in the danger they thought to prevent, and the benefit they expected; so that they are forced to say, even at present, I have neither saved, nor gotten any thing, by refusing to serve my generation; I am as poor as if

I had

I had laid out for God what I covetoufly withheld, Prov. ii. 24. I am as much reproached, and as little efteemed, by thefe men, for fear of whofe tongues, or diflike, I betrayed the truth, as if I had faithfully adhered to it.

But upon fuppofition you have made fome prefent advantage, yet you may not long keep it, God may foon blaft it to the terror of others. *Judas* foon parted with the filver he got by betraying Chrift, fome have been burnt in their houfe, by God's hand, who refufed to burn for the truth's fake. *Ananias* foon loft the ufe of what he referved from public fervice, and his life into the bargain. Oh! how many remarkable inftances are upon record, of the ruined families of fuch as acquired eftates by unfaithfulnefs to God, and uncharitablenefs to men? Their children could not keep what their parents perfidiouffly heaped. Nay, very many did not keep, for their own time, the wealth or reputation which they fecured at the price of a common harm, but became beggarly and infamous.

God hath made many men's parts to wither, and their health to decay, whofe floth made their gifts and ftrength unufeful to the public; fuch a method God took with *Ifrael*, when they difregarded God's houfe, and over-regarded their own, Hag. i. 4, 9, 11. *Ye looked for much, and it came to little; and when ye brought it home I did blow upon it. Why, faith the Lord of Hofts; becaufe of mine houfe that lies wafte, and ye run every man into his own houfe.* What advantage they got was fmall, and that foon turned to no account, becaufe of God's blaft; it was prefently reduced to nothing.

But fuppofing God, for wife ends, fuffer you to keep what you have gotten or faved, yet I am fure you cannot keep it with a bleffing. If you are ungodly it is your fnare, which is the worft of curfes: if you have ferious fpirits, you muft uneafily enjoy it, and ufe it with bitter reflections, as what you hold not with God's good-will; a defecrated accurfed thing, that hazardeth and curfeth the reft, which, without this, might have been poffeffed comfortably and fafely; yea, and have been

been employed to bleſſed uſes, whereas now God diſdains to accept, or ſucceed the reſidue to his ſervice, but he embittereth it to your diſquiet, as well as emptieth it to your diſſatisfaction.

You ſhall be great loſers by your unuſefulneſs, notwithſtanding all you can get or ſave thereby. No profit, by deceitfulneſs towards God, will countervail the loſs you will ſuſtain: bethink you whether you have not loſt already more than that amounts to: Do you enjoy that peace you once had? Have you that free acceſs into his preſence as ſometimes you found? Doth he afford you that communion with himſelf, and tokens of his favour, in which you were accuſtomed to reliſh the higheſt delight? Have you not leſs compoſure, and fixedneſs at heart, when dangers threaten you? Do you expect the ſame returns of prayer, or do you meet with them as formerly? Are you not more left to yourſelves in duties and temptations too? Have you not leſs ſupports when afflictions befal you? Have not your graces abated in their ſtrength and exerciſe? Have not you leſs of God in every ordinance, and leſs ſucceſs in your performances? In ſuch things thou doſt more than *vomit up the morſel thou haſt eaten, and loſe thy ſweet words*, as Prov. xxiii. 8.

But if thy groſs neglects be impenitently perſiſted in, thy loſſes will be far greater, not only in further degrees of what is above-mentioned, but thou ſhalt loſe all the good thou haſt ſeemed to do, John ii. 8. *All ſhall be taken from thee*, which thou appeareſt to have, yea, or really haſt, Matth. xxv. 28, 29. Thou ſhalt loſe all thy hopes, however great or confident; thou ſhalt loſe that life which thou didſt ſo over-fondly love, John xii. 25. Thou ſhalt loſe thy own ſoul, which the gain of the whole world cannot recompence, Luke ix. 24. You ſhall not find the good promiſed to the merciful and righteous, which is no leſs *than life, righteouſneſs, and honour*, Prov. xx. 21. You ſhall forfeit all the higher degrees of glory promiſed to the eminently uſeful; yea, and the leſſer degrees

promiſed

promised to the faithfully useful, though not so eminent. You shall neither be ruler of ten cities nor of five; no *entrance into the joy of your Lord* shall be admitted you, Luke xix. Matth. xxv. 21. The rivers of God's pleasure you shall never taste; that beatific vision you shall never experience; the crown of glory you shall not wear; for these God hath confined to the faithful labourer. Can you that never attempted, or soon fainted in serving God in your generation, hope to reap as they *who fainted not in well-doing?* Gal. vi. 9. Shall you who *laid up nothing in store, no treasure in heaven*, expect to be *rich* there as they who did? Luke xii. 33. 1 Tim. vi. 19. It is in vain, and disappointment will surely attend it. For the utterly unfruitful will have no interest in any of that glory; the less useful will miss of the higher degrees of it. O compute your gain and loss! And what idiot could have made a weaker choice, or taken a more foolish course than you have done? Folly will put you to the blush, to see how vainly you refused to be rich towards God by public service, that you might get a treasure for yourself by your layings up, in a neglect of common usefulness, Luke xii. 18, 19. 21. He was branded as a fool in bestowing all his goods in his barns, and laying out nothing that he might be rich towards God. And so will all be marked, who imitate him.

You shall endure great punishments for your unusefulness. Besides a privation of good, God will sensibly imbitter this sin: he oft doth testify against it in the posterity of the unprofitable, who, by being so, *trouble their own house*, Prov. xi. 29. There are many curses lying on the head of such as withhold relief from the poor, assist not in a common danger, and contribute not to public good, when capacitated for it, Prov. xi. 26. Judg. v. 23. all which you stand exposed to by your unusefulness. Have not you already met with some remembrances, that God dislikes your selfish ways and narrow spirits? Hath not he emptied your mercies, embittered your comforts, filled your souls with terrors, and encountred you with a

frowning countenance? Hath not he let Satan loose upon you or yours?

But these are only the beginnings of sorrows, and presages of greater woes, unless you repent; he will *cut thee down as a barren fig-tree* for thy great leaves *without fruit*, for *thy cumbering the ground* where thou mightest be useful, Luke xiii. 5, 6. how full of terrors will death present itself, when God will force thy conscience to reflect on thy many neglects, with a clear view of the hateful causes of them, and the miserable effects thereof? With anguish thou wilt then bemoan thyself, and vainly wish for the past opportunities of service, and that thou hadst a heart to have improved them better.

Death, thus full of stings, will lodge thee in an unseen state; but, alas, how unprovided and ill prepared? The face of thy judge will be terrible, when he shall demand an account of thy stewardship, Luke xvi. 2. and reckon with thee about his talents, and thy occupation of them, Mat. xxv. 19. it will be in vain to deny or diminish your trust, and what answer can you find that can satisfy him, or please yourselves? If you hope his merits may be pleaded by you, he will answer, they are not applied but according to my promises. You may as well expect they shall be imputed without faith, as to a dead faith; a faith that did not invigorate to holy fruitfulness and fidelity in my service, was a dead faith, and so no faith in gospel estimate, and therefore cannot save, Jam. ii. 14, 20.

To plead your idleness, fear, or covetousness, will be to proclaim the provoking causes of your approaching ruin. What a heart-cutting charge will you find drawn against you, with a sentence pursuant thereto: "Thou wert ashamed of me before men, now I am ashamed of thee before my Father, Mark viii. 38. Thou didst deny me in the other world, now *I deny thee* in this world, Mat. x. 33. *When I was hungry thou didst not feed me*, when I was in prison *thou didst not visit me; depart therefore from me thou cursed into everlasting fire, prepared for the Devil and his angels*, Mat. xxv. 41.

Thou didst hide my talent, (yea talents) therefore *cast this unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth*, Mat. xxv. 30."

What mind can conceive the misery included in a condition made up of all the woes these several expressions import? Where they believed throughly, what we may now conceive of them would overwhelm a man that but seems in danger of enduring this misery; and since that these several places describe the sentence pronounced against the unprofitable, who have neglected a common good (as well as their own souls) and betrayed the public interests of Christ in their day, it follows that whatever in each place aggravates their misery, must be put together to give us a just account thereof. Can your heart endure but the supposing yourself the person whom Christ singleth out in the view of angels and men; and thus speaks to from his tribunal, thou selfish, false and useless wretch, so vile, that without reproach to my perfections, to my holy word and glory, I can shew no favour to thee (which is Christ's being ashamed of him) I do here reject all thy pretensions to my image, merits, covenant and service; and declare thou art no living member, follower, servant or witness of mine; nor is my honour, truth or fullness concerned at all in thy being happy (which is Christ's denying him.) Thou art now fallen into my hands, and the time of my vengeance is come: I pronounce thee guilty of perfidiousness to my name and interests, and unprofitable to others and thyself, in not rightly employing my talents for common benefit, as well as thine own; for this I now effectually and irrevocably adjudge thee to the loss of all felicity, glory, grace, and joy, which my presence doth afford, and this without any future hopes from any further strivings with thee, or offers to thee, and be thou now sealed and separated to the height of misery (*that is, depart from me you cursed*) a misery in its nature and degree so great, as what is fitted to torment those capital enemies of mine, *the Devil and his angels*, who shall be thy

companions, becauſe they were thy rulers; ſo painful to thy body as the hotteſt fire, and not leſs to thy ſoul, elſe it were not fitted to torment the devils, who are ſpirits; ſo full of horror as darkneſs is, yea, a darkneſs as remote and free from light as can be, (that is outer darkneſs) and alſo reſented, felt, and afflictive, as to cauſe the extremeſt ſorrow, anguiſh, and fretting againſt God, thy companions, and thyſelf, *(there ſhall be weeping and gnaſhing of teeth.)* And as for duration; it is everlaſting fire, it is for ever that this ſentence ſhall take hold of, and be executed upon thee; which is confirmed by another place that declareth the continuance of the miſery of unuſeful men, under the emblem of chaff, as oppoſed to uſeful wheat; *the chaff he will burn with unquenchable fire*, Luke iii. 17. which is the ſame with thoſe words, *their worm dieth not, and their fire is not quenched*, Mark ix. 46.

There is no hope of an alteration of their eſtate, unleſs words cannot expreſs the eternity of hell torments; yea, unleſs ſinners may be reclaimed when expelled from all the gracious influences of the divine preſence (implied in depart from me). Yea, unleſs there be a more valuable ſacrifice for ſinners than the Son of God was; for this will not relieve them, Heb. ix. 26. Yea, if there be not an adminiſtration for reducing ſinners *after, and fitter than the kingdom of Chriſt*; for this will be delivered up at that time that this ſentence paſſeth the firſt time on ſinners found then alive, ſolemnly upon the departed and living, and executed upon devils, who till then are priſoners, 1 Cor. xv. 23, 24. 26. 28, 2 Pet. ii. 4. compared with Matth. viii. 29. Ought not you to tremble at this proſpect of eternal miſery? Yet if you are theſe unfaithful and unprofitable ſinners during life, you will be thus found guilty and ſentenced when you die.

Conſider again and again what thou muſt hear, feel and endure, for thy unprofitableneſs; add this to the great things thou loſeſt by it, and alſo that what now thou ſeemeſt to get or ſave through unuſefulneſs, cannot at preſent be kept with

a bleſſing. When thou haſt done thus in a ſerious manner, I will appeal to thyſelf, whether thy folly is not groſs enough to make thee aſhamed, and thy miſery great enough to fill thee with terror, that unuſefulneſs in thy age hath been allowed by thee? Yes, I dare give you leave to put all the loſs, charge, labour and danger of public ſervice, with all the eaſe, ſafety, and benefit of unſerviceableneſs; and ſet them all againſt the fore-mentioned miſchiefs which attend the unprofitable; and and if thou believeſt the certainty of theſe, be then affected at thy barrenneſs, as the cauſe appears to thyſelf; nay, were there but a probability, or even a poſſibility that theſe fruits of unprofitableneſs were true, it were ſufficient to make thee aſhamed and grieved for it.

[*To be continued.*]

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Miniſter at Dartmouth.*

[*Continued from page* 470.]

WHEN the act of uniformity turned him out with the reſt of his nonconforming brethren, he did not thereupon quit his relation to his church; he thought the ſouls of his flock to be more precious, than to be ſo tamely neglected: he took all opportunities of miniſtering the word and ſacraments to them in private meetings, and joined with other miniſters in ſolemn days of faſting and humiliation, to pray that God would once more reſtore the ark of his covenant unto his afflicted *Iſrael*. About four months after that fatal Bartholomew-day, his reverend colleague, Mr. *Allein Greere*, died, ſo that the whole care of the flock devolved upon Mr. *Flavel*; which, though a heavy and preſſing burden, he undertook very chearfully.

Upon

Upon the execution of the *Oxford* act, which banished all nonconforming ministers five miles from any towns which sent members to parliament, he was forced to leave *Dartmouth*, to the great sorrow of his people, who followed him out of town; and at *Townstall* church-yard they took such a mournful farewel of one another, as the place might very well have been called *Bochim*. He removed to *Slapton*, a parish five miles from *Dartmouth*, or any other corporation, which put him out of the legal reach of his adversaries. Here he met with signal instances of God's fatherly care and protection, and preached twice every Lord's day to such as durst adventure to hear him, which many of his own people and others did, notwithstanding the rigour and severity of the act against Conventicles. He many times slipped privately into *Dartmouth*, where, by preaching and conversation, he edified his flock, to the great refreshment of his own soul and theirs, though with very much danger, because of his watchful adversaries, who constantly laid wait for him, so that he could not make any long stay in the town.

In those times, Mr. *Flavel*, being at *Exeter*, was invited to preach by many good people of that city, who, for safety, chose a wood about three miles from the city, to be the place of their assembly; where they were broke up by their enemies by that time the sermon was well begun. Mr. *Flavel*, by the care of the people, made his escape through the middle of his enraged enemies; and, though many of his hearers were taken, carried before Justice *Tuckfield*, and fined, yet the rest, being nothing discouraged, re-assembled, and carried Mr. *Flavel* to another wood, where he preached to them without any disturbance; and, after he had concluded, rode to a gentleman's house near the wood, who, though an absolute stranger to Mr. *Flavel*, entertained him with great civility that night, and next day he returned to *Exeter* in safety. Amongst those taken at this time, there was a Tanner, who had a numerous family, and but a small stock: he was fined, notwithstanding, forty pounds;

pounds; at which he was nothing discouraged; but told a friend, who asked him how he bore up under his loss, "That he took the spoiling of his goods joyfully for the sake of his Lord Jesus, for whom his life, and all that he had, was too little."

As soon as the nonconformists had any respite from their trouble, Mr. *Flavel* laid hold on the opportunity, and returned to *Dartmouth*; where, during the first indulgence granted by King *Charles* II. he kept open doors, and preached freely to all that would come and hear him: and, when that liberty was revoked, he made it his business, notwithstanding, to preach in season and out of season, and seldom missed an opportunity of preaching on the Lord's day. During this time, God was pleased to deprive him of his second wife, which was a great affliction, she having been a help meet for him; and such an one he stood much in need of, as being a man of an infirm and weak constitution, who laboured under many infirmities. In convenient time, he married a third wife, Mrs. *Ann Downe*, daughter of Mr. *Thomas Downe*, minister of *Exeter*, who lived very happily with him eleven years, and left him two sons.

The persecution against the nonconformists being renewed, Mr. *Flavel* found it unsafe to stay at *Dartmouth*, and therefore resolved to go to *London*, where he hoped to be in less danger, and have more liberty to exercise his function. The night before he embarked for that end, he had the following premonition by a dream: He thought he was on board the ship, and that a storm arose, which exceedingly terrified the passengers; during their consternation, there sat writing at the table a person of admirable sagacity and gravity, who had a child in a cradle by him that was very froward: he thought he saw the father take up a little whip, and give the child a lash, saying, "Child be quiet; I will discipline, but not hurt thee." Upon this Mr. *Flavel* awaked; and musing on his dream, he concluded that he should meet with some trouble in

his

his paſſage. His friends being at dinner with him, aſſured him of a pleaſant paſſage, becauſe the wind and weather were very fair: Mr. *Flavel* replied, "That he was not of their mind, but "expected much trouble, becauſe of his dream;" adding, "That when he had ſuch repreſentations made to him in his "ſleep, they ſeldom or never failed."

Accordingly, when they were advanced within five leagues of *Portland*, in their voyage, they were overtaken by a dreadful tempeſt; inſomuch, that betwixt one and two in the morning the maſter and ſeamen concluded, that unleſs God changed the wind, there was no hope of life; it was impoſſible for them to weather *Portland*; ſo that they muſt of neceſſity be wrecked on the rocks, or on the ſhore. Upon this Mr. *Flavel* called all the hands that could be ſpared into the cabin to prayer; but the violence of the tempeſt was ſuch, that they could not prevent themſelves from being thrown from the one ſide unto the other, as the ſhip was toſſed; and not only ſo, but mighty ſeas broke in upon them, as if they would have drowned them in the very cabin. Mr. *Flavel* in this danger took hold of the two pillars of the cabin-bed, and, calling upon God, begged mercy for himſelf and the reſt in the ſhip. Amongſt other arguments in prayer, he made uſe of this, "That if he and his company periſhed in that ſtorm, the "name of God would be blaſphemed; the enemies of reli-"gion would ſay, That though he eſcaped their hands on "ſhore, yet divine vengeance had overtaken him at ſea." In the midſt of his prayer, his faith and hope were raiſed, inſomuch that he expected a gracious anſwer; ſo that committing himſelf and his company to the mercy of God, he concluded the duty. No ſooner was prayer ended, but one came down from the deck, crying, "Deliverance! deliverance! God is "a God hearing prayer! in a moment the wind is come fair "Weſt!" and ſo ſailing before it, they were brought ſafe to *London*. Mr. *Flavel* found many of his old friends there; and God raiſed him new ones, with abundance of work, and extraordinary

extraordinary encouragement in it. During his ſtay in *London*, he married his fourth wife, a widow gentlewoman, daughter to Mr. *George Jefferies*, formerly miniſter of *King's Bridge*.

Mr. *Flavel*, while he was in *London*, narrowly eſcaped being taken with the Rev. Mr. *Jenkins*, at Mr. *Fox*'s in *Moorfields*, where they were keeping a day of faſting and prayer. He was ſo near, that he heard the inſolence of the officers and ſoldiers to Mr. *Jenkins*, when they had taken him; and obſerved it in his diary, that Mr. *Jenkins* might have eſcaped as well as himſelf, had it not been for a piece of vanity in a lady, whoſe long train hindered his going down ſtairs, Mr. *Jenkins* out of too great civility having let her paſs before him.

Mr. *Flavel*, after this, returned to *Dartmouth*; where, with his family and dear people, he bleſſed God for his mercies towards him. He was, a little after, confined cloſe priſoner to his houſe, where many of his dear flock ſtole in over-night, or betimes on the Lord's day in the morning, to enjoy the benefit of his labours, and ſpend the Sabbath in hearing, praying, ſinging of pſalms, and holy diſcourſes.

Mr. *Jenkins*, abovementioned, dying in priſon, his people gave Mr. *Flavel* a call to the paſtoral office among them, and Mr. *Reeves's* people did the like. Mr. *Flavel* communicated thoſe calls unto his flock, and kept a day of prayer with them, to beg direction from God in this important affair: he was graciouſly pleaſed to anſwer them, by fixing Mr. *Flavel's* reſolution to ſtay with his flock at *Dartmouth*. Many arguments were made uſe of to perſuade him to come to *London*; as that ſince he was turned out by the act of uniformity, he had but very little maintenance from his church; that thoſe at *London* were rich and numerous congregations; that he had a family and children to provide for; and that the city was a theatre of honour and reputation; but none of thoſe things could prevail with him to leave his poor people at *Dartmouth*.

In 1687, when it pleased God so to over-rule affairs, that King *James* II. thought it his interest to dispense with the penal laws against them; Mr. *Flavel*, who had formerly been confined to a corner, shone brightly, as a flaming beacon upon the top of an hill. His affectionate people prepared a large place for him, where God blessed his labours to the conviction of many people by his sermons on Revelation iii. 20. "Behold, "I stand at the door, and knock." This encouraged him to print those sermons, under the title of England's Duty, &c. hoping that it might do good abroad, as well as in his own congregation. He had made a vow to the Lord under his confinement, that if he should be once more entrusted with public liberty, he would improve it to the advantage of the gospel: this he performed in a most conscientious manner, preaching twice every Lord's day, and lectured every Wednesday; in which, he went over most of the third chapter of St. John, shewing the indispensable necessity of regeneration. He preached likewise every Thursday before the sacrament, and then after examination admitted communicants. He had no assistance on sacrament-days, so that he was many times almost spent before he distributed the elements. When the duty of the day was over, he would often complain of a sore breast, an aking head, and a pained back; yet he would be early at study again next Monday. He allowed himself very little recreation, accounting time a precious jewel, that ought to be improved at any rate.

[*To be continued.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herself.]

[*Continued from page* 476.]

THE enemy again beset me, and told me I was mistaken and deceived. I knew not what to do, however I concluded, if I perished, it should be in seeking mercy; there-

fore I fought God with ſtrong cries and tears, and beſought him to give me repentance. The promiſes were offered, but I was afraid to lay hold on them: at times I had comfort, but it was near a month before I could fully take hold of Chriſt. I now went on my way rejoicing, and thought I ſhould never ſorrow more; but at length the Lord ſhewed me the evil of my nature. I felt paſſion and pride, my two beſetting ſins. The enemy ſuggeſted that I could not be juſtified and feel theſe. This made me weep and lament. I knew what a bitter thing it was to ſin againſt God, and the view I had of myſelf made me tremble; yet my evidence was in general bright, and I thought I muſt ſtruggle with inbred ſin till death.

Being once tried more than uſual, I found my will not given up to the will of God, and was much diſtreſſed at this diſcovery. A Preacher having breakfaſted with me, and ſeeing me look dejected, deſired to know the cauſe. I told him I had an evil heart or a refractory will, or words to that effect. He ſaid it was my privilege to have theſe evils deſtroyed. This was glad tidings of great joy to me. He then explained the nature of ſanctification, ſhewed it was obtained by a ſimple act of faith, and pointed out ſome of the promiſes. My band-leader, who was a witneſs of this bleſſing, was alſo very uſeful to me; I ſaw it was my privilege, and determined to ſeek till I attained. I was enabled to ſet about it with all my might. Whilſt I ſought to be fully renewed, my evidence for juſtification grew brighter and brighter, and my light into the doctrines was abundantly clearer. My convictions deepened more and more, and about nine days after my diſcourſe with the Preacher, I was delivered.

But before this, the enemy came on me like a torrent; yet as my convictions were deep, I continued to wreſtle with God, determined not to give over till he wrought the work in me. I threw myſelf on my knees before God, and was led in contemplation to follow my ſuffering Lord from the manger to the croſs, to plead with him my title to all the bleſſings pur-

chaſed for ſinners! There I ſaw him by the eye of faith tortured, groaning, bleeding, and expiring!—for me! and my heart was melted like wax before the fire. How did I weep beneath the croſs! With the ſame eye of faith, I ſaw my lovely *Jeſus* taken down, the empty veins, the ſtretched out ſinews, and the whole remains of my Saviour thus diſordered! O the ſpectacle to behold, ſufficient to rend my heart in twain! I purſued him, rolled in the linen clothes, laid in the Sepulchre, where I ſtood weeping and crying "for me! for me!" when on a ſudden, I heard a whiſper in my heart, "Woman, why weepeſt thou? Whom ſeekeſt thou?" My heart anſwered, I ſeek *Jeſus*, "he is not here, he is riſen," ſaid the inward voice. At theſe words I felt a ſudden change, as if my ſpirit was wafted after the bleſſed *Jeſus*, and caught up into the third heaven. I was loſt to myſelf for ſome time, I cannot tell how long. When my ſpirit reſumed its place, I cried, "Lord what art thou about to do with me?" The anſwer was, "Now is the accepted time, Now is the day of ſalvation." I replied, "Be it unto me even as thou wilt."

My ſoul was ſet at full liberty, and my heart enlarged with divine love. I knew that I was in Chriſt a new creature; old things were paſt away; all things were become new. I grew like a tree planted by the water courſes, more in one day than all my life before. The brightneſs of Chriſt's appearing had deſtroyed his and my enemies. Wiſdom's ways were now to me ways of pleaſantneſs. My willing feet in ſwift obedience moved to do the will of my God. His yoke was eaſy, and his burden light.

I was often aſſaulted with pride and vain glory, and indeed with the ſame temptations as formerly; but the enemy had nothing to work upon, therefore they had not the ſame weight. I was often diſtreſſed, but not overcome. It is very remarkable, that before the Lord revealed his perfect love to me, there was preſented to the eye of my mind, a bright ſtar, which immediately led me to *Jeſus*, and in every trial and exerciſe

exercise of mind, it was the harbinger of Christ. One night as I lay on my bed in deep contemplation, the star appeared larger and brighter than usual, and while I gazed and wondered, and rejoiced in the God of my salvation, a darkness gradually surrounded, and at length covered it. This alarmed me. I looked, and looked astonished, but could perceive the light through the darkness.

I went on for a year in this sweet exercise, hanging on God, when I was seized with a violent spotted fever, and was nineteen days and nights deprived of reason; except when the preacher visited me, I understood what he said, but nothing else. Through the whole of my delirium, these words were constantly in my mind, and much contributed to support and comfort me,

"Now I see with joy and wonder,
Whence the gracious spring arose;
Angel minds are lost to ponder
Dying love's mysterious cause;
Yet the blessing—
Down to all, to me it flows."

I used constantly to repeat these words, "*to me! to me!*" and such divine consolation attended them, as I cannot express; so that when I recovered, it was like leaving Paradise, to come again into a trying world.

When recovered, my outward trials daily increased. I was reduced to the small support of fifteen pounds ten shillings, from near fifty pounds a year. I bless and praise God, who supported me under these losses without murmuring, though I had two daughters to maintain and educate. I had many temptations to anxious care, yet I could say, "not as I will, but as thou wilt," and was enabled to come off more than conqueror. I often discovered the hand of God in the many providential deliverances he wrought out for me. And though on account of my attachment to the Methodists, I lost the friendship

friendſhip of ſome who could have been of ſervice to me, I felt this trial but ſmall, for the Lord provided for me from day to day.

I was now tried with poverty, and obliged to take in needle-work, to help to ſupport my children; and glory be to God, I did it with a good degree of chearfulneſs. The enemy was determined, if he could not deſtroy, to afflict me; he therefore ſtirred up the mind of one, from whom I could leaſt expect it, to upbraid me with diſhoneſty. This was the ſevereſt trial I had met with, ſince I was connected with the people. I was brought before the Leaders and Stewards, the majority of whom condemned me. I had been ſtrictly honeſt from my childhood, and circumſpect in my dealings, therefore this made the trial the heavier. My ſoul was exceeding ſorrowful, yet I loved and pitied my accuſer, and prayed more earneſtly for him than ever I had done. Soon after he ſent me word, nothing was ſo grievous to him as my diſpleaſure. When I met him, I gave him my hand, and told him I was not diſpleaſed with him; but aſked, What urged him to wrong me? He ſaid, he was urged to it by one whoſe name he did not wiſh to mention, nor did I wiſh to know, but ſaid he was very ſorry for what he had done, and that he loved me dearly.

For near three years I ſtruggled through various trials, in all which the Lord ſupported me through honour and diſhonour, through evil report and good report; afflicted, but not forſaken, ſcarcely ſaved, yet, through the powerful grace of Chriſt, more than conqueror. One connected by marriage in my huſband's family, took occaſion to ſay all manner of evil of me. During this trial I had clearer views of my title to heaven, than for ſome time before. I knew I was called not only to believe, but alſo to ſuffer, and I could rejoice in tribulation. I endured theſe aſperſions, my heart was ſo filled with love to God, and concluded this was permitted for my faith and patience. "The devil has made uſe of this poor unhappy man as an inſtrument: Why ſhould I be

angry

angry with him? Father forgive him, he knows not what he does." On this I offered him forgiveness, and we joined hands and kissed each other. My heart was so filled with love to God, that I spent that night in prayer and praise. O the pity, love, and compassion I felt for him! How earnestly did I cry to God for him!

Soon after, I found the clamour of his tongue was not stopped. He said, I was glad to make up matters, as he had several witnesses ready to prove that I had been seen drunk. This I found very hard to bear; and it was some time before I could love him as before, nor did I till he was afflicted, which was very shortly after. I then offered him my service, and obliged him. I found the Lord approved of that, and the 54th chapter of Isaiah seemed directly adapted to me. I could claim all the promises in it as my own: it was of infinite use to me.

At this time I took a house to entertain boarders; my mother also lodged with me: many afflicting circumstances occurred. I had trials from every quarter, and I had not the same power to bear them. I got into a reasoning spirit, and was often scarcely saved. I did not walk in the broad sunshine as before. In general I held my confidence with a trembling hand. Those that bore the deepest impress of Christ, loved me and sympathised with me; others looked on me as a great deceiver. I often thought what my enemies thought of me was true, and that my friends were deceived.

One day reading a book written by Mr. *Fletcher*, I found myself very deficient, and coming short of the character of the perfect Christian. I was convinced that I was in a measure fallen from my steadfastness, was pained to the soul, and determined fully to set out afresh. I retired to my room to cherish the conviction, where I renewed my covenant with God, and never was more in earnest in my life; but while thus engaged, I heard one of my boarders speaking much against me to my mother. He said, that I minded nothing else but religion, reading, and praying, and that they were not

not regularly nor properly ſerved. She joining with him; I felt my mind quite rouſed, for I was convinced what he ſaid was not true. I accuſed myſelf with paying too much attention to them, and too little to the one buſineſs to which the Lord had called me. When I appeared in his preſence he ſpoke, I anſwered him, and immediately felt anger ariſe; after a few more words my conſcience condemned me; O what horror ſeized me, I ſtood confounded, juſtly accuſed by God and my conſcience. I ſaw a pardon immediately held out, but dared not lay hold on it. I was aſhamed to look up, and afraid to embrace it. I refuſed the offer, for which I was juſtly puniſhed. Inſtead of flying to the friend of ſinners, I went out to fly from his preſence, or if poſſible to eſcape his all-ſeeing eye. Fool! Wretch that I was! then indeed my ſorrows began; I was ſhorn of my ſtrength; and for ſome time was ready to conclude I had no part in the promiſes of God.

At length the Lord ſhewed me his reconciled face, which was moſt welcome, and I felt a hope that I would be reſtored. But though I was graciouſly viſited, and thereby kept from utter deſpair, yet my corruptions exerciſed a horrible tyranny. Pride, anger, reſentment, evil-ſurmiſing, and all thoſe tormenting helliſh paſſions, were abundantly ſtronger than ever, and I found it much more difficult to be kept from actual ſin.

Sometimes the believing views I had of God, reconciled through the Son of his love, and of Jeſus Chriſt, as my Mediator before the throne of grace, gave me a pleaſing hope of deliverance from my corrupt nature. Then ſome outward or inward trial contrived by the devil, would beſet me, which made me again wade through deep waters. Temptations from the bottomleſs pit, too horrible to bear repeating, aſſaulted my terrified and half diſtracted ſoul! Shame and anguiſh drank up my ſpirits, whilſt I frequently bedewed my cheeks, yea, my pillow with tears. At thoſe times the promiſes were offered; ſometimes I thought they were not for me, but if I embraced them,

them, then my head would for a while be lifted up above the waves of temptation. These were glorious reasons, but they did not last long; for as soon as sensible comforts were withdrawn, I began again to reason. Here my adversary was too hard for me, and all my sorrows, temptations, and dispondence returned.

[*To be concluded in our next.*]

An Extract from the Rev. Mr. FRANCIS' *Letters to* GEORGE GIBBON, *Esq. Author of the History of the Decline and Fall of the Roman Empire.*

[*Concluded from page* 485.]

IN this point of view Mr. *Gibbon* indeed, may claim one merit, that of being consistent with himself. Beyond all doubt, a writer teaches such morals, as these, with the most perfect consistency, who announces his partiality for a *Theology*, which represents them as the practice of its Deities; who openly declares, that the "*claims*" of some of those Deities are "*harmless*" at least, (although they are claims of *divinity* in themselves, and of worship from men) and who seems to lament in terms not very ambiguous, or obscure, that "*the elegant mythology*" which contains them, is no longer the established religion of the world!

If, Sir, this delineation, the outlines of which have been sketched by your own hand, be a just representation of your mind, your Creed is already known; and the present age may, future ages most certainly will, be at no loss to form their judgment of you accordingly. If it be not just, if either your own text, or my comment hath wronged you; do justice to yourself. You have the remedy in your own power. Favour the public with your systems of Theology and Morals. Delineate them at full length. Describe them at large. Stand

forth in the open field. The world is weary of seeing you fight so long in ambush. Walk no more forth with your stiletto in the twilight. Seek your adversary honourably, with your naked sword, in the face of day. Aspire to the credit of *Toland* and *Tindal*, of *Chubb*, and *Morgan*, of *Vanini*, and *Spinoza* by a direct attempt to break this "*Yoke of the Gospel.*" Take to yourself the honours of *Rousseau*, at least, and give us the Creed of your *Savoyard* Curate also. Assume the distinction of *Voltaire*, and favour us with your *Dictionaire Philosophique Portatif.*

Distinguish the ground of your opposition to *Christianity*, with plainness and perspicuity. Leave your readers no longer at liberty to confound, in you, modern Deism with ancient Polytheism, or either of them with Atheism. If any of these *Baals* be God with you, tell us which of them you worship. Your friends expect from you some plan of unbelief, which may at least, *appear* to be tolerably regular and consistent, or they will soon despair of being able, in any degree to enter upon your defence. The impartial public demand it from you; or the persuasion already entertained by many, will soon become universal, that you conceived a decent *modicum* of infidelity (no matter how prepared) to be necessary to give *fashion* to a work pompous, yet not substantial; specious, yet not satisfactory; laboured, yet not accurate. And Christianity calls you to the test, dares you to the onset, it being her only wish, that she may, like the *Grecian* warrior, *confront her adversaries in open day.*

But I return to my original theme, the controverted text. In page 545 of your third volume, you declare that this text which asserts the unity of the *three which bear record in heaven, is condemned by the universal silence* of the orthodox *Fathers, antient versions, and authentic manuscripts.* You then insinuate, rather than affirm, (for the expressions are constrained and obscure) that this text owes its existence to *an allegorical* interpretation, *in the form, perhaps of a marginal note, invading*

vading the text of the Latin Bible, which was renewed and corrected in a dark period of ten centuries. You affirm "it was *first alledged by the Catholic Bishops, whom Hunneric summoned to the Conference of Carthage.*" And you confidently assert, that *Gennadius*, Patriarch of *Constantinople, was so much moved at the extraordinary composition* (the Creed of *Athanasius*) that he frankly *pronounced it to be the work of a madman:* for proof of which you refer to the *Dogmata Theologica* of *Petavius.*

These, Sir, are your assertions: if on a calm review of the subject, you see no reason to reverse your former sentence, confute the arguments which I have urged without delay. Silence will be a proof of conscious impotence. And attempt it with seriousness. Tinselled phrases and empty sarcasms will have no effect. Indeed it is all one to me, whether (to use your own language) you *salute* me *with gentle courtesy or stern defiance.*

Meantime let me observe, that your Extracts convey no very favourable idea of you as a Historian. You have brought forward Mr. *Emlyn* on this verse, because he is your fellow advocate; but say not a word of Mr. *Martin*, his respectable antagonist, because he has confuted him! But, Sir, is this the part of an impartial Historian? To state authorities on one side of a question only, is barely tolerable in a hired advocate.

But let me farther remark, that these Extracts supply the most palpable proof of your partiality. Yea, they shew you to be capable even of *forging* authorities to serve your cause. You have *wilfully* (for your reference is too exact to suppose any inadvertence) misrepresented both *Petavius* and *Gennadius.* Your own words we have seen. The words of *Petavius* may be rendered thus, "The Creed named from *Athanasius* was not only read, but had in great authority both by the *Greek* and *Latin* Church. It speaks thus: *The Holy Ghost is of the Father and the Son; neither made, nor created, nor begotten, but pro-*

ceeding. This plain and weighty testimony was so offensive to the *Greeks*, that they carried their frantic rage to *Athanasius* himself; which *Gennadius relates and laments. They fear not*, says he, *to affirm that Athanasius was drunk, when he wrote this passage; a senseless and ridiculous calumny.*"

Let me beseech you to compare these real expressions of *Gennadius*, with your own account of them: and then inform the world, how far *the account* is distant from a *direct falsehood.* It is impossible for those who deny the authenticity of this verse, to quote fairly, to argue candidly, and to speak truly?

In fine: The defence of this text, which you affirm to have been *profanely* introduced into *the scriptures by rash and sacrilegious hands*, hath been attempted with at least upright intentions and a serious persuasion of its originality. This defence founded on the impeachment of the text in your History, has necessarily produced a counter-charge against yourself. You are called upon to resist or submit. If you *refuse to plead*, the charge will be taken as confessed. And the definitive judgment may, in such a case, be framed out of your own words.

"If I am indeed *incapable of understanding what I read*, I can no longer claim a place among those writers who merit the esteem of the public. If I am *capable of wilfully perverting what I understand*, I no longer deserve to live in the society of those men, who consider an inviolable attachment to *truth*, as the foundation of every thing that is virtuous or honourable in human nature." *

* *Gibbon's* Vindication, p. 7.

A LETTER

A LETTER *from the* Rev. JOHN FLAVEL, *to his Kinſman*, Mr. JOHN FLAVEL, *of London, Merchant, and his virtuous Conſort.*

My dear and honoured Friends,

IF my pen were both able, and at leiſure to get glory in paper, it would be but a paper-glory, when I had gotten it: but if by diſplaying (which is the deſign of theſe papers) the tranſcendent excellency of Jeſus Chriſt, I may win glory to him from you, to whom I humbly offer them, or from any other, into whoſe hands Providence ſhall caſt them, that will be glory indeed, and an occaſion of glorifying God to all eternity.

It is not the deſign of this epiſtle to compliment, but to benefit you; not to blazon your excellencies, but Chriſt's; not to acquaint the world how much you have endeared me to yourſelf, but to increaſe and ſtrengthen the endearments betwixt Chriſt and you, upon your part. I might indeed (this being a proper place for it) pay you my acknowledgments for your great kindneſſes to me and mine; of which, I aſſure you, I have, and ever ſhall have, a deep ſenſibility: but you and I are theatre enough to one another, and can ſatisfy ourſelves with the incloſed comforts and delights of our mutual love and friendſhip. But let me tell you, the whole world is not a theatre large enough to ſhew the glory of Chriſt upon, or unfold the one half of the unſearchable riches that lie hid in him. Theſe things will be far better underſtood, and ſpoken of in heaven, by the noon-day Divinity, in which the immediately-illuminated aſſembly do there preach his praiſes, than by ſuch a ſtammering tongue, and ſcribbling pen as mine, which doth but mar them.

Alas! I write his praiſes but by moon-light; I cannot praiſe him ſo much as by halves. Indeed, no tongue but his own (as *Nazianzen* ſaid of *Baſil*) is ſufficient to undertake

And for you, dear cousin, as it becomes a daughter of *Sarah*, let your soul be adorned with the excellencies of Christ, and beauties of holiness. A king from heaven makes suit for your love. If he espouse your soul now, he will fetch it home to himself at death in his chariot of salvation; and great shall be your joy, when the marriage of the Lamb is come. Look often upon Christ in this glass; he is fairer than the children of men. View him believingly, and you cannot but like and love him. For (as one well saith) love, when it seeth, cannot but cast out its spirit and strength upon amiable objects, and things love-worthy. And what fairer things than Christ! O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures! but, O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged him in making the comparison this way. O black sun and moon; but O fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, ever fair Lord Jesus! O all fair things, black, deformed and without beauty, when ye are set beside the fairest Lord Jesus. O black heavens; but O fair Christ! O black angels; but O surpassing fair Lord Jesus!

I hope you are both agreed with Christ, according to the articles of peace propounded to you in the gospel; and that you are every day driving on salvation work betwixt him and you in your family, and in your closets.

And now, my dear friends, if these discoveries of Christ, which I humbly offer to your hands, may be any way useful to your souls, to assist them, either in obtaining, or in clearing their interest in him, my heart shall rejoice, even mine: for none under heaven can be more willing (though many are more able) to help you thither, than is your most affectionate and obliged kinsman and servant,

JOHN FLAVEL.

Dartmouth, March 14, 1671.

An EXTRACT

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 480.]

THE GENERAL.

THE next in power was the King's brother, *Raa Kook*, officially General of all his forces.—It was his duty to summon the *Rupacks* to attend the King, on whatever expedition or purpose they were called; but though *Raa Kook* acted as Commander in Chief, yet all the executive orders from the King, whenever he attended in person, as fully appeared when they went on the second expedition to *Artingall*, where the canoes attendant on the King conveyed to the General all the resolutions which he thought adviseable to adopt.——The General, as the King's next brother, was his presumptive heir; the succession of *Pelew* not going to the King's children, till it had passed through the King's brothers; so that after the demise of *Abba Thulle*, the sovereignty would have descended to *Raa Kook*, on his demise to *Arra Kooker*, and, on the death of this last brother, it would have reverted to the eldest son of *Abba Thulle*; on which contingency, *Qui Bill* being the presumptive heir, would, during the reign of his last surviving uncle, have become of course the hereditary General; as *Lee Boo* would when the sovereignty had fallen to his elder brother.

THE MINISTER.

The King was always attended by a particular Chief, or *Rupack*, who did not appear to possess any hereditary office, but only a delegated authority.——He was always near the

that task. What shall I say of Christ? the excelling glory of that object dazzles all apprehension, swallows up all expression! When we have borrowed metaphors from every creature that hath any excellency or lovely property in it, till we have stripped the whole creation bare of all its ornaments, and clothed Christ with all that glory; when we have even worn out our tongues, in ascribing praises to him; alas, we have done nothing, when all this is done!

Yet, wo is me! how do I every day behold reasonable souls most unreasonably disaffected to my lovely Lord Jesus! denying love to one, who is able to compel love from the stoniest heart! yea, though they can never make so much of their love (would they set it to sale) as Christ bids for it!

It is horrid and amazing to see how the minds of many are captivated and ensnared by every silly trifle; and how others can indifferently turn them with a kind of spontaneity to this object, or to that (as their fancy strikes) among the whole universe of beings, and scarce ever feel reluctance, recoil, or nauseate, till they be persuaded to Christ; and then it is as easy to melt the obdurate rocks into sweet syrup, as their hearts into divine love.

How do the great men of the world ambitiously court the honours and pleasures of it! The Merchants of the earth trade and strive for the dear bought treasures of it; whilst the price of Christ (alas! ever too low) falls every day lower and lower upon the exchange of this world! I speak it as a sad truth, if there were no quicker a trade (as dead as they say it is) for the perishing treasures of the earth, than there is for Christ this day in *England*, the exchange would quickly be shut up, and all the trading companies dissolved.

Dear Sir, Christ is the peerless pearl hid in the field, Matt. xiii. 46. Will you be that wise Merchant that resolves to win and compass that treasure, whatever it shall cost you? Ah, Sir, Christ is a commodity that can never be bought too dear.

My

My dear kinſman, my fleſh and my blood, my ſoul thirſteth for your ſalvation, and the ſalvation of your family. Shall you and I reſolve, with good *Joſhua*, that whatever others do, we and our families will ſerve the Lord? that we will walk as the redeemed of his blood, ſhewing forth his virtues and praiſes in the world? That as God hath made us one in name, and one in affection, ſo we may be one in Chriſt: that it may be ſaid of us, as it was of *Auſtin* and *Alippius* long ago, that they were, ſanguine Chriſti conglutinati, glued together by the blood of Chriſt.

For my own part, I have given in my name to him long ſince; wo to me, if I have not given in my heart alſo: for ſhould I deceive myſelf in ſo deep a point as that, how would my profeſſion as a Chriſtian, my calling as a Miniſter, yea, theſe very Sermons now in your hands, riſe in judgment to condemn me! which God forbid!

And doubtleſs, Sir, your eyes have ſeen both the vanity of all creatures, and the neceſſity and infinite worth of Chriſt. You cannot forget what a vanity the world appeared to you, when in the year 1668 you were ſummoned by the meſſengers of death (as you and all that were about you then apprehended) to ſhoot the gulph of vaſt eternity; when a malignant fever and pleuriſy (whereof your * Phyſician hath given an account to the world) did ſhake the whole frame of the tabernacle wherein your ſoul, through mercy, yet dwells; and long may it dwell there, for the ſervice and praiſe of your great deliverer! I hope you have not, nor ever will forget how the vain world then appeared to your eye, when you looked back (as it were over your ſhoulder) and ſaw how it ſhrunk away from you: nor will you ever forget the awful apprehenſions of eternity that then ſeized your ſpirit, or the value you then had for Chriſt; which things I hope ſtill do, and ever will remain with you.

* Dr. *Thomſon's* Ἀμιαντίωσις, p. 91.

And

And for you, dear cousin, as it becomes a daughter of *Sarah*, let your soul be adorned with the excellencies of Christ, and beauties of holiness. A king from heaven makes suit for your love. If he espouse your soul now, he will fetch it home to himself at death in his chariot of salvation; and great shall be your joy, when the marriage of the Lamb is come. Look often upon Christ in this glass; he is fairer than the children of men. View him believingly, and you cannot but like and love him. For (as one well saith) love, when it seeth, cannot but cast out its spirit and strength upon amiable objects, and things love-worthy. And what fairer things than Christ! O fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures! but, O ten thousand, thousand times fairer Lord Jesus! Alas, I wronged him in making the comparison this way. O black sun and moon; but O fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, ever fair Lord Jesus! O all fair things, black, deformed and without beauty, when ye are set beside the fairest Lord Jesus. O black heavens; but O fair Christ! O black angels; but O surpassing fair Lord Jesus!

I hope you are both agreed with Christ, according to the articles of peace propounded to you in the gospel; and that you are every day driving on salvation work betwixt him and you in your family, and in your closets.

And now, my dear friends, if these discoveries of Christ, which I humbly offer to your hands, may be any way useful to your souls, to assist them, either in obtaining, or in clearing their interest in him, my heart shall rejoice, even mine: for none under heaven can be more willing (though many are more able) to help you thither, than is your most affectionate and obliged kinsman and servant,

JOHN FLAVEL.

Dartmouth, March 14, 1671.

An EXTRACT

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 480.]

THE GENERAL.

THE next in power was the King's brother, *Raa Kook*, officially General of all his forces.—It was his duty to summon the *Rupacks* to attend the King, on whatever expedition or purpose they were called; but though *Raa Kook* acted as Commander in Chief, yet all the executive orders from the King, whenever he attended in person, as fully appeared when they went on the second expedition to *Artingall*, where the canoes attendant on the King conveyed to the General all the resolutions which he thought adviseable to adopt.——The General, as the King's next brother, was his presumptive heir; the succession of *Pelew* not going to the King's children, till it had passed through the King's brothers; so that after the demise of *Abba Thulle*, the sovereignty would have descended to *Raa Kook*, on his demise to *Arra Kooker*, and, on the death of this last brother, it would have reverted to the eldest son of *Abba Thulle*; on which contingency, *Qui Bill* being the presumptive heir, would, during the reign of his last surviving uncle, have become of course the hereditary General; as *Lee Boo* would when the sovereignty had fallen to his elder brother.

THE MINISTER.

The King was always attended by a particular Chief, or *Rupack*, who did not appear to possess any hereditary office, but only a delegated authority.——He was always near the

King's perſon, and the Chief who was firſt conſulted; but whether his office was religious, or civil, or both, our people could not learn with any certainty.——He was not conſidered as a warrior, nor ever bore arms; and had only one wife, whereas the other *Rupacks* had two.——The *Engliſh* were never invited to his houſe, or introduced into it, although they were conducted to almoſt all thoſe of the other Chiefs.

THE RUPACKS.

This claſs, though conſiderable in number, could only be regarded as Chiefs, or, to deſcribe them by *European* notions, might be denominated the nobles: they were not all of the ſame degree, as was diſtinguiſhable by a difference in the *Bone* they wore; ſome were created whilſt our people were there, after the ſecond engagement at *Artingall*.——Theſe marks of honour were conferred ſolely by the King, in the manner already deſcribed, when Captain *Wilſon* was inveſted with the *higheſt Order* of the *Bone*.* The principal *Rupacks* generally attended the King, and were always ready at his command, to accompany him on any expedition, with a number of canoes, properly manned, and armed with darts and ſpears, who were to remain with him till they had his permiſſion to return home with their dependants.

Though in this part of their government we trace an outline of the feudal ſyſtem, yet, from the very few opportunities our people could have of inveſtigating points of internal government, it appeared to them that the titles of *Rupacks* were perſonal badges of rank and diſtinction; nor did they apprehend they were hereditary honours, unleſs in the reigning family, who muſt of neceſſity be of this claſs; therefore, as to the extent of the power or privileges of the *Rupacks*, I conceive

* Our people never knew what animal this was a bone of; but, by ſubmitting the inſpection of it to the *beſt authority* in this country, it is ſuppoſed to be part of the bone of a whale, or ſome animal of that ſpecies.

it far better to leave these matters to future discoveries (should any hereafter be made) than to obtrude opinions on a subject that might turn out to be fallacious.——Thus much seemed certain, that all those of the first order were summoned to *Abba Thulle*'s councils, paid him on every occasion a visible obedience, and were themselves much respected by the rest of the people.

PROPERTY.

Considering that during the time our people remained on these islands, their minds were principally engaged by their own concerns, it will hardly be supposed they had much leisure to investigate a subject of this nature.——As far as they could obtain intelligence on this point, they understood the natives only possessed a property in their work and labour, but no absolute one in the soil, of which the King appeared to be general proprietor.——A man's house, furniture, or canoe, was considered as his private property; as was also the land allotted him, as long as he occupied and cultivated it; but whenever he removed with his family to another place, the ground he held reverted to the King, who gave it to whom he pleased, or to those who solicited to cultivate it. Every family occupied some land for their maintenance; necessity imposed this labour on them; and the portion of time which they could spare from providing for their natural wants, passed in the exercise of such little arts, as, while they kept them industrious and active, administered to their convenience and comfort.

[*To be continued.*]

Farther CONJECTURES *concerning the* PEOPLING *of* AMERICA.*

[Extracted from a late Publication.]

THE conjecture on the *manner* in which *America* was first peopled, is *one* among several other *plausible* hypotheses for solving that long-subsisting difficulty: which yet, were they all ever so right, would be only some partial and accidental causes, assigned for explication of universal and regular effects.

For, if we farther consider the whole extent of that vast *American* continent, both North and South, taking in all the different groups or clusters of islands lately discovered in the Great Pacific Ocean, together with their various inhabitants; which are all very distant from their nearest continent, and some of them at an immense distance from each other:—if we observe withal the general *affinity* of language, being in these islands mostly *dialects* of the *Malayian*, also the similarity of their habits, of their manners and customs:—notwithstanding some accidental and partial causes, which might be conjectured for these effects, difficulties, inexplicable on the whole, will multiply upon us, and baffle all such conjectures concerning the genuine origin of these numerous nations. And yet, if we believe the Scriptures, we are sure that "God made of one blood all nations of men, to dwell on the face of the earth." Acts xvii. 26.

We are not obliged to account for all the appearances of nature, which, to our short sight, may seem to clash with the fundamental truths of the religion of Jesus Christ. If we are unable to penetrate the latent causes of the most plain and undeniable facts in nature, how should we be able to satisfy the pen

* See our Magazine, Vol. XIII. page 599.

and

and inquisitive understanding of man, with regard to the *ground* of all the spiritual and mysterious realities of the gospel? If men are resolved to entertain scruples, there is, we own, an ample field left open to glean them from.

But what if we were to *suppose*, that the entire terraqueous globe was first formed by God, as it will certainly at last appear again, after its promised renovation? Of this it is said, Rev. xxi. 1. *And there was no more sea.* That is, on the visible surface of the globe, as it now appears to us, since the fall, or since the flood. Nothing will, nothing can be *annihilated*; but all will only receive a new and more perfect *form* of existence. Rev. xxi. 5. *Behold, I make all things new.*

I presume then, that the present globe was at the beginning enveloped all round with an exterior crust, or shell, in some sort like that of an egg; where all the well-compacted solid strata of its various materials confined the naturally subsiding, centre-seeking *fluid* ones, within the huge concave sphere, and that the exhalations, or evaporations, from the earth's watery bowels, like the perspirations from the human body, then issued out of its pores, in order to yield a constant and continual supply of the needful moisture, dispensed by means of atmospherical vapours, dews, rains, and rivers; without which, neither upon the earth, or in the air (Gen. ii. 6.) could there have been any support for both vegetable and animal life. The subterraneous marine animals may also be supposed to have then enjoyed all the rich stores of their own briny element.

It does not appear, that this well-compacted enveloping crust of earth, had been all broken, till, at the Deluge, *the fountains of the great deep were broken up*, * Gen vii. 11.

* Of the abyss (τῆς ἀβύσσου) in the Septuagint; which word in Scripture sometimes means the SEA. See Deut. xxxiii. 18; Job xli. 31, 32. See Gen. i. 9. Psalm xxxiii. 7. xxiv. 2. cxxxvi. 6. Job xxxviii. 6, 8. Prov. viii. 27. an Orb. Heb.

But,

But, ſince that time, it is highly probable that various concuſſions of the continually more and more decaying globe may, from divers cauſes, have occaſioned farther very conſiderable breaches in this grand, concave-ſpherical vault; which of courſe muſt then, by a precipitation of its ruins into the ſea, and by an elevation of its waters, have effectually divided the ſurface of the earth, and, in conſequence, the nations dwelling upon it. Which very caſe ſeems to be intimated to us by mention of *the earth's having been divided, in the days of Peleg*, Gen. ii. 25.

Suppoſing this, on the teſtimony of the Scriptures partly alledged; how eaſy would it be to conceive an adequate, uniform, and univerſal cauſe, for all the undeniable appearances of the preſent terraqueous globe; and, in particular, for the ſtate which the extremely various inhabitants of the *American* continent, and of all the iſlands in the great Pacific Ocean, &c. &c. have been found in! Their forefathers muſt have been, *ſomewhere* and *ſomehow*, once connected upon the ſame continued, open, and uninterrupted plain. Where elſe ſhould they have come from? they could not have dropped out of the clouds, or ſprung out of the earth; and they had no regular and ſufficient means of conveyance over the immenſe waters. And therefore now, ſince ſuch a long ſeparation from each other, their poſterity evidently retains the natural indications thereof, diſcoverable in an amazing ſimilarity of language, dreſs, manners, and cuſtoms. Taken all together, they muſt needs be a remnant of various nations, *ſcattered abroad upon the face of all the earth*, Gen. xi. 8, 9; numbers of whom have, doubtleſs, been ſwallowed up in the great deep; when earthquakes, at various times, more and more fractured and overturned the grand arch whereon they lived, and left their *memorial* in the preſent appearances of oceans, ſeas, iſlands, continents, &c. It is impoſſible, from the wild and awful aſpect they now preſent, rationally to ſuppoſe that this, any more than the diſorders and deformities of the human ſoul

and

and body under the fall, could have been the result and effect of *design*, or the *original* work of the infinitely good, wise, and omnipotent Architect of the universe;—no, they are only the venerable ruins and remains of the all-perfect primitive fabric.

Considering the great distance, both of time and place, it would be no wonder that the *traditional memory* of such supposed concussions and catastrophes should be, perhaps, totally obliterated, and that the *perception* of their effects did not, at their several seasons, more considerably affect the very remote parts of our vastly-extensive globe. To say nothing, that the infant-world must then have been destitute of the means to record them, as could now be done among us.

I will mention another conjecture from Gen. xiii. 14—17. It is, that the seed or posterity of *Abraham*, from *Hagar*, *Sarah*, and *Keturah*, since God promised him they should be *as numberless as the dust of the earth, in all its four quarters*, may now be existing among some of these nations, and where else we least of all suspect them to be.

As all this is suggested with a sincere design of contributing my mite towards an elucidation and confirmation of the evidences for the precious religion of our blessed Lord and Saviour Jesus Christ; I hope that every reader, truly attached to it, will take what is here offered in good part, as a *conjecture* towards an easy and natural solution of the grand difficulty.

P. S. When the Lord, at man's creation (Gen. i. 28,) and after the Deluge (chap. ix. 1.) bids him *be fruitful, and multiply, and replenish the earth, and subdue it*; may it not be hereby implied, that the surface of the *entire* globe then lay open to him throughout? Accordingly, Gen. xi. 8. after the confusion of languages at *Babel*, it is said expressly, that from thence *the Lord scattered them abroad upon the face of all the earth*; which, in the very same words, is again repeated in the following verse.

LETTERS.

LETTERS.

LETTER DXCIX.

[From Mrs. M. P. to the Rev. J. Wesley.]

Feb. 23, 1788.

Rev. Sir,

I Often bless God that ever I knew you, and with joy look beyond this vale of tears to that celestial hill, where I hope to meet you. What a prospect faith opens to the believing mind, both here and for ever! O my dear father and friend, what can I say for my long neglect in writing to you! I am ashamed, but though so far distant, and long silent, yet I am frequently present with you in spirit, telling you what God hath done for me, and also blessing and praising him for you. The reason of my long delay in writing has chiefly been this, the oftimes hearing of and expecting your coming into this Circuit; but now that I find our *Lynn* friends have given up hope of your coming, I can delay no longer to tell you how it stands between God and my soul.

Now Lord, my eye is unto thee, to teach thy dust what I shall say to thy servant. Lord, what hast thou done for me! Thou hast saved me from hell, from wrath, and from sin; and hast, I trust, sealed my soul to the day of redemption. About three years ago the Lord removed my prejudice, which I had for many years retained against Christian Perfection; and likewise shewed me the need of it before I could go to heaven. I wept, prayed much, and conversed with Christian friends, before I learnt the way to come to Christ, to work this great change in me. I was looking for the fruit before the work was wrought in me; till one evening, when I was upon a visit at *Lynn*, after passing through more than I can express, the Lord brought me into the liberty of his dear children.

O what

O what a mighty change did I then feel! I saw with new eyes; I heard with new ears; I was ready to publish to all that doctrine, which I had before opposed. How then did I bless the day I ever knew you; that ever I heard you preach; and was gathered, with the flocks of your companions, to the great and good Shepherd! To him be the praise given; and I hope he will reward you for your labour of love. In this thrice happy state I walked for some time, triumphing over the world, the flesh, and the devil; till a great trial rose in our Church, wherein my brethren treated me with cruelty: and I began to reason, which was always my weak part. Here I lost my confidence; and sin, and darkness entered my soul. O what did I feel! I feared I should never recover my shield again.

After much suffering, and sorrow; the Lord has lately delivered my soul again; and then I thought I would guard against those things that I trembled at before. I was taught to feel more of my own weakness, and learned to be more dependant upon Christ; but yet I was not thoroughly satisfied; for I found the Lord had more to do for me. I longed for the seal of the Spirit, that firm persuasion, that I should continue in this state while I lived, and never leave him more. I cried to him to teach me to live that life of faith which I do at this time; and, though storms and tempests are all around me, yet secure I am, while I can call him mine. I truly feel what a weak thing I am, and can say,

"Every moment, Lord, I need
The merit of thy death."

Thus I live happy; yet not I, but Christ liveth in me. O what pleasure would it be to me, to be permitted once more to converse with you in this world; but if not, I must bear it as my cross, and look forward to that blessed day, when, without interrup ion, we shall stand with the Lamb on Mount Zion;

and love and praise our adorable Saviour, who hath loved us, and washed us from our sins in his own blood; Lord hasten the day!

Dear Sir, do not withhold your fatherly instructions from me; but teach and advise me, though most unworthy of your notice or regard. Our Society here are in harmony; and increasing both in life and number. I bless the Lord for our Preachers, especially Mr. ——, to whom I am indebted under God for the liberty I now enjoy. His talent seems to be that of building up believers in their most holy faith. I think all his preaching leads to the perfection of the soul. I have nothing more to add, only my prayers, that God may preserve your useful life, and crown your labours with abundant success. I am, dear Sir, your dutiful daughter in Christ,

M. P.

LETTER DC.

[From Mrs. ——, to the Rev. J. Wesley.]

Nov. 7, 1789.

Rev. and dear Sir,

I Feel a great desire to be an instrument in the hand of God, in stirring up the women here to press after all that lies before them. It is my own aim to increase in grace myself; sensible that I cannot retain that which I enjoy, unless my soul is athirst for more. From the time that the Lord saved me from inbred sin, my mind has been deeply sensible of the necessity of seeking an establishment in this liberty. I found this could not be attained unless the eye of my mind was ever looking unto Jesus: that it was by faith I must attain it. Under trials I have been taught not to reason *but believe: to stand by faith*. By thus maintaining my ground, an increase of love has more or less followed: and I have been enabled to over-

come. It seemed needful for me ever to preserve a tender conscience; and for the least thing which I did or said, which I thought, upon reflexion, might have been said or done more to the glory of God, I ought to go immediately to the blood of sprinkling to have it fully washed away. Likewise ever to remember that *I am nothing*; and to put away whatever would lead to spiritual pride.

By following these simple instructions, the Lord has endued me with power, not only to hold fast my confidence; but to preserve a constant hunger and thirst after more grace. My heart has many times cried unto the Lord, that I could not rest till I awoke up more abundantly after his likeness. An increase of light and life have been imparted to me whilst I have been thus following hard after my God. Many, who profess to enjoy this liberty, appear after many years to have barely preserved it. Upon conversing with them, I do not perceive that they have increased much, either in heavenly wisdom, power or love. Is it not one reason, dear Sir, that the small progress which many make, is, because they rest content with preserving their present attainment, without looking for more? On the contrary, when I meet with some of my particular friends, I perceive a growth in grace in them. They seem to have gained experience by the things which they have passed through, and "*to sink more and more into that true nothingness, whereby we possess all things.*"

They appear to be fighting the fight *of faith*, and growing thereby: living near to Jesus. So that fresh light seems imparted to them, as well as to those whom they are instructing. "Thus holding the head, from which all the body by joints and bands have nourishment, and are knit together, they, as well as those who are thus minded, appear striving to increase with all the *increase* of *God*."

I want to follow such, as through faith and patience inherit the promises; and are ever aiming to come up higher! Our Lord declares that this can only be accomplished *by faith*.

according to your faith, he ſays, be it unto you. Surely they who are not preſſing into greater liberty this way, are not going forward. My mind is ſo impreſſed with this idea, that if a day paſſes wherein I am not ſtriving to get a nearer union and communion with my God by faith; although I cannot charge myſelf with a neglect of prayer, or any of the means of grace; yet if *believing* for the next ſtep which is before me, be omitted, I feel as if I had not been doing *that work*, from which all others ſhould flow, implied, where our Lord ſays to thoſe who aſked him, "What ſhall we do that we might work the work of God?" "He anſwered and ſaid unto them, this is the work of God that ye believe on him whom he hath ſent."

A view of the willingneſs of God to bleſs and ſave me and all who come unto him, into farther heights and depths of redeeming love, than I have yet attained, often faſtens upon my mind; and cauſes me to mourn not only for myſelf, but others, that we are not on full ſtretch to enjoy more of the divine life; and that our ſpiritual ſenſes are not more awakened to diſcern and purſue the things that are excellent. Sometimes I have likewiſe a ſpiritual view that the day is haſtening when this will not be the caſe. That Chriſt's kingdom will not only be more abundantly enlarged, but deepened in the hearts of his children: The light of faith more fully diſcovered; and the way to the holieſt of all more clearly manifeſted. My heart, when thus enlarged, has wreſtled much in prayer: the language of which has been, "Come, Lord Jeſus, come quickly!" I am, dear Sir, your affectionate daughter in Chriſt,

---

POETRY.

POETRY.

THE GENEALOGY OF CHRIST,

As it is represented on the East Window of WINCHESTER COLLEGE CHAPEL,

[*Written at Winton School, by* Dr. LOWTH, *late Lord Bishop of London.*]

[*Concluded from page* 504.]

THEE too, *Ozias*, fates indulgent bleſt,
And thy days ſhone, in faireſt actions dreſt;
Till that raſh hand, by ſome blind frenzy ſway'd
Unclean, the ſacred office durſt invade.
Quick o'er thy limbs the ſurfy venom ran,
And hoary filth beſprinkled all the man.

Tranſmiſſive worth adorns the pious * ſon,
The father's virtues with the father's throne.
Lo! there he ſtands: he who the rage ſubdu'd
Of *Ammon*'s ſons, and drench'd his ſword in blood.
And doſt thou, *Ahaz*, *Judah*'s ſcourge, diſgrace,
With thy baſe front, the glories of thy race?
See the vile King his iron ſceptre bear—
His only praiſe attends the pious † heir;
He, in whoſe ſoul the virtues all conſpire,
The beſt good ſon, from the moſt wicked ſire.
And lo! in *Hezekiah*'s golden reign,
Long exil'd piety returns again:
Again, in genuine purity ſhe ſhines,
And with her preſence gilds the long-neglected ſhrines.
Ill-ſtarr'd does proud *Aſſyria*'s impious ‡ Lord
Bid heaven to arms, and vaunt his dreadful ſword:
His own vain threats th' inſulting king o'erthrow,
But breathe new courage on the generous foe;
Th' avenging Angel, by divine command,
The fiery ſword full-blazing in his hand,

* Jotham. † Hezekiah. ‡ Sennacherib.

Lean'd

Lean'd down from heaven: amid the ſtorm he rode,
March'd peſtilence before him; as he trod,
Pale deſolation bath'd his ſteps in blood.
Thick wrapt in night, through the proud hoſt he paſt,
Diſpencing death, and drove the furious blaſt;
Nor bade deſtruction give her revils o'er,
Till the gorg'd ſword was drunk with human gore.
But what avails thee, pious Prince, in vain
Thy ſceptre reſcued, and th' *Aſſyrian* ſlain?
Ev'n now thy ſoul maintains her lateſt ſtrife,
And Death's chill graſp congeals the ſount of life.
Yet ſee, kind heaven renews thy brittle thread,
And rolls full fifteen ſummers o'er thy head;
Lo! the receding ſun purſues his way,
And, like thy life, prolongs the falling day.
Though nature her inverted courſe forego,
The day forget to reſt, the time to flow,
Yet ſhall Jehovah's ſervants ſtand ſecure,
His mercy fix'd eternal ſhall endure;
On them her ever-healing rays ſhall ſhine,
More mild, and bright, and ſure, O ſun, than thine.

At length, the long-expected Prince behold,
The laſt good King; in ancient days foretold.
When *Bethel*'s altar ſpoke his future fame,
Rent to its baſe, at good *Joſiah*'s name.
Bleſt, happy Prince! o'er whoſe lamented urn,
In plaintive ſong, all *Judah*'s daughters mourn;
For whom ſad *Sion*'s ſofteſt ſorrow flows,
And *Jeremiah* pours his ſweet melodious woes.

But now fall'n *Sion*, once the fair and great,
Sits deep in duſt, abandon'd, deſolate;
Bleeds her ſad heart, and ever ſtream her eyes,
And anguiſh tears her with convulſive ſighs.
The mournful captive ſpreads her hands in vain,
Her hands, that rankle with the ſervile chain;

Till

Till he * great Chief! in heaven's appointed time
Leads back her children to their native clime.
Fair liberty revives with all her joys,
And bids her envy'd walls ſecurely riſe.
And thou, great hallow'd dome, in ruin ſpread,
Again ſhalt lift ſublime thy ſacred head.
But ah! with weeping eyes, the ancients view
A faint reſemblance of the old in you.
No more th' effulgent glory of thy God
Speaks awful anſwers from the myſtic cloud:
No more thine altars blaze with fire divine,
And heaven has left thy ſolitary ſhrine.
Yet, in thy courts hereafter ſhalt thou ſee
Preſence immediate of the Deity,
The light himſelf reveal'd, the God confeſt in thee.

And now at length the fated term of years
The world's deſire has brought, and lo! the God appears.
The heavenly babe the Virgin Mother bears,
And her fond looks confeſs the parents' cares;
The pleaſing burden on her breaſt ſhe lays,
Hangs o'er his charms, and with a ſmile ſurveys;
The infant ſmiles, to her fond boſom preſt,
And wantons, ſportive, on the mother's breaſt.
A radiant glory ſpeaks him all divine,
And in the child the beams of Godhead ſhine.

But now alas! far other views diſcloſe
The blackeſt comprehenſive ſcene of woes.
See where man's voluntary ſacrifice
Bows his meek head, and God eternal dies!
Fixt to the croſs, his healing arms are bound,
While copious mercy ſtreams from every wound.
Mark the blood-drops that life exhauſting roll,
And the ſtrong pang that rends the ſtubborn ſoul!

* Zorobabel.

Lean'd down from heaven: amid the ſtorm he rode,
March'd peſtilence before him; as he trod,
Pale deſolation bath'd his ſteps in blood.
Thick wrapt in night, through the proud hoſt he paſt,
Diſpencing death, and drove the furious blaſt;
Nor bade deſtruction give her revils o'er,
Till the gorg'd ſword was drunk with human gore.
But what avails thee, pious Prince, in vain
Thy ſceptre reſcued, and th' *Aſſyrian* ſlain?
Ev'n now thy ſoul maintains her lateſt ſtrife,
And Death's chill graſp congeals the ſount of life.
Yet ſee, kind heaven renews thy brittle thread,
And rolls full fifteen ſummers o'er thy head;
Lo! the receding ſun purſues his way,
And, like thy life, prolongs the falling day.
Though nature her inverted courſe forego,
The day forget to reſt, the time to flow,
Yet ſhall Jehovah's ſervants ſtand ſecure,
His mercy fix'd eternal ſhall endure;
On them her ever-healing rays ſhall ſhine,
More mild, and bright, and ſure, O ſun, than thine.

At length, the long-expected Prince behold,
The laſt good King; in ancient days foretold.
When *Bethel*'s altar ſpoke his future fame,
Rent to its baſe, at good *Joſiah*'s name.
Bleſt, happy Prince! o'er whoſe lamented urn,
In plaintive ſong, all *Judah*'s daughters mourn;
For whom ſad *Sion*'s ſoftaſt ſorrow flows,
And *Jeremiah* pours his ſweet melodious woes.

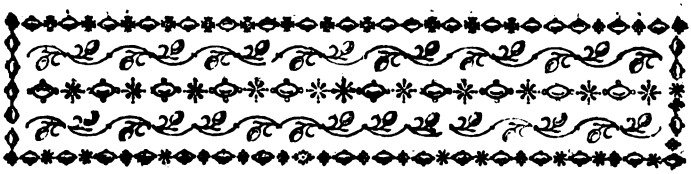
But now fall'n *Sion*, once the fair and great,
Sits deep in duſt, abandon'd, deſolate;
Bleeds her ſad heart, and ever ſtream her eyes,
And anguiſh tears her with convulſive ſighs.
The mournful captive ſpreads her hands in vain,
Her hands, that rankle with the ſervile chain;

As all death's tortures, with severe delay,
Exult and riot in the noblest prey:
And canst thou, stupid man, these sorrows see,
Nor share the anguish which he bears for thee?
Thy sin, for which his sacred flesh is torn,
Points every nail, and sharpens every thorn;
Canst thou?—while nature smarts in every wound,
And each pang cleaves the sympathetic ground!
Lo! the black sun, his chariot backward driven,
Blots out the day, and perishes from heaven:
Earth, trembling from her entrails, bears a part,
And the rent rock upbraids man's stubborn heart.
The yawning grave reveals his gloomy reign,
And the cold clay-clad dead start into life again.

And thou, O tomb, once more shalt wide display
Thy satiate jaws, and give up all thy prey.
Thou, groaning earth, shalt heave, absorpt in flame,
As the last pangs convulse the labouring frame;
When the same God unshrouded thou shalt see,
Wrapt in full blaze of Power and Majesty;
Ride on the clouds; whilst, as his chariot flies,
The bright effusion streams through all the skies.
Then shall the proud dissolving mountains glow,
And yielding rocks in fiery rivers flow:
The molten deluge round the globe shall roar,
And all man's arts and labours be no more.
Then shall the splendors of th' enliven'd glass
Sink undistinguish'd in the burning mass.
And O! till earth, and seas, and heaven decay,
Ne'er may this fairest painting fade away;
May winds and storms those beauteous colours spare;
Still may they bloom, as permanent as fair;
All the vain rage of wasting time repel,
And his tribunal see, whose cross they paint so well.

Mr. Wm. Hainsworth.

Æt. 37.



THE Arminian Magazine, For NOVEMBER 1792.

DIALOGUES on PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calvinism a sanctuary for the Secure, and a supersedeas unto Duty.

(*Continued from page* 510.)

DIO. Sir, It becomes not us to dispute the wisdom, justice or power of God; our duty is to regulate ourselves according to his will; and if we look for the reward of eternal life, it is our part to fulfil those conditions which he hath prescribed us in his holy gospel to that purpose.

SEC. Sir, I observe your discourse many times borders upon dangerous errors. Sometimes you recede from the *Synod* of *Dort*, and approach the remonstrants; and here you leave them, to gratify the church of *Rome*. Eternal life is not given as a reward, but as an inheritance; not upon any conditions

ditions performed, but of grace freely promised. To this purpose we have the judgment of the deputies of the *Synod* of *Guelderland* (and it is inserted amongst the acts of the *Synod* of *Dort**) in these words: "As we are made sons, and obtain the right of the inheritance freely; so are we also most mercifully and freely put into the possession of that inheritance; therefore it is ill said, that eternal life, as a reward, is decreed and given by God to those that fulfil the conditions which he hath prescribed; for to give life as a reward upon the performance of a condition, upon which that life is decreed as a reward; (this) is to give life not altogether freely, and of good pleasure, but of debt." Thus far those deputies; where you see they disclaim all conditions necessary unto salvation; and good reason: for if we were absolutely elected while we were ungodly; and if Christ died for us, while we were ungodly; and if he justifies, while we are ungodly; what shall separate us from this free and unchangeable love of God? what shall hinder, that we may not be saved also, while we are ungodly? For if when we were reconciled to God by the death of his Son; (and why were we reconciled by the death of his Son, but because he had formerly and freely loved us, and out of that love elected us unto salvation, and from that election sent his Son to die for us? And now having died for us) much more (nay, if any duty were required on our part, more than to our election and justification, it should be *much less*, and not *much more*) being reconciled, we shall be saved by his life, Rom. v. 10.

DIO. Sir, Divines observe a great difference betwixt those three benefits, election, justification, and glorification. Election is absolutely free, without any qualification in the person whatsoever: justification is by his faith, through the redemption that is in Christ Jesus: but salvation is not ordinarily attainable, but through sanctification unto obedience in all good works whatsoever.

* Par 3. page 30.

SEC.

SEC. You will find that amongst evangelical divines, the more sound, and such as keep the greatest distance from Popery deny faith to be the cause or condition of justification; their reason is, because otherwise justification should not be free, but of ourselves: hereupon they conclude that it is called justifying faith, not because it justifieth, or antecedeth justification, but because it is conferred upon such as are justified, and in order (if not in time) is after justification.* "God creates faith in the hearts of his elect, after he hath justified them." And why is this? Only to give them a comfortable testimony of their election, and God's love towards them; it doth not justify us (conditionally) before God, but declaratively to our own consciences. And thus he expounds those texts: "A man is not justified but by the faith of Jesus Christ; we have believed in Christ, that we might be justified, Gal. ii. 16. and iii. 24. That we might be justified by faith." That is, *Fide cognoscimus & sentimus nos esse justos coram Deo*; by faith we know and perceive that we are justified before God, who hath forgiven our sins, and given us a right to eternal life, for the satisfaction sake of Christ, and his righteousness imputed to us.

DIO. I profess I am not of those men's opinion: it is my judgment that no man is actually justified till he doth actually believe; and that faith justifies, as it is the performed condition of God's promise, as was said above out of Mr. *Baxter*.

SEC. I remember you said, that "Faith is an effectual acceptance of, and affiance in Christ as Christ." Now Christ as Christ, is a king and prophet, as well as a priest; and so you must effectually accept of him, and rely upon him, in his capacity of kingship, and your faith must be a principle, and an effective principle too, of obedience; and if such a faith be

* *Christ. Theol. lib.* 1. *cap:* xxv, *Exp. Thes.* 6. (*mihi*) *p.* 609. Which he doth not recite as his own opinion. Dr. *Twiss* seems to be of this opinion; *Ubi supra*, p. 142, 143. And so Mr. *Baxter* chargeth him, *Ap.* to *Aphor.* p. 163.

the condition of God's promise, and we shall not be justified, but upon the performance of such a condition, then faith, and evangelical obedience in general, being co-ordinate in their conditionalty unto this work, what is become of the Apostle's free justification? May you not as well deny a free election? and say a man is elected and justified both by the obedience of good works, and by the faith that is in Christ Jesus! But how contrary is this to the judgment of the deputies of *Guelderland*, mentioned above! yea, how contrary to the Apostle, who professeth "*knowing that a man is not justified by works!* Gal. ii. 16. *Being justified freely by his grace, through the redemption that is in Jesus Christ.*" Rom. iii. 24. And that you may not pretend there is more required unto our salvation, than unto our justification, the same Apostle tells us plainly otherwise; "*For by grace are ye saved*, (saith he) *through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast.*" Ephes. ii. 8, 9. Would you have your wedding garment of your own spinning? Are you desirous to be found having on your own righteousness? Or as you are cloathed in the sweet-smelling raiment of your elder brother? Hath not Christ a two-fold righteousness? and are they not both imputed to the elect? What then? Are we afraid his active obedience is less sufficient to adorn and dress up for glory than his passive is to secure and shelter us from shame and torment? If the Holy Scripture proclaims our salvation to be as free a benefit, as either that of justification or election, why should we give ourselves the temptation of a needless trouble by distinguishing them?

DIO. Eternal life is not given but to such persons as are antecedently qualified by the performance of such conditions as God hath prescribed in order to it.

SEC. Have I not already sufficiently overthrown your conditions, by most plentiful and irrefragable authority? and find our orthodox* divines do infer not only the absolute decree

* Censura Confess. cap. xvii. par. 3. pag. 236. & Amesii Coron. p. 257, 258.

of

of election, but also a most free, inconditionate, and irresistable collation of what is promised or affirmed in them respectively; and that to be performed in us, without us, as the *Synod* of *Dort* determines. Now eternal life being the special gift of God, as well as the new heart, faith, repentance, &c. if you suspend the obtaining of that gift, upon any condition to be performed by us, you will much endanger the purest orthodox doctrine, and give advantage to the remonstrants, by the force and example of such interpretations, to invalidate those arguments which are drawn from the said texts, to prove those absolute decrees, and such an irresistable conversion.

[*To be continued.*]

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Continued from page* 525.]

YOU will say, "Though I must agree that it is folly to become liable to these mischiefs, yet are all who are unuseful subject to endure them? for if so, who shall escape?" Supposing a capacity of service; I shall briefly answer, There is a degree of unusefulness, which through weakness and temptation may oft befal a godly man, which indeed shall not bring eternal misery upon him; though God usually testifies his displeasure against it in this life. But there is an unusefulness which will infallibly bring eternal misery upon whoever is guilty of it. If it be not so, you must question the plainest discoveries of the gospel of truth.

Again you say, "How shall I know the kind and degree of that unusefulness that will certainly bring eternal misery, from that which a godly man may be guilty of through weakness and temptation?" A full answer to this and the other objections may be gathered from what is largely insisted on in the former heads. But because some may not so easily apply that to such particular cases; I shall therefore give you these short hints.

The

The unusefulness of any good man is such as doth consist with an unfeigned dedication and habitual devotedness of himself and all he hath to God in Christ, and this is persevered in.

He is no believer or good Christian that is not thus devoted to God; and such unusefulness as is consistent with this, is not a mark of hell.

But that unusefulness which is not consistent with unfeigned dedication, and habitual devotedness to God in Christ, is an infallible mark of eternal misery if persisted in.

He that shall escape eternal misery, is not unuseful in the prevailing scope of his life; but every son of perdition is so; the course of his life is unprofitable, and thence he is denominated unfruitful in his best state; the stated bent of his soul is to do more hurt than good.

What good he doth who shall escape hell, he usually doth it in uprightness, from love and obedience to God, with a believing respect to God in Christ; but the child of wrath, in whatever seeming good he doth, hath a greater regard to carnal considerations, and acteth not from faith, love, and obedicntial regard to God.

The good man repents of, and bewails his unusefulness, when convinced of it, and heartily desires to know wherein he is culpably unuseful, that he may reform, as well as by faith in Christ sue out his pardon upon repenting of it. But the ungodly is hardened in his unusefulness, unwilling to know it, set against reforming, if not sensible of his need of pardon, yea often justifies himself in his selfish unprofitable course.

The true Christian is truly glad and thankful when God most inclines and enlarges his heart to overcome his selfishness, and to act in the most useful serviceable manner, though no carnal respects of his own be served thereby; yea, though loss, reproach and suffering attend it, so God be but honoured, and a common good promoted. But the carnal man, if he hath been over-ruled to any thing which proves useful, yet if his own credit or worldly benefit be not advantaged, and much

more

more if he comes to suffer by it; he is grieved, and repenteth of what he hath done, whatever honour God receives, or benefit others get thereby. By these things you may know whether you are such unuseful persons as shall be pardoned and saved, or such unuseful persons as shall endure eternal misery, if you persist in this state.

But "though I continue unuseful in that manner as the word of God declareth eternal misery will follow upon it; yet I shall be safe if I believe in Christ for the pardon of it, and that I will do, and yet not reform my course."

Deceive not thyself *with vain words, what thou sowest, that thou shalt reap*, Matt. vi. 19. And be it known to thee, that no faith in Christ will be available to thy pardon, which is not effectual to turn thee from that unusefulness, and which doth not include in it a dedication and prevailing habitual devotedness of thyself to Christ and his service in a common good. *A living faith worketh by love*, Gal. v. 6. and a dead faith will never justify; yea, itself is condemned as a false faith if it want good works, when opportunity for them is afforded. And that man must impose upon himself, who can imagine that the faith which is necessary to pardon must work by love, and yet not work in love towards our neighbours at all; but if you grant it must work in love towards our neighbour, I ask, must it not work towards all that are designed by the word *neighbour*, whom we are to love? if so, it includes all men whatever within the reach of my ability to do good to; and if it be by love to all them that it will work, it must express itself in those works that instance the sincerity of our love to them for their benefit; and so true faith will work towards all as far as love is due to them, and do all that sincere love to them will prompt to, which is no less than serving our generation, or that public usefulness which you neglect.

Can the tempter still delude you to think, that you will have a pardon of your unusefulness by such a faith as doth not make you resolve to be useful? Yea, or doth not effectually produce

this usefulness as you are called thereto? Alas! you contradict, yea, nullify a justifying faith, when you say, I will not reform my useless life; and yet I will believe in Christ for a pardon of it; the English of which is, I will believe in Christ for pardon with such a faith as Christ never promised pardon to, and upon which he will never pardon me. This, instead of mitigating thy folly in being unuseful, doth greatly augment and proclaim it; it sets thee no safer from endless misery, but by encouraging thee in the course that certainly leads to it; it makes thy enduring that misery the surer.

Resolve henceforward to be useful in your generation; yea, eminently useful, if capable thereof. All I have hitherto insisted on tends to this, That you may resolve at last to engage in this work. But, what avail all arguments, if they incline not our backward hearts to usefulness? They will no more than discover our obstinacy, and aggravate our condemnation; but in hope of a better effect, I shall address myself to each of you.

The more remiss you have been hitherto, the more incumbent it is, now to engage your souls in this work; from this time, do what you can to serve the will of God in your generation; *devise great and liberal things*, Isa. xxxii. 8. Let nothing set bounds to your usefulness, but a natural or moral incapacity; i. e. somewhat impossible, or something unlawful: What is impossible God requires not; and to do, or *speak wickedly, or deceitfully for God, he will not accept*, Job xiii. 7. But what is lawful, and within your power, omit not; the greater it is, the more will God be honoured, others benefited, and thy own divine temper expressed.

Embrace the largest opportunities of service, and faithfully answer each; trifle not, but be in earnest; move not slowly, but run *the ways of God's commandments, as one whose heart is enlarged by him*, Psalm cxix. *Beat not the air*, as if uncertain of the nature or tendency of thy work, it is for God, it will end in glory, 1 Cor. ix. 26. Let us each, in our places,

say

ſay with *Nehemiah*, chap. ii. 20. *The Lord will proſper us, therefore we, his ſervants, will ariſe and build.*

That I may more uſefully urge this general exhortation, I ſhall direct it according to the different circumſtances, which you may be in, and anſwerably direct and plead with you.

1. To ſuch as are ſtill unwilling to ſerve their generation.

Either you are convinced that this is your duty, or you are not. If you are perſuaded it is your duty, what peace or hope can you poſſeſs whilſt you live in the neglect of it? If you think it is not your duty, what ſenſe can you put upon ſo many plain Scriptures that command it? That promiſe ſuch rewards to, and aſſiſtances in it? That threaten ſuch ſore miſeries to the neglecters of it? That ſo approve of, and praiſe the practice and practiſers of it, and brand the name of ſuch as accurſed who refuſed to do ſo? If theſe things ſuffice not to prove a duty, nothing can; and I am ſure God hath not excepted your names, from the obligation to obey it any more than others. But whether convinced that this is your duty, or unconvinced, pray conſider, as you *are men*, you are not born for yourſelves, but for your country too. Nature dictates this, Heathens aſſert it, your own hearts commend it in others, and diſapprove the contrary; yea, many brutes reproach you, when they will hazard themſelves to defend their young, and ſecure each other againſt a common enemy.

As you are men *created by the living God*, you are accountable to him; you ought to anſwer the ends for which he made you, which were to ſerve his purpoſes, and bring him glory.

He was too wiſe and holy to make you lawleſs as to himſelf, or to the community of which you are members; nor is he ſo remiſs a governor, as not ſeverely to cenſure offences ſo publickly miſchievous.

As you are called *Chriſtians*, think how the Lord Jeſus redeemed you, that you might return to a ſtate of ſubjection and ſervice, and under that law you are to him, Rom. xiv. 9. It is no ſmall mercy that he calls you to this, conſidering you were

condemned rebels, and that he is ready to accept it, and assist you in it. What ingratitude is it to live to yourselves, and not to him who paid so dear for your ransom? 1 Cor. vi. 20.

Again, consider the before-described miseries which you wilfully chuse, and the glorious blessings you certainly forfeit by your unprofitableness. Herein you are cruel to yourselves, when you fondly think it is self-indulgence; you destroy yourselves, and yet weakly pretend to self-advantage. Reflections upon your madness herein, will be a greater part of your torment.

Perhaps you have not thought what you expect from others, though they must be unobliged to you, upon the same reasons as you can give for your being free from the duty of usefulness to them; to say nothing of what you expect from the blessed God, and what every moment you receive, though you so ill requite him. Did not you expect your parents' care, the Magistrates defence, your Ministers' labours, your neighbours' favour and help? How would you be dealt by, if you were in the case of the poor or distressed, and they in yours? Would you think it well done in all, or any of these, to be as unconcerned, selfish, oppressive, cruel, or useless, as you resolve to be to them, in whatever capacity or relation you stand. Our Lord's rule was approved by *Pagans*, though condemned by you, Matt. vii. 12. What would become of the interest of Christ, the welfare of the nation, the good of Societes, religious or civil, if every man were as selfish and unconcerned for a common good as you resolve to be? All safety, harmony, liberties, order and comfort, would be expelled, and their contraries alone take place. But, if this state of things be thy abhorrence, ask thyself, Why should not all others be as selfish as I am, if it be justifiable in me? Or, why should not I be as public spirited as they, if it be praise-worthy and useful in them? Are you an ill Magistrate, why should any others be better? Are you an unfaithful Minister, why should any others be more faithful? Are you careless of the common liberties

of

of your country or city, why ſhould any other, in your ſtation, be more concerned? Are you ſtrait-handed to the poor, wherefore ſhould others of your eſtate be more liberal? Are you indifferent about the truth, intereſt, and goſpel of Chriſt, why ſhould any other in your circumſtances more expoſe themſelves? You muſt conſent that all theſe may as juſtly excuſe themſelves from benefiting others as you can; or elſe you are moſt baſely ſpirited, to think others ſhould ſerve a common good that you may ſhare therein, but that you muſt be excepted from contributing to that ſervice, that ſo you may purſue your own private intereſt the more.

Weigh theſe things often, and deliberately judge of thy reſolves not to ſerve thy generation. Go and *humble* thyſelf before God, and earneſtly *pray* to him, in Chriſt's name, to change thy heart, ſubdue thy luſts, and give thee another ſpirit. *Enter into covenant* with Chriſt, to *deny thyſelf*, to take *up thy croſs and follow him.* From this time, firmly engage in Chriſt's ſtrength, that thou wilt not *conſult thy fleſh* in thy undertakings, but keep thyſelf from the influence of a narrow ſpirit, and baſe luſts, as being very ill adviſers in thy courſe of life, and as unfit diſpoſers of thy eſtate, gifts, or power. Set upon doing public good *preſently*, though it be with great reluctance at firſt; the leſs good thou haſt hitherto done, now attempt to do the more. And the later you begin, redeem the remainder of your days by the greater projects, and more vigorous endeavours. Pray earneſtly, and attend goſpel means for ſincere love to God and man, and for a believing ſight of inviſible things; and keep your conſciences under a tender, lively ſenſe of God's authority, and the day of judgment.

2. To ſuch as are unfeignedly willing to ſerve their generation, account it a greater mercy than the greateſt eſtates or abili ies with a narrow ſoul, which thereby would be a ſnare. Abhor a ſuggeſtion as if God dealt hardly by you, in making ſervice your duty, or inclining you to it; for, in the firſt, God's wiſdom and goodneſs in the government of this world

appears. In the last, he hath honoured and benefited you, in anointing you his instruments. Our Lord Jesus was wont to say, *It is more blessed to give, than to receive*, Acts xx. 35. Which the Apostle useth as a motive to men's labouring, that they *might support the weak*, relieve the needy, &c. We imitate God as far as we are beneficent, for he is the fountain whence all wants are supplied, though he is benefited by none; and yet, for our encouragement in doing good, he is pleased to account himself a borrower, Prov. xix. 17. *He that hath pity on the poor, lendeth to the Lord.* Not that you can give what is not his already, but that he is as sure to re-pay, as if you lent it to him.

But this head being too general to admit a distinct application to such as are truly willing to serve their generation; I shall distinguish their cases, and give suitable directions.

1. To such as are capable of no very great service to their generation; as being of small estates, low parts, and the like.

Serve your generation as you can in your lower place: to which end, *beg God's direction*, that you may not mistake your place or work; nor be left to yourself in the meanest service. *Go not out of your own calling*; for God will neither accept nor bless encroachments on other men's work, nor your usurpation of power; no, nor at their pleasure who are not authorized to give it, 1 Cor. vii. 20. Levit. x. 1. *Do not presumptuously attempt what is above your ability*; for that is not your duty, and it may turn to publick detriment. Take care that you *pretend* not to publick usefulness as a *cover* to an idle neglect of your callings, or to pursue a business which does not belong to you: for this discovers your corruption, and will end in hurt and scandal. Be sure that what you give to good uses *be your own*, and not what is another's: for this is fraud, and not charity; and instead of being liberal you will be unjust. Yet be conscientiously ready and vigorous to do *all the good* you can; your lesser ability must be as faithfully used as if it were greater; nor will your having no more, excuse your

unprofitableness

unprofitableness with what you have. *Instruct your family*, though you are not Preachers; pray for and be affected with the state of the church of God and the nation, if you can do no more. *Vote* for good men into office, encourage faithful Ministers as you are able, give to what poor you can, and acquaint others with the case of such as you cannot relieve yourselves. What little good you can do, let it be done *chearfully*, and from love. See that you use diligence, and avoid all waste in your persons and families, that you may be capable of doing the greater good. Be savoury in discourse, exemplary in life, and ready to help those who know less than yourselves. Lastly, Do not envy others, nor murmur that you are in no higher station than you are, for God knew what place of service you were fittest for. If you be faithful in that, he will accept and reward it, and if fit, he will capacite you for higher work. Nay, you may prove of far greater use in this station than you can now perceive. Who knows what success God may give to thy advice, or other endeavours? To thy children, servants, &c. and how eminent they may prove?

2. To such as are capable of eminent service in their generation, and willing to it, keep an humble sense of your unworthiness, that God should make you able and willing to do him greater service than others, and answerably praise him for it as the sovereign bestower both of ability and willingness. Also be watchful over your hearts, that your end be upright in whatever service you perform, and abhor an opinion of meriting from God by the most you do; in all which you have *David* for a lively example, 1 Chron. xxix. 10. to the 17. *We thank thee, and bless thy glorious name: but who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee; all this store cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness, &c.* Do not think it enough that you perform as great services as others, when you are capable of, and called to more; nor let the less

useful

uſeful (however many) of your ſtation preſcribe to you, for they will not juſtify your neglects. Let not mere difficulty, danger, nor expence, cauſe you to conclude, yea or to ſuſpect you are not called to this or that eminent ſervice; for your call muſt be adjuſted by other rules. Where opportunity for great things offer, delay not, leſt that being loſt, it may not be recalled, or more hindrances intervene. Judge of unuſefulneſs and incumbent ſervice by what your conſciences ſuggeſt in great dangers (as on a ſick-bed) and in the livelieſt frame by fulleſt communion with God (as after the Lord's ſupper, &c.) for theſe are ſeaſons to make the trueſt judgment in what concerneth eminent uſefulneſs.

Never make your abilities or activeneſs ſerve a faction as diſtinguiſhed from, much leſs as oppoſed to a public intereſt; for hereby you act ſelfiſhly, and not as chriſtians, and will be more hurtful to the public concerns of Chriſt, than if you did nothing at all. Be the more guarded againſt this, becauſe the heads of factions will ſollicit ſuch as you, and Satan will ſet in with your miſguided zeal, as knowing he can make no other uſe of you; now that you are honeſtly willing to be ſerviceable. If you are perſons eminently uſeful, do not haſtily govern your activity by the opinion of others. If weak men miſinterpret your well-adjuſted attempts, be you reſolved; ſhould many good men blame you never ſo much for your performance, adhere to, and ſtill purſue it whilſt you have good ground to believe it is the fitteſt means to prevent a public miſchief, or produce a general benefit. The reaſons of this direction are theſe; the opinion and cenſures of moſt men are very weak and miſguided; Satan hath acceſs to the imagination of good men, and oft employs ſuch to obſtruct great deſigns, Matt. xvi. 23. And men entirely devoted to God in the ſervice of their generation, after ſome time of faithful acquitting themſelves therein, they ſtand more in God's ſecret, and by experience are fitter to judge of public good and hurt than other good men are.

Whatever

Whatever offers as your present work, do it; not thinking lesser things needless, when you have not greater things at present to undertake; for you know not what great good a seemingly small endeavour may do (as advice to a child.) This is your present work, the most of your time is not filled with opportunities of very great services; these lesser attempts being very frequent, as taking up so much of our time, will amount together to great service. A very great part of our lives will be unprofitably spent, if we neglect these lower endeavours, and most men's unusefulness is greatly owing to a disregard to these. Yet see that the greatest services be still preferred to lesser when in competition. Keep a jealous watch over yourselves, that no lusts prescribe your work, be admitted into it, or nourished by it; to which end see that you do *nothing through strife or vain-glory*, Phil. ii. 3. or for covetous ends. Despise not others who cannot equal your service, or need it. Think not your great services give you an allowance in any way of sin, or that they are a compensation for it, or will be accepted in commutation for the opposite duties, &c. I give this direction, because Satan's wiles are deep, and his attempts on the eminently useful are many, various and unwearied. The remains of corruption are great in the best, lusts are deceitful, and signal service is an apt occasion to be improved.

Look to Christ for strength and fervour, for fresh anointings, and continual conduct, that you may omit nothing which God assigneth you to do in your generation; nor take up with any excuse which he will not approve of when he comes to judge the secrets of all hearts; because of *ourselves we can do nothing; by his strength we can do all*, Phil. iv. 13. We need new supplies in every new business, and the more as its importance is; and by dependance we shall and must receive it.

3. To useful persons under discouragements in their service.

Still

Still persist in your work; for the greater opposition you meet with in it, the more likely it is to be subservient to Christ's present designs, and to produce the greater effects in a common good, since Satan is so active to obstruct thee. *Gird up the loins of your mind, and hope to the end*, 1 Pet. i. 13. Whatever is a plain duty, will bring with it sufficient fitness, and not want success in due time. No rightly directed labour in the work Christ hath upon the wheel will be lost, though success may be delayed, and the work seem dead for a season, that so the world may be prepared to submit to it, and Christ's victory may appear the greater as it baffleth the confidence of Satan, and his instruments. When ready to faint, tell thy soul, I must *not be weary in well-doing, for I shall reap if I faint not.* You have God as eminently concerned for you, and in you, as you can be engaged for him. His perfections will uphold you in all that which his authority sets you upon; and he allows you to place to his account the losses, reproaches and hardships you sustain in his cause, neither shall you lose thereby, Mark x. 29, 30. Search lest there be any sins unrepented of which interrupt his supporting comforts; or lest you have too much confided in your own abilities, or ascribed the honour of past successes or performances to yourselves. Pour out your complaints, and your apprehensions of your own weakness before the Lord, who is full of pity and faithful, and whose *strength is manifest in our weakness*, 2 Cor. xii. 8, 9. Be much in the contemplations of heaven; review your own experiences of seasonable sufficient supports, when your fears were as great as at present; and attentively think it is but a little while and your work is over; *He that shall come, will come, and will not tarry.* All the promises of perseverance were made to souls in eminent service by doing and suffering, which you may safely apply to yourselves, expecting those greater consolations and supplies which God will not disappoint you in.

4. To useful persons inclining to remissness in the service of their generation.

The

The greatest part of this discourse being so much directed to your case, I shall only advise you to renew your covenant with God in Christ. Reflect on yourselves, what you found when vigorously useful, and what you feel now in this declining frame. Enquire what forfeitures you have made of the Spirit's quickening influences; or what lust begins to invade your souls, or what carnal thing is setting up for an idol. Pray earnestly for exciting grace, and be much in such soliloquies as these, "Am not I a redeemed sinner? and shall I neglect the interests of my Redeemer? Shall I disregard the end of my being, break my vows, be false to my trust?" Is it not in well-doing that I grow weary? Are my talents less accountable for, than they were, or have I now more reason to think that my abilities were not given for public use? Where shall I stop if I recover not? What shall I be doing the residue of my time, if I cease to be useful? What may I meet with to awaken me out of this slothful sleep? Do others less need my help, or have I the leave of God to be more remiss? Can I think Christ a worse Master than before; or heaven less worthy of my pains? Dare I commend the unprofitable part of mankind that I am thus about to justify; or condemn the eminently useful, whom now I seem resolved to censure? Must not I shortly on a death-bed reflect on what a barren life I am going to live, and the blessed courses I put a stop to? Have I done more already than Christ deserves at my hands, who died for me? or would I be content he should now more remissly intercede in my behalf?" Plead such things closely and frequently with your hearts, and force a deliberate answer, that all may issue in fresh resolves, to be more vigorous than ever; and in shame and grief that you could be inclinable to remissness in public service.

[*To be concluded in our next.*]

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Minister at Dartmouth.*

[*Continued from page* 530.]

HE was not only a zealous Preacher in the pulpit, but a sincere christian in his closet; frequent in self-examination, as well as in pressing it upon others, being afraid, left while he preached to others, he himself should be a cast-away. To prove this, I shall transcribe what follows from his own diary:

"To make sure of eternal life, said he, is the great business which the sons of death have to do in this world. Whether a man consider the immortality of his own soul, the ineffable joys and glory of heaven, the extreme and endless torments of hell, the inconceivable sweetness of peace of conscience, or the misery of being subject to the terrors thereof; all these put a necessity, a solemnity, a glory upon this work. But, oh! the difficulties and dangers attending it! How many! and how great are these! What judgment, faithfulness, resolution, and watchfulness, doth it require! Such is the deceitfulness, darkness, and inconstancy of our hearts, and such the malice, policy, and diligence of Satan to manage and improve it, that he who attempts this work had need both to watch his seasons for it, and frequently look up to God for his guidance and illumination, and to spend many sad and serious thoughts, before he adventure upon a determination and conclusion of the state of his soul.

"To the end therefore that this most important work may not miscarry in my hands, I have collected, with all the care I can, the best and soundest characters I can find in the writings of our modern Divines, taken out of the Scripture, and by their labours illustrated and prepared for use, that I might make a right application of them.

1. "I have

1. "I have earneſtly beſought the Lord for the aſſiſtance of his Spirit, which can only manifeſt my own heart unto me, and ſhew me the true ſtate thereof, which is that thing my ſoul doth moſt earneſtly deſire to know; and I hope the Lord will anſwer my deſire therein according to his promiſes, Luke xi. 13. John xiv. 26.

2. "I have endeavoured to caſt out and lay aſide ſelf-love, leſt my heart being prepoſſeſſed therewith, my judgment ſhould be perverted and become partial in paſſing ſentence on my eſtate. I have, in ſome meaſure, brought my heart to be willing to judge and condemn myſelf for an hypocrite, if ſuch I ſhall be found on trial, as to approve myſelf for ſincere and upright: yea, I would have it ſo far from being grievous to me ſo to do, that if I have been all this while miſtaken and deceived, I ſhall rejoice and bleſs the Lord with my ſoul, that now at laſt it may be diſcovered to me, and I may be ſet right, though I lay the foundation new again. This I have laboured to bring my heart to, knowing that thouſands have daſhed and ſplit to pieces upon this rock. And, indeed, he that will own the perſon of a judge, muſt put off the perſon of a friend.

3. "It hath been my endeavour to keep upon my heart a deep ſenſe of that great judgment-day throughout this work; as knowing by experience, what a potent influence this hath on the conſcience, to make it deliberate, ſerious, and faithful in its work. And therefore I have demanded of my own conſcience, before the reſolution of each queſtion, O, my conſcience! deal faithfully with me in this particular, and ſay no more to me, than thou wilt own and ſtand to in the great day, when the counſels of all hearts ſhall be made manifeſt.

4. "Having ſeriouſly weighed each mark, and conſidered wherein the weight and ſubſtance of it lieth, I have gone to the Lord in prayer for his aſſiſtance, here I have drawn up the anſwer of my conſcience; and as my heart hath been perſuaded therein, ſo have I determined and reſolved: what hath been clear to my experience, I have ſo ſet down; and what hath been dubious, I have here left it ſo.

5. "I have made choice of the fitteſt ſeaſons I had for this work, and ſet to it when I have found my heart in the moſt quiet and ſerious frame. For as he that will ſee his face in a glaſs, muſt be fixed, not in motion; or in the water, muſt make no commotion in it; ſo it is in this caſe.

6. "Laſtly, to the end I may be ſucceſsful in this work, I have laboured all along carefully to diſtinguiſh betwixt ſuch ſins as are grounds of doubting, and ſuch as are only grounds of humiliation; knowing that every evil is a ground of doubting, though all, even the ſmalleſt infirmities, adminiſter matter of humiliation. And thus I have deſired to enterpriſe this great buſineſs. O, Lord, aſſiſt thy ſervant, that he may not miſtake herein! But if his conſcience do now condemn him, he may lay a better foundation whilſt he hath time: and if it ſhall now acquit him, he may alſo have boldneſs in the day of judgment."

Theſe things being previouſly diſpatched, he tried himſelf by the ſcripture-marks of ſincerity and regeneration. By this means he attained to a well-grounded aſſurance, the raviſhing comforts of which were many times ſhed abroad in his ſoul. This made him a powerful and ſucceſsful Preacher, as one who ſpoke from his own heart to thoſe of others. He preached what he felt, what he had handled, what he had ſeen and taſted of the word of life, and they felt it alſo,

We may gueſs what a ſweet and bleſſed intercourſe he had with heaven, from that hiſtory we meet with in his Πνευματολογια, which I refer to, and likewiſe from that revelation he had of his father and mother's death, in the ſame work. He was a mighty wreſtler with God in ſecret prayer; and particularly begged of him to crown his ſermons, printed books, and private diſcourſes, with the converſion of poor ſinners, a work which his heart was much ſet upon. It pleaſed God to anſwer him by many inſtances, of which the two that follow deſerve particular notice.

In

In 1673, there came into *Dartmouth-Port* a ſhip of *Pool*, in her return from *Virginia*; the Surgeon of this ſhip, a luſty young man, of twenty-three years of age, fell into a deep melancholy, which the devil improved to make him murder himſelf. This he attempted on the Lord's-day, early in the morning, when he was in bed with his brother; he firſt cut his own throat with a knife he had prepared on purpoſe; and leaping out of the bed, thruſt it likewiſe into his ſtomach, and ſo lay wallowing in his own blood, till his brother awaked, and cried for help. A Phyſician and Surgeon were brought, who concluded the wound in his throat mortal. They ſtitched it up, however, and applied a plaiſter, but without hopes of cure, becauſe he already breathed through the wound, and his voice was become inarticulate. Mr. *Flavel* came to viſit him in this condition, and apprehending him to be within a few minutes of eternity, laboured to prepare him for it: he aſked him his own apprehenſions of his condition; and the young man anſwered, that he hoped in God for eternal life. Mr. *Flavel* replied, that he feared his hopes were ill-grounded; the Scripture telling us, that "No murderer hath eternal life abiding in him:" ſelf-murder was the groſſeſt of all murder, &c. Mr. *Flavel* inſiſted ſo much upon the aggravations of the crime, that the young man's conſcience began to fail, his heart began to melt, and then he broke out into tears, bewailing his ſin and miſery, and aſked Mr. *Flavel*, if there yet might be any hope for him? He told him there might; and finding him altogether unacquainted with the nature of faith and repentance, he opened them to him. The poor man ſucked in this doctrine greedily, prayed with great vehemence to God, that he would work them on his ſoul; and intreated Mr. *Flavel* to pray with him, and for him, that he might be, though late, a ſincere goſpel-penitent, and found believer. Mr. *Flavel* prayed with him accordingly; and it pleaſed God exceedingly to melt the young man's heart during the performance of that duty. He was very loth to part with Mr. *Flavel*;

Flavel; but the duty of the day obliging him to be gone, in a few words he summed up those counsels that he thought most necessary, and so took his farewel of him, never expecting to see him any more in this world. But it pleased God to order it otherwise; the young man continued alive contrary to all expectation, panted earnestly after the Lord Jesus; and no discourse was pleasing to him, but that of Christ and faith. In this frame Mr. *Flavel* found him in the evening; he rejoiced greatly when he saw him come again, intreated him to continue his discourse upon those subjects, and told him, Sir, the Lord hath given me repentance for this and all my other sins; I see the evil of them now, so as I never saw them before: Oh, I loathe myself! I do also believe; Lord, help my unbelief. I am heartily willing to take Christ upon his own terms: but one thing troubles me; I doubt this bloody sin will not be pardoned. Will Jesus Christ, said he, apply his blood to me, that have shed my own blood? Mr. *Flavel* told him, that the Lord Jesus shed his blood for them who with wicked hands had shed his own blood, which was a greater sin than the shedding of his: to which the wounded man replied, I will cast myself upon Christ, let him do what he will. In this condition Mr. *Flavel* left him that night.

Next morning his wounds were to be opened; and the Surgeon's opinion was, that he would immediately expire: Mr. *Flavel* was again requested to give him a visit, which he did, found him in a very serious frame, and prayed with him. The wound in his stomach was afterwards opened, when the ventricle was so much swoln, that it came out at the orifice of the wound, and lay like a livid discoloured tripe upon his body, and was also cut through; every one thought it impossible for him to live: however, the Surgeon enlarged the orifice of the wound, fomented it, and wrought the ventricle again into his body; and stitching up the wound, left his patient to the disposal of Providence.

It

It pleaſed God that he was cured of thoſe dangerous wounds in his body; and upon ſolid grounds of a rational charity, there was reaſon to believe, that he was alſo cured of that more dangerous wound which ſin had made in his ſoul. Mr. *Flavel* ſpent many hours with him, during his ſickneſs; and when the Surgeon returned to *Pool* after his recovery, Mr. *Samuel Hardy*, that worthy Miniſter there, thanked Mr. *Flavel*, in a letter, for the great pains he had taken with that young man, and congratulated his ſucceſs, aſſuring him, that if ever a great and thorough work was wrought, it was upon that man.

[*To be concluded in our next.*]

The Experience of CHRISTIANA MALENOIR.

[Written by Herſelf.]

[*Concluded from page* 537.]

I Continued near four years in this grievous and deplorable ſtate. I caught a violent fever; when recovered, trials poured in again from every quarter, the greateſt of all within; till the year 1782, when I had more frequent viſits from God. In June I had a powerful manifeſtation of his love, which kept me the whole night engaged in prayer. By the eye of faith, I ſaw my Redeemer pleading for me. I had a clear evidence that my pardon was ſealed, and I was enabled to agonize in prayer for the deſtruction of inbred ſin. The promiſes were offered, but I ſtaggered at them through unbelief; yet at that time the old man got a mortal wound, and I was enabled to walk more comfortably, and more ſteadily with my long-ſuffering gracious God.

In the beginning of October, the perſon at whoſe houſe I now lodged, who had been for ſome time in a backſliding ſtate, took offence againſt me, I thought without cauſe. Yet afterwards

wards I ſpoke unadviſedly. This with the death of our dear friend Mr. *Boardman* humbled me in the duſt. Finding I could not live in peace where I was, I determined to put away every hindrance, and removed to my ſiſter's. At this time the death of our friend had a powerful effect on the minds of the people in general, and many were ſtirred up who before were unconcerned. One day being at a friend's houſe, whilſt a Preacher gave out a verſe of a hymn, theſe words

"The weakeſt believer is built on a rock,"

came with power, and left ſuch an impreſſion as I cannot deſcribe. I knew I was a believer, though very weak, and believed all the promiſes of Chriſt were mine in reverſion. I determined to ſeek till I was put in full poſſeſſion. Full of this determination I came home, where an opportunity offered to ſpeak a word to my relations. I found, while ſpeaking, the flame of divine love kindle in my breaſt. I retired to my room and had much comfort in prayer. I could come to God as my Father, and ſee Chriſt as my Mediator.

The certainty I had that he ever lived to pray for me, and the aſſurance that he could not pray in vain, fully convinced me that I ſhould be reſtored, but I did not believe it would be then. I went to bed full of expectation that he would ſit on my ſoul as a refiner's fire, and conſume his and my enemies; and I reſolved, though the promiſe tarried, to wait for it. But though I lay down, I could not ſleep; I had ſuch enlargement of heart, ſuch ſweet effuſions of the Holy Spirit, ſuch breathings of ſoul as interrupted my reſt. At length I thought without holineſs no man can ſee the Lord; and I knew my heart was deceitful above all things, and deſperately wicked. I cried, "How long, Lord, ſhall thoſe evils preſs down and defile this heart, which ſhould be the temple of thy holy Spirit." I then reflected that all times were alike to God, and one day as a thouſand years, and reſolved at that very inſtant to ſeek if I might attain. I intreated for a wreſtling

ſpirit.

Spirit. God heard and anſwered. I got to my knees, confeſſed, deplored, and lamented my loſs: wept, intreated, and beſought; pleading the promiſes offered to backſliders. While my whole ſoul was engaged in that exerciſe I felt at once as if the powers of darkneſs ſurrounded me. The former bleſſings I had enjoyed; and my abuſe of them, were brought to my view, and it was ſuggeſted that I could not be reſtored. But greater was he that was for me than all the powers of hell; the promiſes were offered one after another, and verſes of hymns, exactly ſuited to the breathing of my ſoul; ſome of them were,

"'Tis worſe than death my God to love,
And not my God alone."

Bleſſed is ſhe that believeth, for there ſhall be a performance of thoſe things which were told her from the Lord. Knowing I muſt receive by a ſimple act of faith, I laboured to graſp the promiſe; yet unbelief prevailed, and made me ſhrink back, though

"My ſoul broke out in ſtrong deſire
The perfect bliſs to prove:
My longing ſoul was all on fire,
To be diſſolv'd in love."

I felt it as full of divine love as it could contain, but it was contracted; then theſe words were applied, "Behold, I come quickly, and my reward is with me." This encouraged me much: I cried to God to break the bar of unbelief, and come in and adorn my ſoul with the brightneſs of his preſence. Then theſe words were ſpoken to my ſoul, "Said I not unto thee, that if thou wouldſt believe, thou ſhouldſt ſee the glory of God?" Yet I felt unbelief prevail, and cried,

"Thou canſt o'ercome this heart of mine,
Thou wilt victorious prove,
For everlaſting ſtrength is thine,
And everlaſting love.

"Thy powerful Spirit ſhall ſubdue
Unconquerable ſin:
Cleanſe this foul heart and make it new,
And write thy law within."

Short of this bleſſing I determined not to reſt; many things were brought before me to diſcourage me; but whatever was ſuggeſted, my anſwer was, "The blood of Jeſus cleanſeth from *all* ſin." Thus I fought, cried, agoniſed, till this verſe occurred to me,

"The promis'd land from *Piſgah*'s top,
I now exult to ſee;
My hope is full, O bleſſed hope
Of immortality.

My flutt'ring ſpirit fatigues my breaſt,
And ſwells and ſpreads abroad,
And pants for everlaſting reſt,
And ſtruggles into God."

At this inſtant the captain of my ſalvation conquered.

"My ſoul a ſudden power did feel,
And heard a whiſper, "Peace be ſtill!"

In a moment, as quick as the twinkling of an eye, I was ſet at perfect liberty, and could rejoice with joy unſpeakable, full aſſurance of faith, peace of conſcience, and joy in the Holy Ghoſt: theſe words were whiſpered to my ſoul, "I am come into my garden, my ſiſter, my ſpouſe." Now my prayer was turned to praiſe, and my mourning to rejoicing: my evidence was bright as the noon day ſun. The night was almoſt ſpent before I ſlumbered; my ſleep was exceeding ſweet; for "though my body took repoſe, my heart waked. I awoke all inflamed with divine love, as it were filled and ſurrounded with the Deity; that ſacred awe that dares not move, and all the ſilent heaven of love." The enemy aſſaulted me, but I could wield the ſhield of faith, and quench his fiery darts; for my faith

faith was in full exercise. The next day being the Sabbath, I went to the Lord's table, where his flesh was meat indeed, and his blood was drink indeed! As I returned home, lifting up my heart in praise and adoration, these words were applied, "Thou art all fair, my love, there is no spot in thee." I was so overpowered that I could scarcely stand. Since that time my peace has flowed as a river; I continually walk in the light of God's countenance; the intercourse is ever open between my soul and God. Yet I feel myself as weak as helpless infancy, and hanging on my God as a child on an indulgent father, who supplies all my wants out of his abundant fulness. I daily feel myself possessed of that liberty I so much longed for,

"Christ is all the world to me,
And all my heart is love.

Incessant to the spring I fly,
I drink and yet am ever dry:
Ah! who against thy charms is proof!
Ah! who that loves can love enough!"

My unfaithfulness and backslidings are often brought before me, but not to discourage me. This by no means weakens my faith, or causes me to reason. It humbles me in the dust before God, while he is exalted. He has now full possession of my heart, and reigns unrivalled. I see I every moment need, yea, Lord, I every moment have, the merits of thy death. I neither desire life nor death; all my will is lost in the will of God. I daily thirst for a fuller conformity, a deeper impression of the image of my divine Lord, and believe when this earthly frame is dissolved, I have a building made by God, a house not made with hands, eternal in the heavens.

After the Lord had thus visited me, I thought it my duty to offer a reconciliation to the persons whose lodging I had left, on account of the misunderstanding between us; and, blessed be God, they were as willing to embrace as I was to offer it.

Though I am convinced that God cannot be the author of ſin, yet I believe he permitted this miſunderſtanding for wiſe and gracious purpoſes.

On my removal to my ſiſter's, God gave me a deep concern for the undone ſtate of her family, and opened my mouth to ſpeak to them: in a little time he made them willing to hear, and ſome of them have experienced God's pardoning love. Everlaſting praiſe to Jeſus! I am much encouraged, and more than ever perſuaded, it is my duty to be employed for God, and to let no opportunity ſlip, if by any means I might be an inſtrument of plucking ſome precious ſouls from eternal burnings.

My gracious Maſter and Provider has now given me a little competency. I have full leiſure, and am freed from the incumbrances that formerly embarraſſed me. This demands my gratitude; I am loſt in aſtoniſhment, wonder, love and praiſe. God makes new diſcoveries of his love to me from day to day. For ſeven months I have not had a cloud on my mind; ſenſible comforts are not at all times beſtowed alike, but at all times my evidence is as clear as the ſun at noon day.

Before I conclude, I think it my duty to expreſs my ſenſe of gratitude to that good God, who has raiſed up our dear father, Mr. *Weſley*; to whoſe labours we owe it, that the counſel of God is declared, and the goſpel planted in this city. Bleſſed be God, who has ſent him out, and given him ſuch ſons in the goſpel, and wiſdom to ſend them to labour in the vineyard of Chriſt. Many are converted to the living God, and ſome perfected in love; the word runs with power and freedom; God is glorified, and there is daily adding to the Church, ſuch as I hope will be eternally ſaved. My ſoul is wholly engaged in his glorious cauſe, thirſting for the ſalvation of precious ſouls, and the proſperity of Zion. O, may I never be wanting to caſt in my mite, and uſe thoſe little talents to his glory, which he has given me; that I may hear him ſay at his ſecond coming, "Well done!"

HINTS

HINTS *to promote the* HAPPINESS *of* HUMAN LIFE.

TO be happy is a desirable state; and that every man may have, if he pleases.

Happiness consists not in sovereignty, or power, or in great riches; but in placing all our affections upon the Author of our being, and directing all our words and actions to his glory.

If all the glories and excellencies of the world were contracted into a point, they would not be worth the thoughts of a brave soul.

He that is not content in any state, will be content in no state; for the fault is not in the thing, but in the mind.

I can wear a thread-bare coat with as much satisfaction as if it were fresh and made of the finest wool: I never heard that an imperial crown cured the head-ach, or a golden slipper the gout.

A fever is as troublesome upon a couch of state, as upon a flock-bed. Must I be poor? I shall have company: Must I be banished? I'll think myself born there; and the way to heaven is alike in all places.

It is the excellency of a great mind to triumph over all misfortunes and infelicities.

I am never troubled for what I have not, but rejoice for what I have.

It is the infelicity of many men to covet the greatest things, but not to enjoy the least; desire of what we neither have or need, takes from us the true use and fruition of that we have already.

When our desires are unreasonable, we must expect disappointments.

An inward peace of mind does more than compensate for the want of outward felicity.

Alexander upon his imperial throne, with a restless ambitious mind, is in a worse condition than *Diogenes* in his tub.

A pious

A pious mind will resist all encounters steadily and constantly, as the rocks do the waves of a great and tempestuous ocean.

There are tempests and hurricanes in the life of man, it is prudence to put into a safe harbour, to let them blow over.

If you fall into any great misfortune, disengage yourself as well as you can. Creep through those bushes which have fewest briars.

They who least shrink at the storms of fortune, are always most virtuous and victorious in the end.

Always bear your mind above the clouds; then tempests cannot reach you, winds cannot shake you, nor thunder batter you.

It is the part of a wise man to foresee misfortunes, and to prepare for them before they come; of a valiant man to order them well when they come.

Happy is the man that findeth wisdom, her value is above rubies.

Her ways are ways of pleasantness, and all her paths are peace.

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Continued from page* 547.]

EVERY part of the island called *Coorooraa*, of which *Pelew* was the Capital (as far as our people had opportunities of making observations) seemed to bear the marks of industry and good cultivation.—All the islands which our people saw were well covered with trees of various kinds and sizes, some of them being very large, as may easily be conceived by their canoes

canoes made out of trunks, which, when of the largeſt dimenſions, were capable of carrying twenty-eight or thirty men.—They had a great variety of timber-trees, among which was noticed the *Ebony*, and a tree, that, being pierced or wounded by a gimblet, there ran from it a thick white liquid, of the conſiſtence of cream.—They had alſo a ſpecies of the *Manchineel* tree, in cutting down of which our people uſed to get bliſtered and ſwelled; the inhabitants pointed out the cauſe, ſaying, that it was owing to their being ſprinkled by the ſap of this tree.—This the natives reckoned among the unlucky trees, and adviſed our people againſt the uſe of it.

But the moſt ſingular tree noticed at *Pelew*, was one, in ſize and in its manner of branching, not unlike our *Cherry*-tree, but in its leaves reſembling the *Myrtle*. Its peculiarity was, that it had no bark, having only an outward coat of about the thickneſs of a card, darker than the inſide, though equally cloſe in texture; the colour of the interior part being nearly that of mahogany, and ſo extremely hard, that few of the tools which the *Engliſh* had could work it, the wood breaking their edges almoſt every moment; a circumſtance which, very early in the conſtruction of their veſſel, determined our people againſt the uſe of it.—They had alſo the Cabbage-tree; and a tree whoſe fruit nearly reſembled an Almond; * the Carambola; and the wild Bread-fruit, called by the natives *Riamall*.—Yams † and Cocoa-nuts being the chief article of ſuſtenance, were attended to with the utmoſt care; the former were of the grey mottled kind; the latter were in large plantations, affording both food and ſhade.—The Beetle-nut they had in abundance, and made great uſe of it, though only when green; contrary to the practice of the people of *India*, who never uſe it but when dry. They poſſeſſed Plaintains and Bananas, *Seville* oranges and lemons; neither of theſe were in any conſiderable quantity; therefore only produced on viſits, or occaſions of more than common ceremony.—To theſe may

* *Terminalia catappa* of Linnæus. † *Arum eſculentum* of Linnæus.

be

be added, the jamboo-apple, mentioned before, as brought when *Lee Boo* first appeared.—This country produced some sugar-cane, and great abundance of the bamboo; likewise the *Turmeric*, which the natives used as a dye, and with which the women stained their skins.—They have ochre, both red and yellow, with which they paint their houses and canoes.

None of the islands the *English* visited had any kind of grain; nor any quadruped whatever, except some brownish grey rats, which ran wild in the woods, and three or four meagre cats, which were seen in some houses at *Pelew*, probably brought on some drift, or part of a canoe of other islands, wrecked on the reef.—This might excite them to admire so much the two dogs our people left with them, which unluckily were both males.

As to birds, they had plenty of common cocks and hens, which, though they were not domesticated, but ran about the woods, yet loved to get near their houses and plantations; and, what will appear singular (considering their little variety of food) they had never made any use of them, till our people saw them, and told the natives they were excellent to eat.—The *English*, at the desire of *Abba Thulle*, killed some, and boiled them; the King was the first who tasted them; he thought them good, and frequently partook of them afterwards, so that our people put them in possession of a new dish; the men appeared pleased at seeing them killed, and would go out on purpose to drive them in their way.

Though the natives had not till now made these birds an article of food, yet, when they went into the woods, they frequently eat their eggs; but they did not admire them for being newly laid; the luxury to them was, when they could swallow an imperfect chicken in the bargain.—Pigeons they had also in the woods.——At the time of breeding, they took the young from their nest, and brought them up near their houses, keeping them on a perch tied by one leg, and feeding them on yams; this bird was accounted a great dainty, as we have had occasion to see, by its being so sparingly used, and none, but

those of a certain dignity, permitted to eat thereof.——The people of *Pelew* were wonderfully active and expert in climbing up trees in quest of these nests, or any thing else that was an object of their pursuit.——These which I have mentioned, were the only birds they used to eat.—Our people left them two geese, the last remains of their live stock.

Several birds were seen flying about, whose plumage appeared to be extremely beautiful, but they probably might be of the same kinds as are found in different countries between the tropics.—The islands had also several small birds, whose notes were very melodious, particularly one which used to sing every morning and evening, and had a pipe sweet as a flagelet; our people often thought they were under the very tree whence the notes of this little bird came, yet none of them were ever certain they had seen it.

They had a variety of fish, beside the sort I have already described (page 132;) and several smaller kinds, of very beautiful colours and variety of shapes, particularly one to which the *English* gave the name of the *Unicorn*, from a horn growing out of its forehead; its skin was rough, like a small shark or *dog-fish*, which it also resembled in shape and colour. They had the grey mullet, which they crimped, and frequently eat raw. They kill the shark, when they chance to come within the coral reef; this they do by spearing them, and afterwards getting ropes round them, then dragging them on shore; the flesh of the shark was esteemed by them as very delicate. They had also several kinds of shell-fish; such as the sea cray-fish, of the same sort as in the *Mediterranean* and on other *European* coasts:——and turtle, which the natives boiled, and seemed to admire. They had beside oysters, muscles, and a variety of cockles, particularly the *Kima cockle*; * this they frequently got by diving, at which the natives were amazingly expert; they would sometimes dive down in six or seven fathom water, and if the shell was very

* *Chama Gigas* of Linnæus.

large, two of them would contrive to bring it up between them. This fish they commonly eat raw.

The islands of *Pelew*, when viewed from the sea, exhibited high rugged land, well covered with wood. The interior part was in many places mountainous, but the vallies were extensive and beautiful, spreading before the eye many delicious prospects. The soil was in general rich; they had a great deal of grass, which, having no cattle whatever to eat down, grew high, and was scorched and burnt up by the heat of the sun. Our people saw no river at *Pelew*; their supplies of fresh water being from small streams and ponds, of which there were many. The chief source at *Oroolong*, was the Well at the back of the island, which afforded the *English* sufficient for their use whilst they remained there, and enough to water their vessel for their voyage, by collecting it daily in casks, till they had obtained as much as they stood in need of.

[*To be concluded in our next.*]

THOUGHTS *on* 1 COR. XV. 28.

Then shall the SON *also himself be subject unto him that put all things under him, that* GOD *may be all in all.*

[By a late eminent Writer.]

SOME understand that by the Son here is meant, only the *human* nature of Christ, but the human nature is subject *now*; and St. Paul speaks of a subjection that *commences when all things are subdued. Cameron* and others, understand it of a clearer *display*, of the natural subjection of the human nature of Christ to the Deity than we have now, for now the Deity reigns by the *man*; but the human nature of Christ hath no share in the government of the church now.

The essential attributes of the Deity are incommunicable, and so is the *exercise* of them. We shall then indeed enjoy felicity

felicity as the human nature of Christ enjoys it now, by an immediate communication from God: but this will be owing not to Christ's subjection; but to our elevation. The passage cannot be understood of the human nature *merely*; because St. Paul says, the *Son* shall be subject; now it is not usual with St. Paul to express merely the *human* nature of Christ by this word. Besides, he opposes the *subjection* of the Son to his *dominion*. Now it is certain he reigns by his *divinity*, and not merely by his humanity.

In short, the Apostle speaks of a *momentary* subjection, the last act of his *mediatoral* kingdom, consequently an œconomical act agreeing with his divine nature, without prejudice to his equality. It is what St. Paul calls ver. 24. a *delivering up of the kingdom to the Father*. Glorious act! The Son presents to the Father, at the last day, an account of his whole œconomy, for public approbation: The world judged—the righteous rewarded—the wicked punished—devils confined—death swallowed up in victory—eternal salvation finished—heaven peopled with a holy multitude—*Behold me, and the children whom thou hast given me!* Then will *God be all in all*, that is, *all things* in all his *saints*; this imports that God will *extend* his divine *communion*—will bestow an absolute *perfection*, and will become the plenitude of man.

God has communicated himself to man in nature by *dividing* his favours: one creature is an image of his power, another displays his wisdom. So in *grace*, God has distributed his gifts, *to one a word of wisdom, to another a gift of healing, to another divers kinds of tongues*. But when God becomes *all in all*, he will communicate all his blessings in all their extent, assembling all in one. God will also bestow *perfection*. God might give to one creature all graces in *kind*, and at the same time he might leave them in low *degrees* of *excellence*. But when he becomes *all in all*, he will give a *perfection of degree*, and all graces shall be carried to their highest pitch of excellence. God also will become the *plenitude* of man. God

was not all things in Adam. Mutability, a possibility of erring, and dying, were parts of humanity, vacuities not filled up.—God is not all things in the militant church. Sin trouble, sickness, death, all these are ours as men; or ours as fallen man deriving from Satan. Here, in our best state, we resemble the moon, of which half only is illuminated at a time by the sun: but when God becomes *all in all*, we shall be immersed in the eternal light of our God, as those, who at noon have the sun in their zenith, are all involved in the rays of the sun. Hence this happy state is neither called nature, nor grace, but glory; for glory is an assemblage of *all* the benedictions of God—in a *degree supremely perfect*—filling the *whole* man.

An ACCOUNT *of the* CONVERSION *and* EXPERIENCE *of a* NEGRO.

SOME years ago an English Gentleman, had occasion to be in North America, where the following circumstance occured to him, which is related in his own words.

"In one of my excursions, while I was in the province of *New-York*, I was walking by myself over a considerable plantation, amused with its husbandry, and comparing it with that of my own country, till I came within a little distance of a middle-aged negro, who was tilling the ground. I felt a strong inclination, unusual with me, to converse with him. After asking him some little questions about his work, which he answered very sensibly, I wished him to tell me, whether his state of slavery was not disagreeable to him, and whether he would not gladly exchange it for his liberty?

"Massah, (said he, looking seriously upon me) I have wife and children; my massah takes care of them, and I have no care to provide any thing; I have a good massah, who teach me to read; and I read good book, that makes me happy."

I am

I am glad, replied I, to hear you say so; and pray what is the good book you read? "The Bible, massah, God's own book." Do you understand, friend, as well as read this book? for many can read the words well, who cannot get hold of the true and good sense. "O massah, says he, I read the book much before I understand; but at last I felt pain in my heart; I found things in the book that cut me to pieces." Aye, said I what things were they? "Why, massah, I found that I had bad heart, a very bad heart indeed: I felt pain, that God would destroy me, because I was wicked, and done nothing as I should do. God was holy, and I was very vile and naughty; so I could have nothing from him but fire and brimstone in hell."

In short, he entered into a full account of his convictions of sin, which were indeed as deep and piercing as any I had ever heard of; and what scriptures came to his mind, which he had read, that both probed him to the bottom of his sinful heart, and were made the means of light and comfort to his soul. I then enquired of him what ministry or means he made use of, and found that his master was a Quaker, a plain sort of man, who had taught his slaves to read, but who had not, however, ever conversed with this negro upon the state of his soul. I asked him likewise, how he got comfort under all this trial? "O massah, says he, it was Christ gave me comfort by his dear word. He bade me come unto him, and he would give me rest, for I was very weary and heavy laden."

Here he went through a line of the most precious texts in the Bible, shewing me by his artless comment upon them as he went along, what great things God had done in the course of some years for his soul. Being rather more acquainted with doctrinal truths, and the analogy of the Bible, than he had been, or in his situation could easily be; I had a mind to try how far a simple, untutored experience, graciously given without the usual means, could carry a man from some speculative errors; and I therefore asked him several questions about

the

the merit of works, the justification of a sinner, the power of grace and the like.

I own, I was as much astonished at, as I admired, the sweet spirit and simplicity of his answers, with the heavenly wisdom that God had put into the mind of this negro. His discourse, flowing merely from the richness of grace, with a tenderness and expression, far "beyond the reach of art," perfectly charmed me. On the other hand, my entering into all his feelings, together with an account to him, which he had never heard before, that thus and thus the Lord in his mercy dealt with all his children, and had dealt with me, drew streams of joyful tears down his black face, that we looked upon each other, and talked with that inexpressible glow of christian affection, that made me more than ever believe, what I have often too thoughtlessly professed to believe, *the communion of saints.*

I shall never forget, how the poor excellent creature seemed to hang upon my lips, and to eat my very words, when I enlarged upon the love of Christ to poor sinners, the free bounty and tender mercy of God, the frequent and delightful sense he gives of his presence, the faith he bestows in his promises, the victories this faith is enabled to get over trials and temptations, the joy and peace in believing, the hope in life and death, and the glorious expectation of immortality. To have taken off his eager, delighted, animated, air and manner, would have been a master-piece for a *Reynolds.* He had never heard such discourse, nor found the opportunity of hearing it before. He seemed like a man who had been thrown into a new world, and at length had found company.

Though my conversation lasted, at least, two or three hours, I scarce ever enjoyed the happy swiftness of time so sweetly in all my life. We knew not how to part. He would accompany me as far as he might; and I felt, for my part, such a delight in the artless, savory, solid, unaffected experience of this dear soul, that I could have been glad to see him often then,

then, or to see his like at any time now. But my situation rendered this impossible. I therefore took an affectionate adieu, with an ardor equal to the warmest and most ancient friendship, telling him, that neither the colour of his body, nor the condition of his present life, could prevent him from being my dear brother in our Saviour: and that, though we must part now, never to see each other again in this world, I had no doubt of our having another joyful meeting in our Father's home, where we should live together, and love one another throughout a long and a happy eternity.

"Amen, Amen, my dear massah; said he, God bless you, and poor me too, for ever and ever." If I had been an angel from heaven, he could not have received me with more evident delight than he did, nor could I have considered him with a more sympathetic regard, if he had been a long known christian of the good old sort, grown up into my affections in the course of many years."

A HANGED *Person restored to* LIFE.

[By Mr. Church.]

Farningham, Sept. 3, 1786.

A FEW days since a youth was discovered hanging in a stable, about twenty minutes after the act had been committed.

When I came, the body had the strongest appearances of dissolution, the face was livid, and neither respiration, pulsation, nor sensation could be perceived. I requested the people to leave the apartment, and only the necessary assistants to remain: the windows were opened. The process of re-animation recommended by the *Humane Society* was commenced and vigorously pursued; so that by a perseverance for half an hour, the breathing became perceptible, though laborious and convulsive; a feeble pulse returned, attended with spasms, succeeded

ſucceeded by univerſal convulſions, which continued for three hours: he now opened his eyes, with the ſtrongeſt ſymptoms of delirium. It appeared to me at this time proper, as the power of deglutition had returned, to get down ſmall and repeated doſes of a volatile cordial medicine; and in about half an hour a copious diſcharge from the ſtomach enſued, which produced a comfortable ſleep for ſix hours; when on waking he was perfectly recovered. The youth is at this time a living monument of the utility of the *Humane Society*, as before its eſtabliſhment a medical man, however kindly diſpoſed to reſtore life to his fellow-creatures, could gain no aſſiſtance from the by-ſtanders, whoſe language uſed to be, "he is dead enough;" which diſcouraged reſuſcitating attempts.

On the inſtant he had hanged himſelf his feelings were as follow:——When ſtrangling he experienced a ſenſe of ſuffocation, and moſt violent pain; to this darkneſs ſucceeded; he then ſeemed to be ſurrounded with a blaze of fire, and became totally inſenſible.

J. M. CHURCH.

ANECDOTE *of* RICHARD *the* SECOND.

RICHARD the Second, being at *Flint-Caſtle*, and having received *Henry* Duke of *Lancaſter*, was by him conveyed thence to *Cheſter*. Being about to remove, they looſed a Grey-hound of the King's, as was uſual whenſoever the King got on horſe-back, which uſed to leap upon the King's ſhoulders, and fawn upon him exceedingly. Being looſed he leaped upon the Duke of *Lancaſter*, and fawned upon him in the ſame manner, as he uſed to do upon his Maſter. The Duke aſked the King, "What the Dog meant?" "It is an ill omen to me; ſaid the King; but a fortunate one to you: for he acknowledges thee to be the King, and that thou ſhalt reign in my ſtead."

An

An ANECDOTE *of their present* MAJESTIES.

SOME years since, the King became enamoured with the beauties of Windsor-Castle, and had it repaired and refitted, in preference to Kew, his former country-residence. During his first excursion there, he took a morning-ride with the Queen in a phæton, accompanied by a coach, containing some of the maids of honour, and two or three servants on horseback. Curiosity to see the country, joined to a pleasant morning, induced him to drive to the distance of sixteen or seventeen miles; a distance more observable, as his morning-rides seldom exceeded seven or eight miles. He had just entered a large heath, containing an extensive plain: having occasion to alight from his carriage, he looked about, for some time, to secure a retreat from the view of his retinue, till at length he espied, at the other side of the plain, a small cottage surrounded with a little shrubbery. He soon arrived at the door of the cottage, and throwing the reins to the Queen, asked for some water to drink, and passed through the house.

The Queen, seeing a poor woman approach the door, and a parcel of children around her, asked whether those were her children? She answering in the affirmative: the Queen replied, "Why you have got a fine parcel: how many are they? "Ah, madam, (said the woman, with a sigh) if I could but take care of them, I have thirteen." "Thirteen!" said the Queen, with a sympathetic pleasure, being just her own number, "And what is your oldest?" "A son, madam." "How old is he?" "Fifteen, madam," "And are they living?" "Yes, madam, they are all living now, but God only knows how long, for I fear we must all perish together." The Queen inquired into the cause of her despair. She informed her that her husband now lay very ill; that they had with the utmost difficulty supported their family for many years upon one shilling, and one shilling and sixpence per day,

 which

which he and his eldeſt ſon had earned from the lord of the manor, merely by day labour, together with a little ſpinning ſhe had now and then procured, and executed with difficulty, and a few vegetables. "But now," continued ſhe, "my reſources are ended; my huſband has been ill theſe ſix weeks, and in a moſt ſuffering condition for want of a phyſician, and even the neceſſaries of life: and all of us have ſubſiſted ever ſince on the ſixpence a day which my eldeſt ſon has earned, till we can ſubſiſt no longer."

By this time the King returned, and their ſuite had overtaken them. The Queen then obſerved to the King, "My dear, this woman has had thirteen children, and they are all living: the eldeſt is a ſon, and he is fifteen years old; and they have raiſed them all upon one ſhilling and one ſhilling and ſixpence per day; and now her huſband is very ill." "Is that your huſband," ſaid his Majeſty, addreſſing himſelf to the woman of the houſe, "who lies on the bed? What ails him? how long has he been ſo?" "A ſlow fever, Sir, ſaid the woman, but I have no doubt he might have recovered ere this, if he could have had a phyſician and comfortable diet, but now I fear we muſt all periſh together." His Majeſty, moved with compaſſion, pulled out his purſe, and handed her a few guineas; the Queen followed his example, and bade her not be diſcouraged, but keep a good heart; ſhe hoped her huſband would recover, and they would ſee better days. The poor woman almoſt overcome with joy and gratitude, could only anſwer, "God bleſs you, Madam! God bleſs you, Sir!" Here words choaked utterance. The Queen again repeating her good wiſhes, they rode away.

The maids of honour then beckoning the woman to the coach-ſide, aſked if ſhe knew thoſe characters ſhe had been converſing with? She anſwered with energy, "No; but God ſent them, or we muſt all have ſtarved to death." On this they forbore to acquaint her, but each preſenting her a guinea, ſhe retired, exulting in her deliverance.

As

As they returned, the Queen dispatched one of the servants to a neighbouring village, to purchase tea, sugar, barley, and comfortable necessaries, with all speed, for the sick man: and on her return to Windsor, she related the story herself, adding that she felt a peculiar attracting sympathy to that woman and family; that she would make it her business to have a physician sent immediately, and would interest herself in their welfare.

SPANISH GENEROSITY.

IN the year 1746, when *England* was engaged in a very hot war with *Spain*, Captain *Edwards*, of the Elizabeth, of *London*, coming through the *Gulph* from *Jamaica*, richly laden, met with a most violent storm, in which the ship sprung a leak, that obliged them, for the saving of their lives, to run into the *Spanish Port* of the *Havannah*. The Captain went on shore, and directly waiting on the Governor, told him the occasion of his putting in, adding that he surrendered the ship as a prize, as well as himself and crew prisoners of war, only requesting good quarter.——"No, Sir," (replied the Governor) if we had taken you in fair sea, or approaching our Coast with hostile intentions, your ship would then be a lawful prize, and your people prisoners; but when distressed by the hand of Providence you come to our *Port* for the safety of your lives, we being men, though enemies, are bound by the laws of humanity to afford relief to the distressed who ask it of us. We *cannot*, even against our foes, take advantage of *an act of God*. You have leave therefore, to unload your ship, if that be necessary to stop the leak. You may refit her here, and traffic so far, besides, as shall be needful to pay the charges. When repaired, you may then depart. I will give you a pass to be in force till you are beyond *Bermuda*. If *after that*, you are taken, *then* you will be a

LAWFUL PRIZE; whereas now, as you are only a *ſtranger*, you have a ſtranger's right to *ſafety and protection*." Here was generous bravery, indeed! The ſhip departed accordingly, and arrived, without any other accident, in the port of *London*.

On INTERNAL RELIGION.

[By the late Mr. *Fletcher*.]

Extracted from a Letter wrote to his Brother in Switzerland. Tranſlated from the French, by the Rev. Mr. Gilpin.

N. B. Mr. *Fletcher wrote this Letter in the twenty-ſixth year of his age, at which time he reſided in England.*

"I SPEAK from experience. I have been ſucceſſively deluded by all thoſe deſires, which I here ſo ſincerely reprobate; and ſometimes I have been the ſport of them all at once. This will appear incredible, except to thoſe who have diſcovered, that the heart of unregenerate man is nothing more than a chaos of obſcurity, and a maſs of contradictions. If you have any acquaintance with yourſelf, you will readily ſubſcribe to this deſcription of the human heart: and if you are without this acquaintance, then reſt aſſured, my dear brother, that whatever your purſuit may be, you are as far from true happineſs as the moſt wretched of men. The meteor you are following ſtill flies before you; frequently it diſappears, and never ſhews itſelf but to allure you to the brink of ſome unlooked for precipice. Every unconverted man muſt neceſſarily come under one or other of the following deſcriptions—He is either a *voluptuary*, a *worldly minded perſon*, or a *phariſaical philoſopher*; or, perhaps, like myſelf, he may be all of theſe at the ſame time: and what is ſtill more extraordinary, he may be ſo, not only without *believing*, but even without once *ſuſpecting* it. Indeed, nothing is more common among men, than an entire blindneſs to their own real characters.

How

How long have I placed my happineſs in mere chimeras! How often have I grounded my vain hopes upon imaginary foundations! I have been conſtantly employed in framing deſigns for my own felicity; but my diſappointments have been as frequent and various as my projects. In the midſt of my idle reveries, how often have I ſaid to myſelf, "Drag thy weary feet but to the ſummit of yonder eminence, a ſituation beyond which the world has nothing to preſent more adequate to thy wiſhes, and there thou ſhalt ſit down in a ſtate of repoſe." On my arrival, however, at the ſpot propoſed, a ſad diſcovery has taken place—The whole ſcene has appeared more barren than the valley I had quitted; and the point of happineſs, which I lately imagined it poſſible to have touched with my finger, has preſented itſelf at a greater diſtance than ever."

"If hitherto, my dear brother, you have beguiled yourſelf with proſpects of the ſame viſionary nature, never expect to be more ſucceſsful in your future purſuits. One labour will only ſucceed another, making way for continual diſcontent and chagrin. Open your heart, and there you will diſcover the ſource of that painful inquietude, to which, by your own confeſſion, you have been long a prey. Examine its ſecret receſſes, and you will diſcover there ſufficient proofs of the following truths—*The heart is deceitful above all things, and deſperately wicked. All have ſinned and come ſhort of the glory of God. The thoughts of man's heart are only evil, and that continually. The natural man underſtandeth not the things of the ſpirit of God.* On the diſcovery of theſe, and other important truths, you will be convinced that man is an apoſtate being, compoſed of a ſenſual rebellious body, and a ſoul immerſed in pride, ſelf-love, and ignorance: nay more, you will perceive it a phyſical impoſſibility, that man ſhould ever become truly happy, till he is caſt, as it were, into a new mould, and created a ſecond time. For my own part, when I firſt began to know myſelf, I ſaw, I *felt* that man is an undefineable animal, partly of an infernal nature.

This

This discovery shocked my self-love, and filled me with the utmost horror. I endeavoured, for some time, to throw a palliating disguise over the wretchedness of my condition; but the impression it had already made upon my heart was too deep to be erased. It was to no purpose that I reminded myself of the morality of my conduct. It was in vain, that I recollected the many encomiums that had been passed upon my early piety and virtue. And it was to little avail, that I sought to cast a mist before my eyes by reasonings like these:——If conversion implies a total change, who has been converted in these days? Why dost thou imagine thyself worse than thou really art? Thou art a believer in GOD, and in Christ; thou art a christian; thou hast injured no person; thou art neither a drunkard, nor an adulterer; thou hast discharged thy duties, not only in a general way, but with more than ordinary exactness; thou art a strict attendant at church; thou art accustomed to pray more regularly than others, and frequently with a good degree of fervor; make thyself perfectly easy: moreover, Jesus Christ has suffered for thy sins, and his merit will supply every thing that is lacking on thy part. It was by reasonings of this nature, that I endeavoured to conceal from myself the deplorable state of my heart: and I am ashamed, my dear brother, I repeat it, I am ashamed, that I suffered myself so long to be deluded by the artifices of Satan, and the devices of my own heart. GOD himself has invited me, a cloud of apostles, prophets, and martyrs have exhorted me, and my conscience, animated by those sparks of grace which are latent in every breast, has urged me to enter in at the strait gate: but, notwithstanding all this, a subtil tempter, a deluding world, and a deceived heart, have constantly turned the balance, for above these twenty years, in favour of the broad way. I have past the most lovely part of my life in the service of these tyrannical masters, and am ready to declare in the face of the universe, that all my reward has consisted in disquietude and remorse. Happy, had I listened to the early invitations of grace, and broken their iron yoke from off my neck!"

A SCENE

A Scene *of* Distress.

THE Miniſter of a country village was called upon to baptize an infant juſt born. The cottage was ſituated on a lonely common; and as it was in the midſt of winter, and the flood was out, it was abſolutely neceſſary to wade through the lower room to a ladder which ſerved as ſtairs. The chamber was ſo low that you could not ſtand upright in it. There was one window which admitted air as freely as light, for the rags which had been ſtuffed into the broken panes, were now taken out, to contribute to the covering of the infant. In a dark corner of the room ſtood a ſmall bed-ſtead, without furniture, and on it lay the dead mother, who had juſt expired in labour, for want of aſſiſtance. The father was ſitting on a little ſtool by the fire place, though there was no fire, and endeavouring to keep the infant warm in his boſom. Five of the ſeven children, half naked, were aſking their father for a piece of bread, while a fine boy, about three years old, was ſtanding by his mother at the bed ſide, and crying, as he was wont to do "Take me, take me mammy." "Mammy is faſt aſleep," ſaid one of the ſiſters, with two tears ſtanding on her cheeks. "Mammy is faſt aſleep, Johnny go and play with the baby on daddy's knee." The father took him on his knee, and his grief, which had hitherto kept him dumb, and in a ſtate of inſenſibility, burſt out in a torrent of tears, and relieved his heart, which ſeemed to break. "Do not cry; pray do not cry," ſaid the eldeſt boy, the nurſe is coming up ſtairs with a twopenny loaf in her hand, and mammy will wake preſently, and I will carry her the largeſt piece." Upon this an old woman, crooked with age, and cloathed in tatters, came hobbling on her little ſtick into the room, and after a groan, calmly ſat down, dreſſed the child in its rags, then divided the loaf as far as it would go; and informed the poor man that the church-wardens, with whom ſhe had juſt been, would ſend ſome relief, as ſoon as they had

dispatched a naughty baggage to her own parish, who had delivered herself of twins in the Squire's hovel. Relief indeed was sent, and a little contribution afterwards raised by the interposition of the Minister.——If he had not seen the case, it would have passed as a common affair, and a thing of course.

Ministers and medical practitioners are often witnesses to scenes, even more wretched than this; where to poverty, cold, nakedness, and death, are added the langours of lingering and loathsome diseases, and the torments of excrutiating pain. A feeling heart among the rich and the great, who are at the same time querulous without cause, would learn a lesson, in many a garret, more efficacious than all the lectures of the moral or divine philosopher.

A STRANGE *change of* FORTUNE.

THE great King *Henry* the Fourth of *France*, was a remarkable example of the instability of mundane affairs. This illustrious Prince had a most potent, and irresistible army, composed all of choice men, led by veteran Commanders, and the most expert *Europe* could afford, in a perfect equipage. He had also a mount of gold as high as a lance, estimated at sixteen millions, to maintain this army: having affiance in his confederates abroad, settled all things at home, caused his Queen to be crowned in the highest magnificence, and appointed her regent in his absence: behold, this mighty King, being to join his army the next day, when his spirits were at the highest elevation, going one afternoon to his Arsenal, he was stopped in a small street by a Collier's cart, and there, from amidst the arms of his own Nobles, he was thrust out of the world by the meanest of his subjects, *Raviliac*, who with a prodigious hardiness, putting his foot upon the coach-wheel, reached him over the shoulders of one of his greatest Lords, and stabbed him to the very heart, and with a monstrous undauntedness of resolution making good his first stab with a second, instantly deprived him of life. LETTERS.

LETTERS.

LETTER DCIX.

[From the Rev. Mr. Fletcher, to James Ireland, Esq.]

Nyon, July 15th, 1778.

My dear Friend,

I Have ventured to preach once, and to expound once in the church. Our ministers are very kind and preach to the purpose: a young one of this town gave us lately a very excellent, gospel sermon. Grown up people stand fast in their stupidity, or in their self-righteousness. The day I preached, I met with some children in my wood walking, or gathering strawberries. I spoke to them about our Father, our *Common Father*.—We felt a touch of brotherly affection. They said they would sing to their Father, as well as the birds; and followed me attempting to make such melody as you know is commonly made in these parts. I outrode them, but some of them had the patience to follow me home, and said they would speak with me; but the people of the house stopt them, saying I would not be troubled with children. They cried and said, *They were sure I would not say so, for I was their good brother*. The next day when I heard of it, I enquired after them and invited them to come to me; which they have done every day since. I make them little hymns which they sing. Some of them are under sweet drawings. Yesterday, I wept for joy, on hearing one speak of conviction of sin, and joy unspeakable in Christ which had followed. Last Sunday I met them in the wood: there were one hundred of them, and as many adults. Our first Pastor has since desired me to desist from preaching in the wood, (for I had exhorted) for fear of giving umbrage; and I have complied from a concurrence of circumstances which are not worth mentioning: I therefore meet them in my Father's yard.

In one of my letters, I promised you some anecdotes, concerning the death of our two great philosophers, Voltaire and Rosseau. Mr. Tronchin, the Physician of the Duke of Orleans, being sent for to attend Voltaire in his illness at Paris, Voltaire said to him, "Sir, I desire you would save my life. I will give you the half of my fortune, if you lengthen out my days only for six months. If not, I shall go to the Devil, and carry you away along with me."

Mr. Rosseau died more decently, as full of himself as Voltaire was of the wicked one. He paid that attention to nature and the natural sun, which the Christian pays to grace and the Sun of Righteousness. These are some of his last words, to his wife, which I copy from a printed letter circulating in these parts. "Open the window, that I may see the green fields once more. How beautiful is nature! How wonderful is the sun! See that glorious light it sends forth! It is God, who calls me.—How pleasing is death, to a man who is not conscious of any sin! O God! my soul is now as pure as when it first came out of thy hands: crown it with thy heavenly bliss!"—God deliver us from *self* and *Satan*, the internal and external fiend! The Lord forbid we should fall into the snare of the Sadducees, with the former of those two famous men, or into that of the Pharisees with the latter. Farewel in Jesus.

J. F.

LETTER DCX.

[From the Rev. Mr. Fletcher, to James Ireland, Esq.]

Nyon, Sept. 25th, 1778.

My dear Friend,

I Am just returned from an excursion made with my brother, through the fine vale in the midst of the high hills, which divide France from this country. In that vale we found three lakes,

lakes, one on French ground, and two on Swiss; the largest is six miles long and two wide. It is the part of the country where industry is most apparent, and population thrives best. The inhabitants are chiefly woodmen, coopers, watchmakers, and jewellers. They told me, they had the best singing, and the best preacher in the country. I asked, If any sinners were converted under his ministry? They stared, and asked, "What I meant by conversion?" When I had explained myself, they said, "We did not live in the time of miracles."

I was better satisfied in passing through a part of the vale which belongs to the King of France. I saw a prodigious concourse of people, and supposed they kept a fair, but was agreeably surprized to find it was three Missionaries, who went about as itinerant preachers to help the regular clergy. They had been there already some days, and were three brothers who preached morning and evening. The evening service opened by what they called *a conference*. One of the Missionaries took the pulpit, and the parish Priest proposed questions to him, which he answered at full length and in a very edifying manner. The subject was the unlawfulness and the mischief of those methods, by which persons of different sexes lay snares for each other, and corrupt each others morals. The subject was treated with delicacy, propriety and truth. The method was admirably well calculated to draw and fix the attention of a mixed multitude. This conference being ended, another Missionary took the pulpit. His text was our Lord's description of the day of Judgment. Before the sermon, all those who for the press could kneel, did, and sung a French hymn to beg a blessing upon the word; and indeed it was blessed. An awful attention was visible upon most, and for a good part of the discourse, the voice of the preacher was almost lost in the cries and bitter wailings of the audience. When the outcry began, the preacher was describing the departure of the wicked into eternal fire. They urged that God was merciful, and that Jesus Christ had shed his blood for

them. "But that mercy you have slighted (replies the Judge) and now is the time of justice; that blood you have trodden under foot, and now it cries for vengeance. Know your day, ——slight the Father's mercy and the Son's blood no longer." I have seen but once or twice congregations as much affected in England.

One of our Ministers being ill, I ventured a second time into the pulpit last Sunday; and the Sunday before, I preached six miles off to two hundred people in a jail yard, where they were come to see a poor murderer two days before his execution. I was a little abused by the Bailiff on the occasion, and refused the liberty of attending the poor man to the scaffold, where he was to be broken on the wheel. I hope he died penitent. The day before he suffered, he said he had broken his irons, and that as he deserved to die, he desired new ones to be put on, lest he should be tempted to make his escape a second time.

I rejoice with you in Jesus, and in the glorious hope of that complete salvation his faithfulness has promised, and his power can never be at a loss to bestow. We must be saved by faith and hope till we are saved by perfect love, and made partakers of heavenly glory.

I am truly a *stranger* here. Well then, as strangers let us go where we shall meet the assembly of the righteous gathered in Jesus. Farewel in him, you and yours. J. F.

POETRY.

The NEGRO's PETITION.

HAPPY Britain! deign to listen
To the suffering sons of woe;
O regard our joint petition,
Which we prostrate, offer now.

Black we are, but why ſhould colour
Subject us, to toil and pain?
We are human:——we had rather
Die, than be the ſlaves of gain.

Why are we entrapp'd and fetter'd,
Taken from our home by ſtealth;
Sold to ſtrangers, callous hearted;
Robb'd of happineſs and health?

Parted from our dareſt kindred,
From our native happy place;
Scourg'd with knotted whips, and wounded,
Outcaſts from the human race?

Chriſtian white men, O have mercy!
Slaves afflicted, once befriend;
We are wretched:——ye are happy;
Let your grace to us extend.

Free us from the planter's power,
From the cruel tyrant's hand;
Haſte, O haſte the joyful hour;
Britain iſſue thy command.

Bid thy ſubjects ceaſe for ever,
From the traffick of our race;
Other Nations will endeavour,
To wipe off the foul diſgrace.

With glad hearts we'll croſs the ocean,
To Britannia's lofty throne;
Grateful we will quickly haſten,
Bow, and lay our fetters down.

Your

Your kind justice, love, and mercy,
Afric's Annals shall record;
Spreading winds will waft thy glory,
Whilst by blacks thou art ador'd.

On the determination made in the BRITISH HOUSE *of* COMMONS, *for putting an end to the* SLAVE TRADE.

JOYFUL tidings! Abolition!
Prostrate let us God adore:
To Britain's Senate, thanks be given,
Afric's sons will weep no more.

Mount, Hermes, mount the rising wind,
On its swiftest pinions flee;
Waft and spread, the joyful sound,
Ethiopia shall be free.

Britannia, lo! disdains to trample
On the common rights of men;
Nobly rises, bright example,
Peace and justice to maintain.

Hostile clamours, war and bloodshed,
Suffering Blacks will cease to know;
From our shores, and Islands banish'd,
Torture, cruelty, and woe.

Hark! the sound of liberation,
Swiftly through the Islands flies;
For the approaching jubilation,
Clouds of grateful incense rise.

May

May the ſpirit through each nation,
  Riſe and ſpread the ſame relief:
Roll ye minutes, quickly haſten,
  'The happy period void of grief.

On the VANITY *of the* WORLD.

TEMPTING toys, and earthly pleaſure,
  Faithleſs as the fleeting wind:
All your joys and gilded treaſure
  Shall not gain my peaceful mind:
Bounding as the hart I'll flee
To his breaſt who died for me;
Hide me in his kind embrace,
Secure from all the tempting race.

Midſt alluring ſnares I wander,
  Where the Sirens voice I hear;
Beauty, fame, and earthly grandeur,
  In attractive charms appear:
Riſe, my ſoul; make haſte away,
Though the tempter bid thee ſtay;
Turn thine eyes,—thy heart command,
And fly from this enchanted land.

Darkneſs, death, and deſolation,
  Tend the paths of vain delight:
Fear, diſtreſs, and ſore vexation,
  Leading to eternal night:
Sons of pleaſure ſoftly glide
Down the vain enchanting tide:
Pleas'd with ev'ry proſpect gay,
Till pain and death conclude the day!

Wiſdom's

Wisdom's ways are peaceful, pleasant,
Leading to eternal day!
Wisdom's joys are so transcendent,
Here I'll sing my life away!
Then my Lord shall bid me rise
Far above the earth and skies;
Rise to glorious worlds above,
To sing, adore, and praise, and love!

O that Ishmael might live before thee! Gen. xvii. 10.

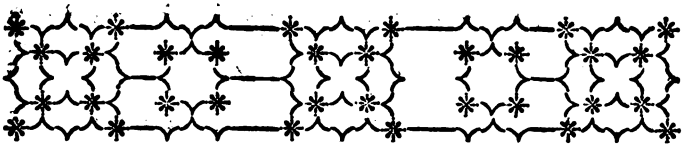
O GOD of great salvation, hear!
Receive my plea, my weakness bear;
May those for whom I can but grieve,
Shelter'd beneath thy mercy live!
O let them feel their sins forgiv'n,
Turn them, and seal them heirs of heaven!

O give them sight, themselves to see!
Then, bid them, Saviour, look to thee!
Thee, let them know, thee let them love,
Till all their steps, obedience prove.
Hear my request, as if 'twere their's,
And save me from these guilty fears.

If thou art love, what room for fear?
Thou wilt in their behalf appear;
Yes, Lord, thine oath I must believe!
Thou rather wouldst they all should live.
Express thy promise stands, and true,
Whate'er we ask, thou, Lord, wilt do!

DANIEL GRAHAM.

ÆT. 72.



THE Arminian Magazine, For DECEMBER 1792.

DIALOGUES on PREDESTINATION.

[*By Dr.* WOBACK, *sometime* BISHOP *of* WORCESTER.]

DIALOGUE III.

DIOTREPHES *and* SECURUS.

Calvinism a sanctuary for the Secure, and a supersedeas unto Duty.

(*Continued from page* 565.)

DIO. Sir, I hope you are not so great a stranger to the book of God, but that you know good works are called for in every page, and upon all occasions.

SEC. That is not the question, called for, or not called for; but how, and to what end they are called for? I remember well, the divines of *Dort*, in their *examen* † and judgement upon the third and fourth articles of the Remonstrants, they tell us, a main end why common grace and general gifts are bestowed upon men, is, for the benefit of human society; and to this purpose indeed I find the apostle directeth Titus,

† Inter Act. Syn. Nat. Dord. par. 43. pag. 213.

"That they which have believed in God, might be careful to maintain good works; (adding his reason) these things are good and profitable unto men:" but the apostle may understand lawful trades and callings by good works in that place; but they are not such, which you contend for in order to salvation.

DIO. Nay, Sir, more than so; we are exhorted "to be rich in good works, in order to our own assurance and comfort, 2 Pet. i. 5. 10. Give diligence, add to your faith, virtue, &c. Wherefore the rather give diligence to make your calling and election sure." And *Maccovius*, who defends justification before faith, yet he saith,* *Quo magis crescit fides, eo magis etiam justificationis sensus seu fructus uberior emergit*, Rom. i. 17. "The more our faith increaseth, the more sweet and plentiful will be the sense and fruit of justification that springs up to us."

SEC. For that assurance, and those relishes and consolations upon it, I am persuaded they are more boasted than felt;† when we see "*those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come*," ‡ may and do fall away totally and finally; whereupon we are taught (according to our doctrine) to believe they lay under the immutable decree of reprobation; how can we (if it be not made so by God's decree already) by our industry make our calling and election sure? And therefore I think it prudent, quietly and patiently to submit the event of our lives and souls, with the same resolution they submitted the event of the apostle's expedition to Jerusalem, saying, "*the will of the Lord be done.*"§

DIO. Remember, Sir, it is a part of God's will, that you should "*work* ‖ *out your salvation:*" and the *Synod* of *Dort*,

* *Ubi supra.*

† Mr. P. Baine professed he never felt any of those suavities.

‡ Heb. vi. 4, 5, 6. § Acts xxi. 14. ‖ Phil. ii. 12.

having

having set down the nature of God's free election, with the excellent fruits thereof, they add, "That out of sense and certainty of this election, the children of God daily draw more and more matter of humbling themselves before God, of adoring the depth of his mercies, of purifying themselves, and of loving him fervently, who first loved them so much."

SEC. What sense and certainty men (that pretend to it) have of their election, I know not; but if they have it, whatever they draw out of it, will afford no less matter of ease, carelessness, and security ordinarily, than of gratitude; for the certainty of the end, excludes the use, at least, all care of the means.

DIO. I deny that doctrine; and we find the contrary by plain Scripture, practice, and experience. Was not Daniel ‡ informed of the Jews deliverance by God's word and promise? and Christ § certain his death should be deferred, 'till the final accomplishment of his office and ministry in his state of humiliation? and Peter || propped up in his hopes, by our Lord's prayer and promise that his faith should not fail? Did they therefore neglect the means? nay, did they not forthwith address themselves earnestly to the use of them?

SEC. Though the instant deliverance of the Jews from captivity was revealed to Jeremiah, yet uncertain to begin the computation (as is observed by commentators upon Daniel ix.) Daniel knew not whether those seventy years were yet expired, or whether God might not defer the redemption of the people for their sins; for Daniel knew by the same Jeremiah, "*That at what instant God speaks concerning a nation, and concerning a kingdom, to build, and to plant it; if it doth evil, and obey not his voice, then he will repent of the good wherewith he said he would benefit them,*" Jer. xviii. 9, 10. He had read the oath of God in the book of Numbers, "*Ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the Son of Jephunneh, and Joshua*

‡ Jer. xxix. 10, &c. Dan. ix. 2. § John viii. 20. § Luke xxii. 32.

the ſon of Nun:" but "*ye ſhall know my breack of promiſe.*" Numb. xiv. 30. 34. Daniel therefore had good reaſon to make prayers unto Almighty God out of a holy fear, leaſt God for their ſins ſhould lengthen out the term of their captivity; and thus, whenever an end is intended conditionally, and a promiſe made to that purpoſe; the performance of the promiſe being ſuſpended upon the performance of the condition, in this caſe the means are to be purſued with diligence, that having fulfilled the condition, we may have a title to the promiſe; but when the end is intended, and the promiſe of it made abſolutely, that gives us a ſuperſedeas to all further care about it.

DIO. In Peter's caſe, I ſuppoſe the end, "*That his faith ſhould not fail,*" was abſolutely intended, and the promiſe and prayers of our Saviour of that import.

SEC. You may as well conclude the promiſe and prayer of our Saviour did import he ſhould not ſin at all; for our Saviour prayed (though not that his Father ſhould not take him out of the world, yet) "*that he would keep him from the evil of it,*" John xvii. 15. Yet we ſee he was not ſo kept; but he fell into evil, and fell under it too. Our Saviour's prayer therefore, and his promiſe were conditional: his faith ſhould not fail, if he did repent, and bewail his fall: hence the Lord ſaid to him, "*And thou, when thou art converted, ſtrengthen thy brethren;*" Luke xxii. 32.

DIO. But this is not applicable to our Saviour's own caſe: the end was abſolutely intended, *His preſervation to the laſt period*, 'till he had accompliſhed his miniſtry (ſo far as concerned his ſtate of humiliation) he could not poſſibly be cut off; and this he was aſſured of.

SEC. Chriſt was certain that the miniſtry committed to him ſhould not want a happy ſucceſs; yet ſo, as if he did diligently fulfil all the parts of his office and duty. He was certain his death ſhould be deferred even to that very hour which his Father had prefixed (though ſome deny that hour to have been

precisely

precisely determined of his Father) if he took his frequent advantages to escape the hands and malicious machinations of his enemies, which we find him careful to do upon all occasions: and here that observation may take place of the truth of a logical connexion betwixt the antecedent and the consequent, when both of them, taken apart, are false. It was true, certainly true, that if Christ had fallen sooner into their malicious hands, he had been sooner cut off; but (considering his care and prudence to avoid it,) that he should fall into their hands, or be cut off sooner, were both false.

DIO. However, Sir, 'tis most certain, God hath decreed the salvation of the elect, by tying the end and the means together: "*For whom he predestinated, them he also called: whom he called them he also justified; whom he justified them he also glorified,*" Rom. viii. 30. Therefore "when it is objected to us (say the Belgic professors) * that the ordination of means is superfluous, if the elect, by some antecedent act, be absolutely destinated to salvation; this ariseth from the mere ignorance of the orthodox doctrine: for God did never choose any man absolutely unto salvation, if by absolutely we exclude the means which God hath ordained for the obtaining of salvation; but that ordination unto salvation, in the purpose of God, hath always from eternity, in the very same act, conjoined with it a consideration of those means which are necessary unto salvation. Whereupon St. Paul also saith, 2 Thes. ii. 13. *God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth*; and St. Peter, 1 Pet. i. 1, 2. "*To the elect, according to the foreknowledge of God the Father, through the sanctification of the Spirit, unto obedience, and the sprinkling of the blood of Christ.*"

* *Synops. Pur. Theol. Disp.* 24. *Thes.* 19.

The

The EXCELLENCE *of a* PUBLIC SPIRIT.

[By *Daniel Williams*, Minister of the Gospel.]

[*Concluded from page* 577.]

I Shall conclude the whole with three cautions, to all who are willing to serve their generation.

1. Equal nothing with the public good which is short thereof, especially yourselves. Let every thing have its due regard, and no more. Our esteem of things should be according to their value; and our concern is irregular, if dissonant from our just esteem. *Moses'* words Exod. xxxii. 32. *If not, blot me out of thy book*, and St. *Paul's*, Rom. ix. 3. *I could wish that myself were accursed from Christ, for my brethren*, were not absolute desires, but the regular indications of a public spirit, adjusting things as compared together. A common good is above a particular, and the more common, still the more estimable. The very reason why divine worship is proper to God is, because he is the Author of all, above all, and infinitely more than the whole creation. We cannot but most intend his glory in our undertakings, as our regards are most extensive; and we make every thing a selfish idol, as we postpone what is more public to it. Nevertheless, the true order is generally inverted. Most men do not account a mischief or benefit to be greater or less, as they affect the public but as they affect themselves. We begin and end at the wrong point, and erect a false standard, when our main concern is, how will such public affairs profit or damage; first, My own person; then my own family; then my own party; then my own nation.

Be warned against this preposterous course; look at yourselves but as small parts of the whole, and to signify no more than as the public is advantaged by you. Acknowledge the interest all have in you according to their true order, and your

capacity. Be uniform in your course, and let God be your governing end. Fill up each place and relation you stand in: your own families, the particular church you belong to, and the catholic church above that; also your own city and nation, and the world; let all these have their due, and this in just order and proportion. Your prayers must reach the world, your mental communion the catholic church, occasional communion to others, then that wherein you are stated members. If you are ministers, abhor a thought that your office obligeth you to mind no more souls than your own flocks.

2. Neglect not yourselves while you mind the public good. Do not disregard either your own soul, or body; keep the last in a fitness for service; and be ever watchful that the first be in a meetness for glory. *Work out your own salvation with fear and trembling.* Receive yourselves the Christ, and mercy, you offer to others; look not so abroad as to forget you have a home; yea, labour to affect and profit your own souls, by all your endeavours to profit others. Walk in the light you give, and grow in grace by doing all the good you can: often think on 1 Cor. ix. 27. *I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast away.*

3. Disregard not the first or least declinings, in those graces that are the springs of public service; but be intent to get their vigorous exercise restored, as soon as you perceive the smallest abatement.

Very *imperfect actings*, will certainly follow decaying graces, and *strengthening* the last, is the way to perfect the first, Revelation iii. 2. As *Ephesus* decayed *in her first love*, she abated *her first works*, which were labours and sufferings for public use. Unbelief, and a narrow spirit, grow, as faith; love, and a public spirit weaken; and those will as much obstruct your usefulness, as these contribute to it. They will pervert your judgment, abate your delight, aggravate

vate your difficulties, frame excuſes, find diverſions, enervate motives, and many other ways leſſen your ſervice. Oh! where will theſe declenſions ſtop, if you allow them? Every day you will be leſs able and leſs diſpoſed to recover your former ſtrength; and conſequently, more unfit to ſerve your generation.

Let us now obſerve that the moſt uſeful perſons die. Shall I repreſent this as a warning, or as an encouragement to ſervice? It hath ſomething of both, and in each reſpect it is a ſtrong motive to ſerve our generation.

1. It is a warning to be uſeful while you live; for whether you work, or loiter, death is daily making its approaches; and when it ſeizeth upon you, it will then be in vain to wiſh to be ſpared for greater uſe, or reſolve to do what you hitherto neglected. Death ſets a period to our endeavours to benefit the church or nation, our friends or relations; they can expect no further advantage by us. Therefore, in a ſenſe of your own frailty, and the certainty of dying within a ſhort time, reſolve with our bleſſed Saviour, Joh. ix. 4, *I muſt work the works of him that ſent me, while it is day; the night cometh when no man can work.* It is a mercy to have nothing undone which God gave us life for, and to be finiſhing it when the arreſt of death is felt.

2. It is an encouragement to ſuch as faithfully ſerve their generation. The moſt uſeful fall aſleep; not, indeed, if it were ſuch a ſleep as rendered the ſeparated ſoul unactive; for continued ſervice here would be more pleaſing and profitable to them than ſuch a ſleep as that. But it is a reſt from labour, though not from pleaſure; the departed ſoul will be with Chriſt; and though ſeparated for a while, from the body, it is ſure to be re-united at the reſurrection. It is a woe to the unprofited world, that eminently uſeful men are dead; for you can hope for no further help, nor expect any benefit by them; they left you barren and miſerable after all their labours, and muſt be terrible witneſſes againſt you. It is a loſs to the

church

church and nation, that ſuch eminently uſeful men muſt die; the defence, glory, and bleſſing of a people are removed; what an open breach is made? The earth is endangered by the removal of ſuch pillars. There are but few ſuch among the multitude of chriſtians, and their loſs is not eaſily made up: but to the faithful and eminently uſeful ſaint, it is a privilege that he ſhall die. By death he goes into better company; he will be freed from a weight that clogged him, though he moved ſo faſt; the ſorrow he felt, he ſhall feel no more. He ſhall enjoy Chriſt in another manner, reliſh pleaſures in a higher way, and poſſeſs what he hoped and waited for. Death muſt be his great advantage, to whom faithful and public ſervice is his very buſineſs and trade while he lived: *For me to live is Chriſt, and to die is gain*, Phil. i. 21.

I ſhall now turn my diſcourſe to the occaſion of our preſent meeting, the death of your paſtor, Dr. *Samuel Anneſly*, in whom we have the whole text exemplified; *he ſerved his generation, and he is fallen aſleep.*

In the laſt part, a juſt cauſe of mourning is preſented, with reſpect to many more than ourſelves: in the former, a lively example is propoſed for our imitation; as to both, here is a convincing inſtance. We ſee it is poſſible for men, in our age, to ſerve their generation; and yet the greateſt uſefulneſs prevents not death; for he, who was ſo eminently uſeful, lies now dead. He began early, he continued long, and never ceaſed to ſerve his generation, until by death he was allowed to reſt from his labours.

He was born of very godly parents, at *Kellingworth* near *Warwick*, Anno 1620. and was their only child. The name *Samuel* was appointed for him by his eminently pious grandmother, who died before his birth, and gave this reaſon for her deſire that he ſhould be ſo called, *I can ſay, I have aſked him of God.* In his infancy he was impreſſed with the thoughts of being a miniſter, (to which his parents dedicated him from the womb) which ſo tranſported him, from five or ſix years

 old

old, as to engage him to unusual industry in what improved him in order to it. He then took up a custom, which he always observed, viz. Reading twenty chapters in the Bible every day. Our God was as provident in forming him for great service, as he was forward in those indications that he should be employed therein. This appeared in the hale and hardy constitution of his body, which was such, as to endure the coldest weather, without hat, gloves, or fire. For many years, he seldom drank any thing but water. His sight was so strong, that to his death he read the smallest print without spectacles, and his life was lengthened to the 77th year. He was rarely sick; his natural capacity was good, and his temper vigorous and warm, which grace over-ruled to undertake those excessive labours, and sustain the difficulties, which, without a body and mind so fashioned, had been impossible, in so long a course of service. This vigor he retained to his very death, as if God would give an instance, that the fervor of some men's souls, in his work, was either independent on the body, or their bodies (with *Moses*) were still repaired even to old age, when he designed extraordinary services by them.

About fifteen years of age he went to *Oxford*, where he gave many instances of his piety and diligence; but I shall omit these, though very laudable; his ripe fruits, which fed so many, being my chief regard.

A heart so bent for God's glory, and the good of souls, could admit no longer delays from work, than what a due fitness for it, and a regular call unto it, made necessary.

He began to cast his net as chaplain to the Earl of *Warwick*, who was then *Admiral*. Afterwards he removed to *Cliff* in *Kent*, where he met with a storm more tempestuous than at sea; for the people of that place being fond of their ejected minister, who greatly pleased them by his company at their dancing, drinking, and merriments on the Lord's-day. They were so prejudiced against Mr. *Annesley*, as to rise against him with spits, forks and stones, threatning his death at his first coming;

coming; a hard province for a divine not much above twenty-two years of age! but here God gave him room for his intense zeal, fit objects to direct and engage his ministry to conversion work, and an early specimen of his own resolution in God's work, as well as the care he had of him. For having some prospect of *doing good among those* ignorant and prophane people, that he told them, "Let them use him how they would, he was resolved to continue with them, till God had fitted them by his ministry to entertain a better, who should succeed him;" yet he solemnly declared, "that when they became so prepared, he would leave that place." Here his labours were unwearied; and such efficacy accompanied the word preached, and his winning behaviour, that in a few years the people were greatly reformed; their enmity was changed into a passionate kindness, which appeared in many instances, particularly in their loud cries and tears, when he let them know that he judged himself obliged to remove, according to his former declaration. His tender concern, lest any seeming lightness of his might prove a scandal to his young converts, so governed him, that he left this place, worth four hundred pounds, per annum; but divine providence had great purposes to serve hereby.

Having procured a successor fit to build on the foundation, so prosperously laid by him, he resigned himself to the divine disposal, to be employed wherever his call should point with the clearest evidence. A very signal providence directed him to a settlement in *London*, Anno 1652, by the unanimous choice of the inhabitants of *John* the apostle; soon after he was made lecturer at *Paul's*, and in 1658, *Cripplegate* was made happy by his settlement therein. In this place he continued a most laborious faithful Preacher, though removed from his lecture in the year 1660, till that twice unhappy *Bartholomew-Day*, 1662, the first by the *Parisian* massacre, this last by the silencing of about two thousand faithful ministers in this kingdom, where their labours were far more

necessary, than the ends pretended for their ejection were valuable. His abode hath been ever since in this city, where he finished his course, *December* 31, Anno 1696.

Having briefly represented the sphere wherein he moved, with respect to his office and places of abode; it remaineth that I give some hints of the nature and manner of his conduct therein. It is not easy to judge which most contributed to his just character, viz. An eminently useful man in his generation. In most things he was a pattern worthy to be imitated. In many things it will be difficult for most, I know, to resemble him. And in what few things he came short of some, yet his integrity, zeal, and public spirit, rendered him, in extensive usefulness, more than equal. In ministerial labours he was abundant; where was there a more constant Preacher? Very oft, before his silencing, thrice a day; in the late troubles every day; since this liberty twice every Lord's-day, even to his last sickness. Being unwillingly dissuaded from the last sermon, because of his illness after the morning's, he said, *I must work while it is day*. Who ever knew him, from his very youth, refuse to preach in any place when asked? Few, if any, were so ready to assist in fasts and lectures. The sick were sure of assistance if they sent to him; doubting souls were never denied access, or found discouragement, harshness, or treachery, when they made their cases known. He so redeemed time, that his sermons were not raw, but well studied and substantial; his utterance not amiss, but earnest, as one concerned to profit others; being himself affected, and having something that very peculiarly expressed his *heartiness* in all he said. By his very often reading over the Scriptures from his childhood, he became a great textuary; and by aptly producing texts, he oft surprised eminent ministers; as his solution of cases of conscience (which his sermons much consisted of) did instruct and satisfy them.

His care and toil extended to every place where he might be profitable. When any place wanted a minister, he set himself

himself to get them one. When any minister was oppressed by poverty, he employed himself for his relief. O, how many places had sat in darkness, how many ministers had been starved, if Dr. *Annesley* had died thirty-four years since! the Gospel he even forced into several ignorant places; and was the chief instrument in the education, as well as subsistance, of several ministers.

The morning lecture (so profitable to many) he alone supported; I wish it may not die with him: for what one man hath zeal and interest enough to keep it up? It was by him the meetings of ministers, before this liberty, were kept up; and since the union, in his place and to his expence, they have been continued. What multitudes were supplied by his care! Bibles, Catechisms, and all profitable books, dispersed far and near. The sick, the widows, the orphans were innumerable, whom he relieved and settled. By the poor he was esteemed as a common father; for he gave a great part of his income to charitable uses. Thus his light directed; and he was faithful to it, what ever expence or hardship followed. His fervent love to God and man prevented all repinings, and made him a most chearful giver. He was the faithful almoner of many; and so importunate a petitioner for charitable uses, that few could deny him; and into most of his own people he instilled his own charitable disposition; for they were of the same spirit with their admired pastor.

These assiduous labours, and extensive beneficence, were accompanied with several excellencies which sustained them, and tended to make him a successful blessing.

He was a man of great *uprightness*; he squared not his profession by his secular interest, though he had a large family; yet he quitted a full maintenance, rather than sin against God by conformity. He was turned out of his lecture, and kept out a while, because he could not comply with some extravagancies of the late times; and he since hath suffered, because he bore witness for the old truth against *Antinomianism*.

His

His integrity made him a stranger to all tricks, and sometimes his charity betrayed him to be imposed on by such as use them.

His humility was remarkable, he seemed to have the meanest opinion of his own gifts and labours, highly esteeming others, and envying none; no, not the acceptance of our promising young ministers. He might say, with *David*, *I give myself unto prayer.* Every day he prayed twice in his family, to the last moment that he was capable. His usual way was to pray three or four times a day in his study. Upon every extraordinary occurrence in his house he kept a fast. Under every affliction, before he would speak of it, or pitch on means to redress it, he spread it before God in prayer; which brought him, though a most affectionate husband, to bear the news of his wife's death with that composure, as calmly to say, *The Lord gave, the Lord hath taken away, blessed be the name of the Lord.*

After the greatest losses, he was used to speak of them with such unconcern as if anothers, not his own. In prayer he was mighty, and the returns were remarkable and frequent. He could trust God with all, and was still resigned to his will. His solicitous concern was, that God might not be dishonoured. When he lay sick, he often repeated these words, "Oh! that I may not dishonour God in my last moments, whom, in my poor manner, I made it the business of my life to honour. Oh! that I may not dishonour my God by any impatience." Being one night under exceeding great pain, he charged his daughter, then present, "not to entertain one hard thought of God, by any thing he felt, but be assured he is infinitely merciful; and none are happy but those that serve him; he gives peace of conscience, that is beyond all the world can give; none can die cheerfully but a christian; he shines on my soul through Christ." God and heaven were so habituated to him, that in some disorder in his head, by his distemper fixing there, he still breathed the same spirit, and spake of divine

divine matters most consistently. His head was not free of those projects for God, which in health it was ever full of.

God testified his favour to him in instances which he most esteemed, and pursued above all things. Whatever he endured or wanted, he was kept faithful in his work to the last; for which he thus thanked God on his death-bed; "Blessed be God, I can say, I have been faithful in the work of the ministry above fifty-five years." He had great success, many called him father, as the instrument of their conversion; and many called him comforter.

In all his sufferings he found support, which kept him as cheerful as his office and age allowed: he endured seventeen weeks pain without a discontented word or thought. Signal returns of prayer he frequently had; and very close communion with God in Christ. His charity and care wanted not comfortable effects. Many, to whose education he contributed, are now useful ministers: God gave him a great interest in the hearts of most ministers and serious people. How often and long did they pray for his life, as a public blessing? And how generally is his death lamented? He thankfully owned God in all. God signally witnessed for him in his judgments on several of his persecutors. One died signing a warrant to apprehend him. Many more instances might be given, but it is fit we cover such, in acknowledgment of present quiet.

He had uninterrupted peace, and assurance of God's love, for above thirty years last past. It is true, he walked in heaviness for several years before that, which prepared and inclined him to relieve wounded consciences by his ministry and discourse, wherein he was so eminent, that most troubled souls resorted to him. He used to say, that this made him unable to preach a sermon without some word to them.

This assurance had not one cloud in all his disease. He often said, "I have no doubt, nor shadow of doubt; all is clear between God and my soul; he chains up Satan, he cannot trouble me.

To

To conclude, *He had an abundant entrance into God's kingdom.* He was reconciled to death; yea, so desirous of it, as hardly induced him to have his life prayed for. But hearing some ministers had been fervently praying for his life, he replied, "I am then more reconciled to life, for I am confident God will not give a life so eminently, in answer of prayer, as mine must be, if he would not use it to greater purposes than ever."

Some time before his change, his desires of death appeared strong, and his soul was filled with the foretaste of glory. He often said, "Come dearest Jesus, the nearer the more precious, and the more welcome." At another time his joy was so great that in an extasy he cried out, "I cannot contain it; what manner of love is this to a poor worm? I cannot express the thousandth part of what praise is due to thee; we know not what we do when we aim at praising God for his mercies; it is but little I can give, but Lord help me to give thee my all. I will die praising thee, and rejoice that there are others who can praise thee better. I shall be satisfied with thy likeness; satisfied! satisfied! Oh my dearest Jesus, I come!"

Now do not you think Christ is worth the most faithful service which ends in this manner? To you of this congregation, for whose salvation he was so concerned, shall I say, bewail the loss of him, when you are so sensible? Yet that is but just. Bless God for your enjoying his faithful labours so long; see that none of you perish, after such pains to save you. Be established in the truths you have heard, which you see governed his life to such great purposes, and helped him to die with sure triumph. Shew your regard to his memory by kindness to his family, and by not breaking off from this church; that he may not be reflected on by your giddiness, as if he taught you no better, or established you no more. You, his children, live according to your father's advice and example, or what a witness will he be against you? Let us all

go

go hence with a due ſenſe of it. The world have loſt a bleſſing; the church have loſt a pillar; the nation have loſt a wreſtler with God; the poor have loſt a benefactor. You, his people, have loſt a faithful paſtor: you his children, a tender father; we, in the miniſtry, an exemplary fellow-labourer.

The Life of the Rev. Mr. JOHN FLAVEL, *formerly Miniſter at Dartmouth.*

[*Concluded from page* 583.]

THE ſecond inſtance is this: Mr. *Flavel* being in *London* in 1673, his old bookſeller, Mr. *Boulter*, gave him this following relation, viz. That ſome time before, there came into his ſhop a ſparkiſh gentleman to enquire for ſome play-books; Mr. *Boulter* told him he had none, but ſhewed him Mr. *Flavel's* little Treatiſe of Keeping the Heart, intreated him to read it, and aſſured him it would do him more good than play-books. The gentleman read the title; and glancing upon ſeveral pages here and there, broke out into theſe and ſuch other expreſſions; What a damnable fanatick was he, who made this book! Mr. *Boulter* begged of him to buy and read it, and told him he had no cauſe to cenſure it ſo bitterly. At laſt he bought it, but told him he would not read it. What will you do with it then? ſaid Mr. *Boulter*. I will tear and burn it, ſaid he, and ſend it to the devil. Mr. *Boulter* told him then he ſhould not have it: upon this the gentleman promiſed to read it; and Mr. *Boulter* ſaid, if he diſliked it upon reading, he would return him his money. About a month after, the gentleman came to the ſhop again in a very modeſt habit, and with a ſerious countenance beſpeaks Mr. *Boulter* thus: Sir, I moſt heartily thank you for putting this book into my hands; I bleſs God that moved you to do it, it hath ſaved

my ſoul; bleſſed be God that ever I came into your ſhop; and then he bought a hundred more of thoſe books of him, told him he would give them to the poor who could not buy them, and ſo left him, praiſing and admiring the goodneſs of God. Thus it pleaſed God to bleſs the ſermons, diſcourſes, and writings of Mr. *Flavel.*

He never delighted in controverſies; but was obliged, contrary to his inclinations, to write againſt Mr. *Cary*, the principal Anabaptiſt in *Dartmouth*, with whom however he maintained a friendly and Chriſtian correſpondence. When he wrote his Planelogia, or, Blow at the Root, he declared to his friends, that though thoſe ſtudies were very neceſſary, he took no pleaſure in them, but had rather be employed in practical divinity. When he compoſed his Reaſonableneſs of Perſonal Reformation, he told an intimate acquaintance of his, that he ſeldom had a vain thought to interrupt him; which made him hope it would do the more good in the world. He purpoſed to have enlarged his book of Sacramental Meditations; and had moſt judiciouſly ſtated and handled ſeveral caſes of conſcience on that occaſion, which he deſigned to have inſerted in the next edition, but lived not to finiſh them for the preſs.

Many times, when he preached abroad, he has had letters ſent him from unknown perſons, informing him how God had bleſſed his miniſtry to their ſouls, and converted them from being bitter enemies to religion. This encouraged him, when he rode abroad, not only to accept of invitations to preach, but many times to offer his labours unto thoſe that would be pleaſed to hear him; though, for this, he had no occaſion where he was known, the people being generally importunate with him. One day, after a long and hard journey, an intimate friend of his, out of a tender regard to him, preſſed him with cogent arguments to forbear preaching at that ſeaſon, but could not prevail with him; his bowels of compaſſion to needy and periſhing ſouls made him overlook all conſiderations

of

of himself; he preached an excellent sermon, by which there was one converted, as he declared himself afterwards upon his admission to the Lord's table.

The last sermon that he preached to his people at *Dartmouth*, was on a public day of fasting and humiliation: in the close of which he was enlarged in such an extraordinary manner, when offering up praises to God for mercies received, that he seemed to be in an extasy: this happened about a week before his death, and may justly be accounted a foretaste of those heavenly raptures that he now enjoys amongst the blessed spirits above.

The last sermon he preached was on the 21st of June, 1691, at *Ashburton*, from 1 Cor. x. 12. "Wherefore, let him that thinketh he standeth, take heed lest he fall." It was a very pathetical and excellent discourse, tending to awaken careless professors, and to stir them up to be solicitous about their souls. After having preached this sermon, he went to *Exeter*; and at *Topsham*, within three miles of that city, he presided as moderator in an assembly of the nonconformist ministers of *Devonshire*, who unanimously voted him into the chair. The occasion of their meeting, was about an union betwixt the Presbyterians and Independents, which Mr. *Flavel* was very zealous to promote, and brought to so good an issue in those parts, that the ministers declared their satisfaction with the heads of agreement concluded on by the *London* ministers of those denominations. Mr. *Flavel* closed the work of the day with prayer and praises, in which his spirit was carried out with wonderful enlargement and affection.

He wrote a letter to an eminent minister in *London*, with an account of their proceedings, the same day that he died; Providence ordering it so, that he should finish that good work his heart was so intent upon, before he finished his course.

The manner of his death was sudden and surprising: his friends thought him as well that day in the evening of which he died, as he had been for many years: towards the end of

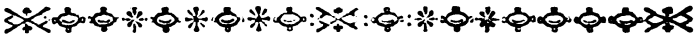
ſupper, he complained of a deadneſs in one of his hands, that he could not lift it to his head. This ſtruck his wife, and his friends about him, into an aſtoniſhment: they uſed ſome means to recover it to its former ſtrength; but, inſtead thereof, to their great grief, the diſtemper, ſeized upon all one ſide of his body. They put him to bed with all ſpeed, and ſent for phyſicians, but to no purpoſe; his diſtemper prevailed upon him ſo faſt, that in a ſhort time it made him ſpeechleſs. He was ſenſible of his approaching death; and when they carried him up ſtairs, expreſſed his opinion, that it would be the laſt time; but added, "I know that it will be well with me;" which were ſome of his laſt words. Thus died this holy man of God ſuddenly, and without pain, not giving ſo much as one groan. He exchanged this life for a better, on the 26th day of June, 1691, in the 61ſt year of his age.

His corpſe was carried from *Exeter* to *Dartmouth*, attended by ſeveral miniſters, and a great many other perſons of good quality; abundance of people rode out from *Dartmouth*, *Newton*, *Aſhburton*, and other places, to meet the corpſe: when it was taken out of the hearſe at the water-ſide, his people and other friends could not forbear expreſſing the ſenſe of their great loſs by the floods of tears, and a bitter lamentation. It was interred the ſame night in *Dartmouth* church, and the next day Mr. *George Troſſe*, a miniſter of *Exeter*, preached his funeral ſermon from *Eliſha's* lamentation upon the tranſlation of *Elijah*, 2 Kings ii. 12. "*My father, my father, the chariot of Iſrael, and the horſemen thereof.*"

We ſhall conclude with a character of Mr. *Flavel*. He was a man of a middle ſtature, and full of life and activity. He was very thoughtful, and, when not diſcourſing or reading, much taken up in meditation, which made him digeſt his notions well. He was ready to learn from every-body, and as free to communicate what he knew. He was bountiful to his own relations, and very charitable to the poor, but eſpecially to the houſhold of faith, and the neceſſitous members of his own church,

church, to whom, during their ſickneſs, he always ſent ſuitable ſupplies. He freely taught academical learning to four young men, whom he bred to the miniſtry, and one of them he maintained all the while at his own charge. He was exceedingly affectionate to all the people of *Dartmouth*, of which we ſhall give one remarkable inſtance. When our fleet was firſt engaged with the *French*, he called his people together to a ſolemn faſt, and, like a man in an agony, wreſtled with God in prayer for the church and nation, and particularly for the poor ſeamen of *Dartmouth*, that they might obtain mercy; the Lord heard and anſwered him, for not one of that town was killed in the fight, though many of them were in the engagement. As he was a faithful ambaſſador to his maſter, he made his example the rule of his own practice; and was ſo far from reviling again thoſe that reviled him, that he prayed for thoſe that deſpitefully uſed him; one remarkable inſtance of which is as follows: In 1685, ſome of the people of *Dartmouth*, accompanied too by ſome of the magiſtrates, made up his effigy, carried it through the ſtreets in deriſion, with the covenant and bill of excluſion pinned to it, and ſet it upon a bonfire, and burnt it: ſome of the ſpectators were ſo much affected with the reproach and ignominy done to this reverend and pious miniſter, that they wept, and others ſcoffed and jeered; it was obſervable, that at the very ſame time, though he knew nothing of the matter, he was heaping coals of fire of another nature upon the heads of thoſe wicked men; for he was then praying for the town of *Dartmouth*, its magiſtrates and inhabitants; and when news was brought him, upon the concluſion of his prayer, what they had been doing, he lift up this prayer unto God for them in our Saviour's words, "Father, forgive them, for they know not what they do."

The



The Experience of THOMAS BASKER, *of* ASHBY *near* SPILSBY, *in* LINCOLNSHIRE.

I Was born in the year of our Lord 1729. The first convictions for sin, I can remember, were about the seventh year of my age, when I was often distressed in mind; this distress was not a little increased by a dreadful habit of swearing, which I contracted even at that early period. My employment was to look after cattle; they were often very unruly, which was a continual provocation to me to commit that sin. At length, being very uneasy, I resolved to change my calling, and put myself apprentice to a weaver. Here I was freed, for a time, from temptation; till beginning to weave myself, bad work, and want of experience in the business, provoked me still more, so that I have frequently swore till I could speak no longer. At other times, when the work succeeded to my mind, I accounted myself happy. However, my passion so often got the better of my reason, that my master taking notice of it, used to say, "The Devil will come and fetch you." I believed him, and dreaded it greatly, being then about fifteen years of age. Through these apprehensions, and my prayers to the Lord, I was greatly restrained, till I quitted my master; but was still a poor miserable sinner, ignorant of my duty in every other respect, and alienated from God, both in temper and conduct. I then set up for myself, and being free from any outward restraint, resumed my former course of profaneness: not contented with this, I gave the reins to my passions, and addicted myself to drunkenness and uncleanness. I continued in rebellion against God more than twenty years; all which time I had an earnest desire of hearing the people called Methodists, but had no opportunity, till a young man, whom I hired for my journeyman, reproved me for my sins. As he was very serious, his words took great hold of me; but what most of all affected my heart, was the

the following circumſtance: we had a cow (for I was now married) which had juſt calved; and as ſhe was likely to afford us plenty of milk in the winter, and buſineſs increaſing, I began to flatter myſelf with the hopes of a more proſperous condition. I went one Lord's day morning to fetch a churn from my mother's; as I returned with it, I indulged my imagination with a train of thoſe ideas, and was exceedingly happy.—In the evening I attended the cow, to appearance in perfect health; but to my great grief and aſtoniſhment, when I went to her the morning after, I found her dead. This was ſo unexpected a trial, and withal ſo grievous a loſs, that from that moment I relinquiſhed all hopes of earthly felicity. I then went to hear the Methodiſts for myſelf. The word of God was quick and powerful; I was convinced of all, and judged of all. But what then particularly faſtened on my mind, was, "that if theſe people lived, as they preached, and profeſſed to believe, they were certainly of God." Being deſirous of inſtruction, I joined myſelf to them without delay, my wife alſo going with me. But as yet, I had no knowledge of the true God and of his Son Jeſus Chriſt, knowing only the ſpirit of bondage to fear, and endeavouring to eſtabliſh my own righteouſneſs by the works of the law; not that I expected to recommend myſelf to God by the performance of duties, but being ignorant of the free juſtification of a ſinner by faith in Chriſt, I was ſtill ſeeking after ſome qualifications in myſelf, for obtaining pardon, and hoped in this way to receive the bleſſing.

At this time, believers were very ſcarce in our parts; I knew but one woman in all the neighbourhood, who made profeſſion of having found the Lord, which was no ſmall diſcouragement to me; at length, however, the Lord was mercifully pleaſed to ſend me deliverance, which happened as follows. I went to preaching as uſual; and the man of God ſpoke from Matt. v. 25. "*Agree with thine Adverſary quickly*, &c." The manner, in which he opened the words

was

was this. The Adverſary was God, the Judge was Chriſt, the Officer was the Devil, and the priſon, hell. Theſe things being brought home to my heart, by the Spirit of the Lord, I was arraigned, caſt, and condemned; and ſurrendering to God at diſcretion, I was inſtantly releaſed from my bondage, and rejoiced with joy unſpeakable and full of glory. My peace was uninterrupted for a ſeaſon; and I was ready to think, I ſhould learn war no more; but it was not long before the Lord ſhewed me what was in my heart.—Then the Enemy aſſaulted me with doubts and fears, both as to the certainty of what was paſt, and alſo as to what was yet before me. Still I held faſt my confidence, knowing my pardon was ſealed in heaven; but being ignorant of Satan's devices, I was often in perplexity reſpecting my temporal affairs. The Enemy involved me in trouble by inſinuating, that my family was increaſing, and that nothing but contempt and poverty were before me. I could not doubt of the Lord's favour with regard to my eternal concerns, but as to the proſpect of approaching calamity, I found it difficult to diſbelieve the Devil's lie. And I was alſo afraid of bringing reproach on the truth, and that others would be offended through me. Another device of Satan, was, by placing, what we commonly call, the eternal and abſolute *decrees* in my way, which I was mightily inclined to believe, from the ſtrong confidence I found towards God; but obſerving their influence on my daily walk, how my inward experience began to decline, and how I was turning the grace of God into laſciviouſneſs, I ſuſpected the deceit, and plainly perceived their evil tendency, firſt to beguile me of my ſimplicity, and then to plunge my ſoul into endleſs and irretrievable perdition. I then humbled myſelf in the ſight of the Lord, who mercifully condeſcended to lift me up, and I was again eſtabliſhed in the grace and truth of the Goſpel.

After this, perſecution aroſe becauſe of the word; the principal perſon of the village, whoſe tenants we were, having long

long beheld the Methodists with an evil eye, determined, at last, to rid himself of them, by ejecting them out of their places. He sent his servant to take observation of such as frequented the private meetings. Hitherto I had been graciously supported, and had also been helpful, in supporting others; but through reasoning with the Enemy, the Lord withdrew from me; immediately my countenance changed, and all that were present observed the perturbation of my mind. I was sensible of my weakness, and called upon the Lord. He instantly answered me, and my confidence returned. Finding I must either be turned out of my house, or Christ out of my heart; I resolved, by his assistance, on the former; and my dear wife, who had always strengthened me to bear the cross, concurring with me therein, we quitted the place; as did several others, who were joined with us in Society. This proved a great blessing to us all, both before and afterwards. We loved as brethren, while we dwelt together, and when separated from each other, we still experienced the faithfulness of our God. Another good effect presently ensued, which was, the spreading of the Gospel in the several places we repaired to; the Lord over-ruling the trial for this blessed end; thus making, as the Psalmist had long before observed, the wrath of man to praise Him. My wife and I cast ourselves, upon the parish we belonged to, and were sorely exercised for a season, having little preaching, and none of our neighbours believing our report: hereupon carnal reasonings began to multiply upon me; I was ready to ask, "Why did the Lord send me here?" but afterwards he was pleased to reveal *even this* unto me. The ensuing winter a neighbour promised to accompany me to the preaching: he did so, and was convinced, and afterward persuading his wife to go likewise, they both joined us, with divers others of the place, and the work of the Lord prospered in our hands. We invited the Preachers to our little village (*Ashby* near *Spilsby*,) and blessed be God, they have continued to come to this day. Things

thus turning out even beyond my expectations, my faith was increased, and I had great joy in beholding and admiring the wonders of the Lord.

Still something was wanting to relieve my anxieties, and to content my mind. I often felt the risings of corrupt nature within, which I could not prevent, though at the same time sin had lost its dominion. I saw the good land of promise at a distance, and wanted to enter in. About this time, Mr. *Westel* preached at my house. He clearly described that holiness I had long been seeking after, and insisting that it was a present salvation, to be received by faith; I was enabled to believe his testimony. I had experienced a great variety of temptations, my enemies thrusting sore at me, to make me fall; but the Lord was my helper; he led me in a path I had not known, and gradually prepared my heart for the reception of his best and divinest treasure. I walked in glorious liberty one whole year, but having none to converse with, upon the nature of that work, I insensibly fell from grace, and found myself again open to the incursions of Satan. But on brother *Norris's* coming into the Circuit, the Lord, of his infinite goodness, revisited my soul. He shewed me, I must come as at first; and applying his word, from time to time, to my heart, I could find no rest in my spirit, till the happy hour of my deliverance was come. Being at work one morning at the loom, I was meditating on the goodness of God, and he said to me with power, "*Arise, my love, my fair one, and come away.*" This was, if I remember right, in the year 1780. Since that time my peace has been without interruption; and by many and precious promises the Lord has confirmed me in his love, giving me continual openings of heaven in the inner man, and feeding my soul with the delights of paradise. I am not, indeed, freed from temptations, and sometimes very strong ones too; but in the midst of all, Jesus is my life; he rebukes the tempter, and says to sin and temptation, "Hitherto shall ye come, and no farther." The Lord

is

is daily teaching me the lessons of his grace, and although I am a very dull disciple of so kind and indulgent a master, yet one thing, I trust, I have learned, of very great importance, viz. That without him I am nothing, and can do nothing, and that the nearer the soul advances to its center, the clearer discoveries it obtains of the exceeding sinfulness of sin, and of the absolute necessity of self emptiness, and deep poverty of spirit, in order to the true enjoyment of the divine riches.

I am now waiting for my change, which I have long looked for with joyful expectation, when being uncloathed of this body of corruption, my soul will be cloathed upon with its house from heaven, and see the glories of the adorable Saviour, whom it here loved. For I know in whom I have believed, and am firmly persuaded with the apostle, that, by the grace of God, neither life nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to seperate me from the love of God, which is in Christ Jesus my Lord, to whom be glory for ever and ever. Amen."

THOMAS BASKER.

The above narrative was taken down from his own lips, about three years before his decease, by a person of the strictest veracity and exemplary piety. From whom we further learn, that Thomas Basker continued, to the end of his pilgrimage, to demonstrate the reality of the work of grace on his soul, by his meek, humble, patient, and loving spirit, and by his modest and upright deportment. He entered into his eternal rest, in the month of July, 1784.

The CHARACTER *of the Rev. Mr.* FLETCHER.

[By the Rev. Mr. Joshua Gilpin.]

MR. FLETCHER was born at *Nyon* in *Switzerland* in the year 1729, and was the youngest son of Colonel *de la Flechere*, whose family is one of the most respectable in

the *Canton* of *Berne*, and a branch of an earldom of *Savoy*. He passed the early part of his life at *Nyon*, where he soon discovered an elevated turn of mind, accompanied with an unusual degree of vivacity. After having made a good proficiency in school learning, he was removed with his two brothers to *Geneva*, where he was distinguished equally by his superior abilities, and his uncommon application. The two first prizes, for which he stood a candidate, he carried away from a number of competitors, several of whom were nearly related to the professors: and on these occasions he was complimented by his superiors in a very flattering manner. During his residence at *Geneva*, he allowed himself but little time, either for recreation, refreshment, or rest. After confining himself closely to his studies all day, he would frequently consume the greater part of the night in noting down whatever had occurred, in the course of his reading, worthy of observation. Here he acquired that true classical taste, which was so frequently and justly admired by his intimate friends, and which all his studied plainness could never conceal. Here also he laid the foundation of that extensive and accurate knowledge, for which he was afterwards distinguished, both in philosophical and theological researches. After quitting *Geneva*, he was sent by his father to *Lentzbourg*, a small town in the *Swiss Cantons*, where he not only acquired the *German* language, but diligently prosecuted his other studies, to which he ever discovered a passionate attachment. On his return from this place, he continued some time at home, studying the *Hebrew* language, and perfecting his acquaintance with mathematical learning.

His early piety was equally remarkable with earthly attainments. From his childhood he was impressed with a deep sense of the majesty of God, and a constant fear of offending him. His acquaintance with the holy Scriptures guarded him, on one hand, from the snares of infidelity, and preserved him, on the other, from many of the vices peculiar to youth.

His

His converſation was modeſt, and his whole conduct marked with a degree of rectitude, not uſually to be found in early life. He manifeſted an extraordinary turn for religious meditation; and thoſe little productions which gained him the greateſt applauſe, at this period, were chiefly of a ſerious tendency. His filial obedience and brotherly affection were exemplary; nor is it remembered, that he ever uttered one unbecoming expreſſion in either of thoſe characters. He was a conſtant reprover of ſin; and his modeſt freedom in this reſpect is ſaid once to have offended a mother, whom he tenderly loved. While ſhe was, on ſome occaſion, expreſſing herſelf in too warm a manner to one of the family, he turned his eye upon her with a gentle reproof. She was diſpleaſed with the modeſt reprehenſion, and repaid it with ſome ſeverity, which he received with the utmoſt ſubmiſſion, making only the following reply; "When I am ſmitten *on one cheek*, and eſpecially by a hand I love ſo well, I am taught to *turn the other alſo*." This expreſſion was not employed with an air of bravado, but with a look of ſo much tender affection, that the indignation of his mother was inſtantly turned into a look of pleaſing admiration.

Perſons who are deſigned by the Almighty for eminent ſervices in his church, are frequently diſtinguiſhed, in their youth, by ſtriking peculiarities, which awaken in thoſe around them an expectation of ſomething extraordinary in their future character. Of this kind was the following circumſtance. During Mr. *Fletcher's* reſidence at *Geneva*, his ſiſter, Madame *de Botens*, who had taken a houſe in that city for the convenience of her brothers, was viſited by a widow lady from *Nyon*. This lady was accompanied by her three ſons, who were not the moſt happily diſpoſed, and whoſe improper conduct, at this time, provoked her to ſo uncommon a degree, as to extort from her a haſty imprecation. Mr. *Fletcher* was preſent upon this occaſion; he was ſo ſtruck with the unnatural carriage of this exaſperated mother, that, inſtantly

ſtarting

ſtarting from his chair, he addreſſed her in a very powerful remonſtrance. He reaſoned with her in an affecting and pointed manner. He obſerved and lamented the difficulties of her ſituation; but intreated her to ſtruggle againſt them with diſcretion, and not with impatience. He exhorted her to educate her children in the fear of God, and to ſecond ſuch education by her own pious example. After aſſuring her, that her conduct, on the preſent occaſion, had filled him with the utmoſt horror, and that he could not but tremble for the conſequences of it; he concluded his addreſs by alarming her fears, leſt the imprecation ſhe had uttered ſhould be followed by ſome unexpected family affliction. That ſame day the widow, in her return to *Nyon*, embarked upon the lake, where ſhe was overtaken with a tremendous ſtorm, and brought to the very point of periſhing. In the midſt of her danger, the words of her young prophet, as ſhe afterwards termed Mr. *Fletcher*, were deeply impreſſed upon her mind. But they ſhortly returned upon her in a more forcible manner, with the melancholy intelligence, that two of her ſons were loſt upon the lake, and the third cruſhed to death at one of the gates of *Geneva*. At this time Mr. *Fletcher* was not more than fourteen years of age.

Notwithſtanding the *early piety* of Mr. *Fletcher*, it appears that he continued, for a long courſe of time, a perfect ſtranger to the true nature of chriſtianity. He was naturally of a high and ambitious turn, though his ambition was ſufficiently refined for religious as well as ſcientific purſuits. He aſpired after rectitude, and was anxious to poſſeſs every moral perfection. He counted much upon the dignity of human nature, and was ambitious to act in a manner becoming his exalted ideas of that dignity. And here he outſtripped the multitude in an uncommon degree. He was rigidly juſt in his dealings, and inflexibly true to his word; he was a ſtrict obſerver of his ſeveral duties in every relation of life; his ſentiments were liberal, and his charity profuſe; he was

prudent

prudent in his conduct, and courteous in his deportment; he was a diligent enquirer after truth, and a strenuous advocate for virtue; he was frequent in sacred meditations, and was a regular attendant at public worship. Possessed of so many moral accomplishments, while he was admired by his friends, it is no wonder, that he should cast a look of self-complacency upon his character, and consider himself, with respect to his attainments in virtue, abundantly superior to the common herd of mankind. But while he was taken up in congratulating himself upon his own fancied eminence in piety, he was an absolute stranger to that unfeigned sorrow for sin, which is the first step toward the kingdom of God. It was not till after he had resided some time in *England*, that he became experimentally acquainted with the nature of true repentance. By what particular providence he was led to a minute investigation of his own heart, or at what particular time, cannot be easily ascertained; but we have ample testimony, that in his twenty-sixth year, his knowledge of himself was as *solid*, as it had been formerly *superficial*.

From this time his hopes and fears, his desires and pursuits, were totally changed. From the heights of self-exaltation, he sunk into the depths of self-abhorrence: and from shining in the foremost ranks of the virtuous, he placed himself on a level with the very chief of sinners. Conviction made way for unfeigned repentance, and repentance laid a solid foundation for *christian piety*. His sorrow for sin was succeeded by a consciousness of the Almighty's favor, and the pangs of remorse gave way to the joys of remission. Believing on Jesus, as the scripture hath said, he found in him a well of consolation *springing up into everlasting life*. All his wanderings were, at once, happily terminated, his doubts were removed, his tears were dried up, and he began to rejoice in hope of the glory of God. His conversion was not imaginary, but real. It not only influenced his sentiments, but extended to his conduct. Whom he had found a Saviour, he determined

to follow as a guide: and so unalterable was this determination, that from the very hour in which it was formed, it is not known that he ever cast a wishful look behind him. A cloud of witnesses are ready to testify, that from his earliest acquaintance with the truths of the gospel, he continued to walk worthy of his high vocation, *growing in grace*, and *adorning the doctrine of God our Saviour in all things*. From this period of his life, he became truly exemplary for *Christian piety*. But this piety was of too exalted a nature to admit of any adequate description. They who saw him only at a distance, revered him as a man of God; while they who enjoyed a nearer acquaintance with him, were held in a state of constant admiration at his attainments in the divine life. He appeared to enjoy an uninterrupted fellowship with the Father, and with his Son Jesus Christ. Every day was with him a day of solemn self-dedication, and every hour an hour of praise or prayer.

Mr. *Fletcher* was formed for pre-eminence, nocommon degrees of grace were sufficient to satisfy his unbounded desires. He towered above the generality of christians, *earnestly desiring the best gifts*, and anxious to walk in the *most excellent way*. While others are content to taste the living stream, he traced that stream to its source, and lived at the fountain-head of blessedness. He was familiar with invisible objects, and constantly walked as in the presence of God. To those who were much conversant with him, he appeared as an inhabitant of a better world; so perfectly dead was he to the enjoyments of the present life, and so wholly detached from its anxious cares. Wherever he was called by the providence of God, he was acknowledged as a *burning and shining light*. The common lights of christians were eclipsed before him; and even his spiritual friends could never stand in his presence, without being overwhelmed with a consciousness of their own inferiority and unprofitableness. While they have seen him rising, as it were, upon the wings of an eagle, they have

been

been confounded at their inability to purſue his flight; and while he has given way to the emotions of his fervent love, they have bluſhed at their own ingratitude and lukewarmneſs. *The candle of the Lord* eminently *ſhone upon his head, and the ſecret of God was upon his tabernacle. When he went out through the city*, or took his ſeat in the company of the righteous, he was ſaluted with unuſual reverence, as an angel of God. *The young men ſaw him and hid themſelves; and the aged aroſe and ſtood up.* Even thoſe who were honored as princes among the people of God, *refrained talking, and laid their hand upon their mouth. When the ear heard him, then it bleſſed him; and when the eye ſaw him, it gave witneſs to him.* His character was free from thoſe inconſiſtencies, which are too generally obſervable among the profeſſors of chriſtianity. Whether he ſat in the houſe, or whether he walked by the way; in his hours of retirement, and in his public labors, he was conſtantly actuated by the ſame ſpirit. When he ſpoke,——his converſation was in heaven: and the hearts of his intimate friends ſtill burn within them, on every recollection of the gracious words that proceeded out of his mouth. When he was ſilent,—his very air and countenance beſpoke an angelic mind abſorbed in the contemplation of God. When he was engaged in the ordinary actions of life, he performed them with ſuch a becoming ſerioufneſs, that they aſſumed a ſtriking and important appearance. In all the changing circumſtances of life, he looked and acted like a man, whoſe treaſure was laid up in heaven. There his affections were immovably fixed, and thitherward he was continually tending with all the powers of his ſoul: he ſpoke of it as the ſubject of his conſtant meditation, and looked to it as travellers to their appointed home. At times, when the pious breathings of his ſoul were too forcible to be repreſſed, he would break forth into expreſſions of adoration among his ſpiritual aſſociates, and cry out, while tears of joy were burſting from his eyes,—*My God! My Saviour! Thou art*

mine! a wretch unworthy of thy notice! Yet thou hast visited me with thy mercy, and honoured me with thy favor! I adore thine unfathomable love! Ye, who have tasted of his grace, assist me to magnify his name. He was an instrument always in tune: and none can tell, but those who have heard, how sweetly it would answer to the touch of him that strung it. He was an instrument of uncommon compass, and wondrously adapted to every occasion. Every breath that swept over the chords of this living lyre, drew from it some according sound: if from man, it produced strains of affection and sympathy; if from God, it called forth higher sounds of gratitude and devotion. His piety suffered no event to pass by unimproved. Every object led him into the presence of God, and every occurance gave rise to a train of serious reflections.

The following anecdote will illustrate this part of his character. Travelling some years ago with a friend, through part of *Italy*, as they approached the Appian-way, he directed the driver to stop before he entered upon it. He then ordered the chaise door to be opened, assuring his fellow-traveller, that his heart would not suffer him to ride over that ground, upon which the apostle Paul had formerly walked chained to a soldier, on account of preaching the everlasting Gospel. As soon as he set his foot upon this Roman road, he took off his hat; and walked on, with his eyes lifted up to heaven, returning thanks to God, in a most fervent prayer, for that light, those truths and that influence of the Holy Spirit, which were continued to the present day. He rejoiced that England was favoured with the Gospel in its purity; and devoutly implored, that Rome might again have the truths of that Gospel declared in those churches, which were disgraced with a worship little superior to that of ancient Athens. He then took a view of the exemplary life, the extensive travels, and astonishing labours, of the great apostle. He recounted his sufferings when a prisoner, and his trials when at liberty;

his

his rigid ſelf-denial, and his voluntary poverty for the furtherance of the Goſpel. He ſpoke of his painful miniſtry, and his violent perſecutions, enlarging, with peculiar energy, upon his laſt journey from *Jeruſalem* to *Rome*. He then ran over his experience;—his faith, his love, his abundant revelations, and his conſtant communion with the Lord Jeſus Chriſt: demonſtrating, that, without ſuch communion, he could never have ſupported the ſharp conflicts and repeated ſufferings, to which he was daily expoſed. Here he adverted to his own ſituation, with a degree of gratitude that ſurpaſſes all deſcription. What a mericle of mercy, ſaid he, that a chriſtian, hated and deſpiſed as he is by all men, is yet ſuffered to live: and that we, who deſire to be ſuch, can travel at this day unmoleſted among thoſe, who abhor the truth as it is in Jeſus. Their anceſtors were ſtained with the blood of the innocent; and was the Goſpel to be propoſed, in its purity, to the preſent generation, they would ruſh upon the preacher of it, as ſo many beaſts of prey; if He, who reſtrained the lions from devouring Daniel, was not preſent to controul their deſtructive zeal. Theſe remarks were continued for a long time together, ſweetly intermixed with occaſional prayer and praiſe.

* * *

An EXTRACT *from an* ACCOUNT *of the* PELEW ISLANDS, *in the* PACIFIC OCEAN.

By CAPTAIN HENRY WILSON.

[*Concluded from page* 594.]

OF THEIR WAY OF LIVING.

FROM the foregoing account of the ſcanty produce of theſe iſlands, it muſt be evident that no luxury reigned in them. To their uſual mode of living, on particular occaſions they added ſome ſweetmeats, which they obtained by the aid of

of a ſyrup extracted either from the palm-tree, or the ſugar-cane (which grows ſpontaneous) and with which alſo they made their ſweet-drink. Their ſweetmeats were of three ſorts;—the firſt, and the one that was moſt plentiful, was made of the kernels of old cocoa-nuts, ſcraped into a coarſe kind of flour, then mixed with the ſyrup, and ſimmered over a ſlow fire till it became of a proper conſiſtence, and whilſt warm was put up in leaves; it acquired ſuch hardneſs by keeping, that a knife would hardly cut it: the natives call it *Woolell*, and it was the ſame our ſailors denominated *Choak-Dog*.——

The ſecond ſort was made of the fruit already mentioned as reſembling the almond, not bruiſed, but whole, boiled in the ſame manner, and put in leaves.—The third was a wet ſweetmeat, clear and tranſparent; this was uncommon, but was made at Captain *Wilſon's* coming away, and preſented to him in the ſame large tureen of wood which was brought out on his firſt viſit to the King. *Abba Thulle*, when he preſented it, ſaid, that he gave him the tureen, but that his wives had prepared the ſweetmeat on purpoſe for him. On the Captain's noticing that it appeared different from any of the ſorts he had ſeen before, and wiſhing to know of what it was made, *Raa Kook* diſpatched a man, who in an hour returned with two freſh-gathered plants; from the root of them this ſweetmeat was made, which in ſhape, ſize, and colour, reſembled a common turnip; its leaves were three feet or upwards in length, but narrow and green; Captain *Wilſon* was going to taſte a bit of the root raw, but they would not ſuffer him, ſignifying that it was not good, by ſpitting, as if they had ſomething unpleaſant in their mouth. This ſweetmeat did not keep ſo well as the other two ſorts, growing ſoon ſour.—They had alſo a method of ſcraping the kernel of the cocoa-nut into a pulp, which when mixed with ſome of their ſweet drink and the

juice

juice of the ſour orange, had the appearance of curds and whey.

Some ſorts of fiſh they boiled in ſalt-water, and eat without any kind of ſauce; they alſo boiled the ſea cray-fiſh; but the ſmaller ſort of ſhell-fiſh, and the *Kima cockle*, they uſually eat raw, ſqueezing only a little orange or lemon-juice over it; and the grey mullet (though they ſometimes boiled it) yet was more commonly eaten raw: as ſoon as caught, they cleaned and crimped it, then laid it about an hour in the ſun to harden, by which time it was fully dreſt to their taſte.

They had no ſalt, nor did they make uſe of ſauce or ſeaſoning in any thing they eat. Their drink was as ſimple as their diet: at their meals, the milk of the cocoa-nut was their uſual beverage; they very ſeldom drank water, and indeed ſo very little of any thing, that it was a matter of ſurpriſe to our people, who conſtantly obſerved it; yet on viſits, or occaſional rejoicings, they appeared to reliſh their ſweet drink, and ſherbet, which latter had only the addition of ſome juice of orange.

They roſe in general at day-light, and as ſoon as they were up, both men and women went to bathe in freſh water: they had ſeparate bathing-places; and every man, whoſe buſineſs led him near thoſe appropriated to the women, was obliged to make ſome particular halloo, which, if anſwered by a female voice, he could not go on, but either turned another way, or waited till the women who were bathing had left the water.

About eight o'clock was their hour of breakfaſting; after which, if there was any council to be held, the King met his Chiefs, and the common people went to their different occupations; at noon they dined; and ſupped ſoon after ſunſet, uſually retiring to reſt two hours after. Though this was their common way of living, yet on occaſions of public rejoicing, or feſtivity, they would dance the greateſt part of the night.

They

They had no method, that was obſerved, of meaſuring time, but by the height of the ſun.——Their ſeaſons were divided into the wet and dry, as in other tropical countries. They had ſome knowledge of the ſtars, having names for ſeveral of them, which they pointed out to our people.

Every part of the *Pelew* iſlands, that the *Engliſh* viſited, appeared populous, though to what extent of population they could never aſcertain; but probably conjecture might be formed, from *Abba Thulle* and his allies having ſent out, in the laſt expedition againſt *Pelelew*, near four thouſand men; nor had our people reaſon to ſuppoſe but that there were many more left behind equally fit for ſervice: even had the occaſion required it, perhaps their number of canoes might not have been adequate to carry to battle near their full ſtrength.

The natives of theſe iſlands are a ſtout, well-made people, rather above the middling ſtature; their complexions, are of a far deeper colour than what is underſtood by the *Indian* copper, but not black.—Their hair is long and flowing, rather diſpoſed to curl, which they moſtly form into one large curl round their heads; ſome of the women, who have remarkably long hair, let it hang looſe down their backs.—It has already been obſerved, that the men were entirely naked; the women wore only two little aprons, or rather thick fringes, one before and one behind, about ten inches deep and ſeven wide; theſe were made of the huſks of the cocoa-nut ſtripped into narrow ſlips, which they dyed with different ſhades of yellow: this, their only dreſs, they tied round their waiſts, commonly with a piece of line, though ſuch as were of higher rank uſed a ſtring of ſome kind of beads; one of this kind, of a coarſe ſort of cornelian, was worn by *Erre Beſs*; who, underſtanding that Captain *Wilſon* had a daughter, gave it to Mr. H. *Wilſon*, before his departure, as a preſent for his ſiſter.

Both men and women were tatooed, or, as they call it, *melgothed*; this operation took place, as our people conceived, at

at a certain period of youth, they having never ſeen any children of either ſex marked by it.—The men had their left ear bored, and the women both; a few of the firſt wore beads in the perforated ear, the latter put either ſome leaf through, or an ear-ring of tortoiſe-ſhell inlaid. The cartilage between the noſtrils was alſo bored, in both ſexes, through which they frequently put a little ſprig or bloſſom of ſome plant or ſhrub that accidentally caught their fancy.

When the men and women grew up, their teeth were blacked; this was done by the means of ſome dye; our people, whilſt they remained at *Pelew*, had no opportunity of ſeeing how the effect was produced, underſtanding only it was an operation that was both tedious and painful.

Both ſexes were very expert at ſwimming, and appeared to be as perfectly at eaſe in the water as on land.——The men were admirable divers; if they ſaw any thing at the bottom of the ſea which attracted their notice, they would jump overboard inſtantly and bring it up.

A DREADFUL CALAMITY.

The following Account we have received from a perſon in Ireland, on whoſe veracity we can fully depend,

AT *Coothell* in the county of *Cavan*, lived a family, by profeſſion Roman Catholics, but noted for wickedneſs, particularly curſing, ſwearing, ſabbath-breaking, and covetouſneſs: but God who is the avenger of all ſuch, being wearied with their daring and repeated crimes, ſuffered them to be cut down in the following manner.

On the twenty-ſecond of September, 1791, the family being all in bed except the man's wife and one ſon, who were working among ſome tow, it took fire in her hands: ſhe put it out as ſhe thought, and laid it by, and they alſo repaired to bed.

bed. But the fire not being quite extinguiſhed in the tow, it rekindled, and ſpread to ſome rough flax that was near it, and the houſe was immediately in a blaze.

As the mother and her ſon were not fallen aſleep, they perceived the houſe to be full of ſmoak, and without awakening the reſt of the family, they aroſe in all haſte, hoping to put out the fire themſelves, for fear of being blamed for their careleſſneſs, as having been the cauſe of it. But the fire ſpread with ſuch rapidity, that the ſon adviſed his mother, by no means, to adventure herſelf into it: but *affection* was ſtronger than *fear*; ſhe ruſhed into the flames, and proceeded to the bed where the children and her huſband lay: ſhe got a child under each arm, and was coming towards the door; before ſhe had advanced a ſtep or two, ſhe fell with each of the children by her ſide! Their remains were found the next day lying together.

The ſervant girl, by this time was alarmed; ſhe got up, but could not make to the door, the flame was ſo intenſe; there being a hole in the wall, ſhe fled to it; by this time ſeveral of the neighbours were gathered to the place; to whom ſhe pitifully cried through the hole, praying to be helped out; but their efforts were in vain, on account of the ſtraitneſs of the paſſage: ſo that ſhe was conſumed on the ſpot.

The huſband, and another child in bed with him, never were heard to cry out; they were ſeen, by the light of the fire, when the houſe was falling, lying on the bed as if aſleep; and the cloaths all burnt around them. When the fire was extinguiſhed, they found ſome remains of the man's body frying upon a ſhovel, which one of the neighbours had loſt a few days before, and for which he was ſuſpected.

Thus miſerably ended the days of the huſband, wife, three children, and their ſervant girl!

The imprecation which the wife commonly uſed upon moſt occaſions, was, "the Devil burn me!" The ſiſter in law, having been charged with criminality, a little before this

time

time, prayed that "the Devil might blind her, if she had seen the person with whom she was charged."—And now she is actually blind!

What little of their ashes and bones could be gathered up next day, were put into a box, and much water poured on them before they could be quenched. They then committed them to the earth, and there were very few to lament them!

The only surviving son I saw a few days after, going about the desolated place, in a sorrowful condition, as if forsaken both of heaven and earth! "*Consider this all you that forget God, lest he tear you in pieces, and there be none to deliver.*"

The Rev. Mr. DARRACOTT'S *solemn* FAREWEL *to all things here below.*

THE following meditation was found among his papers, without a date, but to all appearance was wrote a little before his last illness; probably on the evening of December 9, 1758, the last time he administered the Lord's Supper. ——"Is this the voice of my dear Lord! *Surely I come quickly!* *Amen*, says my willing, joyful soul: *even so come Lord Jesus!* Come, for I long to have done with this poor life;—to have done with its burthens, its sorrows, and its snares. Come, for I grow weary of this painful distance, and long to be at home;—long to *be with thee, where thou art, that I may behold thy glory.* Come then, blessed Jesus, as soon as thou pleasest, and burst asunder these bonds of clay, which hold me from thee; break down these separating walls, which hinder me from thine embrace. Death is no more my dread, but rather the object of my desire. I welcome the stroke, which will prove friendly to me; which will knock off my fetters, throw open my prison-doors, and set my soul at liberty; which will perfectly and for ever free me from all

my complaints, give me the answer of all my prayers, and put me at once in the eternal possession of my warmest wishes and hopes, even the sweet, beatifying presence of thee, O blessed Jesus! *whom having not seen, I love; and in whom, though now I see thee not, yet believing, I rejoice with joy unspeakable and full of glory.* This world has now no more charms to attract my heart, or make me wish a moment's longer stay. I have no engagements to delay my *farewel.* Nothing to detain me now. My soul is on the wing. Joyfully do I quit mortality, and here cheerfully take my leave of all I ever held dear below.

Farewel, my dear *Christian friends*; I have taken sweet counsel with you in the way; but I leave you for sweeter, better converse above. You will soon follow me, and then our delightful communion shall be uninterrupted as well as perfect, and our Society be broken up no more for ever. Farewel, in particular, my dearest ——, How has our friendship ripened almost to the maturity of heaven? How tenderly and closely are our hearts knit to one another? Nor shall the sweet union be dissolved by death. Being *one in Christ*, we shall be one for ever. With what eternal thankfulness shall we remember that word,—*Christ is all, and in all?*—He was so *then* indeed, and he will ever be so. Mourn not that I go to him first. 'Tis but a little while, and you will come after! and O! with what joy, think you, shall I welcome your arrival on the heavenly shore, and conduct you to him, whom our souls so dearly love? What though we meet no more at *Wellington*, we shall, we assuredly shall, embrace one another in heaven, never to part more. Till then adieu! and now I leave you with the warmest wishes of all felicity to attend you, and the most grateful overflowings of heart for all the kindest tokens of the most endearing friendship I ever received from you.

Farewel, thou my dearest *wife!* my most affectionate, delightful companion in heaven's road, whom God in the greatest

greatest mercy gave me, and has thus to the end of my race graciously continued to me! For all thy care, thy love, thy prayers, I bless my God, and thank thee in these departing moments. But dear as thou art, and dearest of all that is mortal I hold thee, I now find it easy to part from thee, to go to that Jesus, thine and mine, who is infinitely more dear to me. With him I cheerfully leave thee, nor doubt his care of thee, *who has loved thee, and given himself for thee.* 'Tis but a short separation we shall have; our spirits will soon reunite, and then never, never know separation more. For as we have been companions in the patience and tribulation of our Lord's kingdom, we shall assuredly be so in his glory.

Farewel, my dear *children! I leave you*, but God has bound himself by a most inviolable promise, to take care of you. Only chuse him for your own God, who has been your father's God, and then, though I leave you exposed in the waves of a dangerous and wicked world; Providence, eternal and almighty Providence, has undertook to pilot and preserve you. With comfortable hope, therefore, I bid you my last adieu; pleading the faithful and true promise, saying as the *Patriarch,——I die*, my dear children, *but God will be with you*;——praying in humble faith, that your souls, with those of your parents, *may be bound up in the bundle of life with the Lord our God.*

Farewel, ye my dear *people!* to whom I have been preaching the everlasting Gospel. That Gospel, which is now all my hope, and all my joy. Many, very many of you, are my present rejoicing, and will be my eternal crown of glory. And now I am leaving you, I bless God for all the success He has been graciously pleased to give my poor labours among you; for all the comfortable seasons of grace I have enjoyed with you. Adieu, my dear friends! I part with you this day at the *sacred table* of our blessed Lord, in the confidence and hope, that though *I shall drink no more with you this fruit of the vine, I shall drink it new with you in the kingdom of*

our heavenly *Father*. Only, *my brethren, my dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.* But for the rest of you, I mourn to think in what a miserable condition I am leaving you! and though you will no more hear my voice, and have often, alas! heard it to no purpose; this once hear, and regard, my *dying charge*, ——*That you do not continue in a Christless and unconverted state, nor meet me in that state at the day of judgment.*

And now, farewel, *praying* and *preaching!* my most delightful work!—Farewel, ye *sabbaths* and *sacraments*, and all *divine ordinances!* I have now done with you all, and you have done all that was to be done for me. As the *manna*, and the *rock*, in the *wilderness*, you have supplied me with sweet refreshment by the way; and now I am leaving you, I bless my God for all the comfort and edification I have received by your means as the appointed channel of divine communications. But now I have no more need of you. I am going to the God of ordinances; to that fountain of living waters, which has filled these pools below; and instead of sipping at the streams, I shall now be for ever satisfied from the fountain-head.

Farewel now, my poor *body!* Thou shalt be no more a clog to my active spirit; no more hinder me in the service of God; no more ensnare my soul, and pollute it with sin.—And now an everlasting farewel to all *sins* and *sorrows*, all *doubts* and *fears*, *conflicts* and all *terrestrial scenes!* Ye are now no more! An infinitely brighter prospect opens to me!

"See the Guardian-Angels nigh
Wait to waft my soul on high!
See the golden gates display'd!
See the crown to grace my head!
See a flood of sacred light,
Which shall yield no more to night!
Transitory world, farewel!
Jesus calls with him to dwell."

An

An easy METHOD *of purifying* ROOMS *from* INFECTION: *from Mr.* HOWARD'S *Account of the* EUROPEAN LAZARETTOS.

THIS benevolent man examined the Lazarettos of *Genoa*, *Leghorn*, *Naples*, and several other *Ports* in the *Mediterranean*. He afterwards sailed to *Smyrna*, and from thence to *Constantinople*. "Here, he says, I had once intended to travel by land to *Vienna*. This is a journey capable of being easily performed in twenty-four days, no quarantine being required to be performed at *Semlin*, the place on the confines of the Emperor's *Hungarian* dominions, where formerly travellers used to be detained for this purpose. But on farther consideration I determined to seek an opportunity of performing quarantine myself; and with this view to submit to the inconveniences of a sea-voyage to *Venice*, the place where Lazarettos were first established. And, in order to obtain the best information by performing the strictest quarantine, I farther determined to return to *Smyrna*, and there to take my passage in a ship with a foul bill. Contrary winds and other causes made this a tedious and dangerous voyage, and it was sixty days from the time of leaving *Smyrna* before I arrived at *Venice*.

Here, after our ship had been conducted by a pilot-boat to her proper moorings, a messenger came from the health-office for the captain, and I went with him in his boat to see the manner in which his report was made, his letters delivered, and his examination conducted. The following morning a messenger came in a gondola to conduct me to the new lazaretto. I was placed, with my baggage, in a boat fastened by a cord ten feet long to another boat, in which were six rowers. When I came near the landing-place, the cord was loosed, and my boat was pushed with a pole to the shore,

where

where a perſon met me, who ſaid he had been ordered by the magiſtrates to be my guard. Soon after unloading the boat, the ſub-prior came and ſhewed me my lodging, which was a very dirty room, full of vermin, and without table, chair, or bed. That day and the next morning I employed a perſon to waſh my room: but this did not remove the offenſiveneſs of it, or prevent that conſtant head-ach which I had been uſed to feel in viſiting other lazarettos, and ſome of the hoſpitals in *Turkey*. This lazaretto is chiefly aſſigned to *Turks* and ſoldiers, and the crews of thoſe ſhips which have the plague on board. In one of the enclofures was the crew of a *Raguſian* ſhip, which had arrived a few days before me, after being driven from *Ancona* and *Trieſte*. My guard ſent a report of my health to the office, and on the repreſentation of our conſul, I was conducted to the old lazaretto, which is nearer the city. Having brought a letter to the prior from the *Venetian* ambaſſador at *Conſtantinople*, I hoped now to have had a comfortable lodging. But I was not ſo happy. The apartment appointed me (conſiſting of an upper and lower room) was no leſs diſagreeable and offenſive than the former. I preferred lying in the lower room on a brick floor, where I was almoſt ſurrounded with water. After ſix days, however, the prior removed me to an apartment in ſome reſpects better, and conſiſting of four rooms. Here I had a pleaſant view; but the rooms were without furniture, very dirty, and no leſs offenſive than the ſick wards of the worſt hoſpital. The walls of my chamber, not having been cleaned probably for half a century, were ſaturated with infection. I got them waſhed repeatedly with boiling water, to remove the offenſive ſmell, but without any effect. My appetite failed, and I concluded I was in danger of the ſlow hoſpital fever. I propoſed white-waſhing my room with lime ſlacked in boiling water, but was oppoſed by ſtrong prejudices. I got, however, this done one morning, through the aſſiſtance of the Britiſh Conſul, who was ſo good as to ſupply me with a quarter of a buſhel of

of fresh lime for the purpose. And the consequence was, that my room was immediately rendered so sweet and fresh, that I was able to drink tea in it in the afternoon, and to lie in it the following night. On the next day the walls were dry as well as sweet, and in a few days I recovered my appetite. Thus, at a small expence, and to the admiration of the other inhabitants of this lazaretto, I provided for myself and successors, an agreeable and wholesome room, instead of a nasty and contagious one.

A striking ANECDOTE *of the late* KING *of* SWEDEN.

THE following little narrative, which exhibits to the reader of sensibility, a lively portrait of filial affection on the one hand, and furnishes, on the other, a trait highly expressive of that benevolence, which so eminently distinguished the character of the illustrious prince, who knew so well how to reward it.

A gentleman of *Sweden* was condemned to suffer death, as a punishment for certain offences committed by him in the discharge of an important public office, which he had filled for a number of years with an integrity that had never before undergone either suspicion or impeachment. His son, a youth of about eighteen years of age, was no sooner apprized of the predicament to which the wretched author of his being was reduced, than he flew to the judge, who had pronounced the fatal decree, and, throwing himself at his feet, prayed that he might be allowed to suffer in the room of a father whom he adored, and whose loss he declared it was impossible for him to survive.

The magistrate was thunderstruck at this extraordinary procedure in the son, and could hardly be persuaded that he was sincere in it. Being at length satisfied, however, that the young man actually wished for nothing more ardently than to

save

ſave his father's life, at the expence of his own, he wrote an account of the whole affair to the king; and the conſequence was, that his majeſty immediately diſpatched back the courier, with orders to grant a free pardon to the father, and to confer a title of honour on his incomparable ſon.

This laſt mark of royal favour, however, the youth begged leave with all humility to decline; and the motive for his refuſal of it was not leſs noble, than the conduct by which he had deſerved it was generous and diſintereſted.

"Of what avail," exclaimed he, "could the moſt exalted title be to me, humbled as my family already is in the duſt?—Alas! would it not ſerve but as a monument, to perpetuate in the minds of my countrymen the direful remembrance of an unhappy father's ſhame!"

His majeſty actually ſhed tears when this magnanimous ſpeech was reported to him; and, ſending for the heroic youth to court, he appointed him directly to the office of his private confidential ſecretary.

HUMANITY *and* COURAGE.

IN the laſt war between the *Ruſſians* and *Pruſſians*, Count *Romanzow* entered *Pomerania*, having orders to burn all the villages of that country. His humanity, however, reſtrained him from committing ſuch cruel devaſtations; and though the internal pleaſure of having preſerved the fortunes, and even lives, of the devoted inhabitants, was of itſelf a delicious reward to a mind like his, he had the additional ſatisfaction to receive from gratitude a public tribute, which it was ſolicitous to pay. The *Pomeranians* advanced, ſome months after this, to meet the grand duke; but it was in the hope of ſeeing their humane protector the Count *Romanzow*; and the inſtant they approached him, they fell at his feet, calling him their tutelar god, and weeping for joy. At this token of regard

and

and ſenſibility, the vanquiſher of the *Turks* melted into tears; and the grand duke, affected with the ſcene, exclaimed with exquiſite vivacity, "Would to God, I were *Romanzow*, at this moment!"

LETTERS.

LETTER DCXII.

[From the Rev. Mr. Fletcher, to Mr. William Waſe.]

Nyon, Feb. 11th, 1779.

My dear Friend,

I Have juſt received yours of the 24th of January, and rejoice to hear of the welfare of your friends; but there is no bleſſing here without ſome alloy of grief, and ſuch was to me the account of the poor ſtate of dear Mrs. *Waſe's* health. The Lord be with her as a *comforter* and *ſanctifier*, if he does not chuſe to be with her as a *phyſician*. Tell her, I ſhould be glad to hold up her hands in her fight of affliction; but if the poor, unprofitable, weak ſervant is far off, the Maſter, who is rich in mercy, who fills the whole world with his goodneſs and patience, and who has all power given him as *our brother*, *Son of man*, in heaven and earth—this kind Maſter is near to her, and all his afflicted ones. Bid her from me, *entreat* her in my name, or rather, in his dear name, Jeſus, ſalvation, reſurrection, life, light, and love, to look to him, and to make a free and conſtant uſe of him in *all* his offices.

I recommend to her two remedies; the one is a cheerful reſignation to the will of God, whereby her animal ſpirits will be raiſed and ſweetly refreſhed; the other is four lumps of heavenly ſugar, to be taken every half hour, day and night, when ſhe does not ſleep. I make a conſtant uſe of them to my great comfort. They have quickened my ſoul when I

was dying, and I doubt not but they will have the same effect upon hers. Our church has already extracted that divine sugar from the scripture, and put it into the Common Prayer-book, as the heavenly bait, which is to draw us to the Lord's table. Though they have often passed through my mouth, when I have called her there, they have lost nothing of their sweetness and force. *God so loved the world, &c. If any man sin, &c. It is a faithful saying, &c. Come unto me all ye that are weary, &c.* God grant her abundance of the faith, which rolls these heavenly pills in the mind, and much of that love, which sucks their sweetness in the heart. Tell her, they go down best, if taken in the *cup of thanksgiving*; into which a tear of desire, of humility, of repentance, or of joy, might be dropt occasionally. That tear is to be had, by looking simply to Him, who sells oil to the virgins, who offered a springing well to the woman of *Samaria*, and opened a fountain flowing with heavenly blood and water, when he hung for us upon the cross. To him be praise and glory for ever! Amen!

Tell my little god-daughter *Patty Cartwright*, she is big enough and bad enough to take them; and that the holy child Jesus came on purpose into the world to make them up for her. What a shame it is, to have such a remedy so near, and not to make more use of it to subdue our unbelief, and cure our stupid ingratitude.

Thank brother *Costerdine* and his fellow-labourers for their occasional help; and may He who gives the increase, abundantly bless it to them and to our friends. May the Lord vouchsafe to consecrate our little Zoar, by calling one sinner, and establishing one saint. How abundantly shall we be repaid for our little expence and trouble! I am, Yours, &c.

J. F.

LETTER.

LETTER DCXIII.

[From the Rev. Mr. Fletcher, to the Rev. Mr. Greaves.]

Nyon, Dec. 25th, 1779.

My dear Brother,

GLORY be to God for his unſpeakable gift! May that Jeſus, that eternal, all-creating, all-ſupporting, all-atoning, all-comforting word, which was with God, and is God, and came in likeneſs of ſinful fleſh to dwell among men, and to be our Emmanuel, God with us: may he by a lively faith, be formed in our hearts, and by a warm love, lie and grow in the manger of our emptineſs, filling it always with the bread that comes down from heaven! Though abſent in body, I am with you and the flock in ſpirit. You are now at the Lord's table——O! may all the dear ſouls, you have juſt now preached to, receive Jeſus Chriſt in the pledge of his dying love; and go home with this lively conviction, "God has given *me* eternal life, and this life is *in his Son*. He that hath the Son hath life: I have the Son, I have life, even *eternal life*. The way, the truth, the life, and happineſs, *are mine*; and now return unto thy reſt, O my ſoul. Lord, let thy ſervant depart in peace; for *mine eyes*—the eyes of my faith have *ſeen*, the hand of my faith hath *handled*, the mouth of my faith hath *taſted* thy ſalvation; a ſalvation preſent, unſpeakable, and eternal."

Glory be to God in heaven! Peace on earth! Love and good-will every where: but eſpecially, in the ſpot, where Providence has called us to cry, *Behold what manner of love the Father has teſtified to us, in Jeſus, that, we children of wrath, ſhould be made children of God*, by that only begotten Son of the Moſt High, who was born for our regeneration, crucified for our atonement, raiſed for our juſtification, and now triumphs in heaven for our ſanctification, for our full redemption, and for our eternal glorification. To him be glory

for ever and ever; and may all, who fear and love him about you, say for ever, Amen! Hallelujah!

Out of the fulness of my heart I invite them to do so; but how shallow is my fulness to his! What a drop to an ocean without bottom or shore! Let us, then, receive continually from Him, who is the overflowing, and ever present source of pardoning, sanctifying, and exhilarating grace: and from the foot of the Wrekin, where you are, to the foot of the Alps where I am, let us echo back to each other, the joyful, thankful cry of the primitive Christians, (which was the text here this morning) *Out of his fulness we have all received grace for grace.*

I long to hear from you and the flock. How do you go on? Answer this and my last together; and let me know, that you cast *joyfully* all your burdens on the Lord. Mr. *Ireland* sends me word, Mr. *Romaine* told him, you were not very well. Take care of yourself. Lay nothing to heart. Should your breast be weak, preach but once on Sunday; for you know the evening sermon is not a part of our *stated* duty. I say this, that you may not *over do*, and lie by, as I do. God direct, sustain, and comfort you in all things!

Our Lord Lieutenant, being stirred up by some of the clergy, and believing firmly that I am banished from *England*, has taken the alarm still more, and forbidden the ministers to let me exhort in their houses; threatning them with the power of the senate, if they did. They all yielded, but are now ashamed of it. A young clergyman, a true Timothy, has opened me his house, where I exhort twice a week; and the other clergymen, encouraged by his boldness, come to our meetings.

Give my kind pastoral love to all my flock in general, and to all who fear God, and love Jesus, and the brethren *in particular*. May all see, and see more abundantly, the salvation of God. May national distress be sanctified unto them; and may they all be loyal subjects of the King of kings, and of his

his anointed, our King. May the approaching new year be to them a year of peace and gospel grace. Remember me kindly to all our neighbours, whom I mentioned by name in my preceding letters. I hope *Molly* takes good care of you. God bless her! That you and the flock may farewel in Jesus is the hearty prayer of yours, J. F.

POETRY.

On THUNDER.

HARK! the exploding thunder roars!
The firmament disorder'd, lowers!
Darts through the air, the lightning's blaze,
And all it's shiv'ring art displays;
In mourning ev'ry vale appears,
And Nature sheds a flood of tears!
Th' affrighted cattle start with fear,
And listen with an aching ear!
Banish'd their native azure sky,
The feather'd choir bewilder'd fly!
Untutor'd that the storm proceeds,
From him who e'en their nestlings feeds.
The Shepherd, trembling, drops his book,
And throws aside his cedar crook;
No longer on the moss reclin'd,
With awe and eager fear combin'd,
He rises, and reflecting stands,
To satisfy his soul's demands;
"It thus, says he, my pulses beat,
Irregular, and chilling heat,
Thus, suddenly, my frame, assails,
When but a common storm prevails!
How fervently should I prepare

To

for ever and ever; and may all, who fear and love him about you, say for ever, Amen! Hallelujah!

Out of the fulness of my heart I invite them to do so; but how shallow is my fulness to his! What a drop to an ocean without bottom or shore! Let us, then, receive continually from Him, who is the overflowing, and ever present source of pardoning, sanctifying, and exhilarating grace: and from the foot of the Wrekin, where you are, to the foot of the Alps where I am, let us echo back to each other, the joyful, thankful cry of the primitive Christians, (which was the text here this morning) *Out of his fulness we have all received grace for grace.*

I long to hear from you and the flock. How do you go on? Answer this and my last together; and let me know, that you cast *joyfully* all your burdens on the Lord. Mr. *Ireland* sends me word, Mr. *Romaine* told him, you were not very well. Take care of yourself. Lay nothing to heart. Should your breast be weak, preach but once on Sunday; for you know the evening sermon is not a part of our *stated* duty. I say this, that you may not *over do*, and lie by, as I do. God direct, sustain, and comfort you in all things!

Our Lord Lieutenant, being stirred up by some of the clergy, and believing firmly that I am banished from *England*, has taken the alarm still more, and forbidden the ministers to let me exhort in their houses; threatning them with the power of the senate, if they did. They all yielded, but are now ashamed of it. A young clergyman, a true Timothy, has opened me his house, where I exhort twice a week; and the other clergymen, encouraged by his boldness, come to our meetings.

Give my kind pastoral love to all my flock in general, and to all who fear God, and love Jesus, and the brethren *in particular*. May all see, and see more abundantly, the salvation of God. May national distress be sanctified unto them; and may they all be loyal subjects of the King of kings, and of

his

his anointed, our King. May the approaching new year be to them a year of peace and gospel grace. Remember me kindly to all our neighbours, whom I mentioned by name in my preceding letters. I hope *Molly* takes good care of you. God bless her! That you and the flock may farewel in Jesus is the hearty prayer of yours, J. F.

POETRY.

On THUNDER.

HARK! the exploding thunder roars!
The firmament disorder'd, lowers!
Darts through the air, the lightning's blaze,
And all it's shiv'ring art displays;
In mourning ev'ry vale appears,
And Nature sheds a flood of tears!
Th' affrighted cattle start with fear,
And listen with an aching ear!
Banish'd their native azure sky,
The feather'd choir bewilder'd fly!
Untutor'd that the storm proceeds,
From him who e'en their nestlings feeds.
The Shepherd, trembling, drops his book,
And throws aside his cedar crook;
No longer on the moss reclin'd,
With awe and eager fear combin'd,
He rises, and reflecting stands,
To satisfy his soul's demands;
"It thus, says he, my pulses beat,
Irregular, and chilling heat,
Thus, suddenly, my frame, assails,
When but a common storm prevails!
How fervently should I prepare

To

To meet the Lord of earth and air,
When, in his thund'ring pow'r, he comes,
And all his Majesty assumes,
To judge the unexpecting world?
When bolts sulphurous, downward hurl'd,
Shall set the elements on fire:
Oh! it shall be my one desire,
Henceforward, only heav'n, to gain;
Then tho' the globe shall vanish, I shall blest remain!"
But, now, where skulks the infidel?
Nor hope of heav'n, nor fear of hell,
His soul admits:——a blank, a void,
His mind, ignobly, now employ'd;
Though much he talks of fancy'd peace,
And boasts his independent ease,
Yet, sometimes, strange, enquiring, thoughts,
Sharp, painful, and unusual doubts,
Arise; but, secretly, he tries
T'exclude light from his inward eyes;
He *will*, his faithful conscience, maim,
And, 'gainst all arguments, declaim;
At immortality, deride,
And nourish his most abject pride;
As a low, vile, mechanic, clod,
He *will* believe there is no God,
Tho' he, in thunder, sends his mighty voice abroad!
All dark amid the blaze of day,
He throws a crown of life away!

ISAIAH LXV. 24.

And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear.

THOUGH heaven and earth shall pass away,
And time itself shall be no more,
Thy truth, O Lord, shall ne'er decay,
But ever shall thy word endure;

In

In me, thy glorious promiſe is diſplay'd,
Before I ſought, thou gav'dſt thy gracious aid.

Thou did'ſt my weak petitions hear
While yet my ſoul in darkneſs hung,
'Ere aſk'd, thou did'ſt unſtop my ear,
Open my eyes, unlooſe my tongue;
In me, thy glorious promiſe is diſplay'd,
And on thy faithfulneſs, my hope is ſtay'd.

Hear me, O Lord, now, hear my call,
Teach me to ſing thy wond'rous grace,
While I this truth declare to all,
"In vain, none ever ſought thy face."
Thy glorious promiſe, is in all diſplay'd,
All who believe, ſhall ſurely find thy aid.

Whate'er my lot in life may prove,
Indulgent, or ſevere, thy word
Shall bind me, and thy boundleſs love,
Seal me "Redeemed of the Lord!"
In me, thy glorious promiſe is diſplay'd;
By me, be ever thy pure will obey'd.

When in the awful hour of death,
Thy pardoning mercy I'll implore;
And praiſe thee with my parting breath,
Kept by thy all-ſupporting pow'r.
Then, ſhall thy glorious promiſe be diſplay'd!
Who truſts in thee, ſhall never be diſmay'd!

On a MOTH.

AS oft, the ſimpleſt herbs, produce,
Effectual, health-reſtoring, juice;
So may the meaneſt inſect prove,
A leſſon full of warning love,
Which to the ſoul, ſuch ſtrokes, may give,
As that ſhe may new life receive;

Impower'd

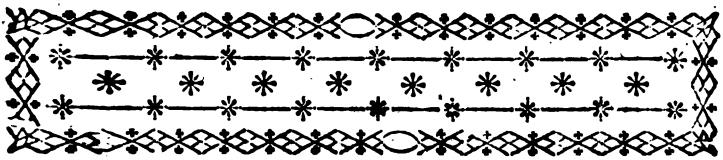
Impowered by Almighty aid,
The weakeſt means have converts made.
O ſee this heedleſs, fluttering thing!
"Beware!" is written on its wing!
Wantonly ſporting o'er the flame,
Say, is not Folly its true name?
Behold it, ruſhing through the fire,
A victim to ſelf-will, expire!
Conſum'd, it now a type appears
Of the loſt ſinner's ſtifled fears!
'Tis thus, he, on deſtruction's brink,
Enſlav'd by pleaſure, will not think
Thus, he, a vicious life, will chuſe,
Tho' ſure, his future heav'n, to loſe!
Thus, ſporting with his miſery,
He plunges in eternity!
But oh! my ſimile here fails!
Man's folly, o'er the moth's prevails!
The moth's annihilating doom,
Precludes a weight of woes to come;
While, o'er the ſinner's guilty ſoul,
Avenging ire muſt ever roll.

Who can underſtand his errors? Pſm. xix. 12.

OH! if our thoughts in heav'n are heard;
'Ere form'd, if our deſires are known;
If ill, committed,—good, deferr'd,
Are obvious to the Holy One!
How oft we err, how oft offend,
Can we, e'en faintly, comprehend?

Whate'er *we* think, or do, or ſay,
To *build* on, proves a ſandy ground,
And, muſt be, in the trying day,
Weigh'd in the balance, wanting found.
By thy ſoul-purifying blood,
Cleanſe me, from unknown faults, my God.

END OF THE XVth. VOLUME.



CONTENTS,

OF

VOLUME XV.

Page

THE Judgment of Arminius, touching the Divine Decrees — — 1
Dr. Woback's Dialogue on Predeſtination 57, 113, 169, 235, 282, 337, 393, 449, 505, 561, 617
On Education — — 17
A Treatiſe on the Godhead of Jeſus Chriſt 23, 75, 185, 240
Mr. Weſley's Will — — 28
Moral Maxims — — 31
Ejected Miniſters — — 33
Account of the Pelew Iſlands — 38, 92, 152, 200, 253, 307, 365, 428, 476, 545, 590. 641
The Revolution in Denmark — 42

SERMONS.

Original Sermons by the Rev. Mr. Weſley,
——— on Jer. xvii. 2. — — 5, 62
——— on 2 Cor. iv. 7. — 117, 173
——— on Eph. ii. 12. — 229, 285
——— on Pſm. lxii. — 341, 398
Mr. William's Sermon on the Death of Dr. Anneſley, 248, 297, 357, 415, 453, 510, 565, 622

ANECDOTES.

Of his preſent Majeſty when Prince of Wales — 47
Extraordinary Gratitude — 100
Of Lewis XIV. — — 103
The compaſſionate Indian Butcher — 208
Hoſpitality rewarded — — 209
A remarkable Duel — — 213
Caſimer King of Poland — — 215

CONTENTS.

	Page
Filial Affection	328
General Carleton's noble conduct towards American Prisoners	436
The Justice of Sultan Masoud	438
——of Sultan Sandjar	486
Anecdote of Richard IId.	600
——of their present Majesties	601
Spanish Generosity	603
A scene of Distressing Poverty	607
A strange change of Fortune	608
Remarkable Anecdotes of Mr. Fletcher	645, 646, 650
Anecdote of the late King of Sweden	648
——of Count Romanzow	664
A dreadful Calamity in Ireland	655
Death of a pious Woman at Bristol	71
Inscription on Mr. Wesley's Tomb	89
On Panegyric	90
Maxims of State	96
King of Prussia's Confession of Faith	98
Restoration of a Gentleman to Life who had been drowned	102
Mr. Black's Journal	120, 176, 233
Death of Lady Huntingdon	124
Anathema Maranatha explained	142
Copy of Mr. Wesley's Deed	145
The Statement respecting the Executors	147
The Expulsion of the Moors from Spain	149, 204, 257
Method of Exciting Fermentation in Malt Liquors without Yeast	156
The Bargain and Sale of Mr. Wesley's Books	194
On Friendship	198
On Conversation	246
Mr. Clarke's thoughts on Dancing	264
Mr. Allen's Account of the Work in America	288, 349, 351, 403
On Censure and Detraction	295
The Charge of the Bishop of St. David's to the Clergy	310
Description of the Grotto del Cane	324
Maternal Affection in a She-Bear	327
Of Injuries and Revenge	355
Intellectual Flowers	370, 424
Remarkable Instance of Providence	375
Description of the Grotto of Antiparos	375
On Counsel and Counsellors	413
A horrible Duel	431
Mr. Bausell's address to the Methodists	435
On Frugality and Expences	487
A terrible Judgment upon a Perjured Woman	488
Minutes of the Conference at London	489

CONTENTS,

	Page
Simplicity of Mr. Addison's Style	*495
Sir Francis Walsingham's Reply to Triflers	*406
Conjectures concerning the Peopling of America	548
Hints for promoting the Happiness of Human Life	589
Thoughts on 1 Cor. xv. 28.	594
The Conversion of a Negro	596
A Hanged Person restored to Life	599
Mr. Howard's Method of purifying Rooms from Infection	661
Account of Mr. Adams	10, 66
——— Jane Plumridge	14
——— Matthias Owner	129
——— William Lanktree	181
——— George Rutter	238
——— Hannah Higgins	293
——— Griffith Clarke	352
——— Jane Finlay	409
——— Rev. John Flavel	465, 470, 525, 778, 638
——— Christiana Malenoir	470, 539, 589
——— Thomas Basker	638
——— Character of Mr. Fletcher	642
Mr. Darracott's Farewel	657

LETTERS.

From a Gentleman in the East-Indies to Dr. Coke	83, 138, 191, 244
From the Rev. Dr. Priestley	261
From a Father to his Daughters at the Boarding School	317
To the Editors of a Newspaper in Jamaica	372
From the Rev. Mr. Francis, to Mr. Gibbon	481, 537
From Mr. John Flavel, to his Kinsman	541
From Mr. Fletcher, to his Brother, on Internal Religion	604
From Mr. F. to Miss H.	48
From Mrs. M. T. L. to Mr. Wesley	50
From Miss A. Bolton, to Ditto	51
From Mr. Adam Clarke, to Ditto	104
From Miss Ritchie, to Ditto	108
From ———, to Ditto	161
From Mr. John Bausell, to Ditto	162
From Miss Ritchie, to Ditto	216
From Mrs. Ann Joice, to Ditto	217
From a Lady in Jamaica, to Dr. Coke	272
From Mrs. D. D. to Mr. Wesley	276
From Miss Ritchie, to Ditto	329
From Dr. Coke, to a Gentleman in Bengal	331
From Mr. Grimshaw to a Christian Society	385
From Mrs. D. Johnson, to Mr. J.	387
From Mr. T. to C. B.	397
From Mr. Wesley, to Mr. John Bausell	440

Page
From Mr. A. Clarke, to Mr. Wesley — 440
From Mrs. M. P. to Ditto — 552
From Mrs. ———, to Ditto — 553
From Mr. Fletcher, to James Ireland, Esq. — 609
From Ditto, to Ditto — 610
From Ditto, to Mr. J. Wase — 665
From Ditto, to the Rev. Mr. Greaves — 667

POETRY.

Dr. Broome's Paraphrase of Eccle. xliii. — 52
A Sonnet by Signor Metestasio — 111
Heavenly Contemplation — 112
Christ's Passion, by Mr. Pitt — 267
On the Dutchess of Mazarine, by Dr. Langhorne — 221
On Sugar — 224
Dr. Broome's Paraphrase of Hab. iii. — 277
On Mat. vii. 8, 9, by Mr. C. Wesley — 110, 166, 220
On Mat. vii. 27. Ditto — 333
On Mat. vii. 12. Ditto — 442
On Mat. viii. 3. Ditto — 388
A sacred Ode, by Dr. Marriott — 389
Noon, by Mr. Cunningham — 391
Dr. Beattie's Elegy on the Death of a young Lady — 443
Evening, by Mr. Cunningham — 446
Charity begins at Home — 447
Epigram — 448
Dr. Lowth's Genealogy of Christ — 500, 557
The Negroes Petition — 612
On the Determination of the House of Commons for abolishing the Slave-Trade — 614
The Vanity of the World — 615
Gen. xvii. 10. O that Ishmael might live before thee — 616
On Thunder — 669
On Isaiah lxv. 24. — 670
On a Moth — 671
On, Who can understand his Errors. — 672